

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

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Abstract

The present study focuses on realising the desired Islamic state to achieve "the Islamic Goals and Modern Islamic Civilization" based on the geometry and intelligent system of Ayatollah Khamenei. His innovative system includes five stages: 1) The realisation of the principle of "the Islamic Revolution," 2) The completion of "the Islamic System," 3) The culmination of "the Desired Islamic State," 4) The emergence of "the Islamic Country," and finally, 5) The formation of "a Modern Islamic Civilization." It is because an Islamic state makes an Islamic country that seeks to achieve the total goals of the Islamic Revolution, as Ayatollah Khamenei acknowledges. Forming a condition appropriate to the Islamic Revolution requires individuals and elements with solid beliefs who have the necessary qualities and characteristics and play a prominent role in realising the desired Islamic state. Ayatollah Khamenei's interpretation is "the Specifics" or "the Specific Righteous State Builders." In this research, they are the specific righteous state builders. In his thought, tasks must be realised and achieved logically by identifying the specific righteous state builders. In the research model of Imam Khomeini's transcendent education, human grows through the strengthening of reason among the existential powers and in terms of epistemology, through the strengthening of morality and jurisprudence. Thus, he can reach perfection and receive comprehensive Islamic education, as desired by Imam Khomeini. In the research hypothesis, the formation of the specific righteous state builders has been considered the solution to the shape of a desired Islamic state based on the Leader of the Revolution's view and following Imam Khomeini's transcendent education. To this aim, the present study has explored the characteristics of the specific righteous state builders based on the opinion of the wise Leader of the Revolution by examining the basis of Imam Khomeini's transcendent education. The result indicated that: "As Imam Khomeini stated, perfect humans have appropriate training in different existential layers of intellect, heart and appearance". Accordingly, the "Educational Dimensions" of Ayatollah Khamenei's "Specific Righteous State Builders" can be categorised into three dimensions of "Religious Education," "Ethical Education," and "Behavioral Education."

Keywords: Transcendent Education, Perfect Human Being, Specific Righteous State Builders, State Builder Nation, Desired Islamic State.

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Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

Introduction and Problem Statement

Every Revolution achieves its goals in its growing process through different stages, and the Islamic Revolution is no exception to this rule. By examining and contemplating the collection of letters, we can find leaflets, statements, and speeches of Ayatollah Khamenei, his knowledge's geometry and intelligence system. This geometry and approach are also crystallised in a discussion entitled the process of achieving Islamic goals and achieving a modern Islamic civilisation, which includes his school of thought about the Islamic Revolution. In this regard, some tasks should be actualised and performed logically (Khamenei Statements. Meeting with Government Agents, 1380/09/21). Therefore, as one of the Islamic Revolution's requirements, the Islamic State has had several ups and downs in the path of its realisation (Khamenei Statements. Meeting with Government Agents, 1380/09/21). Although a complete Islamic state will be formed when there is a perfect human being, we must formulate a set of state agents conforming to the Islamic Revolution goals (Khamenei Statements. Meeting with Government Agents, 1384/06/08).

In the Islamic Revolution and realisation of its ideals, until the achievement of a comprehensive model of the Revolution and finally the formation of the modern Islamic civilisation, the revolutionary nation won the Islamic Revolution in 1979. Then the system maker nations created the Islamic system¹ after the victory of the Revolution. In the third stage, considering that the desired Islamic state has not been formed yet (Khamenei Statements. Meeting with Government Agents, 1380/09/21), the state builder nation came together. It created the desired Islamic state (Khamenei Statements. Meeting with Government Agents, 1380/09/21).

That is why the formation of a desired Islamic state requires educated, self-made, and competent people (Khamenei Statements. Meeting with Government Agents, 1380/09/21) without whom no success is conceivable. They play a prominent role in realising a desired Islamic state because training the politicians and officials must follow the rules and conditions of the Islamic state from the perspective of the Supreme Leader (Jahanbin and Moeinipour, 2014 AD/1393 SH: 37). It is what he calls "the Specifics" and "the Specific Righteous State Builders" (Khamenei Statements. Meeting with Government Agents, 1380/09/21). In this research, they are "the Specific Righteous State Builders."

These state builders have not yet been identified and come together. It

1. The Islamic system means implementing the total Islamic form (Khamenei Message. Conference of Tens of Thousands of People "Serving the Basij" in Azadi Stadium, 1379/07/12).

is the missing link between their characteristics and functions. In the next stage, the researchers' task is to explain their structural position and recognise the Islamic Revolution to form a state according to its goals.

Undoubtedly, realising these goals in the people's lives to form a state at the level of the Islamic Revolution requires individuals¹ who believe in themselves and have the necessary qualities and characteristics. They have to adapt their social orientations and behaviour and their relationship with people to Islamic standards to achieve those goals. Then they have to consider those orientations and move quickly towards them (Khamenei Statements. Meeting with the Families of the Martyrs of Tir 7th and a Group of the Families of the Martyrs of Tehran Province, 1394/04/06). Hence, forming a desired Islamic state requires educated, self-made, and competent people. In the second stage of the Islamic Revolution, according to Ayatollah Khomeini and Khamenei, and based on the experiences gained from the first stage, the functions of the affective factors on the structures formed need to be changed basically since it can be predicted that things will be organised and great successes will be bestowed on the nation and the country if the righteous can act.

In the research model of Imam Khomeini's transcendent education, human grows through the strengthening of reason among the existential powers and in terms of epistemology, through the strengthening of morality and jurisprudence. Thus, he can reach perfection and receive comprehensive Islamic education, as desired by Imam Khomeini.

As Imam Khomeini stated, perfect humans have appropriate training in different existential layers of intellect, heart and appearance. Accordingly, the "Educational Dimensions" of Ayatollah Khamenei's "Specific Righteous State Builders" can be categorised into three dimensions of "Religious Education," "Ethical Education," and "Behavioral Education."

Therefore, the primary purpose is to determine the characteristics and features of the specific righteous state builders from the viewpoint of the Leader of the Revolution. Based on Imam Khomeini's transcendent education. Accordingly, the main focus of this research is to examine the principles of the specific righteous state builders in line with the political thought of the Supreme Leader and according to the principles of Imam Khomeini in the discussion of educating perfect human beings.

Ayatollah Khamenei has mentioned all the goals and requirements of the Islamic Revolution after forty years in the strategic document of the second step of the Islamic Revolution. Thus, implementing this document

¹. Individuals include both male and female elements and agents (Khamenei Message. Meeting with Government Agents, 1380/09/21).

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

to realise and form a state at the level of the Islamic Revolution requires a new discourse. This research can take a small step toward this discourse. Although in this study, we do not claim to explain and design a contemporary lesson in forming a state at the level of the Islamic Revolution. We can help create this discourse by explaining its links (i.e., the specific righteous state builders).

In this study, only the specific righteous state builders are explained from the perspective of Ayatollah Khamenei, while the strategies to achieve these goals from his view are not mentioned.

1. Research Methodology

This research on the analysis of the characteristics of the specific righteous state builders in the view of the Supreme Leader with an emphasis on the theoretical foundations of Imam Khomeini (PBUH) is descriptive-qualitative. The present study collected data using documents and sources through the library research method. Then, it was interpreted and historically analysed using the most common historical research method, namely content analysis.

2. Research Background

To the subject of this research, the characteristics of the state builders have been discussed sparsely. In articles such as "Analysis of the features of the modern Islamic civilisation in the thought of the Supreme Leader" (Akbari and Rezaei, 2014 AD/1393 SH: 85-108), and "Theoretical and objective requirements of the extension of the theory of Velayat-e Faqih in the evolutionary process of the Islamic Revolution with an emphasis on the second step of the revolution" (Taqizadeh and Meshkani Sabzevari, 2020 AD/1399 SH: 35-58), there are materials mainly related to the characteristics of the modern Islamic civilisation and the aspects of building a desired Islamic state from the perspective of the Supreme Leader.

However, based on the reviews, it can be said that the closest research in terms of content conducted in this field is an article entitled "The Research Model of the Formation of the Islamic State with an Emphasis on the Nation Builders" (Khodadi and Moniri, 2019 AD/1398 SH: 156-183). In this study, the specific righteous state builders have been investigated in line with the thinking of the Supreme Leader of the Revolution and based on Imam Khomeini's transcendent education and Thomas Springs Crisis Approach. Since so far, no article, dissertation, or book has been conducted on the characteristics and coordinates of the specific righteous state builders in Ayatollah Khamenei's intelligent system, emphasising the transcendent education of Imam Khomeini, the present study is an innovation.

3. Conceptual Framework of Research

3.1. The Intellectual Systems of the Islamic Revolution in the Works of Ayatollah Khamenei

One of the conceptual frameworks of this research is that Ayatollah Khamenei has a system of thoughts and macro engineering. By examining and contemplating the collection of letters, leaflets, and statements of Ayatollah Khamenei, one can find his geometry and epistemological intellectual system. His philosophical system expresses a particular intellectual-cultural discourse and current that continues the intellectual discourse of past scholars, such as Sheikh Mufid, Sheikh Tusi, Khajeh Nasir, Sahib Jawahir, Sayyid Abdul Hussein Lari, etc. It is also the continuation of Imam Khomeini's discourse, deals with contemporary issues with an Ijtihad approach and is distinct from the modern currents and speeches, including the traditional winds regardless of the concerns of the stylish man, the westernised and easternised intellectual currents, the eclectic religious, intellectual currents, the anti-modernist and traditionalist currents, and the modern anti-rational news currents (Khosropanah, 2017 AD/1396 SH: 12-13).

Accordingly, this geometry and system are also crystallised in a discussion entitled "The Process of Achieving Islamic Goals," including the basis of his school of thoughts about the Islamic Revolution. In this regard, he believes that the Islamic system has principles and pursues ideals, and there are duties for the rulers and officials of the Islamic system. He outlines and explains five foundations as the basic principles of Islamic thought, including:

- 1) All Islamic ideas are based on monotheism;
- 2) Humans and their unique place in the creation system is based on respect;
- 3) Human life continues after death;
- 4) Human has infinite talents because God is infinite. Therefore, human has been created for an infinite journey;
- 5) The world is moving towards the rule of right and the domination of right over wrong. Although there have been ups and downs, the general trend is always towards the domination of right over wrong.

By outlining the five main foundations of revolutionary thought, he also sets out five tasks for the rulers and officials of the Islamic system that can be achieved logically. He believes that if these tasks are performed correctly, achieving Islamic goals will be achieved. The stages of the process of attaining Islamic goals are:

- 1) The realisation of the principle of "Islamic Revolution" was conducted in 1979;

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

- 2) The realisation of the "Islamic System" was achieved in 1980 with the drafting and approval of the Constitution of the Islamic Republic of Iran;
- 3) The realisation of the desired Islamic state has not been achieved yet;
- 4) The emergence of the "Islamic country" after establishing the Islamic state;
- 5) And finally, the formation of the modern Islamic civilisation.

The critical point emphasised is that now the focus should be on realising the desired Islamic state because an Islamic state can make an Islamic country. Another issue is that, among these five stages, a higher setting can be achieved only when the lower one is executed. Therefore, if all the steps are completed, the epiphany of the Age Imam will be accelerated (Khamenei Statements. Meeting with Government Agents, 1379/09/12).

3.2. The Specific Righteous State Builders, Required for the Formation of the Desired Islamic State

In the Islamic Revolution and the realisation of its ideals, to achieving a comprehensive model of the Revolution and finally the formation of the modern Islamic civilisation, the revolutionary nation won the Islamic Revolution in 1979. Then the state builder nations created the Islamic system¹ after the victory of the Revolution. In the third stage, according to Ayatollah Khamenei, the desired Islamic state has not been formed yet (Khamenei Statements. Meeting with Government Agents, 1380/09/21), the state builder nation came together. It created the desired Islamic state (Khamenei Statements. Meeting with Government Agents, 1380/09/21).

These state builders have not yet been identified and come together and are the missing link between their characteristics and functions. In the next stage, the researchers' task is to explain their structural position and recognise the Islamic Revolution to form a state according to its goals. This nation, which should include the desired Islamic state, is named in this study as the specific righteous state builders (Khamenei Statements. Meeting with the Commanders of the 27th Division of Muhammad (PBUH), 1375/03/20). They are people with particular characteristics; they are self-made, virtuous, pious, brave, and trained with Islamic ethics and honesty. They are agents of the state who have obtained the necessary and sufficient criteria to a certain extent. They orient their individual and social behaviour and social relations to the Islamic norms, and they are always loyal to it (Khamenei Statements. Meeting with the President and Members of the Cabinet, 1384/06/08). This group of revolutionary forces has an epistemological and jurisprudential

¹. The Islamic system means implementing the total Islamic form (Khamenei Statements. Meeting with Government Agents, 1380/09/21).

transformation in line with the educational model of Imam Khomeini in some stages. Then they take the necessary measures regarding the possibility and necessity of realising the Islamic state.¹

3.3. Permanent Change in Governance, an Essential Feature of the Islamic Revolution

One of the points that should be clarified in explaining the specific righteous state builders in Ayatollah Khamenei's intelligent system is whether the ruling in the Islamic Revolution of Iran is stable or evolving and if it is becoming, 'is it transient or permanent?' Examining his views, we come to the point that he considers the permanent change in governance as an essential feature of the Islamic Revolution (Khamenei Statements. Meeting with Students, 1397/03/07).

Therefore, the Islamic Revolution of Iran has a "Horizon and Direction" and proving this from the perspective of Ayatollah Khamenei helps to analyse a detailed understanding of the process of the Islamic Revolution. Explaining the permanent change in governance shows that if the Islamic Revolution is in this direction, and if the specific righteous state builders have characteristics per the opinion of the Supreme Leader and the theory of Imam Khomeini, the Islamic Revolution gets close to the third stage of the Islamic Revolution process. Along the path to the realisation of the specific righteous state builders, the characteristics of these people are ranked and obtained gradually with effort (Khamenei. Statements in the Meeting with Government Agents, 1380/09/21). Therefore, to the extent that these characteristics are more realised in these people, we can say that the realisation of the desired Islamic state is more possible.

4. Transcendent Education Influenced by Transcendent Wisdom

4.1. Transcendent Wisdom

Imam Khomeini is a neo-Sadr philosopher in the house of transcendent wisdom and influenced by Sadr al-Mute'allehin Shirazi, so Imam Khomeini's anthropology is also based on transcendent wisdom. Emphasising the movement of the voluntary and involuntary essence of the human, he divides humans into eight types². Imam's view on politics and analysis of

¹. In another study, it is possible to explain the necessary measures for the specific righteous state builders to achieve the desired Islamic state. In short, it can be said that this organized and spontaneous group has a mission in four major dimensions of the Islamic state, i.e., first, in the two soft dimensions of "Character" and "Method" and then in the two hard dimensions of "Systems" and "Institutions."

2. 1) Rational-oriented human, 2) Lust-oriented human, 3) Violent-oriented human, 4) Evil-oriented human, 5) Lust-oriented and violence-oriented human, 6) Lust-oriented and evil-oriented human, 7) Violence-oriented and evil-oriented human, 8) Violence-oriented, lust-oriented and evil-oriented human (Lakzaee, N.; Lakzaee, R., 2011 AD/1390 SH: 154).

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

national, regional and global issues is also based on this anthropological view. Hence, transcendent wisdom intellectually and culturally supports the Islamic Revolution of Iran and is affected by it and can be considered a framework to analyse the Islamic Revolution of Iran (for more explanation, see Lakzaee and Lakzaee, 2011 AD/1390 SH: 154). Furthermore, studying the Islamic Revolution using the elements of transcendent wisdom is a new approach in the analytical analysis of the Islamic Revolution of Iran (Lakzaee and Fathollahi, 2013 AD/1392 SH: 125).

4.2. Transcendental Education

In this study, transcendental education is opposed to metanarrative education. In metanarrative education, the factors of human survival in the material world are emphasised, and human eternal and otherworldly survival is neglected. While in transcendent education, in addition to the threats to humans' physical and worldly survival, the threats to their eternal and spiritual survival are also considered. Thus, the factors of human's material and otherworldly survival, in terms of being a farm for the Hereafter, are considered (Lakzaee, 2011 AD/1390 SH: 25). In this research, an anthropological model is presented based on Imam Khomeini's point of view based on transcendent wisdom. Based on this anthropological model, the specific righteous state builders' educational dimensions are organised on the Supreme Leader's view.

Therefore, Imam Khomeini, as one of the scholars of transcendent wisdom, based on narration in the book of "Forty Hadiths,"¹ presents research on the means of logical thinking about the issues of human education in various dimensions. He claims that if the dimensions of humans, which are in line with the origins of the universe, are adequately answered based on the three parts of religion, he is trained as an Islamic man. It can impact the realisation of anything ideal in the present discussion of the desired Islamic state.

4.3. Three Dimensions of the Universe

Imam Khomeini believes that the universe has three dimensions, positions or origins.

- 1) The material world and the position of martyrdom which constitutes the behaviour basin;
- 2) The world of purgatory and the middle world and the position of dream which constitutes the tendency basin;
- 3) The other world and the position of spirituality constitute the cognition basin.

1. A brief look at the description of the soldiers of reason and ignorance shows that in explaining and analyzing the meanings of the hadiths, Imam also paid attention to Mulla Sadra's views and opinions (Lakzaee, N; Lakzaee, R., 2011 AD/1390 SH: 154).

5. The Need to Train the Layers of Human Existence

As Imam Khomeini noted, humans have three origins and positions, and in each of these positions, they must learn special training and perform a specific action. Similarly, scientists are responsible for each of the three authorities (Imam Khomeini, 2001 AD/1380 SH: 386). Therefore, human has three layers intellect (cognition), heart (tendency) and appearance (behaviour). Among these layers, the intellectual dimension requires perfection, the ethical dimension needs to be nurtured, and the appearance dimension requires action (Imam Khomeini, 2001 AD/1380 SH: 387). Therefore, based on the image of human perfection, education is necessary for all three sizes to adjust the human being and make him divine.

Imam Khomeini believes that religion has considered the necessary training for the three dimensions of human beings in the form of the three sciences of beliefs, ethics and jurisprudence. A review of Imam Khomeini's statement in the twenty-fourth hadith of the noble book "Forty Hadiths" shows that his view of religion is entirely comprehensive and under the structural layers of human existence and human needs. Hence, he pays attention to philosophy and mysticism related to human beings' intellectual and spiritual dimensions. He also pays attention to ethics and education, which are associated with the middle measurement of human existence, jurisprudence, and Sharia's appearances (Moeinipour and Lakzaee, 2012 AD/1391 SH: 55). Therefore, given that Imam Khomeini considers human beings to have three layers of existence, education can be presented in three dimensions from his point of view:

- Religious education which is the container for the formation of human beliefs;
- Moral education, related to the existential layer of the heart, which is the container for the realisation of virtues and vices;
- According to the Shari'a, behavioural training is a container for the manifestation of human behaviour and affects the Muslim human's behaviour through the demand for action.

6. The Most Central Elements of "the Specific Righteous State Builders"

Since Imam Khomeini considers human beings with three existential dimensions, the educational dimensions of the ideal human being of the Islamic society and the Islamic Revolution. The Islamic system is also available in three sizes from the perspective of the Supreme Leader (Khamenei Statements. Meeting with Heads and Principals of Education, 1399/06/11). He states: "The revelation of the Holy Prophet of Islam was an

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

invitation of the people to rational education and moral education and legal education. These are the things that a comfortable and evolving human life needs" (Khamenei Message. Speech of Mab'ath Eid, 1388/04/29).

Accordingly, and considering such a systemic and systematic theology, politics finds a prominent place in the realisation of religion (Jahanbin and Moeinipour, 2014 AD/1393 SH: 33).

The Supreme Leader's system of thought shows that, in achieving the desired Islamic state, at least three things must be conducted. These are spiritual (moral) transformation, epistemological (doctrinal) transformation and finally, jurisprudential adaptation to the forms and criteria of Sharia (jurisprudential). According to Ayatollah Khamenei, state builder nations are complete, competent individuals with all human existential layers. In the following, the developments expected from the specific righteous state builders are investigated in these three fields.

6.1. Creating a Spiritual Transformation in the Specific Righteous State Builders (Moral Education)

Based on the intellectual system of the Supreme Leader and in line with the epistemological, ontological and anthropological foundations of Imam Khomeini in the path of spiritual (moral) transformation, the state builder nation should create a spiritual and moral change. Because from the perspective of Imam Khomeini, according to Islamic teachings, only God is effective in the world of existence, and man should bring himself closer to God as much as possible morally (Imam Khomeini, 2000 AD/1379b SH: 17). Therefore, it is necessary to achieve the highest existential conscience of monotheism internally and consciously and move toward the absolute origin in the context of the goals of the Islamic Revolution and have revolutionary motivation and insight to struggle and confront the enemy. He believes that the first and most crucial issue is the spiritual transformation of human beings since we are affected by long non-Islamic upbringing (Khamenei Statements. Meeting with Foreign Visitors, 1370/11/14). Therefore, by examining his intellectual geometry, he considers spirituality as inner love and attraction and innate knowledge that constantly leads man to that desirable end, closeness to God. He defines spirituality as that inner attraction and love towards similarity to God, natural in human beings. Man is imbued with divine love and divine knowledge (Khamenei Statements. Meeting with the Supreme Assembly of IRGC Commanders, 1386/06/08).

The Supreme Leader believes that the specific righteous state builders should elaborate and fertilise this spirituality within himself to give it depth and sublimity. It means for the stage of Islamic state building, the state builder nation needs transcendent spirituality: "We had good spirituality

in the Revolution. However, it is not enough for the state-building phase. It was good for the revolution stage, but not enough for the state-building stage". In his intellectual geometry, the authentic spirituality in the Ahl al-Bayt school is spirituality without isolation, without separation from life, spirituality with politics and mysticism, with social activity, supplication and crying for God Almighty and spirituality with jihad. In fact, from his point of view, Islam does not have spirituality without looking at social issues and the destiny of human beings (Khamenei Statements. Meeting with the Supreme Assembly of IRGC Commanders, 1386/06/08).

According to Ayatollah Khamenei, the indicators and areas of realising spirituality in the Islamic system for the state-building nation are divided into two parts. These are the Islamic state agents' spirituality towards themselves and the Islamic state agents' spirituality towards the people.

6.2. The Spirituality of the Agents of the Islamic State towards Themselves
He emphasises spirituality with rationality (Khamenei Statements. Speech of Friday Prayer Sermons in Tehran, 1390/11/14). He considers justice combined with spirituality as the true justice (Khamenei Statements. Meeting with Members of the Cabinet, 1388/06/16). Therefore, they believe the basis of justice is spirituality and rationality (Khamenei Statements. Meeting with the President and Members of the Cabinet, 1387/06/02).

Therefore, from his point of view, they are just agents who have both spirituality and rationality. Thus, progress will not be achieved (Khamenei Statements. Meeting with the President and Members of the Cabinet, 1387/06/02) because ethics and spirituality are the main dimensions of actual progress (Khamenei Statements. Meeting with Pilgrims and Neighbors of Hazrat Ali ibn Musa al-Reza, 1388/01/01).

However, from his point of view, worship of God is considered in its broad and complete meaning. Therefore, in practice, there are two duties: obedience to the Almighty God and the worship of the Lord of the universe, and disobeying the "Andad Allah," i.e., anything that wants to rule man over the rule of God (Khamenei Statements. Meeting with Government Agents, 1379/09/12).

6.3. The Spirituality of the Agents of the Islamic State towards the People
His advice can be classified into three types of ethics that sometimes overlap.

- A) A set of recommendations concern an agent's status and dignity about himself as an individual morality, such as permanent continuity with God (Khamenei Statements. Meeting with the Commanders of the Air Force and the Air Defense of the Army, 1399/11/19);
- B) The other category refers to the recommendations and guidelines expressed to society and the people, e.g., gaining the people's consent

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

(as a part of social ethics). He considers the people's satisfaction in the popularity of the officials (Khamenei Statements. Speech of National Conference of the Judiciary, 1399/04/07);

- C) The last category is about interacting with other colleagues and subordinates and doing work (as part of administrative ethics).

In general, it can be said that the purpose of observing these requirements and moral abstinence is to serve the people to obtain divine pleasure (Khamenei Statements. Meeting with the Members of the Assembly of Experts, 1381/12/13) so that the agents should always put people at the centre of affairs. It will lead to achievements such as people's trust in the officials' (Khamenei Statements. TV Speech of Qorban Eid, 1399/05/10), maximum participation of the people (Khamenei Statements. TV Speech on Eid Quorban, 1399/05/10), as well as honour and pride of the Islamic community (Khamenei Statements. Meeting with a Group of Iraqi Mourners, 1398/06 28).

Therefore, according to his system of thought, to achieve the goals and ideals of the Islamic system, spirituality and spiritual issues of human beings should be the main elements of the model of the Islamic Republic. It must be a unique and desired human system called the "Islamic Nation." Hence, according to the Islamic Revolution future, completing the foundations of the system and spreading it in the emotional and intellectual background of the nations should be a priority.

In this regard, he states that the issue of the Islamic Republic is an extraordinary phenomenon gradually developing and taking root in an essential part of the world. It is a system in which spirituality is one of the main pillars (Khamenei Statements. Meeting with Elite Students and Representatives of Various Student Organisations, 1385/07/25).

6.4. Creating an Epistemological Transformation in "the Specific Righteous State Builders"

The necessity of creating an epistemological transformation of the specific righteous state builders can be explained by considering the following points. Given that the real prophets have led all human beings to the knowledge of God (Imam Khomeini, 2000 AD/1379 SH: 17), Ayatollah Khamenei believes that:

First, we must complete the Islamic system regarding its epistemological foundations (Khamenei. Statements in the Meeting with Elite Students and Representatives of Various Student Organisations, 1385/07/25).

Second, we must complete the construction of the system based on those epistemological foundations, i.e., the Islamic design, the Islamic State, and the Islamic country are arranged in the same way (Khamenei Statements.

Meeting with Elite Students and Representatives of Various Student Organisations, 1385/07/25).

Third, when the Islamic system is formed on an epistemological basis, it must naturally spread to the emotional and intellectual background of the nations (Khamenei Statements. Meeting with Elite Students and Representatives of Various Student Organisations, 1385/07/25).

The purpose of creating an epistemological or insightful transformation is to obtain a chronological knowledge of the current conditions of the social life of religion. It should be noted that gaining contemporary knowledge is not meant here because modern knowledge includes the last one hundred and two hundred years. However, we need to learn about a more extended period, i.e., the age of absence. In fact, in the insightful stage of epistemological transformation, the state builder nation must be able to organise the knowledge of the period of absence according to the situation and conditions of the age of lack. Epistemological evolution describes the basic, strategic and applied macro understanding of the school of the Islamic Revolution and the achievement of the macro idea for managing the Islamic programs.

Further explanation is that the state builder nation needs to effectively understand the Islamic issues to solve the world issues of this century (Khamenei Statements. Meeting with Foreign Visitors, 1370/11/14). Undoubtedly, the state builder nation must have an epistemological transformation, believe in the connection between the principles of Islamic belief and the public movement towards the goals of the Islamic Revolution, and comprehend the efficiency and effectiveness of Islam to solve the problems of humanity in the contemporary century. The critical point is the epistemological transformation in the state builder nation depends on gaining the correct knowledge since gaining the proper knowledge in all matters is as necessary as gaining the lowdown on the battlefield (Khamenei Statements. Meeting with the Members of the Supreme Leader Office and the Guard Corps of Ayatollah Khamenei, 1388/05/05). However, the source of epistemological transformation in the specific righteous state builders is the correct knowledge and training of believers, scholars and thinkers (Khamenei Statements. in the Meeting with Foreign Visitors, 1370/11/14).

7. Creating Epistemological Transformation through Self-belief

To realise the Islamic ideals in the Iranian Revolution, he believes that the design and formal engineering of the Islamic system must be based on the law. He must train managers to manage the country affairs. One of the key points in training the managers is to create an epistemological transformation to achieve self-belief at various levels; the Supreme Leader of the Revolution emphasises this issue significantly.

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

From the Supreme Leader's point of view, self-belief means creating knowledge, belief, faith and heartfelt belief in different levels in the specific righteous state builders (state builder nations) to achieve the desired Islamic state as a prelude to the modern Islamic society and civilisation. Hence, we extract the levels and types of self-belief from his intellectual geometry in the following. Transformation in beliefs occurs on three levels:

- 1) **Belief in God:** In his view, any nation that relies on God, believes in itself, believes in its personality, accepts its power, and understands that it can defend itself, gains pride and dignity throughout the world. Therefore, he recommends that humans strengthen their relationship with God (Khamenei Statements. Speech of the 24th Anniversary of Imam Khomeini's Departure, 1392/03/14);
- 2) **Belief in people:** In his view, if officials, like Imam Khomeini, feel deep love and trust in the people and believe in the people's courage, faith, loyalty and presence, the people will genuinely and reasonably reward them with absolute confidence (Khamenei Statements. in the Speech of the 24th anniversary of Imam Khomeini's Departure, 1392/03/14);
- 3) **Belief in yourself:** In this regard, he believes that the way to victory in this challenge and confrontation is only to stand with faith and self-belief because you have to think in the way you step in (Khamenei Statements. Speech of the 24th anniversary of Imam Khomeini's Departure, 1392/03/14 SH).

Other types of self-belief from the perspective of the Leader of the Revolution include:

- 1) **Political self-belief:** At the beginning of the victory, the Islamic Revolution, observing the leadership of Imam Khomeini, was able to inject political self-belief into the nation and thus show that the basis of all manifestations and aspects of self-confidence is its human and moral dimension. Therefore, Ayatollah Khamenei, since the onset of the third stage of the Revolution, emphasised the principle of self-belief and moved toward forming the desired Islamic state, following Imam Khomeini (Khamenei Statements. Speech of Friday Prayer Sermons in Tehran, 1389/11/15);
- 2) **Military self-belief:** He believes that if the armed forces have faith in God and rely on Him for Jihad and doing their duties, they can achieve military self-belief. Otherwise, it is impossible to compete with the great world powers by relying solely on military equipment and facilities because they are years ahead of us regarding equipment and human resources (Khamenei Statements. Speech of Imam Ali

- Military Academy, 1390/08/19);
- 3) Social self-belief: Ayatollah Khamenei believes that people and mostly, the officials must abandon saying we cannot, and there is no way to succeed (Khamenei Statements. Nowruz Meeting of the Senior Commanders of the Armed Forces with the Commander-in-chief, 1396/01/20);
 - 4) Economic self-belief: One of the critical words of the Supreme Leader during his years in the leadership position was to strengthen the spirit of economic self-belief. He considers the presence of faithful, self-confident, and God-dependent elements at high priority to solve the financial problems and realise economic self-belief. Hence, he believes that officials in both parliament and state should not let these beliefs weaken in the economic section (Khamenei Statements. Meeting with Government Officials, 1393/04/16);
 - 5) Scientific self-belief: He believes that the revival of the spirit of pride and self-confidence in the nation will cause the prosperity of the brilliant, talented people and the achievement of all these scientific and political honours (Khamenei Statements. Meeting with Female Doctors and Surgeons, 1372/09/08);
 - 6) Cultural self-belief: He believes that the lack of cultural self-confidence in Taghut led the people to corruption, slavery, self-destruction, and disbelief. As a result, self-defeat against foreigners was strengthened, and economic and cultural independence had no meaning in the country (Khamenei Statements. Speech of the 8th Anniversary of Imam Khomeini's Departure, 1376/03/14). Therefore, in the Islamic state, cultural self-confidence is achieved by leading people to anti-corruption and helps empower self-belief.

8. Behavioral Training; Full Jurisprudential Compliance with the Forms and Criteria of Sharia

The third characteristic of the specific righteous state builders, based on the principles of Imam Khomeini, which also exist in the thought system of the Supreme Leader, is the jurisprudential conformity with the forms and criteria of Sharia. In explaining the characteristics of a perfect human being, Imam Khomeini believes that he has an outward appearance and an inward one. The external appearance is a jurisprudential issue that people (the specific righteous state builders) should properly benefit from (Imam Khomeini, 1997 AD/1376 SH: 83). Therefore, in this regard, Ayatollah Khamenei believes that the realisation of the state should be based on religious laws or forms and criteria of Sharia (Khamenei Statements. Meeting with Basij Students, 1384/03/05).

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

As he mentions, the meaning of the slogan of the Islamic state is that we want our behaviour, our treatment with people, and our therapy with ourselves, and our treatment with the international systems to be close to Islamic standards and norms. This slogan is very valuable. Insha'Allah, we can adhere to this slogan and try more earnestly to take this big step towards achieving those goals because achieving those goals requires strong men (Khamenei Statements. Meeting with the President and Members of the Cabinet, 1384/06/08).

Full compliance with religious and jurisprudential rules is necessary both in the function of the specific righteous state builders and in the structure and format in which they perform their duties based on religion. In a state, arrangements and methods are like a system where agents should interact and act with each other. Suppose we imagine a situation where agents have Islamic characteristics, but the processes and structures are based on temporal patterns. In that case, these are practically the material requirements, relationships and patterns imposed on the ideals and aspirations of the Islamic state and limit the state to their imposed frameworks. In this case, in practice, the institutions and structures of the system will face an internal and permanent conflict between the Islamic state and secular models.

According to the "Jurisprudence-based" Shia political system, in the era of absence, all the stages of the evolutionary process of the Islamic Revolution must be based on Shiite jurisprudence. Thus, the set of state buildings will not be an exception to this rule. The jurisprudential standards must first be explained and applied for state-building (For more explanation, see Taqizadeh and Meshkani Sabzevari, 2020 AD/1399 SH: 35-58).

In explaining the long and challenging process of achieving the Islamic goals and the state builder nation, the Supreme Leader refers to full compliance with the religious and jurisprudential rules. Both are in the function of the specific righteous state builders and the structure and format in which they perform their duties based on religion. He points out that this is why they believe in issuing jurisprudential rules commensurate with state-building in both fields. The Supreme Leader emphasises that in the Islamic society, we need people with knowledge of religion to meet the new needs of the contemporary era (Khamenei Statements. in the Speech of the Leader of the Revolution at the Beginning of the Jurisprudence Course, 1374/06/14).

Conclusion

In line with achieving Islamic goals and a new Islamic civilisation based

on the geometry and intelligent system of Ayatollah Khamenei, which has five stages, the lack of a desired Islamic state is the reason for not achieving the total goals of the Islamic Revolution.

The formation of a state at the level of the Islamic Revolution requires self-confident elements that play a significant role in realising the desired Islamic state. In the present study, these people are referred to as the specific righteous state builders. From Ayatollah Khamenei's point of view, tasks must be performed logically to identify the particular righteous state builders.

Based on the view of the Supreme Leader of the Revolution and following the transcendent education of Imam Khomeini, the research hypothesis emphasises that the formation of the specific righteous state builders is necessary for the construction of a desired Islamic state. The review of the functions of the influential factors in the structures created by the Islamic Revolution shows that the specific righteous state builders have a significant role in pursuing and realising the country's main challenges. Their presence is necessary for the governance processes.

Hence, the following findings are in line with the research hypothesis:

The educational dimensions of the specific righteous state builders are commensurate with the dimensions of the existence of a perfect and comprehensive human being. Considering that human beings have three layers of reality in their intellect, heart and appearance, the educational dimensions of the specific righteous state builders can also be classified into three dimensions: religious education, moral education and behavioural education.

Based on Imam Khomeini's anthropological foundations, which indicates the model of educating the perfect man, the specific righteous state builders grow epistemologically, morally and jurisprudentially through the strengthening of reason. In this case, it can achieve the desired Islamic state that Ayatollah Khamenei intends. Comprehensive Islamic education has three parts:

1) Creating a spiritual transformation in the specific righteous state builders (moral education):

Ayatollah Khamenei emphasises that it is necessary to achieve the highest existential conscience of monotheism internally and consciously and move toward the absolute origin in the context of the goals of the Islamic Revolution and have revolutionary motivation and insight to struggle to confront the enemy. As he believes, the first and most crucial issue is the spiritual transformation of human beings. Ayatollah Khamenei divides the indicators and areas of realisation of spirituality in the Islamic system for the state-building nation into two parts: a) the spirituality of the

Dimensions and Educational Features of "The Specific Righteous State Builders" Based on Ayatollah Khamenei's Viewpoint with an Emphasis on Imam Khomeini's Transcendent Education

agents of the Islamic state towards themselves and b) the spirituality of the agents of the Islamic state towards the people.

2) Creating an epistemological transformation in the specific righteous state builders:

The importance of creating an epistemological transformation in the specific righteous state builders can be explained through Ayatollah Khamenei's emphasis on completing the Islamic system through its epistemological foundations.

To realise the Islamic ideals in the Iranian Revolution, Ayatollah Khamenei believes that the design and formal engineering of the Islamic system must be based on the law, and the managers must be trained to manage the country's affairs. One of the key points in training the managers is to create an epistemological transformation to achieve self-belief at various levels; the Supreme Leader of the Revolution emphasises this issue significantly.

3) Behavioral training; full jurisprudential compliance with the forms and criteria of Sharia:

The third characteristic of the specific righteous state builders, based on the principles of Imam Khomeini, which also exist in the thought system of the Supreme Leader, is the jurisprudential conformity with the forms and criteria of Sharia.

He maintains that the meaning of the slogan of the Islamic state is that we want our behaviour, our treatment with people, and our therapy with ourselves, and our treatment with the international systems to be close to Islamic standards and norms. Full compliance with religious and jurisprudential rules is necessary both in the function of the specific righteous state builders and in the structure and format in which they perform their duties based on religion.

Therefore, today, in the second stage of the Islamic Revolution, according to Ayatollah Khomeini and Khamenei, and based on the experiences gained from the first stage, the functions of the affective factors on the structures formed need to be changed basically.

Finally, we suggest that future research focus on expanding the role and presence of the specific righteous state builders in the governing environment and directing social planning so that such people can act in different social sectors of the Islamic state.

In this study, only the characteristics of the specific righteous state builders have been explained from the perspective of Ayatollah Khamenei. Thus, another study requires introducing the approaches and strategies to achieve these goals.

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