

## Strategies for the Realization of Islamic-Iranian Model of Progress According to Imam Khomeini's Political-Divine Will

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### Abstract

The purpose of the present research is to conduct a content analysis of the text of Imam Khomeini's Divine-Political Will in order to extract the strategic, strategic implications for the Islamic-Iranian model of progress. This strategic document, as one of the most important and authoritative upstream documents, can serve as a key reference in designing and delineating an indigenous model of progress. The main research question is: How have the governing strategies of the Islamic-Iranian model of progress been formulated in Imam Khomeini's Will? The data for this study were collected through library research methods by referring to the text of the Will, which is published in Volume 21 of *Ṣaḥīfā-yi Imām*, and were subsequently analyzed using the conventional qualitative content analysis method. From the collected samples directly related to the issue of progress, a total of 55 key points were extracted from the text of Imam Khomeini's Will concerning the strategies for Iranian-Islamic progress. These were categorized into 13 sub-themes and 3 main themes. The findings of the study show that Imam Khomeini recommended 13 fundamental strategies for the realization of indigenous development, which can be classified under three overarching strategies: political, economic, and cultural. In the political dimension, one of the most important components of progress in an Islamic society is the implementation of Sharia in both the private and social affairs of the people, as well as across all levels of management and governance. An Islamic government can only succeed in achieving its objectives when the people—the most critical element of power—stand firmly beside it. It is the presence and unity of the people that ensures a nation's durability, renders it immune to collapse, and neutralizes the propaganda of enemies. By relying on the people and appointing officials based on the principle of meritocracy—one that stems from the doctrinal foundations of Islam—the government can preserve its political

**Cite this article:** Emadi, A. & Alidadi, M.A. (2025). Strategies for the Realization of Islamic-Iranian Model of Progress According to Imam Khomeini's Political-Divine Will. *Islamic Political Studies*, 7(2), pp. 139-156. <https://doi.org/10.22081/jips.2025.72078.1079>

**Received:** 2025/03/12 ; **Received in revised form:** 2025/04/18 ; **Accepted:** 2025/05/21 ; **Published online:** 2025/07/10  
**Article type:** Research Article **Publisher:** Islamic Sciences and Culture Academy

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independence and establish Islamic Sharia in the most effective manner. Therefore, the establishment of an independent Islamic government that relies on popular power and in which competent elites manage affairs constitutes a major political strategy for indigenous progress and development. In the cultural dimension, which is based on three sub-strategies, Imam Khomeini highlights the pivotal role of two key institutions—universities and Islamic seminaries (*hawza*)—in education, cultural formation, and shaping societal trends. He emphasizes the necessity of preserving the status of the *hawza* and the science of jurisprudence (*fiqh*), while simultaneously calling for reforms to enable these institutions to engage more systematically and dynamically across various spheres of society. Universities, as the training ground for future managers, also receive special attention. In Imam Khomeini's view, an ideal university is one that is free from Eastern- or Western-orientation (neither East-stricken nor West-stricken), possesses authentic identity independence, benefits from human innovations and advancements, yet remains capable of independent intellectual and theoretical decision-making in terms of indigenous values. Furthermore, in the cultural sphere, he considers attention to indigenous culture and values as another essential requirement for progress. In this regard, he identifies corrupt magazines and media, destructive freedoms, and the moral laxity and promiscuity of youth as among the destructive factors that undermine this foundation. In the economic dimension, Imam Khomeini outlines five sub-strategies, emphasizing that an Islamic society must adopt an inward-looking approach to free itself from dependence on both East and West and achieve economic independence. This objective can be realized by recognizing legitimate private and collective ownership; channeling lawful capital toward increasing production and attaining self-sufficiency in essential goods; preventing the indiscriminate importation of consumer products; combating consumerism and extravagance; and relying on domestic capabilities while fostering a spirit of self-confidence. Moreover, the ideal economic system in an Islamic society must weaken global arrogators and oppressors by reducing social disparities and giving priority to the deprived and the oppressed in policymaking. Overall, from the content analysis of Imam Khomeini's Will and through the frequency count of meaning units, it can be concluded that in this strategic document, more than half of the extracted propositions are devoted to political strategies. This clearly indicates that, in his view, achieving Islamic-Iranian progress requires giving priority and primacy to political strategies over cultural and economic ones. From Imam Khomeini's perspective, the establishment of an Islamic government based on the principle of meritocracy, the complete rejection of political dependence, and the active presence, unity, and solidarity of the people constitute the most important strategies for attaining indigenous development.

## Keywords

Model of progress, development, Imam Khomeini's Will, content analysis.

## 1. Introduction

The question of development and the methods for achieving desirable indicators of developed status has always been one of the most important issues attracting the attention and efforts of governments and societies worldwide. Numerous and sometimes conflicting theories and schools of thought have emerged in this field, each proposing different models of development (Saei, 2007). The modernization school, which dominated the thinking of many development theorists—including intellectuals in the Third World—during the 1950s and 1960s, was intellectually grounded in the premise that development is a universal and uniform process. According to this view, various societies must follow the same linear path that the West had already traversed in order to attain developed status. However, over recent decades, in reaction to the liberal model of development and in light of the serious crises of modernity, an alternative claim has gained prominence: developed status does not necessarily mean realizing the indicators put forward by dominant Western schools (Meshkat & Shiravand, 2020, pp. 121–150). Moreover, blindly following the Western development model in societies with different historical and cultural conditions not only fails to resolve underdevelopment but, in some cases, itself becomes an obstacle to achieving genuine development (Dewob, 1998). On this basis, alternative theoretical approaches to development have emerged in the literature, offering strategies for progress that are tailored to the cultural, social, and historical requirements of individual countries. Indigenous models of development rest on the principle that development should not be confined to a single template—particularly not the Western one. Instead, each country's model of progress and advancement must be designed according to its own indigenous requirements as well as its specific historical and social conditions (Seifzadeh, 2017). From this perspective, the two concepts of “development” and “progress” become clearly distinguished. The term “development” is widely used and prevalent in political and economic literature and has gradually acquired its own specific connotations and referents. By contrast, the concept of “progress” has not yet been fully elaborated and must, over time, incorporate its own distinct indicators and components into theoretical discourse. In the present article, “progress” refers to the attainment of indicators that are not necessarily universal but which necessarily take into account the conditions and requirements of the society in question. In other words, “progress”—a broader and more encompassing concept than “development”—carries a value-laden dimension and is aligned with the

culture, beliefs, and values of the society (Akhtarshahr, 2006, p. 108).

Accordingly, in post-Revolutionary Iran, the formulation of an Islamic-Iranian model of progress has consistently been a priority for the country's officials. The combination of national interests and Islamic imperatives has made the need for an indigenous model of progress more evident than ever, demonstrating that Western theories of modernization and development are incapable of fulfilling the objectives emphasized by the Islamic Republic (Shariati & Soleimanipour, 2015, pp. 49–72). The Supreme Leader, while repeatedly stressing the necessity of designing such a model, formally promulgated the document entitled “The Islamic-Iranian Model of Progress” in October 2018 as an upstream guiding document whose dominant discourse is Islamic and revolutionary (Alipour & Pourrashidi, 2020, pp. 140–167). In his words: “The term ‘development’ is a conventional global expression carrying its own specific semantic and value-laden implications and requirements, with which we do not agree. That is why the word ‘progress’ was chosen instead—especially since refraining from borrowing concepts from others has been a consistent practice throughout the Islamic Revolution... Despite all the changes that have occurred in development models, because every one of them originates from a humanistic and secular worldview, none has succeeded in meeting the aspirations of human societies. Moreover, apart from ideological differences, the geography of Iran’s progress is also distinct.” (Khamenei, 2010) Thus, the Islamic-Iranian model of progress refers to a strategic blueprint that articulates goals and the means of realizing the desired state based on Islamic foundations and indigenous requirements. In reality, the most important sources for formulating this model of progress are the latent capacities embedded in our authentic Islamic-Iranian tradition and the untapped potentials of our civilizational and cultural heritage. It appears that without due attention to these overarching strategies, any attempt to design or delineate a model of progress will lose its effectiveness (Motaghi & Davand, 2024, pp. 37–59).

In this context, particular attention must be paid to the invaluable guidelines and recommendations of the Founder of the Islamic Revolution, set forth in his “Divine-Political Will” addressed to the Iranian nation and to all Muslim nations. This document constitutes a major strategic resource for delineating the Islamic-Iranian model of progress. Drafted in 1982 and subsequently reviewed and revised by Imam Khomeini himself in later years, the Will serves as a lasting roadmap for the future course of the Islamic Revolution. Known as the Charter of the Islamic Revolution, it contains exhortations

directed at various segments of the nation and the officials of the system with the aim of preserving the achievements of the Revolution. Nevertheless, upon careful examination, it is possible to extract from it the desired indicators of comprehensive, all-round progress as well as the strategies required to attain them. From the perspective of the Supreme Leader, this Will represents one of the strongest and most outstanding spiritual legacies of Imam Khomeini and serves as a guide for the nation in all matters and circumstances. It is therefore fitting that, at different junctures, the people, officials at all levels, and especially the youth repeatedly reread this Will and reflect deeply upon it (Khamenei, 2008). Despite the immense significance and exalted status of this intellectual legacy in charting the path of the Islamic Revolution, it has not yet been seriously utilized or systematically analyzed as a primary source for designing an indigenous model of progress.

## **2. Research Objectives and Questions**

The purpose of the present research is to conduct a content analysis of the text of Imam Khomeini's Will in order to extract its strategic implications for the Islamic-Iranian model of progress. As one of the most important and authoritative upstream documents, this Will can serve as a key reference in the design and delineation of an indigenous model of progress. Accordingly, the main research question is: How have the governing strategies of the Islamic-Iranian model of progress been formulated in Imam Khomeini's Will?

## **3. Research Background**

In addition to the numerous commentaries written on Imam Khomeini's Will (see, for example, Azari Qomi, 1993; Shafiei Mazandarani, 2011), several research studies have also undertaken thematic analyses of the text. These works have examined topics such as the ideal political system and governance (Koushki, 2000), the model of social capital (Bahmani & et al, 2021, pp. 1–27), the concept of soft power (Safarpour, 2022, pp. 125–142), identifying the vulnerabilities of the Islamic Revolution (Shabaninia, 2011), the model of the new Islamic civilization (Mokhtari, 2021, pp. 137–167), and sources of political power (Mousavi Davoudi & Ebrahimi, 2019, pp. 125–155). Tobeyani and colleagues have also conducted a study analyzing the speech acts in the Will (Tobeyani, Tabatabaei Lotfi, & Rezaei, 2019, pp. 52–80). A search of library resources and scholarly journals published in Iran yielded no additional studies—beyond those mentioned above—that have undertaken a thematic examination of Imam Khomeini's Will. This clearly indicates that, in the thematic analysis of the Will, the issue of the indigenous model of progress

and development has remained neglected and unexplored.

#### 4. Research Methodology

The present research, in terms of its objective, falls within the category of theoretical and fundamental studies and has been conducted using a descriptive-analytical approach. The data for this study were collected through library-based methods by direct reference to the text of Imam Khomeini's Will. The collected data were analyzed using the conventional qualitative content analysis method. To enhance the credibility and validity of the findings, particular care was taken to define categories and codes precisely and clearly so that all analysts could apply them uniformly. Additionally, to minimize error, several independent analysts coded the content separately, after which their results were compared. Continuous review and refinement of the codes based on emerging findings and feedback, together with the use of tables for clearer presentation of the data, further contributed to strengthening the validity of the analysis.

#### 5. Research Findings

Based on the content analysis method, the full text of Imam Khomeini's Will was carefully and repeatedly read. In the first step, all sentences and phrases that explicitly or implicitly referred to strategies for progress were identified and extracted. Subsequently, the units of analysis were coded using the exact terms and expressions employed in the original text, and these codes were recorded in Table 1. In the next stage, the extracted codes were organized into sub-categories and main categories, after which the categories were analyzed, interpreted, and their logical interconnections were examined. In total, this study identified 55 key points concerning the strategies of Islamic-Iranian progress from the text of the Will. These were classified into 13 sub-categories and 3 main categories, as presented in Tables 1 and 2.

**Table 1- Codes and Key Points from Imam Khomeini's Will Regarding the Strategies of Islamic-Iranian Progress**

No.	Meaning Unit	Code / Key Point
1	The book Nahj al-Balagha, after the Quran, is the greatest guide to material and spiritual life ... (p. 396)	Adhering to the instructions of Nahj al-Balagha
2	Islam and the Islamic government are divine phenomena. When properly implemented, they secure the felicity of their adherents in this world and the Hereafter to the highest possible degree. They possess the power to draw a red line through all forms of oppression, plunder, corruption, and aggression, and to lead human beings to the ultimate perfection for which they were created (p. 402)	Establishing an Islamic government

No.	Meaning Unit	Code / Key Point
3	I earnestly recommend to the dear nation of Iran: cherish and hold in the highest esteem this blessing—the Islamic Republic—that you have attained through your own immense jihad and the blood of your brave and noble youth; regard it as the most precious of all things, and protect and safeguard it with all your might (p. 412)	Safeguarding the Islamic Republic
4	If this Islamic Republic fails, it will not be replaced by a regime desired by the Remainder of Allah [Imam al-Mahdi]... but by one desired by one of the two superpowers, and the deprived around the world who had hoped in Islam and the Islamic government will be disappointed and Islam will be isolated forever (p. 447)	Failure of the Islamic Republic causes despair among the world's deprived
5	Undoubtedly, the secret of the survival of the Islamic Revolution is the same as the secret of its victory; and the nation knows the secret of victory, and future generations will read in history that its two main pillars were: divine motivation and the lofty goal of the Islamic government; and the gathering of the entire nation throughout the country in complete unity of purpose for that same motivation and goal. ... If you wish Islam and the government of God to remain established, and the hand of colonialism and of exploiters—both foreign and domestic—to be severed from your country, never abandon this divine motivation that God Almighty has so strongly enjoined in the Noble Quran (p. 404)	Lofty goal of Islamic government and national unity of purpose
6	And as for the universities: the plan is to divert the youth from their own indigenous culture, literature, and values, and to pull them toward the East or the West; then to select statesmen from among these very individuals and place them in charge of the fate of nations, so that through their hands the colonial powers can accomplish whatever they desire (p. 418)	Deviation of universities from indigenous culture and values
7	Many worship-related rulings of Islam are politico-worship-related; neglect of them has caused these calamities (p. 406)	Neglect of Islam's political rulings as the cause of many calamities
8	And whatever has been said—and continues to be said—that the Prophets (peace be upon them) were concerned only with spiritual matters, that governing and administering worldly affairs is reprehensible, that the Prophets, the Saints, and the great religious authorities shunned it, and that we too must do the same—this is a regrettable and catastrophic error whose consequences are the ruin and destruction of Islamic nations and the opening of the way for bloodthirsty colonizers and imperialists (p. 407)	Separating religion from politics leads to the ruin of nations
9	And let the distinguished religious scholars and respected orators of the Islamic countries call upon their governments to free themselves from dependence on the great foreign powers and to reach mutual understanding and reconciliation with their own nations. If they do so, they will embrace victory (p. 428)	Liberation from dependence on great foreign powers
10	The misery of Muslims stems from governments dependent on East and West (p. 413)	Dependent governments: the cause of Muslims' misery
11	Islam is a moderate system that recognizes private ownership and respects it, albeit with reasonable limitations on the ways ownership is acquired and on consumption. If it is truly and properly implemented, the wheels of a healthy economy will turn, and social justice—which is an essential requirement of a sound system—will be realized (p. 444)	Implementing Islamic rulings on ownership and consumption
12	It is evident that—especially in the not-so-distant past and throughout recent centuries—we have been deprived of all progress. This was done particularly by treacherous statesmen and the Pahlavi dynasty, as well as by propaganda centers that systematically belittled or dismissed our own achievements, and by the culture of self-deprecation and self-contempt that they instilled in us. All of this combined to keep us deprived of any initiative or activity toward genuine progress (p. 416)	Treacherous rulers and self-deprecation as causes of backwardness



No.	Meaning Unit	Code / Key Point
13	Severing ties with East and West will reveal its blessings; indigenous intellectual minds will be activated and move toward self-sufficiency (p. 441)	Cutting ties with East and West and activating indigenous intellectual capacities
14	The importation of goods of every kind and the deliberate distraction of women and men—especially the young generation—with all sorts of imported products, such as cosmetics, ornaments, luxuries, and childish games; turning families into a race of excessive consumption and fostering ever-greater consumerism—all of this carries its own heartbreaking and tragic stories (p. 416)	Uncontrolled importation of consumer and luxury goods
15	Keeping the youth—who are the active and dynamic members of society—occupied and leading them to ruin by establishing centers of prostitution, houses of debauchery, and dozens of other calculated calamities, all deliberately designed to keep our countries backward and underdeveloped (p. 416)	Engaging youth in centers of corruption as a cause of backwardness
16	The deprived generation of today has risen to activity and initiative, and we have witnessed that many factories and advanced equipment—such as aircraft and other things—which it was never imagined Iranian specialists would be capable of operating or setting up, and for which we had all stretched out our hands toward the West or the East begging their experts to come and make them work—in the face of the economic siege and the imposed war, our own dear youth themselves manufactured the necessary spare parts, offered them at much lower prices, met the needs, and proved that if we have the will, we can do it (p. 416)	Will and self-confidence for self-sufficiency
17	If we are erased from the face of the earth by the criminal hands of America and the Soviet Union, and meet our Lord with the crimson blood of honorable martyrdom, that is far better than living a luxurious, affluent life of the elite under the red flag of the Eastern bloc or the black banner of the West (p. 440)	Erasure from history is preferable to living under the flags of East or West
18	As experience has clearly shown, they think of nothing except your ruin, distracting you from the fate of your country, plundering your resources, dragging you into the shackles of colonialism and the disgrace of dependence, and turning your nation and your country into mere consumers. By these means and others like them, they intend to keep you backward and—in their own terminology—“half-savage” (p. 417)	Dependence and turning the nation into consumers as factors of backwardness
19	Among the schemes that—regrettably—had a tremendous impact on many countries, including our own beloved Iran, and whose effects still linger to a considerable extent, was the systematic alienation of colonized nations from their own identity, turning them into worshippers of the West or the East (gharbzadeh or sharqzadeh) to such a degree that they came to regard themselves, their culture, and their own capabilities as worthless ... The story of this sorrowful affair is long, and the blows we have suffered from it—and continue to suffer even now—are devastating and crushing (pp. 413–414)	Self-alienation, Westoxication, and East-strickenness as obstacles to progress
20	And even more grievous is the fact that they deliberately kept the oppressed nations under their domination backward in every respect and turned their countries into mere consumer markets (p. 415)	Colonial powers as the cause of keeping nations backward
21	And [what is worse is] that the deep rift between the government and the nation, and between the academic and the clergy, opens the way so wide for the plunderers that all aspects of the country fall under their domination and all the nation's resources flow straight into their pockets (p. 414)	Division as a factor enabling domination by plunderers



No.	Meaning Unit	Code / Key Point
22	They have so thoroughly frightened us with our own progress on the one hand and with their satanic powers on the other that we dare not lay a hand on any initiative whatsoever. We have surrendered everything to them, placed the fate of ourselves and our countries entirely in their hands, and become blindly obedient to their commands, eyes shut and ears closed. This artificially induced emptiness and intellectual vacuity has caused us to rely on neither our own thought nor our own knowledge in any matter, and instead to imitate the East and the West in slavish, mindless fashion (p. 415)	Lack of self-belief and initiative as obstacles to progress
23	If we ever possessed any culture, literature, industry, or inventive spirit of our own, the West-stricken and East-stricken writers and speakers—utterly devoid of true culture themselves—would subject them to ridicule and harsh criticism, thereby suppressing and discouraging our indigenous thought and capability (and they continue to do so). At the same time, they promote foreign customs and practices—no matter how vulgar or shameful—with their actions, words, and writings; they praise and glorify them extravagantly and force-feed them to the nations (and continue to do so) (p. 415)	Indigenous thought and power as the foundation of progress
24	The television films were products of the West or the East, designed to divert the young generation—both women and men—from the normal path of life, work, industry, production, and knowledge, steering them instead toward ignorance of their own identity and self-worth, or toward pessimism and distrust regarding everything that belongs to themselves and their country—even including their own culture, literature, and priceless cultural heritage, much of which has been transferred, through the treacherous hands of profiteers, to the libraries and museums of the West and the East (pp. 434–435)	Corrupt media as a factor in self-alienation and deviation from the path of progress
25	I strongly advise and enjoin the Parliament, the government, and all those in positions of responsibility to truly appreciate the worth of this nation and to spare no effort in serving them—especially the oppressed, the deprived, and the downtrodden, who are the apple of our eye, the true bestowers of all blessings, the ones through whose sacrifices the Islamic Republic came into being, and upon whose continued devotion and service its survival depends. Do not fall short in this duty (p. 412)	Officials' attention to the deprived and oppressed
26	And I enjoin upon everyone—truly make it my solemn testament—to strive for the welfare and well-being of the deprived and underprivileged classes, for the good of this world and the Hereafter lies in attending to the condition of these deprived members of society who, throughout the long history of tyrannical monarchy and feudal khans, have lived in nothing but suffering and hardship (p. 445)	Collective effort for the welfare of deprived classes
27	And how excellent it would be if the affluent and propertied classes were to voluntarily provide decent housing and welfare for those who live in slums and shanties. Let them be certain that the good of this world and the Hereafter lies precisely in this (p. 445)	Effort by the wealthy for the welfare of the poor and slum-dwellers
28	My testamentary injunction to the ministers in charge—both in the present era and in future eras—is this: beyond the fact that you and the employees of your ministries live on a budget that belongs to the nation, and that you must therefore all be servants of the nation and especially of the oppressed and deprived... you must strive earnestly to win the trust and satisfaction of the people, and you must strictly refrain from any conduct that is un-Islamic or inhumane (p. 426)	Ministers' service to the nation
29	And my testamentary injunction to the Leader and to the Leadership Council in this era [and in future eras] is that they wholly dedicate and devote themselves to the service of Islam, the Islamic Republic, and above all to the deprived and the oppressed (p. 423)	Service to the deprived and oppressed
30	And I bequeath this testament to the legitimately wealthy and those who possess lawful riches: put your justly acquired wealth to productive use; rise up and engage in constructive activity in agriculture, villages, and factories—for this in itself is a most valuable act of worship (p. 445)	Employing legitimate wealth in constructive activities

No.	Meaning Unit	Code / Key Point
31	And to the youth—both girls and boys—I earnestly enjoin: do not sacrifice your independence, your freedom, and your human dignity (no matter how much hardship or suffering it may entail) for the sake of luxuries, pleasures, moral laxity, and frequenting centers of vice that are offered to you by the West and its unpatriotic agents (p. 417)	Youth avoiding corruption and immorality
32	And know that the Aryan and Arab races are in no way inferior to the races of Europe, America, or the Soviet Union. If they truly rediscover their own authentic identity, cast despair far from themselves, cease looking expectantly to others, and place their trust in God Almighty while relying on their own inner strength, then in the long run they possess the power to accomplish anything and to build anything. Whatever human beings like those [Westerners] have achieved, you too will achieve, on condition that you depend upon God the Most High, have confidence in yourselves, sever all dependence on foreigners, and endure hardships for the sake of attaining a life of honor and dignity, free from the domination of aliens (p. 417)	Self-reliance and cutting dependence
33	You must remain vigilant, awake, and watchful so that the professional politicians who are perpetually inclined toward the West or the East do not, through their satanic temptations and insinuations, drag you toward these international plunderers. Instead, with firm resolve, relentless activity, and steadfast perseverance, rise up to eliminate all forms of dependence (p. 417)	Resolve and perseverance to eliminate dependencies
34	And I earnestly request all the representatives [of the Majlis] to treat their fellow parliamentarians with the utmost goodwill and brotherhood, and for everyone to strive diligently so that the laws, God forbid, do not deviate from Islam. Remain wholly faithful to Islam and to its heavenly ordinances, so that you may attain felicity in this world and the Hereafter (p. 421)	Enacting Islamic laws
35	In selecting the experts for the Assembly of Experts, whose task is to determine the Leadership Council or the Leader, they must exercise the utmost care and precision. Should they be negligent and fail to elect the experts in strict accordance with the criteria of the Sharia and the Constitution, it is entirely possible that irreparable damage will be inflicted upon Islam and the country (p. 421)	Care in selecting members of the Assembly of Experts
36	My testamentary injunction to the nation—both in the present and for all future generations—is this: with firm resolve and unwavering commitment to the ordinances of Islam and to the higher interests of the country, in every election cycle send to the Majlis deputies who possess genuine commitment to Islam and to the Islamic Republic; who generally come from the middle strata of society or from among the deprived and oppressed (mustad'afin); who have not deviated from the Straight Path in the direction of either the West or the East; who have no inclination toward deviant ideologies; and who are educated, well-informed about contemporary issues, and thoroughly versed in Islamic politics (p. 420)	Electing competent representatives
37	And we must realize that if the President and the representatives in the Majlis are truly competent and committed to Islam, and sincerely devoted to the country and the nation, many problems will never arise in the first place; and whatever problems do emerge will be resolved (p. 422)	Selecting individuals committed to Islam and sympathetic to the people
38	The President and the deputies in the Majlis should come from the social class that has personally experienced the deprivation and oppression suffered by the oppressed and the deprived of society, and who genuinely care about their welfare; not from among the capitalists, land-grabbers, the pampered elite who sit at the top, or those immersed in luxuries and sensual pleasures, for such people can never truly comprehend the bitterness of deprivation or the pain of the hungry and the barefoot (p. 422)	Selecting officials who have experienced deprivation

No.	Meaning Unit	Code / Key Point
39	It is also necessary that the respected scholars and teachers of the religious seminaries do not allow the lessons pertaining to <i>fiqh</i> (Islamic jurisprudence) and the domains of <i>fiqh</i> and <i>uṣūl al-fiqh</i> to deviate from the established methodology of the great past masters—which is the only way to preserve authentic Islamic jurisprudence... Of course, with regard to other branches of knowledge, programs will be drawn up in accordance with the needs of the country and of Islam, and competent specialists in those fields must likewise be trained (pp. 425–426)	Attention to traditional jurisprudence and other sciences
40	They must not deviate even by a hair's breadth from traditional jurisprudence—the one that articulates the school of the Prophetic Mission and the Imamate, the jurisprudence that guarantees the growth and greatness of nations—whether in its primary rulings or its secondary rulings, for both constitute the authentic school of Islamic jurisprudence (pp. 399–400)	Traditional jurisprudence as guarantor of nations' growth and greatness
41	The need for the advanced heavy industries of foreign countries—after all the artificial backwardness that has been imposed upon us—is an undeniable reality. However, this does not mean that we must become dependent on one of the two [superpower] blocs in the realm of advanced sciences. The government and the armed forces must make every effort to send committed and faithful students to those countries that possess advanced heavy industry but are neither colonialist nor exploitative. They must strictly refrain from sending students to America, the Soviet Union, or any other countries that follow the path of these two blocs (p. 434)	Avoiding scientific dependence on colonialist countries
42	If by “the manifestations of civilization” and “modern innovations” one means inventions, technological advances, and sophisticated industries that contribute to human progress and civilization, then Islam—and indeed no monotheistic religion—has ever opposed them, nor will it ever do so. On the contrary, knowledge and industry are strongly emphasized and encouraged by Islam and the noble Quran (p. 406)	Emphasis on science and industry
43	And I earnestly enjoin and recommend to all successive generations: for the sake of your own salvation, for the preservation of your beloved country, and for the protection of this humanity-building Islam, safeguard the universities from deviation, from West-strickenness, and from East-strickenness (p. 419)	Protecting universities from West- and East-strickenness
44	... Now, if the government and the armed forces themselves boycott the goods of the global oppressors and arragators, and instead devote serious effort and endeavor to innovation and self-reliance, there is hope that the country will become self-sufficient and be delivered from begging at the door of the enemy (p. 433)	Economic boycott of the arrogant powers
45	As long as, for the needs of advanced industries, you continue to stretch out your hand before others and spend your life in beggary, the power of initiative and the capacity to advance in inventions will never blossom within you (p. 433)	Dependence in industry prevents the blossoming of initiative
46	In this short period following the economic sanctions, the very same people who previously regarded themselves as incapable of building anything and who were utterly disheartened at the thought of running factories have now set their minds to work and have themselves met many of the needs of the armed forces and the factories (p. 433)	Self-reliance and self-confidence
47	Prefer a dignified, honorable human life—even if it comes with hardships—over a shameful existence of servitude to foreigners, even if that servitude brings animal-like comfort and material ease (p. 433)	Preferring honorable life over enslavement to foreigners
48	Respect legitimate private ownership and lawfully acquired capital within the limits prescribed by Islam. Give the people full assurance and confidence so that capital and constructive activities may be set in motion, leading the government and the country toward self-sufficiency and the development of both light and heavy industries (p. 445)	Respect for ownership and directing legitimate capital toward self-sufficiency

No.	Meaning Unit	Code / Key Point
49	And we must realize that one aspect of this divine radiance manifests itself in the scorching fields, in the exhausting factories, in the workshops, in the centers of industry, invention, and innovation; and among the overwhelming majority of the nation—in the markets, in the streets, in the villages, and in all those who, for the sake of Islam, the Islamic Republic, progress, and the country's self-sufficiency, are engaged in any form of service. As long as this spirit of cooperation and commitment remains alive in society, our beloved country will, God willing, be safe from the afflictions of the age (p. 450)	Strenuous economic activities for self-sufficiency and progress
50	With remembrance of God Almighty, march forward toward self-knowledge, self-sufficiency, and independence in all its dimensions. Without the slightest doubt, the Hand of God is with you—if you remain in His service and continue, in a spirit of mutual cooperation, to work for the progress and exaltation of this Islamic country (p. 450)	Cooperation and collaboration for the advancement and elevation of the country
51	Cling steadfastly to Islam—the only true school of independence and freedom-seeking—which is the very religion through which God Almighty invites all human beings, by the light of His guidance, to the lofty station of true humanity. Just as you are faithful to it today, remain steadfast in that fidelity tomorrow and always. For it alone can save you, your country, and your nation from the disgrace of dependence and subservience to powers that want nothing from you except your enslavement; powers that deliberately keep your beloved country and nation backward, turn them into mere consumer markets, and hold them under the ignominious yoke of subjugation and oppression (p. 433)	The school of Islam as the source of deliverance from backwardness
52	If the Majlis, the government, the judiciary, and all other organs of the state had drawn their personnel from truly Islamic and national universities, our nation today would not be afflicted with these home-wrecking problems. And if clean, upright individuals with genuine Islamic and national commitment (in the true sense of the word, not the counterfeit version that today presumes to stand in opposition to Islam) had emerged from those universities and entered the centers of the three branches of power, then today would not be the today we know, our homeland would not be the homeland we now see, and our deprived and oppressed would have been freed from the chains of deprivation ... (p. 430)	Islamic and national universities as the source of competent political elites
53	If the universities and other educational and training centers had operated with truly Islamic and national programs, directed toward the genuine interests of the country in the teaching, moral refinement, and proper upbringing of children, adolescents, and young adults, our homeland would never have been swallowed into the jaws of Britain, and thereafter of America and the Soviet Union. No ruinous, home-destroying capitulation treaties would ever have been forced upon this deprived and plundered nation; the feet of foreign advisors would never have set foot in Iran; and the resources of Iran—never would the black gold of this long-suffering people have been poured into the pockets of satanic powers (pp.429-430)	Islamic and national programs in universities serving the country's interests
54	And dependence in certain matters—even though it may have a deceptive outward appeal or bring some immediate benefit or advantage—will, in the end, destroy the very roots of the country (p. 427)	Political dependence as the root of the country's ruin
55	It is the duty of governments and those in authority—both in the present generation and in all future generations—to value their own specialists, to encourage them in their work through material and moral support, to block the entry of consumption-inducing and nation-ruining goods, and to make do with what they already possess until, one day, they are able to produce everything themselves (p. 417)	Supporting domestic specialists and avoiding importation of consumer goods

Each of the above excerpts has been categorized under 13 sub-themes and ultimately grouped into 3 main strategic themes. This classification is presented in the table below:

**Table 2- Main and Sub-Strategies of the Islamic-Iranian Model of Progress  
in Imam Khomeini's Will**

Codes	Subcategories	Main Categories
The School of Islam: the means of delivering the country from backwardness (51) Acting in accordance with the injunctions of the Qur'ān and Nahj al-Balāghah (1) Enactment of Islamic laws (34) Neglect of the political rulings of Islam: the cause of many calamities (7) Considering religion separate from politics: the cause of the ruin of nations (8)	Acting in accordance with the political and social rulings of Islam	Political Strategy
Establishing an Islamic government (2) Struggling to establish a government of justice (3) The sublime goal of Islamic government: the secret of the nation's victory (5) Treacherous statesmen: the cause of the country being kept backward (12) Safeguarding the Islamic Republic (3) The fall of the Islamic Republic: a source of despair for the deprived and oppressed throughout the world (4)	Establishing and safeguarding the Islamic government	
Unity: the secret of victory (6) Discord and division: the factor enabling the domination of plunderers (21)	Unity and solidarity	
Liberation from dependence on great foreign powers (9) Dependent governments: the cause of misery for Muslims (10) Being erased from the face of the earth is better than living under the banners of the East or the West (17) Colonial powers: the factor that keeps nations backward (20) Preferring an honorable life over servitude to foreigners (47) Political dependence: the root of the country's destruction (54)	Rejecting political dependence	
Selecting competent and worthy representatives (36) Electing officials who are truly committed to Islam and sincerely devoted to the people (37) Choosing leaders who have personally experienced deprivation (38) Exercising utmost care in selecting the members of the Assembly of Experts for Leadership (35)	Meritocracy	
Deviation of universities from indigenous culture and values (6) Safeguarding universities from Westoxication and Eastoxication (43) Truly Islamic and national universities as the proper source for training competent political elites (52) Implementing Islamic and national programs in universities that serve the country's true interests (53) Avoiding scientific dependence on colonialist and exploitative countries (41) Emphasis on the importance of knowledge and industry (42)	Safeguarding universities from deviation and corrupt elements	Cultural Strategy
Attention to traditional <i>fiqh</i> and other branches of knowledge (39) Traditional <i>fiqh</i> : the guarantor of the growth and greatness of nations (40)	Attention to traditional <i>fiqh</i>	
Corrupt media: a factor in self-alienation and deviation from the path of progress (24) Urging youth to abstain from corruption and moral laxity (31) Keeping youth occupied in centers of vice: a cause of backwardness (15)	Attention to indigenous cultural and values	
Acting in accordance with the Islamic rulings on ownership and consumption (11) Putting legitimately acquired wealth to work in constructive activities (30) Respecting the principle of private ownership and channeling lawful capital toward self-sufficiency (48)	Respecting legitimate ownership and capital	Economic Strategy

Codes	Subcategories	Main Categories
Strenuous economic efforts for self-sufficiency and progress (49) Cooperation and mutual assistance for the advancement and exaltation of the country (50)		
Supporting domestic specialists and avoiding the import of consumer goods (55) Unrestrained importation of consumer and luxury goods (14) Dependence and turning the nation into mere consumers: a cause of backwardness (18)	Preventing the unrestrained importation of consumer goods	
Will and self-confidence as the key to self-sufficiency (16) Self-alienation, West-strickenness, and East-strickenness: obstacles to progress (19) Lack of self-belief and initiative: a barrier to progress (22) Indigenous thought and capability: the true source of progress (23) Self-reliance and cutting off all dependencies (32) Resolve and perseverance in eliminating dependencies (33) Dependence in industry: a barrier to the blossoming of initiative and creativity (45) Self-reliance and self-confidence (46) Self-deprecation and feelings of inferiority: the cause of being kept backward (13) Severing ties with both East and West and setting indigenous minds to work (13)	Self-belief and reliance on indigenous knowledge	
Attention of officials to the deprived and the oppressed (25) Collective effort for the welfare of the deprived classes (26) Endeavors of the affluent classes to provide welfare for slum-dwellers and shanty-town residents (27) Ministers serving the nation (28) Serving the deprived and the oppressed (29)	Striving for the welfare of the deprived and the oppressed	
Economic sanctions by global arrogance (44)	Economic sanction	

The data in the table above indicate that Imam Khomeini, in presenting strategies for achieving indigenous development, recommended 13 fundamental operational strategies. These strategies fall under three overarching categories—political, economic, and cultural—as shown in the table below.

**Table 3- Main Strategies of Progress in Imam Khomeini's Will**

Economic Strategies	Cultural Strategies	Political Strategies
Employment of legitimately acquired capital	Safeguarding universities from deviations and corrupt elements	Acting in accordance with the political and social rulings and laws of Islam
Preventing the unrestrained importation of consumer and luxury goods	Attention to traditional Islamic jurisprudence ( <i>fiqh</i> )	Establishing and preserving Islamic government
Self-belief and reliance on indigenous knowledge	Attention to indigenous culture and authentic values	Unity and solidarity
Striving for the welfare of the deprived and the oppressed		Meritocracy
Economic sanctions by the global arrogance		Rejection of political dependence

## 6. Conclusion

Based on the research findings, the main strategies for achieving indigenous (native) development derived from Imam Khomeini's Divine-Political Will can be classified into three domains: political, cultural, and economic. In the political domain, one of the most important components of progress in an Islamic society is the implementation of the Sharia in both the private and public affairs of the people and at all levels of governance and state administration. If the rulings of Islam are to be enacted as law and serve as the primary pillar of legislation in society, a legislative and executive system with real authority is naturally required—a system that Imam Khomeini terms “Islamic government.” An Islamic government can succeed in realizing its objectives only when the people—the most vital element of power at every level—stand firmly beside it. It is precisely this popular presence and national unity that guarantees the longevity of the state and neutralizes the propaganda of its enemies. By relying on the people and appointing officials on the basis of true meritocracy (a principle rooted in the doctrinal foundations of Islam), the government can preserve its political independence and implement Islamic law in the most effective manner possible within society. Therefore, the establishment of an independent Islamic government that rests on popular power and is administered by competent, worthy elites constitutes a major political strategy for authentic progress and indigenous development. In the cultural domain, which rests on three sub-strategies, Imam Khomeini places special emphasis on the two pivotal institutions—the university and the Islamic seminary (ḥawza)—that play a central role in education, cultural formation, and shaping the direction of society. Throughout history, the Islamic seminary has always been one of the most important factors in keeping the Sharia alive and has served as the starting point for many transformative movements in Iranian society and beyond. When the ruling system itself is an Islamic government, the importance and sensitivity of this institution—as the very “respiratory system” of an Islamic society—becomes far greater than ever before. For this reason, in his Testament, Imam Khomeini stresses the necessity of preserving the status of the ḥawza and traditional jurisprudence, while simultaneously calling for reforms that will enable it to have a more systematic, dynamic, and effective presence across all spheres of society. The university, as the gathering place of future managers and in reality the mirror of the country's tomorrow, receives equally serious attention. In Imam Khomeini's view, the ideal university is one that is free from both West-strickenness and East-strickenness, possesses authentic identity independence,



benefits from human innovations and advancements, yet remains capable of independent decision-making in the realm of thought on the firm foundation of indigenous (native) values. Given the nation-building importance of these two institutions, Imam Khomeini repeatedly warns that their deviation would lead to the deviation of the entire country. He therefore makes it a duty—for students, seminarians, and officials alike—to prevent such deviation. Also in the cultural dimension, Imam Khomeini regards attention to indigenous culture and values as another essential requirement for progress. In this regard, he identifies corrupt magazines and media, destructive freedoms, and the moral laxity of youth as among the most damaging factors that undermine this goal. In the economic domain, Imam Khomeini stresses above all that an Islamic society must adopt an inward-looking approach, liberate itself from dependence on both East and West, and attain economic independence. This objective can be realized through: the legitimate recognition of both private and collective ownership; the productive deployment of lawfully acquired capital toward expanding production and achieving self-sufficiency in essential goods; preventing the unrestrained influx of consumer goods; combating consumerism and extravagance; relying on domestic capabilities; cultivating a spirit of self-confidence; fostering unity; and freeing thought from subservience to the West or the East. Furthermore, the ideal economic system in an Islamic society must weaken the global arrogators and dominators. It should narrow social gaps and consistently place the deprived and the oppressed at the very top of its policy priorities.

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