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## Investigating how to achieve an Islamic state in the Islamic world

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**Abstract:** There has been a lot of theoretical discussion about how to achieve an Islamic state, and some Shiite movements have been formed to achieve it, but there was no news of it in practice. Ayatollah Khamenei, with his unparalleled efforts, has provided solutions for the formation of the Islamic State, while clarifying how the legitimacy of the Islamic State is and proving that the truth of religion is impossible except with the implementation of a religious government. Accordingly, this research, with a descriptive-analytical method and relying on the statements of Ayatollah Khamenei, seeks to examine how to achieve an Islamic state from His Holiness's point of view. Findings indicate that considering the current situation of Muslim societies that are planning and shaping the Islamic state and despite the forward movement of Islamic civilization, always provide obstacles to the formation of the Islamic state. Therefore, Ayatollah Khamenei considers the grounds for achieving an Islamic state to be attention to monotheism, pivotal governance, resistance, the existence of leadership, the production of thought, and economic advancement.

**Keywords:** Islamic State, Ayatollah Khamenei, Islamic World, New Islamic Civilization.

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### INTRODUCTION

Life is an unknown truth that has two properties: consciousness, movement, and ability. The more aware a person is, the more life he has, and the more active he is, the longer his life is, and if the problem is reversed, the result will be the opposite. Muslims could have lived when they, according to the Qur'an, were among the "beware of me alive ..." if they had a deeper knowledge of Islam and made a greater effort to realize its ideals and teachings, only if life were to be restored. Muslims will. But if we only criticize European civilization and culture and praise Islamic culture and civilization and think that Islamic culture and the spirit of Islam is what we have today, we will not go anywhere and we cannot revive Islamic civilization again. (Yousefi Gharavi, 2015: 421)

"What should be done?" It is a fundamental question that many thinkers and those who are interested in Islam have tried to find a suitable answer to it. Mirzai Shirazi, Seyyed Jamal al-Din Asadabadi, Mohammad Abduh, Abdul Rahman Kawakbi, Ali Abdul Razzaq, Mustafa Kamel, Hassan Al-Torabi, Seyyed Qutb, Allameh Tabatabai, Imam Khomeini, Morteza Motahari, etc. Have all tried to make him look from different angles. Undoubtedly, it is difficult to analyze and study all aspects of this issue. But at the same time, an attempt is being made to put an appropriate response to the revival of Islamic civilization in the eyes of those interested, according to Ayatollah Khamenei's strategies.

Given the current situation of Muslim nations and Islamic societies that are planning and shaping the Islamic state. Despite the forward movement of Islamic civilization, there are always obstacles to the formation of the Islamic state. Accordingly, in this study, Ayatollah Khamenei has provided solutions to overcome these obstacles, the attention to which provides the grounds for the formation of the Islamic State. Therefore, in this study, the strategies for the formation of the Islamic state from the perspective of Ayatollah Khamenei are examined.

### Ayatollah Khamenei and the strategies for forming an Islamic state

The principle of monotheism; Attention to the one God is the basic foundation of Islam, Islamic society and civilization, and the source of the rules of Sharia. Accordingly, the central monotheism and the tendency towards unity based on the monotheism of the pillar and the basis and as the basis of Islamic civilization is

known. In the first sermon of Nahj al-Balaghah, the Commander of the Faithful (pbuh) explains monotheism and theology as follows:

"The basis of religion, which is the means of worshipping God, is to know Him, and to know Him completely, to acknowledge Him, and to acknowledge Him completely and to know Him as one, and to perfect Him, to do pure deed for Him, and when deed is pure for Him. They do not consider it as an effect on his essence, but consider them as the same essence, because every attribute is a witness that it is non-attributed, and every attribute is a witness that it is non-attributed." (Nahj al-Balaghah, the first sermon)

Monotheism, says: "Monotheism means the liberation of man from servitude and obedience and submission to anything and everyone except God; It means breaking the bonds of domination of human systems; It means breaking the spell of fear of evil and material powers; That is, to rely on the infinite powers that God has placed in the human body and has required him to use them as an inviolable duty; It means trusting in God's mercy and not being afraid of the possibility of failure; It means accepting the hardships and dangers that threaten man in the way of fulfilling the divine promise; That is, to leave the difficulties of the path to God and hope for a definite and final victory; That is, in the struggle, the eye is on the highest goal, which is to save society from any oppression, discrimination, ignorance and polytheism. Sewing and seeking personal failures and finding a way to God; In short, it means seeing oneself connected to the eternal ocean of divine power and wisdom, and rushing towards higher goals, with hope and unwavering commitment. It is in the shadow of such faith and clear and deep understanding of monotheism. "Without proper understanding and ideological and practical adherence to monotheism, none of the divine promises will be fulfilled." (Ayatollah Khamenei, 10/3/1990)

In examining the thought of Muslim thinkers from Farabi to Ayatollah Khamenei, the main and fundamental element of Islamic civilization is considered "God-centered" and "monotheism". Belief in monotheism in existence has influenced the attitude of thinkers who believe in knowledge and knowledge as well. The idea of unity is not only the presupposition of Islamic sciences and technologies, but also dominates the way they are expressed. In general in all fields, monotheism; It is the basis that unites Islamic thought. Therefore, the individual and social role in the creation of civilization and its preservation and survival is that it directs all movements, ideas, tendencies and attitudes of human beings towards a single origin and a complete goal, which is the absolute and superior ideas of existence. The believer, according to the whole universe, considers himself under the wise and capable God who is in charge of governing the universe.

Ayatollah Khamenei also emphasized on paying attention to God and monotheism and said in this regard: "This fortune that your hearts have towards God and spirituality and remembrance and humility and attention and supplication is very valuable. This is the factor that one day transformed Islam from a limited, strange community into a great world civilization, and this civilization ruled the world for centuries - at least in the first few centuries - and today the world owes its debt to Islamic civilization. Attention to God and attention to spirituality led to the formation of such a civilization, and otherwise, with material motives and efforts, such a civilization would not have existed permanently." (Ayatollah Khamenei, 11/21/1996)

Therefore, reliance on God and recourse to divine commands in the contemporary period can also untie the knot of the problems of Muslims and lead to the formation of the Islamic state. Accordingly, Ayatollah Khamenei emphasized this factor and believed: "What was the factor that was able to advance the authority of Islam in this way and then establish the civilization of Islam, which is an Islamic civilization, even in times of decline? The political power of Islam also remained at the height of its splendor and authority; Influenced the culture of the world; Spread science and popularized Islamic culture? These are very strange experiences in history. What is the cause of these? Certainly one of the elements that contributed to the progress of Islam was the belief in God and the divine commandments: Therefore, reliance on God and recourse to divine commands in the contemporary period can also untie the knot of the problems of Muslims and lead to the formation of the Islamic state. Accordingly, Ayatollah Khamenei emphasized this factor and believed: "What was the factor that was able to advance the authority of Islam in this way and then establish the civilization of Islam, which is an Islamic civilization, even in times of decline? The political power of Islam also remained at the height of its splendor and authority; Influenced the culture of the world; Spread science and popularized Islamic culture? These are very strange experiences in history. What is the cause of these? Certainly one of the elements that contributed to the progress of Islam was the belief in God and the divine commandments: "He believed in what was revealed to him from his Lord, and the believers all believed in God and His angels and the books and the messengers." (Surat al-Baqara, 285) "The Prophet himself and the believers of the first century believed in the message of Islam from the bottom of their hearts and accepted the Islamic slogans, Islamic truths and the sufficiency of Islam to save humanity." This faith is a very important factor ". (Ayatollah Khamenei, 2000/7/15) In the sense of "monotheism", he says: "Monotheism is not just to say that there is a God, it is one and not two. This is the face of monotheism. The heart of monotheism is the infinite ocean in which the saints of God drown. Tawhid Wadi is very great; But in such a great valley, they have again asked the believers, Muslims and monotheists to rely on thinking, contemplation and reasoning." (Ayatollah Khamenei, 1/22/1990)

- Endurance and resistance

Endurance means not losing the way; Do not be deceived by material effects; Capture the whim and not lust; It is the moral and spiritual instructions and duties of Islam not to abandon it and not to turn to hedonism and hedonism. (Moin, 1996: 1/255) It should be noted that the requirement for achieving the highest Islamic goals is endurance and resistance against the superpowers and the defense of the oppressed and downtrodden in the world. So that the flag of Islamic civilization can be raised all over the world with endurance and resistance.

Imam Khamenei says about resistance and the need not to be afraid as a plague: "Resistance is a means of victory, but those who resist should not be afraid of the dangers of resistance. If they are afraid, their resistance will be disrupted and victory will not be achieved, and this is the scourge of most nations and communities, who are afraid in the middle of the road. If the group, nation and community that wants to resist is not afraid of the lack of the pleasures of life, of the lack of life and of the lack of comfort, and does not become upset and confused, and move forward, resistance will undoubtedly be victorious. "This resistance will continue when it is accompanied by faith." (Ayatollah Khamenei, 7/21/2006)

Regarding the enemy's tactics to mislead the struggle, Mu'ammalah states: "The enemy threatens and promises, constantly shows his greatness to the Islamic and progressive society, speaks in the language of force, and sometimes confuses the language of force with some sweets." Until he misleads hearts. Resisting the deceptions and threats of the enemy is a great art that if a nation has this art, then it will reach the top; "Where the enemy no longer sees any use in the threat and has to build with it or surrender to it." (Ayatollah Khamenei, 6/1/2007)

### **Axis province**

Wilayah in the Qur'anic term, that is, the strong connection of a group of people who have a single thought and seek a single goal, are walking in the same path, are striving for a goal, a thought and a belief. Have accepted. The more this front is, the more its people must be connected to each other and separate themselves from other fronts and from other poles and other parts; Why in order not to be destroyed, not digested, this is called guardianship in the Qur'an "(Wilayah and Government, 2016: 55)

Ayatollah Khamenei in his definition of "province" states: "The main meaning of province is the proximity of two things to each other. Suppose when two strings are tightly twisted together and it is not easy to separate them from each other. It is called "province" in Arabic. Wilayah means the connection and connection and the proximity of two things in a tangible and strong way with each other. All the meanings mentioned for wilayah in the word - the meaning of love, the meaning of guardianship (guardianship) and the rest of the meanings, which are seven or eight meanings in Arabic - are due to the fact that in each of them, there is a kind of closeness. It exists between the two sides of the province. For example, guardianship means love; Because the lover and the beloved have a spiritual connection with each other and it is not possible to separate them from each other. "Islam describes the government as" province "and introduces the person who is at the head of the government as the governor, the guardian, the master - that is, the derivatives of the word" province "(Ayatollah Khamenei, 2/2/1998)

Wilayah means a value system that is accompanied by love and affection for individuals and is not considered as sovereignty and rule alone. (Ayatollah Khamenei, 1998)

It is the establishment of the province that brings about the realization of other components of the Islamic state, including: justice, freedom and dignity. In this sense, the province is opposed to the monarchy. Monarchy; It is a government in which the ruler does not consider any criteria for weighing decisions and does not consider himself obliged to answer questions. In this government, there is no oversight outside the ruling person or group to evaluate decisions, and decisions are made based on the personal interests of the ruling group. But in the Islamic state, the ruling person is not only responsible for the divine law, but also for the criticism, supervision, advice and criticism of Muslims. (Imam Khomeini, 1999: The book of Velayat-e-Faqih)

The Supreme Leader of the Revolution, stating that "Velayat-e-Faqih is one of the Shiite precepts", says: "Leadership and Velayat-e-Faqih, according to the political school of Islam, is knowledge, piety and wisdom, one who has been placed in this sensitive position. "If one of these rules is taken away from him, if the people of the country support him, he will be disqualified." (Ayatollah Khamenei, 2007/3/14)

The Grand Ayatollah Imam Khamenei, referring to this issue, has strengthened the bond of communication between the officials of the country and the people and said:

"Strengthening the bond, communication and interest of the country's officials with the people is necessary for the realization of the province in the true sense of the word. "They will consciously choose with their administration and efforts, and by the grace of the Lord of the Holy Order of the Islamic Republic, it will be possible to strengthen the foundations of Islamic civilization in the country and in all Islamic societies." (Ayatollah Khamenei, 1996)

An Islamic state cannot be formed without a government. This is the fact that important historical events teach us that if we want to revive Islamic civilization, it would not be possible without reviving the political philosophy in the view of Islam and the political thought of Islam and creating a state and government that is endorsed by Islamic culture. It is power that in the contemporary world provides the mechanisms, tools and grounds for the creation, expansion, development and intensification of Islamic civilization. The formation of

such a power in the present age, which can embrace the plurality of states and at the same time prepare the ground for a world Islamic government, is the revival of the phenomenon of the "Islamic Ummah."

Therefore, the formation of an Islamic state centered on the rule of a just jurist will, firstly, remove many obstacles and causes of the decline of the Islamic world and Islamic civilization, and secondly, external obstacles such as the political, cultural and military invasion of the West, although harming our revolution. It does not destroy the Islamic system in any way.

The Supreme Leader of the Revolution considers one of the planned actions of the enemy against Velayat-e-Faqih to be an invasion and cultural ambush and says: Also questioning and distorting the necessities of the Islamic Republic of Iran, including the issue of Velayat-e-Faqih, is another issue to which a large amount of foreign news media propaganda has been allocated. "The enemies of Islam have already used all kinds of propaganda tactics to directly and indirectly influence the public opinion inside the country with their poisonous propaganda, and the fallacy in the issue of Velayat-e-Faqih is done with the same aim." (Ayatollah Khamenei, 8/12/2006)

### **Thought production**

Islam emerged in a society where its people suffered greatly from ignorance and illiteracy. In Hejaz, only 17 people were literate. The cultural revolution of the beginning of Islam is one of the wonders of history. During the thirteen years in Mecca, the Holy Prophet (PBUH) taught and disseminated Islamic culture and beliefs and educated his companions in such a way that after emigrating, they became the main founders of the Islamic government in Medina; That is, the political and social revolution and the Islamic system were established on the basis of the same cultural revolution. The cultural revolution of the beginning of Islam had a Quranic origin. Philosophy of Creation; University and the purpose of the resurrection of the Prophet (PBUH) is education. Prophetic narrations while condemning ignorance; He considers learning science as obligatory, goodness, charity, glorification and jihad and introduces scholars as the most honorable human beings; The advent of Islam by reading and writing, the swearing of the Holy Qur'an by the pen, and the veneration of scholars is a sign of the miracle of this religion in the reform of culture and the foundation of civilization. The method of the Holy Quran in the matter of science, reasoning, recitation, writing, praise of science and scholars, on the one hand; And the manners of the Prophet of Islam (PBUH) in the general obligation of studying science, advising students in favorable age conditions, the necessity of studying science at any time and in any situation, enduring the problems of learning science, encouraging Muslims to acquire wisdom from anyone, cursing and concealing Knowledge, and the release of prisoners of war in Badr in exchange for training ten Muslims on the other hand; Caused a glorious scientific movement in the realm of Islam; Learning science on various issues of establishing schools and libraries is one of the blessings of this scientific movement and manifestations of Islamic civilization that gradually became global. (Khari Arani, Ali Akbarzadeh, 1394: 76)

Regarding the design of the Iranian Islamic model of progress for the design and creation of a new Islamic state, the Supreme Leader of the Revolution states: In designing the Islamic-Iranian model of progress, the four areas of "thought", "science", "spirituality" and "life" should be relied on, among which the subject of "thought" is more fundamental than the other areas. Discourse building is the main condition for the realization of the Islamic-Iranian model of progress. Transformation should be based on the creation of an independent Iranian model and arise from the spirituality and needs of this country; That is, in fact, the origin of pure Islam is the Islam we believe in. We must create such a model evolution must be in line with this ". (Ayatollah Khamenei, 2/14/2011)

The depth of religious knowledge is like the depths of the ocean in which travel is possible at all times, and the struggle of conscious Islamic thinkers is necessary to produce thought appropriate to the needs of each time. Due to the dynamism of this school and in the words of the Supreme Leader of the Revolution: "To create an Islamic civilization - like any other civilization - two basic elements are necessary:" one is the production of thought ", " one is the cultivation of man ". Islamic thought is like a deep sea; It is an ocean. Not everyone who goes to the ocean can claim to have known the ocean. Anyone who walks near the shore or sinks a few meters into the water at some point cannot say that he knows the ocean. The production of guiding thought for humanity is from this vast ocean of knowledge; At all times, it is possible for knowledgeable thinkers, Quranologists, hadith scholars, those familiar with the method of inferring from the Quran and Hadith, those familiar with Islamic teachings and the contents of the Quran and Islamic Hadith and the Islamic tradition, if they are familiar with the needs of the time. , Know the question of the time, know the request of humanity, can extract the word of the day from Islamic teachings. There is always a new letter; The production of thought, the production of guiding and guiding thought for humanity ... The second condition is the upbringing of man, now where thought and man must be produced, see who the planners are. These planners are the ones who should be able to guide the thoughts. This is one dimension of the issue. "Because this path can only be traversed by faith and the power of faith and love, there must be those who can cultivate the spirit of faith in human beings" (Ayatollah Khamenei, 2001/7/14)

### **Existence of leadership**

Leadership in the Islamic state, according to religious and narrative texts, is an intermediate position in the hierarchy of the rule of "Allah", and therefore this position is in no way outside the conditions under the title of the guardianship of the Infallible Imam or the guardianship of the jurispudent (in the age of absence). – Yes, it cannot be achieved. Ayatollah Khamenei states in this regard: "In the system of the Islamic Republic, the leadership is not only subject to the dismissal of someone because he has lost the conditions, if these conditions do not exist in him, by himself He has been dismissed." (Ayatollah Khamenei, 7/24/2011)

"Leadership is a macro-value management," he said. In the sense that it takes care of the overall movement of the system. In fact, leadership is a macro value management. Officials in different departments have specific responsibilities. In all of this, the leadership can neither interfere, nor has the right to interfere, nor is it able to intervene. "Yes, since the adoption of a policy will lead to the crookedness of the revolution, the leadership has a responsibility." (Ibid)

He further states the responsibility of the leadership as follows: "The general and general movement of the Islamic system towards those ideals should not be deviated; If he deviates, he should be taken by the leadership, he should be held responsible; He is responsible for not leaving." (Ibid)

Accordingly, these statements indicate that the leadership in the Islamic society, as the highest position and position, is responsible for managing and overseeing the movement of civilization on a large scale. Among them, following the examples of ideals and principles and red lines in accordance with the current conditions of society and discourse building in that direction. In order for the people to adapt the basis of that discourse, the orientation of their activities on a micro scale to the examples desired by the leadership.

Also, the role of leadership in the process of Islamic civilization is a pioneering current that determines the line of movement in accordance with the conditions of society so that the path of the flow is determined on a large scale and the masses of people adjust their activities in that direction. In this way, the flow of civilization will benefit from the element of guiding the leadership in the path of goals and ideals and in its original context.

### **Economic uplift**

The economic and living conditions of the Muslim community have always been the main concern of the trustees and the people. In fact, if this component is encountered, it will have a great impact on other material and spiritual aspects of society. As we know, almost all Muslim countries suffer from a lack of sustainable development, although they have been able to move forward in recent years, but their economies still face many problems that require changes in the rentier economy and Issues related to it. (Rezaei, 2007: 93) Economic independence and its promotion as well as intellectual, cultural, political and social independence is one of the central elements of civilization.

In this regard, the view of Muslims should be corrected to two things: the first is the world and the second is work. The issue of worldview is one of the most fundamental issues related to people's lives and the economic dimension of societies. If this issue is explained rationally, it affects the sense of social relations of people and the dimensions of their material life, and if interpreted unreasonably, it will cause individual and social degeneration; As this issue happened in the Islamic world and we once witnessed the flourishing of Islam and Muslims and other times we witnessed its decline, its root is exaltation and this degeneration lies in this issue.

Accordingly, Ayatollah Khamenei also considers the economic development of Muslim communities as one of the goals of Islam and considers economic development as one of the factors in the formation of the Islamic state. They say:

"Although Islam was a spiritual and moral movement and the supreme goal of Islam is to build a perfect human being in accordance with the Islamic style, but without a doubt the advancement of science and economic exaltation is one of the goals of Islam; Therefore, you see that in Islamic civilization, Islam emerged in one of the poorest and most backward parts of the world; But it was not more than fifty years ago that more than fifty percent of the civilized world of that day came under the banner of Islam, and it was not more than two centuries after the great Islamic world that day, the pinnacle of human civilization in terms of Became science and all kinds of knowledge and civil and economic progress; This was not except with the blessings of the teachings of Islam. Islam does not tell us to consider spirituality, to ignore the context of human society. We must take all necessary measures for the independence of the Islamic Ummah and for its dignity, one of the most important of which is the issue of economy, so the effort to grow and develop and elevate the economic aspect of the Islamic world is undoubtedly one of the goals. Is Islamic." (Ayatollah Khamenei, 6/25/2004)

Regarding Islam's plans to promote the Islamic economy, the Supreme Leader of the Revolution said: "... Some people said that Islam has no special way of economics. Any method that can achieve Islamic ideals, such as justice, is Islamic. "But our opinion was that no, Islam has defined lines and established a method and a framework for Islamic economics, and this framework must be followed." (Ayatollah Khamenei, 4/11/13/1998)

In any case, it should be noted that Islam considers the establishment of an "Islamic state" based on "effort" and "piety" and it was this slogan that Islam at the beginning of the emergence of Iranian and Roman civilization at that time, which was in a state of decay and decay. Overthrown with a nascent civilization. In order to revive

Islamic civilization, "work" and "work conscience" must be strengthened; For if there is no work, it is not economical to guarantee the material dimension of civilization, and if there is no work conscience, the costs increase; Decreases the quality of production; The trick is to increase; Hypocrisy abounds, and extravagance replaces simplicity and cleanliness.

Muslims should revive and expand the economic dimensions of Islamic civilization by being aware of the value of work and its importance to commitment (ie continuous pursuit of goals), sense of responsibility, self-confidence and their abilities and promotion of work. (Kashefi, 2005: 18-20)

In Imam Khamenei's thought, material progress along with spiritual progress is one of the foundations of the Islamic Revolution. Therefore, for the cultural movement in the society of spiritual progress, the Iranian-Islamic model of progress must be formed and the society must take steps towards material progress. (Iranmanesh, 2013: 47)

Regarding the need to strengthen the economic foundations for political independence, the Supreme Leader of the Revolution said: "Today, the main issue of our country is independence, dear brothers and sisters! The revolution brought us political independence, gave this nation the courage to stand up to the unjust system of domination in the world. But if this nation wants to maintain this political independence, this breadth of cultural body in the face of the hegemony of the world, it must strengthen its economic foundations; This is the root of independence in the country; And it depends on production, on work, on the flourishing of work, on innovation in various areas of work, from the research center and the laboratory, to the workplace environment, to the farm, this innovation must be everywhere. It is then that the bloodthirsty enemies and the insult to the independence of the Iranian nation will fail to close their mouths and sit aside." (Ayatollah Khamenei, 2/4/1999)

Regarding Islamic economics, Ayatollah Khamenei says: "When we look at the Islamic economy as a whole, we see two main pillars. Any economic method, any economic advice and prescription that can provide these two bases is valid. Any version, even if it is based on seemingly religious sources and can not provide these two, is not Islamic. One of those two pillars is "increasing national wealth." An Islamic country must be a rich country; It should not be a poor country; It must be able to advance its lofty goals at the international level with its wealth, its economic power. The second pillar is "equitable distribution and elimination of deprivation within the Islamic society." These two must be met and the first is the second condition. If wealth is not generated; If value added does not rise in the country, we can not eliminate deprivation; We will not be able to eradicate poverty" (Ayatollah Khamenei, 11/30/2006)

Imam Khamenei says about what "good life" is as the ultimate goal of the revolution: "Good life" means what the Qur'an says: "Obviously, good life" is the fruit and the ultimate goal of this revolution. Good life, that is, a nation, both in terms of material and daily life, welfare, security, knowledge, literacy, political dignity, economic independence, financial and economic prosperity, and also spiritually, pious, God-fearing, pious and possessed human beings. Let the high divine morality live in it, this is a good life ... Islam wants both matter and meaning, money and prosperity, faith and spirituality, economic development and moral and spiritual prosperity in society. This is the good life of Islam" (Ayatollah Khamenei, 7/22/1374)

Introducing "science and technology" as one of the "foundations of a nation's economic power", the Supreme Leader of the Revolution said: The hand becomes strong. Because of the key issue of the progress of science and technology" (Ayatollah Khamenei, 1/1/2012)

## CONCLUSION

As stated in this study, Ayatollah Khamenei has provided solutions for the formation of the Islamic State, the attention to which provides the grounds for the formation of the Islamic State. One of these strategies is monotheism. His Holiness believes that attention to God and monotheism once turned Islam into a great civilization in the world. Accordingly, the central monotheism and the tendency towards unity based on the monotheism of the pillar and basis and is known as the basis and foundation of the Islamic state. Another factor is the endurance and resistance against the superpowers and the defense of the oppressed and downtrodden in the world. So that with perseverance and resistance, the flag of Islamic civilization can be kept raised all over the world. Ayatollah Khamenei has always emphasized resistance. He considers the central province to mean a value system that is accompanied by love and affection for the people and is not only considered as sovereignty and governance, but from the point of view of the establishment of the province leads to the realization of other components of the Islamic state. . Another solution is the existence of leadership in the movement of Islamic civilization, if the role of leadership in the process of Islamic development is as a pioneering movement that determines the line of movement in accordance with the conditions of society to determine the path of movement on a large scale and masses of people Adjust their settings in that direction. In this way, the formation of the Islamic State will proceed with the benefit of the leadership element in the path of goals and ideals and in its original context. Other strategies mentioned by Ayatollah Khamenei include economic development, the production of ideas, and attention to mosques.

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