



The Foundations of Standing on the Right Side of History Based on Civilizational Confrontation in the Thought of Iran's Supreme Leader

Seyed Ali Asghar Alavi¹

Ali Abdollahzadeh²

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Abstract

The term "the right side of history" was used by Ayatollah Khamenei, the leader of the Islamic Revolution, in a letter addressed to the conscientious students supporting the Palestinian people at universities in the United States. He stated: "You are now standing on the right side of history— which is unfolding before us." This research aims to provide an analytical and explanatory foundation for the movement toward "the right side of history," based on civilizational confrontation, using the analytical, inferential method. To gather information, the research has utilized the documentary method. In this study, the foundations of this movement are examined and explained from Quranic, narrative, historical, and rational perspectives, with a focus on the statements of the

1. PhD, Quran and Sciences, Management, Al-Mustafa International University, Qom, Iran (corresponding author). Email: modirekarbala313@chmail.ir
2. Assistant Professor, Department of Quran and Hadith Sciences, Faculty of Theology, Ferdowsi University of Mashhad, Mashhad, Iran.
Email: aliabdollah68@gmail.com

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Supreme Leader of the Revolution. The findings of the research indicate that through various transmitted and rational methods, one can understand this civilizational confrontation and its underlying principles. The diversity of these methods, considering the variety of tastes and interests in the fields of promotion and advocacy, will be very beneficial. Additionally, gaining insight into this matter can serve as a good prelude to explain the issue in various international spheres.

Keywords

The right side of history, civilizational confrontation, Quranic and hadith-based principles, Sayyed Ali Khamenei, Western civilization, truth (right) and falsehood (wrong).



Introduction

The expression "on the right side of history" was used by Ayatollah Khamenei, the leader of the Islamic Revolution, in a letter addressed to conscientious students supporting the Palestinian people at American universities. He said: "You are now standing on the right side of history—which is unfolding before us" (Khamenei, Letter to Students Supporting the Palestinian People in Universities of the United States, May 26, 2024). This expression is based on an understanding derived from the confrontation between two fronts and two civilizations, which deserves to be examined on this basis. What are the foundations of this movement? And what are the roots of this thought? By presenting these foundations, a clearer understanding of this civilizational confrontation and the reasons behind the Islamic Republic of Iran's positions in regional events will emerge, leading to better persuasion regarding how we should engage with the West. These foundations can be analyzed in four domains: Quranic foundations, hadith-based foundations, historical foundations, and philosophical foundations.

Various studies have been conducted on the topic of civilizational confrontation, such as:

"Analysis of the Confrontation and Interaction between Islam and the West in the Virtual World, Focusing on the Letters of the Leader of the Revolution to Western Youth," by Mostafa Alimardani, *Rahavard Noor* Quarterly, 2016. This paper, by focusing on the letter of the Supreme Leader to Western youth, aims to explain the anti-Islamic movements of the West and strategies for defending Islam against these attacks in the virtual space, as well as introducing Islam through authentic and primary sources.

However, there has been no independent research on the

foundations of this movement; it has only been briefly mentioned in books on the foundations of the Islamic Revolution, such as:

The Islamic Revolution: Foundations and Characteristics, with Emphasis on the Thoughts of Imam Khomeini and the Supreme Leader by Mohammad Haghi (al-Mustafa International Translation and Publishing Center, 2018). The goal of this book is to introduce the foundations and characteristics of the Islamic Revolution, with a focus on the thoughts of Imam Khomeini and the Supreme Leader. This work, which is based on scholarly articles and published books, addresses topics such as: the nature of the Islamic Revolution, the necessity of an Islamic government, the philosophical, legal, and mystical foundations of the Islamic Revolution, the theory of the Islamic Revolution, the theory of the Guardianship of the Jurist (*Wilāyat al-Faqīh*), the historical rationale (both rational and textual), the conditions for the Guardian Jurist, the concept of absolute guardianship of the jurist, the factors behind the victory of the Islamic Revolution, Islamic democracy, the cultural, political, social, and economic goals of the Islamic Revolution, the distinguishing features of the Islamic Revolution, and a comparison of the Islamic Revolution with other world revolutions.

Introduction to the Foundations of the Islamic Revolution by Mehdi Sheikh (Sepehr Andish Publishing, 2015). In this book, the author analyzes and examines the Revolution, focusing more on its roots, various dimensions, and historical course. The author argues that, while engaging in struggle and resistance in the political, military, economic, and intellectual arenas, it is crucial to both remind the revolutionary generation of the ideals of the Revolution and, by transmitting these ideals to subsequent generations—who were not witnesses to the revolutionary events—counter the political plots of the enemies aimed at gradually deviating the Revolution and creating a rift between the revolutionary generation and the later generations.

Foundations, Goals, and the Impact of the Fundamental Messages and Slogans of the Islamic Revolution by Morteza Ashrafi (al-Mustafa International Translation and Publishing Center, 2017). This book presents the essential and foundational concepts regarding the goals and ideals of the Islamic Revolution of Iran, aiming to inspire nations around the world. By drawing on the lofty objectives and ideals of the Iranian Islamic Revolution, it encourages others to follow this unparalleled and unique revolution, ultimately achieving their goals and liberation from the oppression and tyranny of ruling regimes. In this research, through the analysis of the slogans and messages expressed during the Iranian Islamic Revolution, and inspired by goals such as the policy of “Neither East nor West, an Islamic Republic,” a new vision is offered to the global community. This vision encourages nations, Islamic liberation movements, and even secular freedom movements to gain independence and establish their own distinct identity.

1. The Concept

1.1. The Right Side of History

The expression “the right side of history” was used by Ayatollah Khamenei, the leader of the Islamic Revolution, in a letter addressed to the conscientious students supporting the Palestinian people at universities in the United States. While expressing solidarity with the anti-Zionist protests of these students, he regarded them as part of the resistance front and emphasized the need for a change in the status and destiny of the crucial region of Western Asia. He stated: “Dear student youth in the United States! This is our message of solidarity with you. You are now standing on the right side of history—which is unfolding before us” (Khamenei, Letter to the Students Supporting the Palestinian People at U.S. Universities, 26 May 2024).

1.2. Civilizational Confrontation

In a general view, the West remains in a state of ignorance or neglect regarding the origin of humanity (see: Kamal, 2018, pp. 76-82). A glance at the works of the founders and researchers of modern sciences, regardless of their success or failure, reveals that these sciences are inclined towards filling the gap left by religious faith with scientific belief (see: Khaki Gharamaleki, 2010, pp. 107-109). The situation is different in the West when it comes to the ultimate model and aspirations of humanity. The idea of progress based on material forces has, since the eighteenth century, been almost worshiped as a dogma and in the form of a false religion (see: Nasr, 1999, p. 21). Durkheim, who is considered one of the founders of modern sociology, believes that the devotion of the believer to God is because it is from God that they believe their existence, especially their mental and spiritual existence, is derived. We have the same reasoning for this feeling of ours toward society (Durkheim, 2012, p. 149). Hobbes, Locke, and Rousseau, apart from their divine thoughts, speak about the social contract and the formation of civil society based on it (see: Sabzei, 2007, p. 67). According to Western researchers such as Pasmore, the Renaissance instilled widespread confidence in humanity, convincing it that perfection lies in relation to fellow humans, not in connection with God or the pursuit of ethics and striving for worldly success, and certainly not necessarily through a bond with the supernatural realm. Self-love has replaced all other attachments (Shojaei-Zand, 2002, p. 82). Western science, despite its rapid progress and its help in empowering humanity—allowing humans to dominate nature, use it for daily life, and enjoy material benefits—has distanced itself from the true purpose of knowledge about the world (Shariati, 1957, p. 8). This is evident in various sciences developed within Western civilization. Educational sciences, for instance, grew with this orientation and focused on moral

education without a divine perspective. As a result, such education conflicted with religious foundations, because what the prophets brought from God in the name of religion had no other goal than the moral education of humans, rooted in a divine source, explained through reason and revelation. Education based on anything other than a divine foundation is based on whim and desire, reinforcing illusion, lust, anger, and passion (Javadi Amoli, 2001, pp. 32-34). Motahari expressed concern over non-religious education in the current era, describing it as combining law with adherence to it, detached from divine faith and based on elements such as humanity (Motahari, 2005, vol. 4, p. 314 and vol. 22, p. 674). In discussing the views of Western scholars on education, he noted that these scholars mainly relied on moral education based on reason and will, free from religious sentiment (Motahari, 1983, p. 55). According to what education researchers have stated, the general structure of modern education is based on the assumption that humans are conscious, linguistic beings with civilization, but without metaphysical or spiritual aspects in their lives. Accordingly, all hypotheses, theories, models, and recommendations in the field of education are the result of the assumptions of modernity, among the most important of which is the rejection, neglect, or denial of the spiritual and supernatural aspects of humanity (Alamolhoda, 2003, pp. 119-121). Perhaps for this reason, despite all the efforts made in educational sciences in the West, research in Western societies indicates that this method of education has encountered practical problems. These studies reveal a rising trend in moral deviations, especially among teenagers and young adults. The World Health Organization's report also reveals high rates of violence and other moral deviations in various countries, including the United States. In the U.S., moral deviations nearly doubled between 1980 and 1994, with an increase in drug use, criminal activities, and other forms of moral decay (Armand,

2007, p. 45). Thus, according to researchers, it can be said that at least in some areas, Western civilization has reached an impasse (Nasr, 1973, p. 207).

2. Research Method

In this article, the information is examined using both analytical and descriptive methods, with the content being collected through library research, the use of software, and reference to credible Islamic sources. For gathering data, this research will employ a documentary library method and note-taking, using an analytical-descriptive approach.

3. Analyzing the Research Findings

3.1. Quranic Foundations of Standing on the Right Side of History

The Quran repeatedly illustrates this conflict from the beginning of the prophetic movement and speaks of the opposition of Satan's forces: "And thus We have made for every prophet an enemy, the devils from mankind and jinn, inspiring some of them to others with deceptive speech, in order to lead astray. And if your Lord had willed, they would not have done it, so leave them and that which they invent" (Quran 6:112). In this ongoing confrontation, the Quran mentions the alignment of the forces of truth and falsehood: "That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus Allah makes clear to people their examples" (Quran 47:3), "Say, 'The truth has come, and falsehood has vanished. Indeed, falsehood is ever bound to vanish'" (Quran 34:49). The forces of truth are attributed to God, and anything other than Him is described as falsehood: "That is because Allah is the Truth, and what they invoke besides Him is falsehood. And that Allah is the Most High, the Grand" (Quran 31:30; 22:62). Further descriptions are given: "He

sends down from the sky water, and it becomes rivers according to its measure, and the torrent carries a foam of its own. And from what they heat in the fire, seeking to make jewelry or goods, there arises a foam like it. Thus Allah presents the examples of truth and falsehood. As for the foam, it disappears as scum, and what benefits people remains on the earth. Thus Allah presents examples” (Quran 13:17). And the final outcome of the struggle is the victory of truth: “Rather, We dash the truth against falsehood, and it destroys it, and it is gone. And woe to you for what you describe” (Quran 21:18), “And say, ‘The truth has come, and falsehood has perished. Indeed, falsehood is ever bound to perish’” (Quran 17:81).

In addition to illustrating the division between truth (right) and falsehood (wrong), the Quran refers to a concept called “*Tāghūt*” as a symbol and embodiment of the forces of falsehood, identifying those who disbelieve as following this path: “Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of *Tāghūt*. So fight the allies of Satan. Indeed, the plot of Satan is weak” (Quran 4:76). It also describes the protectors of the believers as those led by Allah, who brings them from darkness to light, while the disbelievers are under the guardianship of *Tāghūt*: “Allah is the protector of those who believe, who brings them from darkneses to the light. And those who disbelieve, their allies are *Tāghūt*, who takes them out of the light into the darkneses” (Quran 2:257). Those who reject *Tāghūt* and believe in Allah are described as holding on to the “strongest rope” that cannot be severed: “So whoever renounces *Tāghūt* and believes in Allah has certainly grasped the most trustworthy handhold, which will never break” (Quran 2:256), for “the guidance has become distinct from error” (Quran 2:256). In this conflict, those who avoided worshipping *Tāghūt* and turned to Allah, the “right side of history,” are given glad tidings: “And those who avoided the worship of *Tāghūt* and turned to

Allah, for them is good tidings. So give good tidings to My servants” (Quran 39:17). This confrontation between the forces of good and evil is prominent in the verses that address the concept of *Wilāya* (guardianship) (see: Khamenei, 2013).

The Leader of the Islamic Revolution, in his letter to the American students supporting the Palestinian people, concludes his message by advising them to familiarize themselves with the Quran. He writes: “The lesson of the Quran to us Muslims and to all people of the world is steadfastness in the path of truth: ‘So remain steadfast as you have been commanded’ [Quran 11:112]; and the lesson of the Quran regarding human relations is: ‘Do not wrong yourselves or others, nor accept oppression’ [Quran 2:279]. The resistance front moves forward and will achieve victory by following these instructions and hundreds of similar ones, with the will of Allah.” (Khamenei, Letter to the Students Supporting the Palestinian People at U.S. Universities, 26 May 2024). He also references this divine source and states: “I recommend that you become familiar with the Quran” (Ibid).

3.2. Hadith-Based Foundations of Standing on the Right Side of History

In the hadiths, great emphasis is placed on understanding the true position, background, and future of humanity’s movement, and those who are aware of this truth are praised: “May Allah have mercy on a person who... knows from where, in what, and to where [they are going]” (Fayḍ al-Kāshānī, 1985, vol. 1, p. 116). On the other hand, the division between the forces of truth and falsehood (*Tāghūt*) is extensively discussed in the narrations. Recognizing these divisions and aligning oneself with the side of truth is a concept derived from the elevated notion of *Wilayah* (guardianship) (see: Khamenei, 2013, discussion on *Wilayah*). This truth is so crucial that it is considered one of the five main pillars

of Islam, and it is highlighted as being distinct from the other pillars: “Islam is built upon five: prayer, zakat, fasting, pilgrimage, and Wilayah. Nothing has been called out for as much as *Wilāya*” (Kulaynī, 2009, vol. 2, p. 18). Further narrations provide hints about people’s behavior toward this important truth: “The people have taken four, but left this one — meaning *Wilāya*” (Barqī, 1992, vol. 1, p. 286). There is no allowance or exemption regarding it: “Among the four, there is a concession; however, no concession is given for *Wilāya*. Whoever does not have wealth is not obligated to pay Zakat; whoever does not have the means is not required to perform Hajj; a sick person prays sitting down and breaks his fast during Ramadan. But *Wilāya*, whether one is healthy, sick, wealthy, or not, remains obligatory and binding” (Ibn Bābawayh, 1983, vol. 1, p. 278). With the settlement of humans in the “earth,” they become subject to divine commandments. In the hadiths, a clear depiction is provided of how humanity fits into the system of divine guidance. The most important pillars of this system, as presented in the hadiths, involve the institutionalization of reason within human existence, a system that is shaped by the angels and follows the prophets. In contrast, ignorance, accompanied by Satan, stands in opposition.

With the settlement of humans on the “earth,” they become subject to divine commands and orders. The hadiths present a clear depiction of how humans are positioned within the system of divine guidance. The most important components of this system, as described in the hadiths, involve the establishment of reason within human existence, which is shaped in harmony with the angels and the following of the prophets. In contrast, ignorance, accompanied by Satan, stands in opposition.

The positioning of reason as the first spiritual creation of Allah, along with its forces, in opposition to ignorance and its forces,

is central to divine address (Kulaynī, 2009, vol. 1, p. 21). The relationship between reason and religion dates back to the beginning of human life, with the choice of reason being one of the first choices of Adam, accompanied by modesty and faith (Kulaynī, 2009, vol. 1, p. 10). As observed, reason within human existence can be explained both in the realms of thought and action. In contrast, ignorance has also accompanied humanity in both the realms of thought and action since the beginning of their life, leading to problematic choices. This ignorance is so deeply rooted that the act of eating from the forbidden tree was a manifestation of humanity's ignorance (Qummī, 1985, vol. 1, p. 43).

Along with the ignorance inherent in humans, Satan, as their enemy, is a crucial element in the realm of "where" (*fī ayn*) concerning human life. Satan's point of leverage is his exploitation of both intellectual and practical ignorance within humanity. He uses human ignorance, tempting them to eat from the forbidden tree, thereby pushing them into worldly life (Qummī, 1985, vol. 1, p. 43). Satan also works to strengthen ignorance within humans, reinforcing the ignorant processes he seeks to reinforce (Qummī, 1985, vol. 1, p. 165).

In contrast to the current of ignorance, which gains strength through the companionship of Satan, the current of reason is supported by the angels and the divine prophets. The companionship of the angels has been of great significance for humans from the very beginning. Adam, as the first human, was deeply dependent on the divine angels, and his distance from them caused sorrow and grief within him (Quṭb al-Dīn al-Rāwandī, 1990, p. 49).

The process of guidance is completed with the sending of the divine prophets, who stand in opposition to the onslaught of ignorance and the spread of Satan's influence. The path of prophethood is a

continuous journey, grounded in human nature and reason, and reaches its peak with the mission of the Prophet Muhammad (Sayyid al-Raḍī, 1992, First Sermon).

3.3. Historical Foundations of Standing on the Right Side of History

According to ‘Allāma Ṭabāṭabā’ī’s thought, the divine unity (*tawḥīd*), which is the ultimate goal of the divine laws, cannot manifest and emerge in human society merely through knowledge and opinion. Rather, in order for divine unity to be realized in the social realm, Allah Almighty has sent the prophets as practical embodiments of divine unity. Perhaps this is the reason why the Quran devotes so much attention to the lives of the prophets (Ṭabāṭabā’ī, 2011, vol. 6, p. 260). In this regard, Imam Khomeini has considered the stories of the prophets in the Quran as containing numerous benefits and teachings, and has regarded the incident involving Adam as having secrets and mysteries (Khomeini, 1999, p. 75). Therefore, the prophetic line of *wilāya* (guardianship) and guidance throughout history, which Sadr refers to as the "line of martyrdom" (Sadr, 2008, p. 119), can be considered a millennia-old movement (Abedini, 2016, p. 52), beginning with Adam and continuing until the Seal of the Prophets and the appearance of the Mahdi. This perspective will particularly influence the understanding of history and its philosophy, distinguishing it from the basis of modern historiography (Parsania, 2009, pp. 51-52). Accordingly, the prophets are the pioneers of the covenant made in Alast (the pre-eternal covenant), and at key moments in history, they shape the course of humanity in society through their social presence. The perfect human (*Insān Kāmil*) plays a crucial role in the divine journey of societies throughout history and civilization, and this journey will pass through the path of the perfect human. Societies are categorized

based on their adherence or lack thereof to the covenant made. When societies awaken to the covenant, they respond to the invitation of the prophets and manifest the covenant in the social realm. This manifestation will continue until it culminates in the realization of the "Noble State" (*al-dawlat al-karīma*) as the ultimate ideal in divine civilization. Therefore, it can be concluded that since the ultimate goal of human life, according to Quranic verses, is to reach Allah (Quran 84:6), what matters throughout human history are the efforts made by the prophets and their followers in this regard (Āṣifī, 2007, vol. 9, p. 92), gradually fulfilling the divine will to guide humanity toward happiness.

3.4. Philosophical Foundations of Standing on the Right Side of History

According to the philosophical foundation, it must first be understood that today's environment is one where there is an opposing front against humanity. Therefore, one must adopt a "frontline perspective," recognizing that all people of truth are aligned in a single front, while there exists a unified enemy that concentrates all its forces in this confrontation: "Beware, Satan has gathered his party and mobilized his cavalry and infantry" (Nahj al-Balāgha, Sermon 10; Mufid, 1994, vol. 1, p. 251). Under such circumstances, understanding this front and the civilizational confrontation becomes essential. Each person must realize their position and role within this front. The people of one front are not opposed to each other; they must not be. Rather, they are united against one singular and unified enemy. Alongside the importance of the sovereignty of religion and jurisprudence in safeguarding the faith, it is equally necessary for the forces of believers to unite as a front. This understanding of the front is a key

point that is emphasized in the statements of the Supreme Leader of the Revolution:

When a person looks at their opposite, they see a front. In front of us is the political and cultural front of the West; within this front, there is also a dangerous and cannibalistic capitalist front; alongside this, there is a Zionist front with specific goals; next to that, there is a front of intellectual regression and the pig-like state of humanity's life; these kings, rulers, and those responsible for many governments live an animalistic life like pigs, with goals that are those of the enemies and minds that are backward. All of these have formed a collective in opposition to us, a front. If we want to act in opposition to this front, we must have diversity, creativity, motivation, and plans. Our work must be guided, and this can only happen through the formation of a front; on our side, a front must be formed as well. The work of individuals and even isolated groups is not enough; a vast collective effort is required (Khamenei, Speech at the Meeting with Cultural Officials of the Islamic Revolutionary Guards Corps, 2 May 2013).

When the enemy has formed its own front and, despite its internal differences, has united in opposition to the front of truth, there is no escape from forming a front in return (Alavi, 2017, p. 133). The term “front” is clearly evident in the letter of Ayatollah Khamenei to the Palestinian-supporting students at universities in the United States:

You are now part of the resistance front, and under the ruthless pressure of your government – which openly defends the oppressive and merciless Zionist regime – you have begun an honorable struggle. The great front of resistance, in a distant location, has been fighting with the same awareness and sentiments that you

possess today for many years. The goal of this struggle is to halt the blatant oppression inflicted upon the Palestinian people by a terrorist and ruthless network called the ‘Zionists,’ who, after seizing their land, subjected them to the harshest pressures and tortures. The genocide of today by the apartheid Zionist regime is a continuation of the extremely oppressive behavior carried out over the past decades (Khamenei, Letter to Palestinian-supporting Students in U.S. Universities, 5 Rajab 1403 [May 5, 2023]).

Conclusion

1. The phrase “the right side of history” was used by Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution, in a letter addressed to conscientious Palestinian-supporting students at U.S. universities. This expression is based on an understanding arising from the confrontation between two fronts and two civilizations, and it is essential to examine its foundational principles. By exploring these foundations, a clearer understanding of this civilizational confrontation and the rationale behind the positions of the Islamic Republic of Iran in regional events will emerge, leading to better persuasion regarding our approach to the West. These foundations can be analyzed in four areas: Quranic foundations, hadith-based foundations, historical foundations, and philosophical foundations.
2. In its discourse, the Quran repeatedly depicts this confrontation from the very beginning of the prophets' mission and speaks of the conflict with the forces of Satan. In this eternal confrontation, it refers to the division between the forces of truth and falsehood, associating the forces of truth with itself, while

describing everything opposed to it as false and providing various descriptions of it. The Quran ultimately declares the triumph of truth over falsehood. Alongside explaining this division of "truth and falsehood," the Quran also introduces the concept of "Tāghūt" as a symbol and embodiment of the forces of falsehood, identifying those who disbelieve as part of this path. It describes those who, in this confrontation, reject *Tāghūt* and embrace faith in Allah as holding on to "the firmest handhold, which cannot be broken." Furthermore, the Quran gives glad tidings to those who, having refrained from worshipping *Tāghūt*, have turned to Allah, the one on "the right side of history."

3. In the hadiths, great emphasis is placed on recognizing the true position, history, and future of human movement, and those who understand this truth are praised. On the other hand, the division between the forces of truth and *Tāghūt* in the hadiths is a detailed topic. The understanding of these divisions and being aligned with the forces of truth is deeply tied to the concept of "Wilāya" (Divine Authority), which is so important that it is counted as one of the five fundamental pillars of Islam, even standing out among them. With the settlement of human beings on Earth, they became the recipients of divine commands and instructions. The hadiths present a clear image of how humans fit into the divine guidance system. The most crucial elements of this system in the narrations are the establishment of reason within the human being, which is guided by angels and follows the prophets. In contrast, ignorance, accompanied by Satan, stands opposed to it. The alignment of reason, as the first

spiritual creation of God, with its forces in battle against ignorance and its followers, is central to the divine discourse.

4. According to the thought of ‘Allāma Ṭabāṭabā’ī, the divine unity (*tawḥīd*), which is the ultimate goal of divine laws, cannot manifest and be realized solely through knowledge and theory in human society. Rather, in order for divine unity to manifest in the realm of society, God has sent the prophets as the practical exemplars of divine unity. This may also be the reason why the Quran places such great emphasis on the lives of the prophets. Therefore, the movement of *Wilāya* and the guidance of the prophets throughout history can be regarded as a millennia-old movement, starting with Adam and continuing through to the last of the prophets and the appearance of the Awaited Imam (may Allah hasten his reappearance). This perspective will especially influence the understanding of history and its philosophy, distinguishing its foundation from the framework of modern historiography.
5. Based on the principles of reason, it is first important to recognize that the current environment is one in which a front exists against humanity. Therefore, one must adopt a “frontline perspective,” meaning the awareness that all people of truth are united in one front, and there is a single enemy that has unified all of its forces for this confrontation, forming a cohesive front. In such circumstances, understanding this front and its civilizational confrontation becomes crucial: each individual is placed in their rightful position and serves within this one front. The members of a single front are not and should not be in opposition to each other, but rather are united in confronting a

single, unified enemy. Alongside the importance of religious governance and jurisprudence for safeguarding the faith, it is also essential for the believers' forces to unite in a front. This notion of “forming a front” is one of the key points highlighted in the statements of the Supreme Leader of the Islamic Revolution. When the enemy has established its own front and, despite its internal differences, has united in opposition to the forces of truth, there is no avoiding the formation of a counter front.



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