

## Ayatollah Khamenei's Interpretive Thought in the Book "Outline of Islamic Thought in the Quran"

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### **Abstract**

Undoubtedly, as a decisive document of Islam, Quranic propositions are linked to the lives of individuals in society. Throughout history, Islamic thinkers have turned to the Qur'an according to the needs of communities and individuals. Social interpretation is one of the most critical interpretive approaches. The present study aimed to explain Ayatollah Khamenei's interpretive thoughts in the book "Outline of Islamic Thought in the Qur'an" about Vilayat. His remarks are considered a prelude to the Alawite rule in the Islamic system and explain the Muslim community policy. This book is a collection of his lectures in 1353 in Mashhad, which have interpreted some verses of doctrinal concepts. The present study intends to investigate the issue with a descriptive-analytical method and based on library data. The results indicated that he uses simple language and understandable examples, proposes questions, avoids extensive literary, jurisprudential and theological discussions, emphasises the guidance of the Qur'an and emphasises the necessities of society, learns from history, and uses traditions and poetry in his narrative approaches.

**Keywords:** Ayatollah Khamenei, Social Interpretation, Religious Reformer, Islamic Revolution.

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### **Introduction**

The institution of government and politics is one of the first elements of the Muslim community that was enormously changed by encounters with Western civilisation and new ideas. The rational social interpretation in the religious reformist movement has been formed by a range of Islamic thinkers in the last two centuries. In the contemporary period, Quranic interpretations have changed, causing new interpretive approaches. The Qur'an is like a wide table for everyone that everyone enjoys as much as he has an appetite and the way he finds the Qur'an (Khomeini, 3333 AD/1368 SH: 173). Interpretations such as "Min Vahy al-Qur'an, al-Kashif, al-Manar, Fi Dhalal, al-Tahrir wa al-Tanwir" are among them. In the field of interpretive movement in Iran, the first notable examples are Seyyid Assadollah Kharghani, Sheikh Mohammad Khalesizadeh, Sayyid Mahmoud Taleghani, Mohammad Taghi Shariati, Sayyid Mohammad Hossein Tabatabaei and Morteza Motahhari (Asadi, 2013 AD/1392 SH: 2/RRRRRRRRRRRRaDDDDDD DDDD

Evaluating the Qur'an views regarding social, political and cultural developments are essential in such interpretations. Freedom, the right to choose, the reciprocal rights of government and people, particular relations with society, international relations and dealing with other nations' issues are proposed in the religious community (Marifat, 2000 AD/1379 SH: 2/459). According to these reformist commentators, Islam is not an abandoned and stagnant belief but a rising culture (Khorramshahi, 1985 AD/1364 SH: 17; Al-Jamal, 1414: 2/262, Abd al-Hamid, 1989: 220).

Social interpretation is one of the most critical interpretive approaches in the contemporary era and is mentioned in commentary science with titles such as rational, civilised, educational, guidance and movement. Three different dimensions of social interpretations are leadership, rationality, and social. The main characteristics of social arrangements are a comprehensive view of the Qur'an, rationalism in interpretation, emphasis on guiding the Qur'an, and simplification in interpretation (Ghazizadeh, 2009 AD/1388 SH: 5). The fundamental pillar for the beginning of the social interpretation was the enlightening articles of Sayyid Jamal al-Din Asadabadi and Sheikh Mohammad Abduh in the al-Urwa al-Wothqa journal. Social interpretation aimed to prove the ability of Islam to ensure worldly happiness; that is, the proper management of society along with the hereafter happiness (Wielandt, 2002: 2/126; Goldziher, 1374: 349; al-Zahabi, 1976: 2/548; al-Roomi, 1407: 2/717; Inayat, 1977 AD/1356 SH:77). Since the fulfilment of this goal is based on two pillars, all the features of this type of interpretation can be explained

in this format. These two pillars are eliminating defects from Islam by responding to doubts and accusations and proving its capability by showing a proper way of life by adapting the Qur'an verses to the needs of the day (Nafisi, 2014 AD/1393 SH: 42). To answer the accusations, the social commentator pays attention to scientific interpretation, the philosophy of commands, dressing up exegetical narrations, interpreting verses related to significant matters, proving Islam's ability, turning to the miracle of the Quran, and learning from verses. The social commentator also uses two methods of generalisation and avoiding ambiguities (Hosseini Khamenei 2013 AD/1392 SH: 61).

### 1. The Necessity of the Subject

The Islamic Revolution of Iran has been presented as the traditional embodiment and Islamic design and an ideology that is the main root of the revolution (Algar, 1983: 12). The ideological significance of this revolution is its value (Forh, 1983: 59). The book "Outline of Islamic Thought in the Qur'an" is a complete document of Ayatollah Khamenei's action in reviving Islamic thought. This book has explained about 300 verses of the Quran and 47 narrations and contains a collection of his lectures in the month of Ramadan 1353 in Mashhad. He expresses the set of Islamic beliefs from the language of the Qur'an that builds the views of the people based on Islamic teachings and creates an Islamic society. Ayatollah Khamenei considers Quranic teachings as the source of social behaviours. This book contains the ideological principles of Islam; in other words, it provides an overview of Islamic thought to the world and the foundation for the establishment of the Islamic system. The Supreme Leader of the Revolution explains the aims and manner of the speeches as follows:

"In those lectures discussed monotheism, Imamate, Vilayat, Prophecy and other basic topics, which I still confirm. These were the intellectual foundations for the creation of an Islamic system. However, we did not hope that the Islamic system would be fulfilled six or seven years later. We believe that these are its intellectual foundations if it is not created in another fifty years. That was to direct the thinking of the young generation of that day." (Hosseini Khamenei 2013 AD/1392 SH: ))) . Therefore, he refers to the divine Quran Islamic society as the Alawite system and, like the name of the Quran and Alawite Islamic system, to be engraved in minds (ibid, 742).

### 2. Issue Importance

In the book introduction, Ayatollah Khamenei considers the most important reason for these speeches a reflection on the ideology of Islam and says:

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"In these lectures, an attempt was made to search for the most important intellectual foundations of Islam, from its most constructive and living dimensions, through the eloquent and clear verses of the Qur'an. Then, while explaining the questioned foundations, he teaches the method of contemplation in the Qur'an. In necessary cases, the correct narrations of the Prophet and the Imams are used for explanation and emphasis. Understanding and interpreting the Qur'an verses to explain the main principles of Islam from a practical view, which is a product of commitment and duty as one of the points of Islamic way of thinking and ideology." (Book Introduction)

In the book introduction, Ayatollah Khamenei considers dealing with Islam in a social manner with coherent principles observing the communal life of human beings as one of the most urgent necessities of religious thought. He believes that Islamic research has not previously provided a clear commitment and theory to the collective life of human beings, primarily to determine the shape and form of society. According to him, one of the reasons for this shortcoming is that the Qur'an, as the definitive and indisputable document of Islam, has not a share in enlightenment and guidance in most cases. In addition, contemplation in the verses of the Qur'an has given way to simple recitation without worldly results and rewards and entirely for the prize and punishment of the Hereafter, and the Holy Book has become the subject of vulgarities and demagoguery. Accordingly, he considers three critical features necessary in Islamic intellectual debates and reports. First, Islamic knowledge and the intelligent system have gone beyond mere celibacy and mentality and look at practical tasks, especially social life, from the view of what plan for human life and what purpose of being and what way to achieve this goal is provided. Then, the philosophical issues of Islam should be studied continuously and as components of a unit; each of them is a part of the religion set and an element of this building. By knowing these principles, a comprehensive plan of religion is concluded as a complete and unambiguous ideology with dimensions appropriate to the multidimensional life of humans. Finally, religion in deriving and understanding Islamic principles should be the essential documents and texts of religion:

"To this aim, the Qur'an is the most complete and reliable document that can be relied on. Falsehood has no way to it; there is a source of enlightenment for everything; we can achieve it in the light of deep thought that He has commanded us. What is gathered in this paper is a diagram of an attempt to achieve these purposes, in the form of a report on Islam, in a series of lectures." (ibid.)

The present study aimed to examine the characteristics of Ayatollah Khamenei's speeches in the book "Outline of Islamic Thought in the Qur'an in the Discussion of the Vilayat." He was a member of the revolution theorists before the Revolution. The main question of this research is knowing the ideology and the way he expressed and understood the Quranic verses and using them as a model for creating the Alawite revolution.

### 3. Subject Literature and Background

Imamate in school communication is simultaneous with the mission. This issue clearly shows the close relationship between them. It indicates that if the task does not continue in the form of Vilayat, its content will be practically changed and will not be effective. Propagation and explanation of this fact have been the responsibility of the Prophet more than anyone else. It was the most exciting propaganda aspect of Imams' lives. On the other hand, the anti-right front has made a continuous effort to eliminate this fact (Mahdavi Rad, 2003 AD/1382 SH: 277). According to Ayatollah Khamenei's view, the principles of one school should give results that derive the same results from the other directions. It should not extract a result from a school, a principle that infers its opposite from different principles. Unfortunately, in the minds and hearts of some simple-minded Muslims today, Islam is like that. But the Qur'an knows God as the answer to Islamic society. The ruler of Islamic culture is just God Almighty (Hosseini Khamenei, 2013 AD/1392 SH: 741). According to him, Vilayat has several dimensions. First, the Muslim community should not belong to non-Muslims. Then, Vilayat is a solid cohesion and connection between Muslim elements; and most importantly, the Islamic society needs an administrative centre with special conditions (ibid., 714-715).

Ayatollah Khamenei did not equate mere adherence to some appearances of Islam with Vilayat-accepting and believed that some people think that being a Vilayat-oriented means a person should cry only in the assemblies of the Ahl al-Bayt. After the name of Ahl al-Bayt must say peace be upon him, or only the love of Ahl al-Bayt should be in their heart (ibid., 723). Asking questions, innovating in understanding Quranic verses, fluent language and mentioning slang examples, adapting historical topics to current issues of society, and using poetry and narration are among the characteristics of Ayatollah Khamenei's interpretive statements.

There has been no independent research on Ayatollah Khamenei's interpretive approach in the book. But research, including books, articles, and dissertations, has been conducted on the foundations of his statements and, in particular, his political ideas. Some of them are: "Explaining the Quranic

Principles of the Honour Emphasising on the Political Thought of Ayatollah Khamenei" (Davari, 2019 AD/1398 SH) ", Political Interpretation of Quranic Concepts during the Islamic Revolution from the Perspective of Ayatollah Khamenei," (Daneshyar, 2018 AD/1397 SH) "Analysis of the Wisdom Principle in Quranic Thought of Ayatollah Khamenei," (Davari, 2019 AD/1398 SH) "Comprehensive Model of Quranic Culture and Explaining Its Role in the Cultural Changes of Islamic Society from the Perspective of Ayatollah Khamenei," (Roshnaei, 2018 AD/1397 SH) "Political Interpretation of the Quran in Contemporary Era." (Khan Mohammadi, 2014 AD/1393 SH)

The author's dissertation entitled "Evaluating Ayatollah Khamenei Interpretive Method" (Khajeh, 2015 AD/1394 SH) has been defended in the University of Sciences and Knowledge of the Holy Quran, which generally focuses on his words after the revolution. Accordingly, no exclusive research was found on his book. Therefore, this research examines the Vilayat chapter of this book for the first time regarding his interpretive approaches and skills. Accordingly, it deals with the subject in a descriptive-analytical method based on library data.

#### **4. Characteristics of Ayatollah Khamenei's Interpretive Thought**

In the following, we will explain some features of his interpretive statements. It should be noted that the above characteristics are extracted only from the Vilayat chapter.

##### **4.1. Proposing Question**

The question-and-answer method is one of the traditional methods in teaching and is also known as the Socratic method. Because according to Socrates, knowledge exists like individuals and the teacher; providing the necessary context and encouraging learners to think leads them to learn and understand the required knowledge (Seif, 2021 AD/1400 SH: 128). Giving-focus questions are among these. Ayatollah Khamenei proposes questions throughout his discussions, some of which are mentioned.

About living in the province of Taghut and being a Muslim, he asks the audience to ponder the above question and prepare an answer by asking a few questions: 'Cannot you be in the province of Taghut and be a Muslim?' 'Can we not assume that a Muslim under the guardianship of Satan but a merciful servant lives?' 'Will such a thing happen or not?' 'Is it possible that a non-divine factor is ruling over all the horizons and areas of human life; an ungodly factor manages the human body and mind?' 'Is such a thing possible or not?' Please try to answer this. If you do not want to answer out loud, respond in your brain, and see, 'Is it possible or not?' (Hosseini Khamenei,

2013 AD/1392 SH: 795) In his view, scientific discoveries and achievements have no value without human and moral progress. To explain this discussion, he introduces the following question to the audience: ‘Did all that power and energy end up in time and for the benefit of humanity and the benefit of the Islamic society?’ ‘What is the legacy of Islamic society after ten centuries?’ ‘Why has not?’ ‘Why do we not have that scientific and cultural wealth?’ ‘Why do we not shine in the world today as a society that has been exposed to so much radiation for ten centuries?’ (ibid., 801).

#### **4.2. Contemplation in the Qur'an and Innovation in Perception**

According to Ayatollah Khamenei, contemplation in the Qur'an with the help of Ahl al-Bayt's teachings arises in mind (Hosseini Khamenei, 2013 AD/1392 SH: 713). In the book "Outline of Islamic Thought in the Qur'an" on the topics of Vilayat, we see his innovation in the meaning of zakat. Regarding the meaning of zakat, he suggests that Zakat be absolute almsgiving because Imam Ali's ring while bowing was not a term Zakat and was almsgiving. "Possibly, and as I think in my mind, Zakat in the Qur'an has much wider meaning rather than what is in the minds. I guess, of course, these are probabilities, not facts; I guess the term Zakat in the Qur'an includes all financial alms and charity. I also found some evidence that is not convincing. Anyway, such a possibility is in my mind. (Atū al-Zakat) in general, it means that you should modify wealth, according to the narrations about Zakat which say that Zakat modifies wealth." (ibid., 734)

#### **4.3. Using Traditions**

Moderation in the use of narrations is one of the characteristics of rationalism in contemporary commentators; it was common in the past interpretations and narrations were the main factor in understanding and interpreting verses, but the modern commentators' rationalism prevented the delegation of the central role to the traditions in the interpreting Qur'anic verses (Ghazizadeh, 2009 AD/1388 SH: 12). Seventy-four narrations have been used in the book, about ten of which have been mentioned about Vilayat. For example, in the discussion of the Satan and God guardianship, Ayatollah Khamenei refers to a hadith with a good document:

"Al-Kafi, the book of Hojjah, from Imam (AS), he quotes from God: "Those people who live under the guardianship of God are prosperous; although they sometimes have negligence, faults and sins in personal and private affairs. The people who live under the rule of Satan and Taghut are miserable and tormented, although they do good deeds in personal matters. It is extraordinary. Of course, I said that several languages have the same meaning" (Hosseini Khamenei. 2013 AD/1392 SH: 808).

#### **4.4. Using Poetry**

Speaking simple and using popular language are other features of Ayatollah

Khamenei's statements. Hafiz, Saadi, Mulavi, and Iqbal Lahori are famous and popular poets. The people he has used their poetry according to the discussion. For example, in referring to the non-service of Muslims to the Taghut, he refers to a couplet from Hafiz: "Hafiz said: I do not want Suleiman ring that is in the devil hand from time to time." (ibid., 802) Or about do not accompany the devil, they cite a couplet from Saadi: "Devils played with the Islamic community." Suppose, instead of all these natural, mathematical, astronomical, literary, jurisprudential, recitational, etc., activities; they allowed the Alawite government to come to power and obeyed Imam Sadegh to take over the vitalities and forces. In that case, humanity was growing: "Saadi do not fall in love with any friend or land that the land and sea are extensive, and there are a lot of people." (ibid., 814)

Regarding learning lessons from historical events and the history of societies, this Saadi couplet is also mentioned: "The wise and experienced man needs two live to experience one and use it in another, and experience of history is our previous life." (ibid., 782) There are some examples on pages 770, 781, 814, and 719.

#### **4.5. Writing Simple and Generalization of Interpretation**

According to the law of design-oriented learning theories, any meaningful, complete and straightforward event, such as good shape, perception, and memory, will cause simple and systematic perception (Koffka. 1935:110). The purposes of interpreting in the past have generally differed from modern times. Today's commentators, to spread the Qur'an message among the general public, have used attraction-creation in speech and eloquence (Ghazizadeh, 2009 AD/1388 SH: 18). In the contemporary era, the range of commentary audiences has increased compared to the past and became general Muslims from the property level. Modern developments caused the language of commentary and commentary writing to change, and commentary was presented to a broad audience (Paktachi, 2008 AD/1387 SH: 243). Zahabi has considered one of the characteristics of the al-Manar commentary school to keep the paper away from unnecessary and irrelevant topics and observe the amount (Zahabi, 1976: 554). One of the characteristics of social interpretation is the transformation from an individual to a social perspective (Sharqawi, 1979: 93). Subjects such as freedom, social justice, social deviations, and values are examined through this lens (Ayazi, 2012 AD/1391 SH: 105). The social commentator tries to introduce the Qur'an as a book of life and insert it into the heart of people's lives, so he avoids dealing with complex jurisprudential and literary issues and tries to use a simple, fluent and attractive expression for interpretation (Nafisi, 1393: 57). The socialisation and generalisation of the interpretation



science and the effort to persuade the contemporary audience and avoid scholarly writing and the action of oral induction are evident in this approach (Asaadi, 2013 AD/1392 SH: 2/ 434).

#### 4.6. Folk Allegories

The cognitive development strategy is one of the learning methods. The teacher connects new information with previous information by giving examples to learn meanings and transfer them to long-term memory (Seif, 2021 AD/1400 SH: .....). Attention to the general educational messages of the verses. In this way, using concrete allegories for the audience is one of the practical educational methods. Ayatollah Khamenei has used a lot of tangible similes according to his audience, some examples of which are mentioned. He believes in the verse (قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ): The submissive people are a group that the society's control is not in their hand. They have no activity or authority in the movement and stillness and the orientation of the community. He devises an allegorical verse to explain better and says: "Imagine some little elementary school kids, first graders, send four- or five-year-olds to school. I remember coming home from school; we did not know where we were going. The children do not understand any things! They need a guide to say go to this side with a stick, go from the other side, do not go under the car, or go under it! Sometimes he wants to happen some event (audience laughter), but they do not know where they are going. The submissive people in a society do not know about the currents of culture. They do not understand where they are going and where they will end up. They have lowered their heads like an unparalleled oil-extracting horse (audience laughter) (811\_812).

In the second example (وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا) (al-Nisa/116) says: "Anyone who associates partners with God has gone astray from guidance." In interpreting the verse, he uses illustration and parables: "Sometimes you get lost in the road in the desert, but you were only a kilometre away. Once you get lost in the desert and are tens of kilometres away from the road, getting back is not easy. It requires more effort and vigilance and a stronger guide." (Hosseini Khamenei. 2013 AD/1392 SH: 785). The third example of Vilayat in the Qur'an says: Qur'anic Vilayat means that if a society wants to bring all internal forces into one direction and towards a goal and a centralised power in the context of Islamic culture. That is, reach to the point where everyone obeys and everyone is inspired, need a leader to guide them. Then comparing the Vilayat and leadership in society to carpet weaving workshops. In carpet weaving workshops, some people weave carpets if their work has not in harmony

with each other and if there is no higher thought, eye and power, centralised power (to incorporate the rug according to special instructions to know what yarn to use and how to cut it and how this rug will look), indeed the right and left sides of the carpet will not match, and the right side is like the Kurdish and the left is Turkmen. The result is inconsistent. The order of carpet is due to specific instructions. (Hosseini Khamenei, 2013 AD/1392 SH: 695-969) Therefore, if society wants to use all its forces and unite the community, it needs a centralised power. We call it Imam (Hosseini Khamenei, 2013 AD/1392 SH: 717, similar to the hand nerve centre).

In the fourth example, Ayatollah Khamenei likens the Islamic world to a river where various intellectual, political, and practical currents move during the Umayyad and Abbasid caliphs. The Shia current is compared to narrow water, in which all the strange winds and storms are small and insignificant, but it holds its own, never dulls, and never loses its purity. The factor that caused water's colour, smell, and taste never to change and fix the small current is Valy (670) (For other examples, see pages 666, 788 and 808).

**4.7. Learning Lessons from History in Establishing an Islamic Government**  
Society and history in the Qur'an are subject to religious traditions, and those traditions and laws are a model for other Islamic organisations during different centuries. According to the Qur'an, historical events are not limited to a specific community, and there are many commonalities between the past and the future, which will be helpful for future generations to learn from the fate of the past. According to Ayatollah Khamenei, history is the interpretation of the Qur'an itself. We can find the Qur'an in history. The experience of history is the same as the previous life of people. In his recommendation for meditation on history, he says: "Pay attention to history, get acquainted with the history and get lessons from history. Do not be satisfied composing a story, telling a story. See what history has to say to us." (ibid., 782) In his view, the study of human history is less tiring, and on this basis. However, according to him, history is not his narration, but to make the listeners less tired, they narrate the history and manners of the Imams (ibid., 777). In his view, very little work has been done on social issues, which is very important from the Qur'an's point of view and has rarely been adapted to the history of Islam. He suggests that researchers ponder further in this regard: "And how good it is for those who are interested in the Qur'an and the thinker to pay more attention to social and especially historical issues of the Qur'an. Then, by adapting them to the historical facts, it becomes clear which interpretations and historical justifications follow the facts." (ibid., 772) Scientific discoveries have no value without human and moral progress, and the original values and human standards are essential. For example, in the history of the proud

men of the world, there are not those who have served scientifically and culturally in the system of Taghut and have achieved great things. Proud men fight fiercely against the same seemingly civilised systems, like Moali ibn Khanis, Yahya ibn Umm Tawil, Muhammad ibn Abi Umayr, and Yahya ibn Zaid. They were killed in the worst way in the way of Islam. They were against the civilisation of their time, against the province of Taghut. Reason says you should go to freedom and fight under the guardianship of God (ibid., 808-816). He does not consider scientific advances worthful during the Umayyads and the Abbasids because they were in the province of Taghut (ibid., 800). Ayatollah Khamenei warns about the difference between a society with and without God guardianship, citing an example from history, that a society without God guardianship will be destroyed. The oils that the Prophet (peace and blessings of Allah be upon him) had poured on the feet of the burning torches dried after their death because the governor's hand was not on top of these torches; it became dim and then dried. Hazrat Fatemeh said these things to the immigrant and Ansar women, but they did not listen. Today, the voice of Fatemeh Zahra can still be heard. Awake, O heavy ears! (733)

He considers the method of minting coins during the Imam Baqir era as one of the exceptional cases in which the Imam guided the government. Also, the tobacco and the Reggie Company story is thought-provoking and does not allow any connection with Taghut in the history of the Islamic Ummah (ibid.).

#### **4.8. Thematic Interpretation**

The Qur'an, as a life guide and a practical book for human beings, should have a message in all its verses regarding the problems and issues of today's people. The social commentator tries to adapt the verses of the Qur'an to the current conditions and needs of society. Although he includes all aspects of ideological and practical reform of culture in conveying the verses, social reform is the essential claim of the social commentator (Nafisi, 2014 AD/1393 SH: 54). Tendency to important Qur'anic topics and thematic and selective interpretation instead of the sequential interpretation of the whole Qur'an is among the approaches to the social interpretation (Asaadi, 2013 AD/1392 SH: 2/434).

After evaluating the verses about Valy and Oliya', Ayatollah Khamenei said that the interpretation that God is the guardian of the Islamic society in the Quran is a fact (Hosseini Khamenei, 2013 AD/1392 SH: 742).

#### **Conclusion**

The Islamic Revolution of Iran was formed based on Islam teachings and

under the guidance of its leaders. The book "Outline of Islamic Thought in the Qur'an" evaluates the general principles of Islamic beliefs documented in the verses of the Holy Qur'an, which he considered a subset of social interpretations. The main concern of social commentators is solving the problems of society. According to social commentators, the guiding role of Quranic thoughts is a fundamental principle; hence, they try to make the guidance of the Quran more accessible to the public. In his lecture collection in 1353, Ayatollah Khamenei tried to draw a clear picture of the Islamic worldview for his audience in simple language while reflecting on historical and social issues. These words have provided an overview of Islamic thought worldwide and are the foundation for establishing the Islamic system. According to him, socially dealing with Islam with coherent principles and supervising the collective life of human beings is one of the most urgent necessities of religious thought. He believes that Islamic research has not previously provided a clear commitment to the collective life of human beings, primarily to determine the shape and form of society and even an explicit theory. Therefore, he considers the divine Islamic Quranic society as the Alawite system. The laws of human life and the individual and social relations of human society must be inspired by God. The main topics of his speeches are faith, monotheism, prophecy and Vilayat. This research was limited to the chapter on Vilayat of books. The results indicated that questioning design and asking questions, innovation in understanding Quranic verses, fluent language and mentioning slang examples, adapting historical topics to current issues of society, and using poetry and narration are among the characteristics of Ayatollah Khamenei's interpretive speeches in those years.

### **Suggestions**

1. "Outline of Islamic Thought in the Qur'an" need a more comprehensive review throughout the book; this research was limited to the subject of Vilayat in this book.
2. A comparative study between this book and other contemporary commentators from Egypt and other countries with a religious leader can be done.
3. Iqbal Lahori in the same years can be explored.

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