

A Review of Imam Khomeini's Jihadi Thought in *Sahifah Noor* with Emphasis on the Verses of the Holy Qur'an

Abdulmotallib Abdollah  *

Department of Islamic Studies, Allameh Tabataba'i University,
Tehran, Iran

Abstract

This study investigates the Qur'anic foundations of Imam Khomeini's jihadi thought as articulated in *Sahifah Noor*, aiming to clarify its conceptual structure. The central research question addresses which dimensions and components of Imam Khomeini's jihadi thought are revealed through his Qur'anic references. Employing a qualitative methodology, including documentary research and inductive qualitative content analysis, the study extracted and cross-referenced Qur'anic references from Imam Khomeini's speeches, messages, decrees, letters, and interviews with the text of the Holy Qur'an. The study then organized these references into initial codes, subcategories, and main categories. The analysis identified four principal categories: "Divine and Doctrinal Foundations," "Human Formation and Inner Transformation," "Social Cohesion and Community-Building," and "Jihad, Resistance, and Defense of Islam." Additionally, a limited set of social and economic themes, such as the rejection of usury and economic oppression, financial cooperation, and criticism of materialism, were identified as complementary dimensions. The findings demonstrate that Imam Khomeini's jihadi thought extends beyond military action, deriving significance from its doctrinal, ethical, social, and defensive components. The final model presents these components as interconnected conceptual levels rather than as causal or linear stages.

Keywords: Imam Khomeini, Jihadi Thought, *Sahifah Noor*, Holy Qur'an, Qualitative Content Analysis, Community-building, Social Justice.

* Corresponding Author: Email: Abdollah-ab@yahoo.com

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Introduction

Jihad occupies a central position in the Islamic tradition, with a semantic range that extends beyond armed combat. Islamic sources address jihad in doctrinal, ethical, legal, and socio-political contexts. Contemporary scholarship has emphasized its multilayered nature and the importance of distinguishing between military and nonmilitary dimensions (Afsaruddin, 2022). Therefore, reducing jihad solely to armed warfare neglects significant aspects of its semantic and historical potential and precludes analysis of its connections to moral cultivation, religious responsibility, social solidarity, and the defense of the Muslim community.

In contemporary Iran, Imam Khomeini's thought is regarded as one of the most significant examples of the interconnection between religion, politics, and social action. Studies of his political and revolutionary thought have demonstrated that religious concepts played a fundamental role in shaping political action, social mobilization, and the post-revolutionary order (Abrahamian, 1993; Adib Moghaddam, 2014). Qur'anic references also appear extensively in Imam Khomeini's speeches, messages, letters, and decrees, where concepts such as rising for God, purification, transformation of the self, unity, brotherhood, resistance, defense, and opposition to oppression are articulated through references to various Qur'anic verses. This diversity underscores the need for a systematic examination of how he employed Qur'anic verses to articulate his jihadi thought.

Despite the growing body of research on Imam Khomeini's thought, existing studies have largely focused on subjects such as anthropology, the theory of government, political thought, war and defense, or the discourse of resistance. In the English-language literature, an important body of scholarship has likewise addressed the ideological structure of the Islamic Republic, the development of Imam Khomeini's political thought, and his role in the Islamic Revolution (Abrahamian, 1993; Adib Moghaddam, 2014). Consequently, the way Qur'anic references related to jihad are organized in Imam Khomeini's works, as well as the conceptual relationships among these references, has received comparatively little independent, data-driven examination.

This gap leads to the central research problem: 'What dimensions and components of Imam Khomeini's jihadi thought are revealed through his Qur'anic references in *Sahifah Noor*, and how can these components be organized into a coherent conceptual structure?' By focusing on the Qur'anic references and their contexts of use, this study aims to identify the doctrinal, individual, social, and defensive dimensions of Imam Khomeini's jihadi thought without imposing predetermined categories, and to elucidate the conceptual relationships among them.

1. Review of the Literature

Studies of Imam Khomeini's thought can be classified into several major groups by subject matter and approach. One group of studies focuses on the anthropological and educational foundations of his thought. Ahmad and Asadi (2016 AD/1395 SH), in their study "Anthropology in the Thought of Imam Khomeini," demonstrate that, within this intellectual framework, the human being possesses an innate disposition, free will, and the capacity for

perfection, and that social reform is connected with human cultivation and transformation. The strength of this approach lies in clarifying the individual and ethical foundations of Imam Khomeini's thought; however, the issue of jihad and how self-cultivation is transformed into social and political action are not central to their analysis.

The second group comprises studies concerned with war, defense, and resistance. The book "War and Defense in the Thought of Imam Khomeini," which compiles his statements and works, highlights the distinction between the war of truth and falsehood and emphasizes the place of defense, martyrdom, and the preservation of Islam. This work is important for providing access to thematic data; however, it is primarily compilatory and, rather than analyzing relationships among concepts, organizes Imam Khomeini's statements under predetermined themes. Kamalvand and Kalhori (2022 AD/1401 SH) took a more analytical step by examining jihad in relation to political identity, resistance, and the formation of the jihadi actor through a discourse-oriented approach. Despite its thematic proximity to the present study, it analyzes political discourse rather than specific Qur'anic references and their contexts of use in *Sahifah Noor*.

The third group consists of studies that examine Imam Khomeini's political and social thought at a broader level. Moghimi (2014 AD/1393 SH), the proceedings of the conference on the political and social thought of Imam Khomeini, and the "Encyclopedia of Imam Khomeini" (Mortazavi, 2021 AD/1400 SH) examine concepts such as Islamic government, Jurist Guardianship, justice, independence, the role of the people, and the political structure. These works provide a broad picture of Imam Khomeini's intellectual system; however, they generally treat jihad as one component of his political system rather than as a subject to be reconstructed independently on the basis of Qur'anic data.

In the Latin-script literature, the primary focus has likewise been on the overall structure of Imam Khomeini's political thought. Ismail and Ismail (1980), adopting a historical-sociological approach, examine Imam Khomeini's political thought within the context of social transformation and the Shi'i political tradition, focusing on his conception of government and a just society. This study demonstrates that an analysis of Imam Khomeini's thought is incomplete without attention to its historical and social context; however, it does not independently examine jihad or the internal organization of his Qur'anic references.

Siavoshi (2007), from a different perspective, examines Imam Khomeini's views on freedom and demonstrates that his collected works and statements contain diverse positions that are sometimes open to different interpretations. The methodological significance of this study for the present research lies in its emphasis on consulting Imam Khomeini's extensive body of works and avoiding general conclusions drawn from a limited number of texts. Nevertheless, its primary concern is freedom and the relationship between the individual and the state, rather than jihad or the use of Qur'anic verses.

Hosseinzadeh (2016) likewise examines two important pre-revolutionary works by Imam Khomeini, "*Kashf al-Asrār*" and "Islamic Government," and demonstrates that his political thought cannot be reduced solely to the theory of jurist guardianship and clerical authority; elements related to participation and the rule of law must also be taken into account. This study differs from the present research in both subject matter and data: Hosseinzadeh focuses

on the theory of government and selected political texts, whereas the present study draws on a collection of Qur'anic references related to jihadi thought.

Overall, the existing literature can be summarized along three main lines: educational and anthropological studies, studies of war and resistance, and studies of political thought and government at the macro level. The principal difference between the present study and these three strands lies in its unit of analysis and methodological logic. This study neither begins with a predefined concept of jihad to classify Imam Khomeini's works nor takes his entire political thought as the subject of analysis. Rather, it examines specific Qur'anic references and the contexts in which they are employed and, through inductive qualitative content analysis, extracts the codes, subcategories, and interconnected conceptual levels associated with jihadi thought. Accordingly, the study's added contribution lies in the data-driven reconstruction of the Qur'anic structure of Imam Khomeini's jihadi thought and in distinguishing its doctrinal, individual, social, and defensive levels.

2. Research Method

2.1. Research Design, Population, and Unit of Analysis

This study is fundamental in its objective and employs a qualitative methodology, specifically inductive qualitative content analysis. Data were collected through documentary research, with the research population comprising speeches, messages, decrees, letters, and interviews from Imam Khomeini's *Sahifah Noor*. The inclusion criterion was references by Imam Khomeini to Qur'anic verses or surahs, transmitted supplications, and expressions or themes derived from the Qur'an. Because of the inductive approach, the study did not predetermine analytical categories; instead, it extracted and organized them during data analysis, moving from specific concepts to more abstract categories. As the study examined all documents meeting the inclusion criteria rather than sampling, theoretical saturation was not a relevant consideration; instead, the scope was determined by documentary comprehensiveness and the inclusion of all relevant cases.

In the initial stage, we extracted references identified in *Sahifah Noor* and cross-referenced them with the text of the Holy Qur'an. This process verified the relevant surah and verse and distinguished Qur'anic verses from hadiths, narrations, supplications, and expressions that, while thematically related, were not verbatim Qur'anic verses. The initial data-extraction table contained approximately 77 entries, including verses, surahs, hadiths, supplications, and quotations. This number reflects the total entries recorded and does not represent the number of unique verses or total references, as some verses appeared in multiple speeches or messages and were sometimes associated with more than one topic.

The study's unit of analysis was each passage from Imam Khomeini's statements in which a Qur'anic verse, expression, or concept was referenced. In contrast, the unit of meaning was the implication or function the reference served, in light of the statement's context, in articulating jihadi thought. Thus, the analysis was not based solely on the independent meaning of the verses; it also considered the context in which they were used in a speech, message, letter, or interview.

2.2. Process of Data Extraction, Coding, and Category Formation

The analytical process began at the descriptive level of the data and gradually moved toward conceptual abstraction. At the initial stage, 16 topics were identified: jihad; enjoyment of material life; avoidance of division; rising in the way of God; brotherhood; education combined with instruction and moral cultivation; faith and patience; preservation of Islam; the oneness of God; obedience to those vested with authority; emphasis on Qur'anic surahs and supplications; transformation of the self; being stern toward the disbelievers; fighting; avoidance of usury; and repentance.

Each unit of meaning was examined in relation to its content and context, and initial concepts were extracted. Codes with semantic similarity were then compared and organized into shared subcategories. Merging of codes was based on conceptual significance, functional similarity within Imam Khomeini's statements, and relevance to the central research question. These subcategories were subsequently integrated at a higher level of abstraction.

For example, the oneness of God, rising for God, faith and patience, and obedience to legitimate religious authority was placed under "Divine and Doctrinal Foundations of Jihadi Thought." Instruction and moral cultivation, purification, self-transformation, and repentance were organized under "Human Formation and Inner Transformation." Brotherhood, rejection of division, and unity constituted "Social Cohesion and Community-building." Similarly, the themes of preparedness, fighting, resistance, and preservation of Islam were placed under "Jihad, Resistance, and Defense of Islam," while the themes of usury, rejection of oppression, and criticism of the dominance of material concerns were categorized under "Economic and Social Ethics of Jihad."

Consequently, the 16 initial topics were organized through comparison, integration, and abstraction into four main categories and one complementary social and economic dimension. In addition to the qualitative analysis, we calculated and presented the frequency of references and the recurrence of specific verses and topics in tables and figures. This frequency analysis served a descriptive and complementary role and was not used to determine the importance of the categories. The significance of each category was assessed based on semantic implications, context of application, and relationships with other concepts, rather than frequency alone.

2.3. Validity and Trustworthiness of the Analysis and Development of the Final Model

To enhance the accuracy and transparency of the analysis, all extracted references were cross-referenced with the text of the Holy Qur'an, and items that were not verbatim Qur'anic verses, including hadiths, narrations, supplications, and quotations, were independently identified. This cross-referencing was conducted solely to verify the accuracy of the Qur'anic references and was not a substitute for validating the qualitative analysis. During coding, the initial codes and subcategories were repeatedly compared with the corresponding units of meaning in *Sahifah Noor* to preserve the connection between the original data, codes, and categories. In addition, the progression from the raw data to the initial codes, subcategories, four main categories, and the complementary social and economic dimension was documented in coding

tables, making the analytical trail and the basis for forming each category traceable for the reader.

In the final stage, the relationships among the extracted categories were examined based on the interconnections observed in the data. The findings indicated conceptual relationships among doctrinal themes, individual transformation, social cohesion, and jihad and resistance. However, these relationships do not imply necessary precedence or succession, temporal sequence, or causal relationships among the categories. Accordingly, the final model was developed not as a sequential or causal model, but as a representation of the conceptual structure of the interconnected dimensions of jihadi thought.

Despite these measures, the study did not include independent review of the codes by a second researcher or formal expert evaluation. Therefore, the absence of inter-coder assessment or independent review of the codes is one of the study's methodological limitations. To mitigate this limitation and improve the evaluability of the analysis, the study documented the analytical process, repeatedly compared codes with the original data, and presented coding-trail tables.

Table 1. Scope of the Data Examined

Component	Description
Research population	All speeches, messages, decrees, letters, interviews, and testaments contained in Imam Khomeini's <i>Sahifah Noor</i> .
Scope of the data examined	All passages in which reference was made to verses or surahs of the Holy Qur'an and Qur'anic expressions. The data were examined through a census approach.
Unit of analysis	Each instance of a Qur'anic reference in the text of a speech, message, decree, letter, interview, or testament.
Unit of meaning	The theme or concept that could be extracted from each Qur'anic reference within its textual context.
Data collection method	Documentary study and systematic note-taking of relevant items in <i>Sahifah Noor</i> .
Data analysis method	Inductive qualitative content analysis, including the extraction of initial codes, integration of similar codes, formation of subcategories, and organization of these subcategories into main categories.

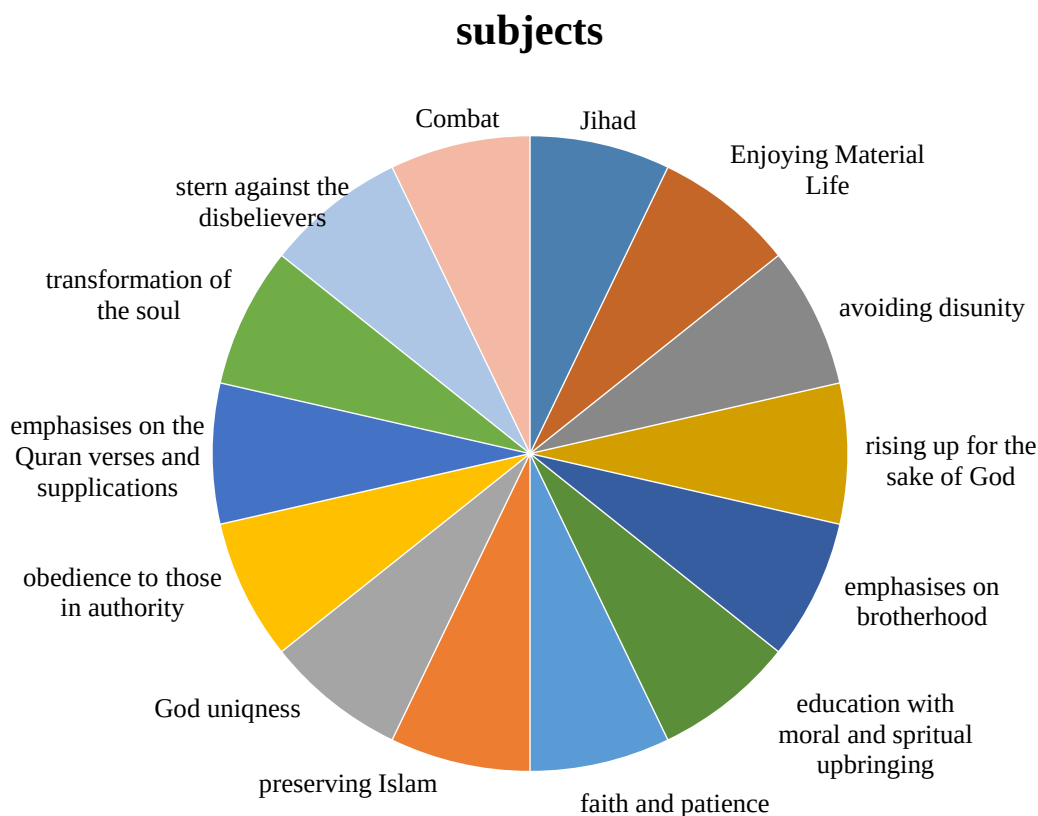
3. Research Findings

The findings, derived from an inductive qualitative content analysis of Qur'anic verses cited by Imam Khomeini in *Sahifah Noor*, show that his jihadi thought has a coherent, multilayered structure. This structure begins with divine and doctrinal foundations and, through processes of human formation and inner transformation, progresses to social cohesion, community-building, jihad and resistance against domination, and ultimately the realization of ethical and social responsibilities in economic and human relations. This section first outlines the process of extracting and organizing the Qur'anic themes, followed by an examination and analysis of the main categories: "Divine and Doctrinal Foundations of Jihadi Thought," "Human Formation and Inner Transformation," "Social Cohesion and Community-Building," "Jihad, Resistance, and Defense of Islam," and "Economic and Social Ethics of Jihad." These

categories, extracted through coding of Imam Khomeini's verses, statements, and messages in *Sahifah Noor*, represent distinct dimensions of his jihadi intellectual framework.

3.1. Extraction and Organization of the Qur'anic Themes of Imam Khomeini's Jihadi Thought

An examination of the verses Imam Khomeini cited in *Sahifah Noor* showed that the concepts related to jihadi thought can be classified into several major themes. These include jihad, rising for God, education combined with instruction and moral cultivation, transformation of the self, faith and patience, unity, preservation of Islam, opposition to oppression, fighting, avoidance of division, and other related themes. The frequency and distribution of these themes indicate that jihad in his thought was not limited to the military sphere but encompassed a network of doctrinal, ethical, social, and political concepts.



3.2. Divine and Doctrinal Foundations of Jihadi Thought

An examination of the data extracted from *Sahifah Noor* indicates that a significant portion of Imam Khomeini's Qur'anic references to jihad and social action centers on concepts such as rising for God, monotheism, steadfastness, faith, patience, and obedience. The placement of these concepts within Imam Khomeini's political and social speeches and messages indicates that, in this body of statements, jihadi action is connected to a religious and divine orientation. From this perspective, rising for God is one of the most frequently occurring concepts in the data examined.

One of the most important pieces of evidence for this category is Imam Khomeini's repeated reference to the verse, "Say, 'I admonish you only to rise for Allah, in pairs and individually.'" (Saba':46) This verse was observed in the research data in various contexts and in speeches delivered between 1978 and 1980 (Khomeini, 1999 AD/1378 SH: 3, 202; 5, 91; 7, 36; 9, 279; 13, 32). The recurrence of "Rising for God" in different contexts led to identifying this concept as one of the principal codes within the category of divine and doctrinal foundations. At this level of analysis, the data directly show the connection Imam Khomeini establishes between "Rising" and "Divine Orientation." Accordingly, the study coded this verse under "Divine Orientation of Action."

Within the same body of data, repeated references to "So remain steadfast as you have been commanded" (Hūd:112) likewise highlight the concepts of steadfastness and persistence in fulfilling one's duty. This verse was cited at several points in Imam Khomeini's statements (Khomeini, 1999 AD/1378 SH: 6, 276; 9, 51-52; 13, 239-240; 17, 25; 18, 28). Accordingly, the concepts of "Steadfastness," "Perseverance," and "Persistence in fulfilling one's duty" were extracted from this body of data and placed alongside rising for the sake of God. The significance of this connection is that, within the structure derived from the data, divine orientation is not limited to the initiation of action; its continuation is also associated with steadfastness.

Another dimension of this category emerges from Imam Khomeini's collection of monotheistic references. Verses such as "Surely in the remembrance of Allah do hearts find comfort," (al-Ra'd:28) "Allah is the Light of the heavens and the earth," (al-Nūr:35) "He is the First and the Last, the Most High and the Most Near," (al-Ḥadīd:3) and the expression "There is no god but Allah" appear in the statements examined (Khomeini, 1999 AD/1378 SH: 14, 135; 17, 251; 18, 190-191; 20, 110; 22, 371-372). At the coding stage, this body of material was identified through concepts such as "The Oneness of God," "Divine Remembrance," "Inner Reassurance," and "Monotheistic Worldview." Accordingly, their placement within the category of divine and doctrinal foundations was based not on the researchers' independent interpretation of these verses, but on the semantic commonality among the references found in the data examined.

Imam Khomeini's reference to "If you support Allah, He will support you and make your feet firm" (Muḥammad:7) likewise connects divine assistance with steadfastness in the research data (Khomeini, 1999 AD/1378 SH: 9, 250). The verse "Obey Allah and obey the Messenger and those in authority among you" (al-Nisā':59) was also cited by Imam Khomeini on the occasion of "*Eid al-Fiṭr*" (Khomeini, 1999 AD/1378 SH: 8, 266) and was coded in the study under the concept of "Obedience and Religious Authority." In addition, his reference to Surah *al-Aṣr* and its emphasis on faith, righteous deeds, truth, and patience led to the identification of "Faith and Perseverance" as another component of this category (Khomeini, 1999 AD/1378 SH: 6, 167; 12, 171).

Finally, Imam Khomeini's reference to the *Shā'ibāniyyah* Supplication and themes such as "Complete detachment from all else and turning wholly toward You" indicates the presence of a spiritual and devotional dimension within the body of data examined (Khomeini, 1999 AD/1378 SH: 17, 265). Accordingly, the codes derived from this section, rising for God,

monotheism, steadfastness, divine assistance, faith and patience, obedience, and detachment from all but God, were organized at a higher level of abstraction under the category "Divine and Doctrinal Foundations of Jihadi Thought."

Table 2. Coding Process and Extraction of the Category "Divine and Doctrinal Foundations of Jihadi Thought"

Qur'anic Verses and Sources	Initial Codes	Subcategory	Main Category
Saba' 34:46; Hūd 11:112; Muḥammad 47:7	Rising for God; sincerity; steadfastness; divine assistance	Divine orientation and perseverance in fulfilling one's duty	Divine and Doctrinal Foundations of Jihadi Thought
al-Nūr 24:55; al-Šāffāt 37:35; al-Isrā' 17:23; al-Fātiḥah 1:5	Monotheism; rejection of polytheism; worship of God; rejection of dependence	Servitude to God and monotheistic independence	Divine and Doctrinal Foundations of Jihadi Thought
al-Nūr 24:35; al-Ḥadīd 57:3; al-Isrā' 17:44	Divine guidance; God's encompassing knowledge and power; glorification of God by all beings	Monotheistic worldview and knowledge of divine unity	Divine and Doctrinal Foundations of Jihadi Thought
al-Ra'd 13:28; al-Fajr 89:27–28; al-Najm 53:8–9; Sha'bāniyyah Supplication	Remembrance of God; tranquility; nearness to God; detachment from all but God	Spiritual development and inner reassurance	Divine and Doctrinal Foundations of Jihadi Thought
al-Nisā' 4:59; Surah al-ʿAṣr	Obedience; religious authority; faith; righteous deeds; patience	Religious order and the integration of faith with action	Divine and Doctrinal Foundations of Jihadi Thought
Surah al-Tawḥīd; beginning of Surah al-Ḥadīd; al-Jumu'ah and al-Munāfiqūn	Knowledge of God; social responsibility; recognition of hypocrisy	Intellectual and political cultivation of the believer	Divine and Doctrinal Foundations of Jihadi Thought

3.3. Human Formation and Inner Transformation

Analysis of the data extracted from *Sahifah Noor* indicates that a portion of Imam Khomeini's Qur'anic references concerns instruction, purification, inner transformation, ethical responsibility, and the possibility of return and reform. Accordingly, the initial themes related to "Education and moral cultivation," "Transformation of the self," and "Repentance" were organized under the category "Human Formation and Inner Transformation."

One of the most frequently cited passages in this section is the opening verses of Surah *al-ʿAlaq*, particularly "Read in the name of your Lord Who created," (al-ʿAlaq:1) which was employed in numerous speeches and in addresses to various social and educational groups (Khomeini, 1999 AD/1378 SH: 6, 11; 8, 118; 12, 170; 13, 229, 266; 14, 253). Likewise, the reference to "Indeed, man transgresses, seeing himself as self-sufficient" (al-ʿAlaq:6-7) in an address to the people of Tabriz highlights the notion of transgression arising from a sense of self-sufficiency (Khomeini, 1999 AD/1378 SH: 14, 251). In the coding process, this body of material was categorized under the concepts of "Acquisition of Knowledge," "Awareness," and "Restraining Transgression."

The connection between instruction and purification can also be observed in the repeated references to the verses "And purifying them and teaching them the Book and wisdom" in Surahs *al-Baqarah*, *Āli 'Imrān*, and *al-Jumu'ah* (Khomeini, 1999 AD/1378 SH: 7, 179; 8, 161, 177; 12, 170, 212; 13, 265; 14, 253). The verse "The example of those who were entrusted with the Torah and then failed to uphold it..." was also cited by Imam Khomeini in an address to teacher-training students and in a letter to Fatemah Tabatabaei (Khomeini, 1999 AD/1378 SH: 13, 265; 22, 346). In this analysis, I organized this material under the subcategory "Instruction Combined with Moral Cultivation and Responsibility."

Another dimension of this category concerns purification and moral self-monitoring. References to "Successful indeed is the one who purifies it, and ruined is the one who corrupts it," (al-Shams:9-10) (Khomeini, 1999 AD/1378 SH: 16, 9) "Let every soul look to what it has sent forth for tomorrow," (al-Hashr:18) (22, 360) and "So He made them forget themselves" (al-Hashr:19) (22, 363) point to concepts such as purification of the self, self-accounting, and self-awareness. The verse concerning the Divine Trust was likewise linked to the concept of human responsibility in Imam Khomeini's statements to religious scholars and seminary students (Khomeini, 1999 AD/1378 SH: 19, 158).

The concept of inner transformation is also highlighted through the reference to the verse "Indeed, Allah does not change the condition of a people until they change what is within themselves." (al-Ra'd:11) (Khomeini, 1999 AD/1378 SH: 9, 206) Alongside this, the verse "Allah is the Protector of those who believe; He brings them out of darkneses into light" (al-Baqarah:257) was employed in two passages of Imam Khomeini's statements (11, 80; 13, 265). The study coded these references under "Inner Transformation and Guidance."

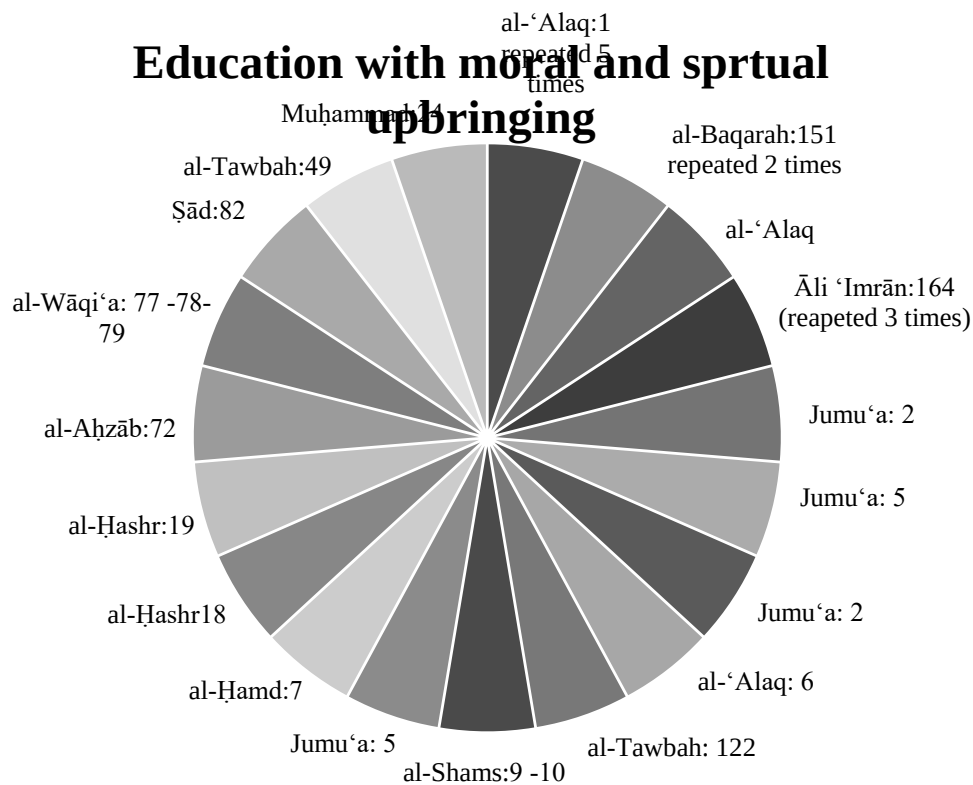
Finally, verses concerning contemplation, purity, and repentance constitute another component of this category. The references to "Will they not then contemplate the Qur'an?" (Muhammad:24) and "None touch it except the purified" (al-Wāqī'ah:79) in a letter to Fatemah Tabatabaei (Khomeini, 1999 AD/1378 SH: 22, 344), together with the verses concerning the repentance of Prophet Adam (22, 348-349), were respectively associated with the codes "Epistemic Awakening," "Inner Purity," and "The Possibility of Return and Reform." Based on these data, the category "Human Formation and Inner Transformation" emerged as one of the principal dimensions of Imam Khomeini's jihadi thought.

Table 3. Coding Process and Extraction of the Category "Human Formation and Inner Transformation"

Verses and Sources	Source in <i>Sahifah Noor</i>	Initial Codes	Subcategory	Main Category
al-'Alaq 96:1-7; al-Baqarah 2:151; Āli 'Imrān 3:164; al-Jumu'ah 62:2	Vol. 6, p. 11; Vol. 7, pp. 179, 223; Vol. 8, pp. 118, 161, 177; Vol. 12, pp. 170, 212; Vol. 13, pp. 229, 265, 266; Vol. 14, p. 253	Acquisition of knowledge; instruction; purification; wisdom; emergence from ignorance; educational mission	Instruction and cultivation of the believing human being	Human Formation and Inner Transformation

Verses and Sources	Source in <i>Sahifah Noor</i>	Initial Codes	Subcategory	Main Category
al-‘Alaq 96:6–7; al-Jumu‘ah 62:5; al-Tawbah 9:122	Vol. 13, p. 265; Vol. 14, p. 251; Vol. 15, p. 249; Vol. 22, p. 346	Transgression; knowledge without practice; social responsibility of the scholar	Ethics and responsibility of knowledge	Human Formation and Inner Transformation
al-Shams 91:9–10; al-Ḥashr 59:18–19; al-Aḥzāb 33:72	Vol. 16, p. 9; Vol. 19, p. 158; Vol. 22, pp. 360, 363	Purification of the self; self-accounting; responsibility; trust	Self-cultivation and ethical responsibility	Human Formation and Inner Transformation
al-Ra‘d 13:11; al-Baqarah 2:257; al-Fath 48:4; al-Anfāl 8:12	Vol. 9, p. 206; Vol. 11, p. 80; Vol. 13, p. 265; Vol. 15, p. 179; Vol. 16, p. 100	Inner transformation; emergence from darkness; tranquility; weakening of the enemy	Spiritual transformation and its social consequences	Human Formation and Inner Transformation
al-Wāqī‘ah 56:77–79; Muḥammad 47:24	Vol. 22, p. 344	Purity; contemplation; removal of barriers; openness of the heart	Knowledge and spiritual awakening	Human Formation and Inner Transformation
al-Baqarah 2:37; al-A‘rāf 7:22	Vol. 22, pp. 348–349	Error; repentance; acceptance of responsibility; return	The possibility of reform and human reconstruction	Human Formation and Inner Transformation

Figure 1. Human Formation and Inner Transformation



3.4. Social Cohesion and Community-building

Analysis of the data from *Sahifah Noor* indicates that a portion of Imam Khomeini's Qur'anic references focuses on unity, brotherhood, avoiding division, and the role of shared rituals in forming cohesion within the Muslim community. Accordingly, the themes of "Avoidance of Division" and "Emphasis on Brotherhood" were organized under the category "Social Cohesion and Community-building."

The central verse in this section is "Hold firmly all together to the rope of Allah and do not be divided," (Āli 'Imrān:103) which was repeated several times in Imam Khomeini's statements addressed to various social and political groups (Khomeini, 1999 AD/1378 SH: 7, 208; 8, 55, 155; 13, 123). The verse's recurrence in different contexts led to the extraction of concepts such as "Collective Adherence," "Rejection of Division," and "Solidarity around religious values" during the coding process. The other part of the same verse, "And He united your hearts, so you became brothers by His grace," was also cited in an address to professors of Abu Rayhan University and Air Force personnel (Khomeini, 1999 AD/1378 SH: 5, 85) and was categorized in the present analysis under the concept of "Unification of hearts and brotherhood."

The verse "The believers are, but brothers" (al-Ḥujurāt:10) was also used in meetings with guests attending Unity Week, Sunni religious scholars, and some employees of public institutions (Khomeini, 1999 AD/1378 SH: 15, 281). This reference, together with the hadith "The hand of God is with the community," (Khomeini, 1999 AD/1378 SH: 1, 174) was associated in the analytical process with the codes "Brotherhood," "Cooperation," and "Collective Power."

Hajj rituals also occupy an important place within this category. References to the verse "Allah has made the Ka'bah, the Sacred House, a means of support for humanity," (al-Mā'idah:97) the verse "And proclaim to humanity the pilgrimage...," (al-Ḥajj:27) and the expression "Purify My House..." in Imam Khomeini's messages to pilgrims visiting the House of God highlight concepts such as "The Gathering of Muslims," "Shared Rituals," and "The Collective foundation of the Muslim community." (Khomeini, 1999 AD/1378 SH: 15, 123; 18, 88) Likewise, the verse "And a declaration from Allah and His Messenger...," (al-Tawbah:3) in the same context, was coded in the research as "The collective identity and positioning of the Muslim community."

Based on these data, the category "Social Cohesion and Community-building" was formed around subcategories such as unity, brotherhood, community, shared rituals, and collective identity. This category shows that, in Imam Khomeini's Qur'anic references, religious and jihadi action extends beyond the individual level and connects to social organization and solidarity.

Table 5. Coding Process and Extraction of the Category "Social Cohesion and Community-building"

Verses and Sources	Source in <i>Sahifah Noor</i>	Initial Codes	Subcategory	Main Category
Āl 'Imrān 3:103; al-Ḥujurāt 49:10; "The hand of God is with the community"	Vol. 1, p. 174; Vol. 5, p. 85; Vol. 7, p. 208; Vol. 8, pp. 55, 155; Vol. 13, p. 123; Vol. 15, p. 281	Collective adherence; rejection of division; unification of hearts; brotherhood; cooperation; collective power	Unity and organization of the Muslim community	Social Cohesion and Community-Building
al-Mā'idah 5:97; al-Ḥajj 22:27; "Purify My House for those who circumambulate..."	Vol. 15, p. 123; Vol. 18, p. 88	Ka'bah; transnational gathering; shared rituals; social cohesion	Hajj as a community-building religious institution	Social Cohesion and Community-Building
al-Tawbah 9:3	Vol. 18, p. 88	Declaration of disavowal; demarcation from polytheism; collective positioning	Political identity of the Muslim community	Social Cohesion and Community-Building
Theme of Divine Forgiveness and Pardon	Vol. 15, p. 179; Vol. 18, p. 88	Forgiveness; pardon; possibility of reform; mitigation of disagreement	Restoration of social relationships	Social Cohesion and Community-Building

3.5. Jihad, Resistance, and the Social and Economic Dimensions of Jihadi Thought

Analysis of the data from *Sahifah Noor* indicates that a principal dimension of Imam Khomeini's jihadi thought involves defensive preparedness, perseverance under pressure, confronting aggression, and defending Islam. In addition to these core components, a smaller set of Qur'anic references addresses economic relations and human engagement with material life. In this study, these references are treated not as an independent category of equal standing, but as complementary social and economic dimensions of jihadi thought.

At the first level, the reference to the verse, "And prepare against them whatever you are able of power," (al-Anfāl:60) indicates preparedness and the acquisition of strength in confronting the enemy. Likewise, the verses "If you support Allah, He will support you and make your feet firm," (Muḥammad:7) "So do not weaken, nor grieve," (Ālī 'Imrān:139) and "And do not weaken in pursuit of the enemy" (al-Nisā':104) were associated in the analysis of the data with concepts such as steadfastness, rejection of weakness, and perseverance in resistance. Accordingly, defensive preparedness and perseverance in resistance constitute the two principal subcategories at this level.

Another level concerns the legitimacy of confronting aggression. The verse "Those who believe fight in the way of Allah..." (al-Nisā':76) links jihad with a divine orientation. In addition, in several speeches related to the war, Imam Khomeini cited the verse "Then fights the one that transgresses until it returns to the command of Allah." (al-Ḥujurāt :9) (Khomeini, 1999 AD/1378 SH: 13, 124; 14, 109; 16, 77) During coding, these instances were associated

with the concepts of "Confronting Transgression," "Repelling Aggression," and "Legitimate Defense." Alongside these, the reference to "And never think of those who are killed in the way of Allah as dead" (Āli 'Imrān:169) in messages concerning martyrs and their families highlights the components of martyrdom and sacrifice in defense of Islam (Khomeini, 1999 AD/1378 SH: 18, 223; 20, 26). Accordingly, the research data conceptualize martyrdom not as an independent category, but as a subcategory of "Jihad, Resistance, and Defense of Islam," linked to sacrifice in the cause of Islam. The verse "Severe against the disbelievers, merciful among themselves" (al-Fath:29) was likewise associated in this body of data with firmness toward the enemy and compassion in internal relations (Khomeini, 1999 AD/1378 SH: 12, 156).

Alongside these principal components, some references concern the social and economic dimensions of jihadi thought. In a gathering with the managers of interest-free loan funds, Imam Khomeini cited "Then be informed of a war from Allah and His Messenger" and "You shall neither commit injustice nor suffer injustice," (al-Baqarah:279) (Khomeini, 1999 AD/1378 SH: 12, 173) and the theme of rejecting economic injustice was also repeated in statements concerning economic and banking officials (Khomeini, 1999 AD/1378 SH: 18, 281). These data were associated with the codes "Rejection of Usury," "Rejection of Economic Injustice," and "Financial Cooperation." Likewise, the reference to the verse "And those who disbelieve enjoy themselves and eat as cattle eat" (Muḥammad:12) in two different contexts (Khomeini, 1999 AD/1378 SH: 1, 174; 6, 249) was associated in the present analysis with the concepts of "Dominance of material enjoyment" and "Critique of materialism."

Accordingly, the data in this section indicate that "Jihad, Resistance, and Defense of Islam" constitutes the principal category at this level of analysis, with defensive preparedness, perseverance, legitimate confrontation with aggression, and martyrdom constituting its principal subcategories. Alongside these, the rejection of usury and economic injustice, financial cooperation, and criticism of the dominance of material concerns were identified as complementary social and economic dimensions of this category. This formulation preserves the economic data identified in the study while avoiding placing them on the same analytical level as the principal and more extensively represented categories.

Table 6. Coding Process for the Category "Jihad, Resistance, and Defense of Islam" and Its Complementary Social and Economic Dimensions

Qur'anic Verses and Documentary Sources	Source in <i>Sahifah Noor</i>	Initial Codes	Subcategory	Analytical Position
al-Anfāl: 60; Muḥammad: 7	Data extracted from the research	Preparedness; strength; divine assistance; steadfastness	Defensive preparedness	Main category: Jihad, Resistance, and Defense of Islam
Āli 'Imrān: 139; al-Nisā': 104	Data extracted from the research	Rejection of weakness; endurance under pressure; hope; perseverance	Perseverance in resistance	Main category: Jihad, Resistance, and Defense of Islam

Qur'anic Verses and Documentary Sources	Source in <i>Sahifah Noor</i>	Initial Codes	Subcategory	Analytical Position
al-Nisā': 76; al-Ḥujurāt: 9	Vol. 13: 124; Vol. 14: 109; Vol. 16: 77	Fighting in the way of God; confronting transgression; repelling aggression	Legitimate defense and confronting aggression	Main category: Jihad, Resistance, and Defense of Islam
Āl 'Imrān: 169; al-Fajr: 27–30	Vol. 18: 223; Vol. 20: 26	Martyrdom; life of the martyr; divine satisfaction	Martyrdom and sacrifice	Main category: Jihad, Resistance, and Defense of Islam
al-Fath: 29; al-Isrā': 81	Vol. 12: 156; Vol. 13: 47	Firmness; internal compassion; truth; disappearance of falsehood	Firmness in defending the truth	Main category: Jihad, Resistance, and Defense of Islam
al-Baqarah: 279	Vol. 12: 173; Vol. 18: 281	Rejection of usury; rejection of economic injustice; financial justice	Justice in economic relations	Complementary social and economic dimension
Theme of <i>qard al-ḥasanah</i> in contrast to usury	Vol. 12: 173	Cooperation; meeting needs; financial mutual assistance	Economic cooperation	Complementary social and economic dimension
Muḥammad: 12	Vol. 1: 174; Vol. 6: 249	Material enjoyment; hedonism; neglect of the human purpose	Critique of the dominance of material concerns	Complementary social and economic dimension

Conclusion

The findings indicate that Imam Khomeini's Qur'anic references related to jihadi thought fall into four main groups: "Divine and Doctrinal Foundations," "Human Formation and Inner Transformation," "Social Cohesion and Community-building," and "Jihad, Resistance, and Defense of Islam." In addition, the study identified more limited themes such as the rejection of usury and economic injustice, financial cooperation, and criticism of materialism as a complementary social and economic dimension. Because supporting evidence was limited, these themes were not treated as a separate category of equal weight. This approach suggests viewing the extracted categories as interconnected dimensions rather than successive stages or causal relationships.

Within the category of "Divine and Doctrinal Foundations," concepts such as rising for God, divine assistance, faith, remembrance of God, patience, and steadfastness were prominent. On the one hand, this finding aligns with broader studies of Imam Khomeini's political thought that emphasize the role of religious foundations in directing his political and social action. On the other hand, the present study pursues this issue at a more specific level and demonstrates how this doctrinal orientation is reflected in Qur'anic references related to jihad. Compared with the historical-sociological approach of Ismail and Ismail (1980), who examine Imam Khomeini's political thought within the context of social transformations and the Shi'i political tradition, the present finding focuses on the internal structure of Qur'anic

references. It shows that divine orientation is not merely a general background to his political thought, but a component that can be extracted from data related to jihad.

The category of "Human Formation and Inner Transformation" also shows clear affinities with part of the domestic literature. Ahmad and Asadi (2016 AD/1395 SH) emphasized human nature, free will, the capacity for perfection, and the importance of human education in their study of Imam Khomeini's anthropology. The findings of the present study corroborate this conclusion while extending it to a different context, showing that instruction, purification, transformation of the self, self-accounting, and repentance also appear in Qur'anic references related to jihadi thought. Accordingly, the present study differs from anthropological studies in that it does not treat self-cultivation merely as an element of a theory of human nature. Still, it shows its place within the conceptual structure of jihadi thought. In this sense, the data indicate that the external dimension of jihad, in the references examined, is not separate from considerations concerning individual reform and ethical self-discipline.

Within the category of "Social Cohesion and Community-building," references to verses concerning holding fast to the divine covenant, brotherhood, rejection of division, unification of hearts, and Hajj revealed the collective dimension of jihadi thought. Broader studies of Imam Khomeini's political and social thought, including Moghimi (2014 AD/1393 SH), have previously emphasized the role of the people, unity, independence, and Islamic society; however, the present study approaches this issue from a different perspective. Here, the primary concern is not the theory of government or political structure, but how concepts of solidarity and collective identity emerge within Qur'anic references related to jihadi thought. Thus, the present finding indicates that, in the data examined, jihad is conceptually connected not only with individual and defensive dimensions, but also with the capacity for collective action and the internal cohesion of society.

The category of "Jihad, Resistance, and Defense of Islam" has the closest affinity with previous studies concerning war, defense, and the discourse of jihad. The book "War and Defense in Imam Khomeini's Thought" emphasizes concepts such as defense, confronting aggression, martyrdom, and preserving Islam. At the same time, Kamalvand and Kalhori (2022 AD/1401 SH), adopting a discourse-oriented approach, analyze jihad beyond its purely military meaning in relation to identity and resistance. The findings of the present study align with these studies in highlighting resistance, defense, and martyrdom, but differ in the unit of analysis and methodology. In this study, the concept of jihad was not approached through a predetermined definition or a general analysis of political discourse; rather, it was extracted inductively through an examination of Qur'anic references and the contexts in which they were used. Accordingly, preparedness, steadfastness, confronting transgression and aggression, martyrdom, and firmness toward the enemy were identified alongside doctrinal and ethical components. This demonstrates that the Qur'anic data examined do not restrict jihad and resistance to the military dimension.

The complementary social and economic dimension reveals another point of distinction. Themes such as the rejection of usury and economic injustice, financial cooperation, and criticism of the dominance of material concerns were less frequent and less diverse than the four main categories. They therefore cannot be regarded as a category of equal weight.

Nevertheless, their presence indicates that the scope of Qur'anic references related to jihadi thought extends, in some instances, to economic relations and social responsibility. Positioning these themes as a "Complementary Dimension" preserves their presence in the data while preventing them, because of the theoretical significance of economic justice, from being assigned greater weight than the data's evidentiary basis warrants.

On this basis, the present study's contribution can be identified at three levels. First, the unit of analysis has shifted from the "Totality of Imam Khomeini's Political Thought" or the "Concept of Jihad in General" to specific Qur'anic references and the contexts in which they are used. Second, unlike studies that have focused individually on anthropological, political, defensive, or discursive dimensions, the inductive analysis of the data has made it possible to observe four levels simultaneously, doctrinal, individual, social, and defensive. Third, the study distinguishes between the principal categories and themes supported by more limited evidence and, in proportion to the available evidence, positions the social and economic dimensions as complementary. Thus, the study's novelty does not lie in claiming to have discovered concepts entirely unknown in Imam Khomeini's thought, but in its data-driven organization of Qur'anic references and its demonstration of the conceptual relationships among the different dimensions of jihadi thought.

Overall, the results indicate that jihadi thought, as reflected in the Qur'anic references examined, is not purely military, but connected to doctrinal foundations, the ethical transformation of the individual, social cohesion, and resistance and defense. However, the findings do not provide grounds for assuming a causal, linear, or sequential relationship among these categories, and the final model should therefore be understood as a representation of the data's conceptual structure. The coding and conceptual abstraction process likewise identified four main categories and one complementary social and economic dimension. The following table presents a condensed account of their formation, from the Qur'anic sources and initial codes to the subcategories and main categories.

Final Table: Structure of the Codes, Subcategories, and Main Categories of Imam Khomeini's Jihadi Thought

Selected Set of Key Verses and Documentary Sources	Selected Initial Codes	Subcategory	Analytical Position
Saba': 46; Hūd: 112; Muḥammad: 7; al-Ra'd: 28; al-Nūr: 35; al-Nisā': 59; Sūrat al-ʿAṣr	Rising for the sake of God; sincerity; steadfastness; remembrance of God; monotheism; obedience; faith and patience	Divine and doctrinal orientation of action	Divine and Doctrinal Foundations
al-ʿAlaq: 1–7; al-Baqarah: 151; Āl ʿImrān: 164; al-Jumuʿah: 2 and 5; al-Shams: 9–10; al-Ra'd: 11; al-Ḥashr: 18–19; al-Baqarah: 37	Instruction; purification; restraint of transgression; self-accounting; inner transformation; repentance	Self-cultivation and ethical transformation of the human being	Human Formation and Inner Transformation
Āl ʿImrān: 103; al-Ḥujurāt: 10; al-Mā'idah: 97; al-Ḥajj: 27; al-	Holding fast; rejection of division; brotherhood;	Solidarity and collective cohesion of	Social Cohesion and Community-

Selected Set of Key Verses and Documentary Sources	Selected Initial Codes	Subcategory	Analytical Position
Tawbah: 3; “The hand of God is with the community”	unification of hearts; Hajj; disavowal	the Muslim community	Building
al-Anfāl: 60; Muḥammad: 7; Āl ‘Imrān: 139 and 169; al-Nisā’: 76 and 104; al-Ḥujurāt: 9; al-Fath: 29; al-Isrā’: 81	Preparedness; steadfastness; confronting tyranny; repelling aggression; martyrdom; firmness	Preparedness, perseverance, and legitimate confrontation with aggression	Jihad, Resistance, and Defense of Islam
al-Baqarah: 279; Muḥammad: 12	Rejection of usury; rejection of injustice; financial cooperation; criticism of the dominance of material concerns	Economic and social justice	Complementary social and economic dimension
Theme of interest-free loan and avoidance of material dependence	Cooperation; meeting needs; mutual assistance; avoidance of worldliness	Economic cooperation and critique of materialism	Complementary social and economic dimension

ORCID

Abdulmotallib Abdollah  <https://orcid.org/0000-0002-6824-017X>

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