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The Practical Functions of Religious Spirituality in the Lifestyle Arena from the Perspective of Ayatollah Khāmeneī

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ARTICLE INFO		ABSTRACT	
Article History: <i>Received: 15 March 2024</i> <i>Revised: 25 May 2024</i> <i>Accepted: 12 June 2024</i>		SUBJECT & OBJECTIVES: The analysis of the nature, characteristics, and differences of modern spiritualism with religious spirituality can be considered as one of the most important challenges and problems that have faced spirituality and mysticism. Today, the confrontation between modern spirituality and religious spirituality has become very colourful, such that modern spirituality seeks to discredit and contradict religious spirituality. Therefore, they mainly seek to present non-religious spirituality based on the inefficiency of religious spirituality. From the perspective of the Supreme Leader of the Islamic Republic of Iran, Ayatollah Khāmeneī, religious spirituality is a ‘Revolutionary’ spirituality, which is equivalent to Jihadi spirituality, characterized by civilization, justice, revolution, epic, liberation from domination, martyrdom, and progressivism, as evident in his statements.	
Key Words: <i>Islamic Lifestyle</i> <i>Spirituality</i> <i>Justice</i> <i>Ḥayāt Ṭayyiba (Pure Life)</i> <i>Mysticism</i>			
DOI: https://doi.org/10.22034/imjpl.2025.9507			
<p>This is an open-access article under the CC BY license (http://creativecommons.org/licenses/by/4.0/).</p> 		METHOD & FINDING: Using the analytical-descriptive method, the findings of the research indicate that the practical functions of Islamic spirituality based on the thought of the Supreme Leader combining the triad ‘spirituality, rationality, justice’ in the individual and family arena (lifestyle) are: prosperity and happiness, scientific growth, security, comfort and well-being, hope, independence and freedom, honour and dignity, Justice, financial well-being, heart luminosity which lead towards ‘good life.’	
* Corresponding Author: Email: mjawadyaqubi@miu.ac.ir ORCID: 0000-0001-7889-3185		CONCLUSION: In the Islamic spirituality of Ayatollah Khāmeneī, the unity of materiality and spirituality is very prominent. In his careful inference, the way to achieve spirituality in the personal and family spheres is crucial, encompassing both worldly and material life, while it is considered the main pillar of leading a pure, Quranic life.	
Article Address Published on the Journal Site: http://p-l.journals.miu.ac.ir/article_9507.html			
NUMBER OF REFERENCES 75	NUMBER OF AUTHORS 3	NATIONALITY OF AUTHOR (India, Iran)	

Introduction

In the thought of Ayatollah Khāmeneī, the Islamic lifestyle and family are very sensitive, but the main point is that merely paying attention to the meaning of life and spiritual matters alone is not an Islamic life. The Islamic nature of life reflects the combination of spirituality and materiality (Shakernejad, 2023, p. 37). The ideals, realities, world, hereafter, the reflection between the worship of God and the lawful livelihood, and the service to the creation of God are for the sake of Almighty God. Islamic life is full of purposeful and meaningful efforts, which are manifested by divine motivation and Islamic thought.

In this type of life, spirituality is not on the sidelines, and the acquisition of spirituality does not have time and locational limitations or specific methods and actions, so that it is achieved in a specific time and place with specific actions, *Adhkār* (invocations), and methods. Spirituality manifests within the framework of daily life, where actions undertaken with divine intention, heartfelt sincerity, and adherence to religious prescriptions—including moral principles and legal boundaries—are regarded as religiously meaningful. Such practices, often described as 'working for the sake of God,' inherently carry spiritual significance. Individual and communal activities—whether personal, familial, or societal—can assume a spiritual dimension when performed with devotional intent. Such actions may be regarded as acts of worship and serve as

the foundation for cultivating an Islamic way of life.

In the thought of Ayatollah Khāmeneī, the Supreme Leader of the Islamic Revolution of Iran, the separation of spiritual dimensions from daily worldly activities is wrong (Khāmeneī, 2014a). Spirituality means sincerity, trust in God, belief in the Hereafter and unseen world, belief in the divine will in matters, being responsible, being a person who solicits divine support, being a worshipper, and an adherent to the Islamic rulings. The manifestation of Islamic spirituality in the individual and family dimensions is such that it covers all aspects of life (Khāmeneī, 2014a).

Thus, we are trying to answer the question of how the practical functions of Islamic spirituality are analyzed in the individual and family sphere that we referred to as the lifestyle arena in this study. In this regard, it is clear that the spirituality presented by Islam and the school of Ahl al-Bayt is functionally present in the context of life, its challenges, and contradictions. It is a spirituality without seclusion and separation from life, along with *Jihad* (holy war), politics, mysticism, social activity, prayer, and weeping for the sake of God Almighty (Rūdgar, 2013). They are all found in the intellectual insight of the Supreme Leader regarding Islamic spirituality.

Conceptual Framework

1. Islamic Lifestyle

The term 'lifestyle' was first coined by Alfred Adler in Psychology in 1929

(Fadāī, 2017), and it was used to describe the characteristics of life. In the thought of Ayatollah Khāmeneī, the Islamic lifestyle is actually the same as the Quranic thought of a good Islamic life as depicted in the Quran, 16:97 (Khāmeneī, 2004a). In the early 90s, he mentioned the term 'Islamic lifestyle' and introduced it as a real and essential part of modern Islamic civilization. Therefore, from his perspective, Islamic lifestyle is defined as the spiritual way of life, the purpose of which is to achieve human well-being and success (Khāmeneī, 2012a).

A life that is in the way of God and to achieve the high goals desired by Islam (Khāmeneī, 1991a), in such a way that in addition to paying attention to the world and providing all the alms that people like (Khāmeneī, 1989a), does not stop at having a decent and suitable livelihood, but moves towards the divine and hereafter goals as well (Khāmeneī, 2005b). The combination of the world and the hereafter, or the physical and the spiritual together, is what is meant by the Islamic lifestyle in the view of the Supreme Leader (Khāmeneī, 1991a). Consequently, having such a lifestyle that is based on the teachings of Islam brings a sense of peace and comfort (Khāmeneī, 1990a). Therefore, worldly happiness and spiritual excellence of humans are among the functions and effects of the Islamic lifestyle (Khāmeneī, 1989b).

2. Spirituality

In the thought of Ayatollah Khāmeneī, spirituality means heart interaction and connection with God (Khāmeneī,

1990b), which is achieved through having secret and need with Him and making God as the goal (Khāmeneī, 1991b), and its highest point is being fascinated by divine grace (Khāmeneī, 2010a) and through the luminosity and purity of the heart and soul (Khāmeneī, 2011a) in the personal and social spheres. It is compatible with highlighting spiritual values (Khāmeneī, 2018c), such as sincerity, sacrifice, trust in God, faith, etc. Notably, it means not being deceived by the world and not getting attached to worldly beauties and ornaments is its repulsive aspect (Khāmeneī, 1991b).

In the speeches of the Supreme Leader, spirituality in Islam is formed from the following two dimensions:

- Heart's interaction and connection with God, which is referred to as 'attraction'
- The aspect of 'repulsion', which is avoiding sinning (Khāmeneī, 2011a). In this respect, Ayatollah Khāmeneī said, "Sin destroys that spiritual aspect found in humans which distinguishes him from the rest of the creatures of this material world, and brings him closer to animals and inanimate objects" (Khāmeneī, 1997). These two dimensions of spirituality are complementary, in such a way that the aspect of attraction and divine favour takes a person to the top, and the aspect of repulsion takes him away from the low and inferior levels of life, consequently, causing the movement and ascension of a person from the

lower levels to the higher levels of life (Khosrowpanah, 2017).

A concrete example of the function of spirituality in human life is like rain, which is both 'refreshing' and 'effective' (Khāmeneī, 2019a). Spirituality is essential for life, indicating that human existence relies on it. Moreover, it serves additional roles that rejuvenate, enhance beauty, and foster affection. In the statements of the Supreme Leader, 'spirituality' as the main keyword has a pivotal role in individual self-improvement, and their strategy in educating society and uplifting the Islamic Ummah is 'spirituality'. He held the belief that 'piety' would encompass everything associated with spirituality and its various levels. Therefore, He has relied and emphasized on social piety along with individual piety (Khāmeneī, 1991c). Additionally, he considered faith as the main element of spiritual authority (Khāmeneī, 2009).

Considering the statements of Ayatollah Khāmeneī on spirituality, we noticed from him a new terminology of this phenomenon in the discourse of the Islamic Revolution (Shakernejad, 2019), which pays special attention to Imam Khomeini's mysticism (Khāmeneī, 2004b). In this term, the approach of 'sense of responsibility' and 'social-oriented' spirituality, which is accompanied by having social concerns, is quite prominent.

A very crucial point is the inseparability and the consequences of spirituality, such as peace, victory,

authority, progress, happiness, material wealth, freedom, etc., but the movement in Islamic spirituality is not aimed at achieving these things, although it is definitely along with it and necessary. Rather, the main and ultimate goal of spirituality is monotheism, satisfaction, and gaining proximity to God (Khāmeneī, 1991b). Spirituality means connecting with God, piety, doing work solely for God, and not even for its apparent result (Khāmeneī, 1989c).

3. Justice

The literal meaning of '*Adl*' (justice) is moderation, and in a technical sense, it means placing everything in its proper place, without excess or deficiency, and deviation to wrong or right. According to Ayatollah Khāmeneī, individual justice is the foundation of social justice, and without the realization of justice within individuals, the implementation of justice in society is not possible. The realization of individual justice involves purification, refinement, meditation, and self-accounting, which paves the way for justice at the macro level (Mohibi, 2021).

4. *Ḥayāt Ṭayyiba*

Ḥayāt Ṭayyiba (pure life) is a Quranic concept and promise that goes beyond merely material and biological existence. This represents a harmonious integration of the material and spiritual dimensions of human beings, in which all physical and spiritual needs are met in a balanced, purposeful manner based on faith. Faith in God is the central axis and light of life, giving meaning and direction to all aspects of existence, elevating it from a

mere biological life to a divine and wholesome life (Khāmeneī, 2017c).

5. Mysticism

Irfan (mysticism) literally means knowledge, and technically, it refers to the knowledge attained through spiritual journeying, self-discipline, and struggle against the ego, which arises from inner insights (Ma'rifat, 2000, p. 333). From the perspective of Ayatollah Khāmeneī, true *Irfan* is about the divine remembrance and invocation within a person and creates the necessary insight for standing in the presence of God (Khāmeneī, 1992a).

Literature Review

There are numerous studies carried out on the topic of Islamic spirituality from the perspective of the Supreme Leader, and literary works are somehow closer to the present research. The titles of some research papers, compiled in Persian, come as follows:

- *"The Functions of Spirituality in Social Spheres from the Perspective of the Supreme Leader,"* written by Mohammad Javad Rūdgar.
- *"Analysis of the Forms of Spiritualism (based on the Statements of Ayatollah Sayyid Ali Khāmeneī)"* written by Ahmad Shakernejad.
- *"The Qualitative Approach to the Conceptual Model of Spirituality and its Components from the Perspective of the Supreme Leader,"* a joint work written by Abdul Hussain Khosrowpanah, Zahra Abyar, and Sharifa Mohammadi.

Additionally, the titles of some books, compiled in Persian, come as follows:

Ma'nawiyat Rahāyī Bakhsh (lit: Liberating Spirituality) and *Nizām-e-Ma'nawiyat Islāmī* (lit: The Islamic Spirituality System), which are sections of the second volume of the book *Manzūmeh Fikri Maqām Mu'azzam Rahbari* (lit: The Intellectual System of the Supreme Leader), both of which are written by Hamid-Reza Mazahirisayf.

In the aforementioned research, a definition of Islamic spirituality and its role in various social dimensions has been discussed from the perspective of the Supreme Leader. However, the explanation and analysis of the practical functions of Islamic spirituality in the intellectual system of the Supreme Leader of the Islamic Revolution in the personal and family arena is a step further, and this is considered a distinguished feature of this research.

Research Method

In this research, by making reference to printed materials and using an analytical-descriptive method, the practical functions of religious spirituality in the individual and family dimension, which we referred to as a lifestyle, have been analyzed. From the statements, messages, and letters of the Supreme Leader, an effort has been made to identify and extract the functions of religious spirituality based on his thoughts and then apply them to the current society by explaining each of those axes.

Fundamental Functions in The Religious Lifestyle

By examining the key concepts related to Islamic spirituality in the dimension of individual and family life in the

statements of the Supreme Leader, the fundamental functions in the religious lifestyle are inferred, which come in the following:

1. Prosperity and Happiness

From Ayatollah Khāmeneī's perspective, happiness includes a sense of inner satisfaction with life, mental well-being, feeling happy and enjoying life, the main condition of which is piety (Khāmeneī, 1990c), and spiritual strengthening in the dimension of worldly life (Khāmeneī, 2003a).

The more crucial point is that Islam, with the sacred principles presented to the individual and the society, actually guarantees the happiness of humans (Khāmeneī, 1989d). He believes that the way to achieve happiness is to follow the teachings of the Prophets and especially Islam (Khāmeneī, 2008a).

The philosophy of human creation, which comprises both angelic and animalistic, can only be overcome through striving and highlighting its spiritual aspect, i.e., the angelic, so that it can overcome the characteristics of animality and savagery and give it the right direction with its discretion. It is in this way that he reaches the lofty peaks of human and human dignity (Khāmeneī, 2012b).

2. Scientific Growth

From the numerous statements of the Supreme Leader, it is clear that the position of science is so significant that it can be effective in disrupting the political context of the world (dominant and dominated) and determining the

central role and major position in world relations (Khāmeneī, 2012c).

In a sentence, he offers us a well-combined model of the triangle of 'science', 'faith', and 'effort', which is the crucial point of the combination of science and spirituality that Islam provides us, "Science separated from religion, if it is a source of honour in the first stage will definitely be a loss for humanity in the long run" (Khāmeneī, 2007a).

The radiation of spirituality on science leads to achieving success in science. In this respect, he said, "Science should be associated with religion. Science should be studied and applied for the sake of God and in the way of God... When science is accompanied by faith, its success will be greater" (Khāmeneī, 2007a).

3. Security and Peace

While introducing 'security' as the infrastructure of any progress, Ayatullah Khāmeneī has discussed and explained various dimensions and fields, and how to provide it in society. Security is a blessing (Khāmeneī, 2007b), that a person can sleep peacefully in his home, take his child to school, go to his place of business, have fun, study, shop, travel, and live with the feeling of security (Khāmeneī, 2022). However, the focus of all these areas of providing security is the prominent role of faith and spirituality, which brings security and peace. In this regard, he said, "Faith in God Almighty allows man to achieve all that he needs in his material life ... In terms of the spiritual and psychological comfort of Man, the feeling

of security and peace, the role of faith is still prominent” (Khāmeneī, 2010b).

4. Comfort and Well-being

The Supreme Leader considers the demand and achievement of ‘general welfare’ to be the cause of the nation's comfort and mentions it as one of the main goals of the Revolution (Khāmeneī, 2017a). The philosophy of the Islamic Republic system is to be able to create justice, morals, spirituality, and material well-being among the people, as Islam has demanded from officials, people, and nations (Khāmeneī, 2003b). On the other hand, faith in God and strengthening of spirituality will provide spiritual and material happiness (Khāmeneī, 1991d). He considered the provision of general and material well-being to be dependent on spiritual happiness.

5. Hope

Islamic spirituality is a hope for life and a source of light in the darkness. Without hope, no step forward can be taken. His first recommendation in the statement of the Second Phase of the Revolution is to have hope and an optimistic view about the future (Khāmeneī, 2018c). Islamic spirituality creates hope through faith in the power of God, following him, accepting divine destinies, and personal development. These factors also help keep hope alive in the most difficult situations.

Hope in God causes growing hopes and increasing results in life. So many small hopes that have turned into big and happy hopes and events. He said, “If there is no hope, none of the great things will be done” (Khāmeneī, 2019b).

6. Independence and Freedom

Independence and freedom are specific to the nation, which can have a direct effect on individual and family lifestyles, and this function is considered the reason for the defeat of arrogant global powers (Khāmeneī, 2018a).

Independence and freedom in the Islamic lifestyle mean having individual and social rights and freedoms, which are the fruits of Islamic spirituality (Khāmeneī, 2007c). Every person has the right to make their own decisions and act, as long as it is compatible with the laws of Islam and the rights of others are protected. Independence and freedom in the Islamic lifestyle are a balance between the rights of the individual and society.

7. Honor and Dignity

One of the manifestations of Islamic spirituality in lifestyle is to have dignity. A person who is a believer is honourable (The Quran, 63: 8), and being humiliated is a sign of a lack of faith (Khāmeneī, 2018b).

One of the practical functions of Islamic spirituality is self-esteem (Khāmeneī, 2008b). If self-esteem penetrates the deep layers of human existence, then the Satanic temptations will never affect him, and the whims of the soul would not affect him; the lust and anger would not make him its plaything (Khāmeneī, 2012d).

8. Justice

In the thought of the Supreme Leader, ‘justice’ is a reality that is complete with two elements of rationality and spirituality, and there is a close

relationship between them. In this system of thought, the soul is the basis of spiritual work, rationality is

considered the most significant tool of work, and justice is the goal and path of work (Khāmeneī, 2004c).

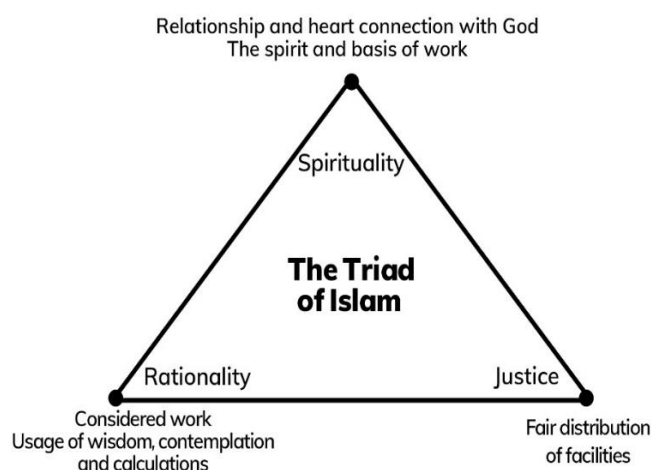


Diagram 1: The Integral Trinity of Islam in The Intellectual System of The Supreme Leader

In the intellectual system of Ayatollah Khāmeneī, justice has a significant effect on the quality of life and social relations. Some of which come as follows:

- Equality and balance in family relationships
- Strengthening respect and trust in the family
- All family members benefit from their rights fairly
- The flourishing of talents in the context of a just family
- Resolving family differences and disputes

9. Financial and Economic Well-being

Spirituality is also a factor for economic well-being, because a spiritually rich person works hard and has a conscience in producing wealth and a spirit of justice in its distribution. Ayatollah Khāmeneī introduced religious

spirituality as the spirit of all fields of progress, including in the economy (Khāmeneī, 2010c). Moreover, the function of Islamic spirituality in the production of wealth will eliminate many of those things that corrupt it, such as exploitation, colonialism, domination, corruption, usury, extravagance, etc. (Khāmeneī, 2010d).

10. Revival of Hearts

The heart has at least two different dimensions in the terminologies of the Quran and Hadiths, i.e., perceptual and attitudinal (The Quran, 22: 46). Therefore, Islamic spirituality is indeed the way and the foundation for the luminosity of the heart, which will be preparing it to make the correct choices, step on the right path, reach peace and vitality and ultimately transcendence (Khāmeneī, 2017b).

The analysis of the practical functions of spirituality in the lifestyle arena shows that the main axis of all

these functions is to achieve a ‘good life’. A life devoid of any worry and bitterness, a life with contentment and avoidance of excesses, enriched with faith in God and benevolence to the creatures, a life devoid of negligence, forgetfulness, and a life higher than spirituality. The Supreme Leader's perspective on the flourishing of Islamic spirituality in the lifestyle can be seen as the attainment of the Quranic *Ḥayāt Ṭayyiba* (pure life) (Khāmeneī, 2017b). A good life is a central theme that can be addressed from various angles and dimensions, but the most significant condition for

its realization for a person who is either male or female is the following:

- Whoever acts righteously.
- They should be faithful.

Righteous actions, along with faith, are the two basic pillars for realizing an ideal life and a good life. Allah said, “*We shall revive him with a good life*” (The Quran 16: 97).

By analyzing the statements of the Supreme Leader on the keyword ‘good life’ and examining the link and relationship between the generated categories based on practical spiritual functions in the lifestyle arena, the following model was obtained:

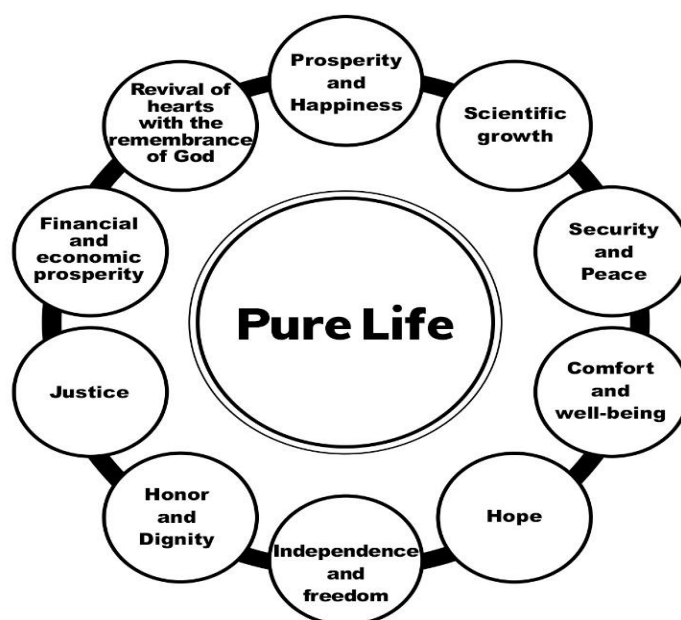


Diagram 2: The Model of The Practical Functions of Islamic Spirituality in The Statements of The Supreme Leader in The Personal and Family Arena of Lifestyle to Achieve a Good Life

In response to the question ‘What is a good life?’, the Supreme Leader intends to respond to its dimensions. It is when human reaches spiritual perfection and spiritual ascension

(Khāmeneī, 2021), when the needs of both the body and soul, the world and the hereafter are met (Khāmeneī, 2010e), and fulfill the material and physical needs along with the spiritual

needs (scientific-practical-spiritual). He listed many features for a good life (Khāmeneī, 2021; 2015). However, a very crucial and attractive point is the inherent non-stationarity of the movement towards a ‘good life’. That is to say, this movement towards a good life is inexhaustible. Allah said, *“Indeed, all matters return to Allah!”* (The Quran 42: 53) (Khāmeneī, 2015). There is no limit or restriction to receiving ‘spiritual consciousness’ in a

good life, and the more a believer grows, the more blessings he receives (Khāmeneī, 2011b).

There is a very narrow line between ‘spirituality’ and ‘morality’, which the Supreme Leader pointed out in the statement of the Second Phase of the Revolution. Spirituality is a positive property of the soul (the heart's connection with God), and morality actually includes the occurrence of desirable behaviours.

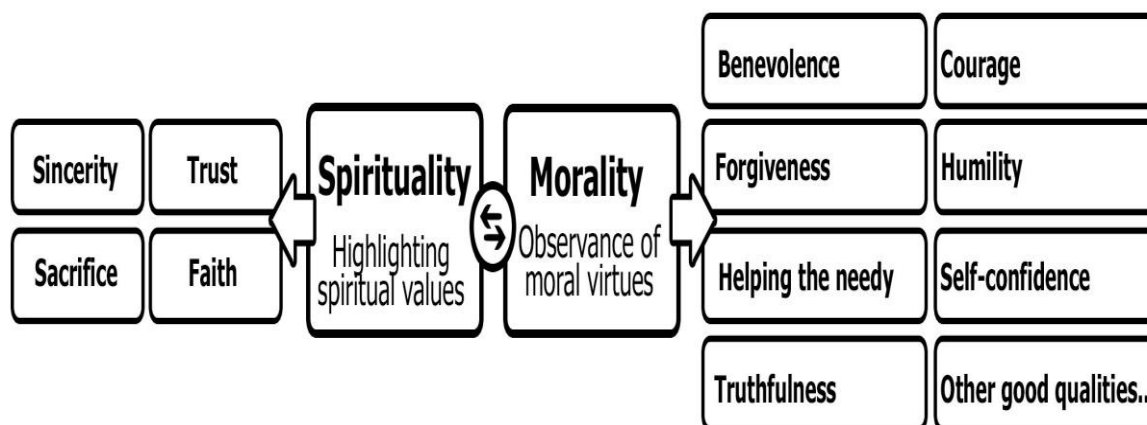


Diagram 3: Map Information on The Limitations and Shortcomings of Spirituality and Ethics in The Statement of The Second Phase of The Revolution of The Supreme Leader

Another point that is raised when discussing the spiritual stages in the personal and family arena is that there is no difference between men and women. The one who moves on the road of perfection and excellence is neither a woman nor a man; rather, a human being (Khāmeneī, 2013).

However, the privileges that a woman has as a central role player in the family are very effective in raising the spiritual status of the family. The Supreme Leader said, “All spiritual

values can be learned from within the family - the pivot of which is the woman of the family; The leader of this collection is the statue of affection - she pulled out and spread spirituality at the level of society” (Khāmeneī, 2005a).

Therefore, in Islamic spirituality, the family is a source of spirituality, and it plays a pivotal role in shaping society. In explaining this statement, the Supreme Leader believes that the pivotal role of women in the family can never be underrated. The sociological and

psychological view of women without the family and the discussion about women without the family issue will cause a disturbance in understanding and the diagnosis of treatment. Although these are two issues, they should be treated together (Khāmeneī, 2014b). The status of women in the depiction of divine nature is depicted with grace, beauty, and love,

such that they can move both themselves and the environment around them, whether inside the family or any other environment, towards spirituality (Khāmeneī, 2005a).

In the information below, the status of women in creating spirituality in the family and society is presented in the statements of the Supreme Leader.

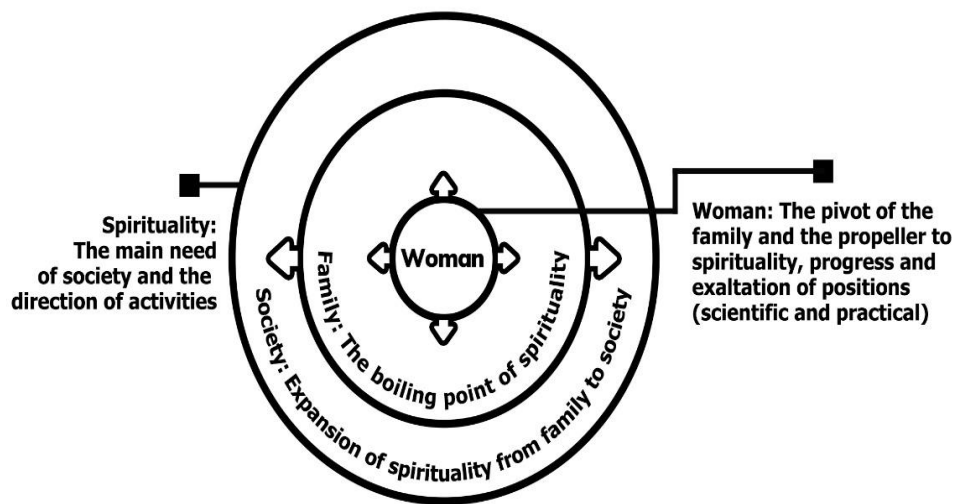


Diagram 4: The Model of The Role of The Family in The Expansion of Spirituality to Society in The Statements of The Supreme Leader

In Islamic spirituality, the family is at the centre of the slab while the women are not separated from the family, exactly the opposite of the Western culture where the discussion of the family is at its weak point and wherever a discussion is raised, it is only the discussion about the woman, not about the family (Khāmeneī, 2012e). The cultural goal of the West is to lead women to disobedience and vulgarity, which has caused the foundation of the family in Western societies to be shaky and weak (Khāmeneī, 2000).

Emphasizing the greatest attraction of Islam, as related to spirituality

(Khāmeneī, 1990d), the Supreme Leader said, “Islam is a religion of spirituality” (Khāmeneī, 2010f).

Of course, Islam in his thought is completely different in principles and basics from the fundamentalist and the liberal Islam.

He introduces Islam which relies on the main indicators of ‘spirituality’, ‘rationality’ and ‘justice’ and while paying attention to the two elements of rationality and justice, it is believed that we must not abandon spirituality in any way; the spirit and the basis of our work is spirituality (Khāmeneī, 2007d).

The main reason for the attention of the Supreme Leader of the Islamic Revolution on the necessity of spirituality in life is that 'spirituality' makes life purposeful and meaningful. It directs life, and consequently directs a society, a country, and a nation, creating identity.

One of the fundamental differences between the Islamic lifestyle and other lifestyles worldwide is the emphasis on spirituality. There is an obvious difference between the present human life, which is within the framework of the world's material civilizations and under the education of the world's ruling schools of thought, which introduces a one-dimensional human being, who is engaged solely in material life; a slow human being, who is busy only with life, materiality and provision for his stomach and well-being (Khāmeneī, 1989e) compared with the life of a human being, who has spirituality in all aspects of his life, including heart connection with God, paying attention to the Quran, engaging in supplication, and prayer, orderliness in affairs, piety, etc. The basis of these two approaches to life originates from the belief in the Resurrection (Khāmeneī, 1994). As a result, the presence or absence of spirituality and morality in life is considered a distinctive point of a materialistic, Godly, and Islamic person.

In this way, Ayatollah Khāmeneī introduced the main objective of the

Islamic Revolution of Iran and the first message of this Revolution as the accommodation of spirituality into the lives of the people (Khāmeneī, 1995a), believing that the existence of God Almighty, religion and spirituality in life will create a different lifestyle for people, which will affect their lives and shape their activities (Khāmeneī, 1990e). In the personal and family arena (lifestyle), there are many indicators in his written statements, which are as follows:

1. Spirituality and morality are the background for attaining public welfare in society (Khāmeneī, 1989f).
2. The effective role of spirituality in life affairs (Khāmeneī, 1995b).
3. Spirituality is a significant factor of Islamic and religious identity (Khāmeneī, 2002).
4. Lack of spirituality in life is a deviation (Khāmeneī, 1992b).
5. Spirituality impacts the tastes of people in society (Khāmeneī, 1992b).
6. The inclination towards spirituality in life is one of the main criteria of the Islamic Republic (Khāmeneī, 2006).
7. Spirituality is recommended in religious rituals (Khāmeneī, 1995c).
8. The decline of spirituality in the world and the promotion of materialism (Khāmeneī, 1989e).

Conclusion

In an attempt to understand what is Islamic spirituality and its status within individual and social life and to understand the practical functions of

Islamic spirituality in the personal and family arena (lifestyle) from the perspective of the Supreme Leader of the Islamic Republic of Iran, one should consider his intellectual system as a complete package. For this reason, it has a direct connection with his worldview, which is based on monotheism and the Prophethood of divine Prophets, and the turning point of all his discussions and policies is towards civilization. Additionally, from the perspective of the Supreme Leader, regarding Islamic spirituality, what is particularly prominent is the unity of materiality and spirituality. In his precise inference, the path to spirituality is to pass through materiality, and the presence of spirituality in all personal and social areas is significant for Islam in worldly and material life, serving as the main pillar for achieving the Quranic ideal of a good life.

Acknowledgment

I am sincerely grateful to all those who assisted me in writing my research work. I really acknowledge and appreciate their patience and professional guidance, which assisted in the timely completion of my Ph.D dissertation. I wish them success in their endeavours.

Funding

This article has not received any financial support or sponsorship from any organization or individual.

Author Contributions

Dr. Ahmad Shakernejad collaborated on the section concerning Islamic spirituality and its lifestyle application. Dr. Mohammad Rezapour served as the scientific advisor, assisting with the extraction and analysis of categories based on Quranic verses and Islamic traditions.

Conflict of Interest

The authors declare that they have no conflicts of interest related to this manuscript.

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HOW TO CITE THIS ARTICLE

Yaqubi, M. J., Shakernejad, A., & Rezapoor, M. (2025). The Practical Functions of Religious Spirituality in the Lifestyle Arena from the Perspective of Ayatollah Khāmeneī. *International Multidisciplinary Journal of Pure Life (IMJPL)*, 12(41), 93-112.

DOI: <https://doi.org/10.22034/imjpl.2025.9507>

URL: http://p-l.journals.miu.ac.ir/article_9507.html