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Analysis of the Statements of the Martyred Leader Ayatollah Seyyed Ali Khamenei regarding the Field of Work and Labor

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Abstract

Purpose: This study aims to explain the ideological perspective and reconstruct the intellectual framework of the martyred Leader, Ayatollah Seyyed Ali Khamenei, concerning work and labor, and to identify the dimensions of the Islamic concept of work in contrast to materialist schools of thought.

Method: This qualitative study employed thematic analysis based on Braun and Clarke's six-phase framework. The research corpus comprised the Leader's statements and messages concerning work and employment published between 1368 and 1404 in the Solar Hijri calendar. Using purposive sampling, 42 relevant texts were selected for in-depth analysis and coded using MAXQDA software.

Results: The analysis identified 217 initial codes, 42 basic themes, 7 main themes, and 4 overarching dimensions: strategic-ideological, ontological-spiritual, ethical-social, and governance-political. The findings indicate that, within this conceptual framework, work extends beyond a means of livelihood to encompass a divine responsibility, a foundation for national independence, and a source of human dignity. Moreover, the worker–employer relationship is conceptualized as one of complementary collaboration rather than conflicting interests.

Conclusion: The findings suggest that the Islamic concept of work constitutes a multidimensional framework integrating spiritual, ethical, social, and governance considerations, thereby offering a perspective on labor that extends beyond predominantly materialist interpretations.

Originality/Value: By moving beyond exclusively jurisprudential and descriptive approaches, this study provides a systematic thematic reconstruction of the Islamic concept of work within Ayatollah Khamenei's intellectual framework. The proposed model offers potential implications for employment policymaking, labor relations, and cultural development in the Islamic Republic of Iran.

Keywords: resistance economy, thematic analysis, martyred leader, Seyyed Ali Khamenei, work and the worker, concept of Islamic work

Introduction

There is no doubt that the sole means of developing the earth and guaranteeing human livelihood is work, and without human effort and striving for the provision of life, existence on earth would not be sustainable. From a religious perspective, God has placed abundant goods and blessings in the earth and has called humankind to strive to attain .them, as the Holy Qur'an states: "Disperse throughout the earth and eat of God's provision" (Surah Al-Mulk, ٦٧:١٥) The importance of this effort is so profound that the Commander of the Faithful (peace be upon him), in describing the wonders of creation and the necessity of lawful earning, declares: "The ant is mindful of its provision, carries a ,grain of wheat to its nest and stores it in its treasury, and in summer gathers grain for its winter" (Nahj al-Balagha Sermon ١٨٥, p. ١٨٢). Nevertheless, human perspectives on economic work have undergone fundamental shifts throughout history; in ancient Greek thought, because labor was assigned to slaves, it was regarded as a degrading activity; in the Middle Ages, under the rule of the Church, it was viewed merely as an ethical duty to avoid the corruption of idleness; and only with the Renaissance and the emergence of modern ideas did economic effort acquire a distinct status and authenticity (Rezaei, ١٣٨٣/٢٠٠٤, p. ١١). In contrast to these materialist schools, and in continuation of authentic Islamic teachings, the Islamic Republic of Iran—over nearly five decades and rooted in its Islamic and Iranian heritage—has cultivated unique views regarding the status of work and the worker, treating work not merely as an economic necessity but as a divine, devotional, and social value (Qureshi, ١٣٦٦/١٩٨٧, p. ٥٠). Within this system, the martyred Leader Ayatollah Seyyed Ali Khamenei, as the highest religious and political authority, has articulated comprehensive and profound perspectives over many years in his statements and messages concerning the dignity of the worker, justice in labor relations, and the role of work in achieving national independence and the .resistance economy, providing a rich foundation for scientific inquiry in management, economics, and sociology

Despite the richness of these statements, a review of the existing literature reveals that this domain has predominantly been examined from three fragmented and weakly interacting perspectives, each exhibiting notable limitations. The first group comprises jurisprudential-legal studies that, while grounded in authentic religious sources, remain largely text-centered and descriptive, treating laws in isolation from their socio-political context and the processes through which they evolve into a hegemonic discourse. The second group consists of policy-economic studies that adopt a practical approach to evaluating labor laws and employment programs, yet reduce the "worker" to a mere economic unit while overlooking the meaning-making and identity-formation processes of the "Islamic worker." The third ,group encompasses literary-narrative and documentary works that, although valuable as archives of primary data lack an explicit theoretical framework and critical analysis of how and why concepts are articulated, focusing solely on "what was said." Accordingly, the primary research gap lies in the absence of a systematic study that employs thematic analysis and structural modeling to examine the concepts of work and the worker in the thought of the martyred Leader of the Revolution, thereby failing to provide a comprehensive, coherent, and analytically structured representation of his ideological system—a gap that has hindered efforts to explain the success or failure of .employment policies within an Islamic conceptual framework

The necessity of addressing this research gap can be justified across three key dimensions: theoretical, practical, and socio-cultural. From a theoretical standpoint, systematically analyzing the martyred Leader's statements contributes to knowledge generation in Islamic economics and management by establishing a conceptual framework for the concept of Islamic work," in which the worker-employer relationship is redefined—in contrast to capitalist and" communist discourses—as "complementary collaborators." From a practical perspective, a nuanced understanding of this ideological framework equips policymakers and planners to formulate employment policies aligned with revolutionary values, strengthen work culture, and realize social justice. Furthermore, from a socio-cultural viewpoint, given the system's priority to promote a culture of effort and combat unemployment, extracting and structuring these core themes provides an actionable model for media content production and fostering the identity .of the Islamic worker across society

In light of these considerations, the overarching objective of this research is to explain the ideological system of the ,martyred Leader Ayatollah Seyyed Ali Khamenei regarding the field of work and labor. Specifically, by identifying categorizing, and hierarchically structuring main and sub-themes into a coherent semantic network, this study seeks to answer the following core research questions: What are the governing themes in his statements, and what structural and causal relationships exist among them? How does this thematic network shape the Leader's discursive and ideological patterns, and how do they differ from capitalist and communist approaches? Finally, what are the theoretical and practical implications of this worldview for policymaking, management, and cultural development in the labor sector? The novelty of this study is anchored in three primary axes: first, thematic originality, as it represents the first dedicated effort to analyze the themes of the martyred Leader's statements on labor from an ideological-explanatory perspective; second, methodological and theoretical innovation, by integrating inductive thematic analysis with Interpretive Structural Modeling (ISM) to formulate and stratify the "concept of Islamic work" against rival schools; and third, empirical-conceptual contribution, by uncovering and structuring core themes—such as self-sufficiency and national independence, honoring the worker, social justice, work ethics and spirituality, and resilience .against crises—to offer a comprehensive roadmap for policymaking and cultural development in the Islamic Republic

Literature Review

Work

,The formula of work, according to the command of physics, is (W = F.D.COSX), in which work, displacement D and the coefficient of hardship cosx are involved. From this same equation, one can also use a generalization for the formula of work in human affairs in general, as follows: (W = E.ACOSX), in which the work of a human being is formed from the product of the energies he expends in performing work and the changes resulting from the expenditure of those energies, taking into account the environmental conditions of performing the work and the hardship of the work. In the above-mentioned relation, E can be interpreted as occupation, and A as intention and the result of exploitation (Bahonar, ١٣٨٥, p. ٤٩). Various meanings have been stated for work; in lexical books a meaning has been mentioned for it, and in modern terminology it has another meaning, and we are compelled to mention its various meanings. "Work" in lexicography means "occupation," and sometimes it has also come to mean "act." Some lexicographers have considered its meaning more limited than the meaning of act and have said: "Work is that act which is accompanied by hardship." And some have said: "Work is that which is not attributed to God." And Raghib has said: "Every act that is issued by an animal with will is work." Accordingly, the meaning of work is more limited ,than the meaning of act; because act is sometimes attributed to animals from which something is issued without will but it has rarely been seen that work (action) is attributed to them. Work is the movement of the entire body or a part of it, and sometimes heart-related and inward movements are also called work. Therefore, work is the bringing about ,of an act; whether it be of the kind of speech (word) or of the kind of outward bodily acts or acts of the heart. However work has a greater affinity with bodily activities. And some have said: "Every act that is not of the kind of speech (word) is work" (Qureshi, ١٣٦٦, p. ٥١). The effects of human life are considered among the necessary affairs of his life, and some have defined it thus: every effort that a human being performs with intention and will, and during the effort feels discomfort, and whose purpose is the production of things that directly or indirectly meet his needs, is called work (Qureshi, ١٣٦٦, p. ٥٣). Work, which is the result of movement in existence in material or substantial forms, or both, in genetic/creational and legislative forms, is considered the most fundamental value in all major economic schools of history (totalitarianism, liberalism, socialism, and Islam). Therefore, having a clear definition of work and the manner of its evaluation in the major value schools can illuminate the path of production and ultimately ,the just distribution of wealth and incomes. In the school of totalitarianism, work means the services of human labor and its evaluation is also in the form of bargaining. In the school of socialism, work is the sole factor constituting the .intrinsic values of things and persons, and therefore the intrinsic value mechanism is employed for evaluating works

In the school of Islam, work has length, breadth, depth, and height far more extensive than in other schools. It is obvious that values in the various prevalent schools—totalitarianism, liberalism, Marxism, and Islam—are different .(Bahonar, ١٣٨٥, p. ٤٩)

Based on the investigations carried out, until now no research has examined the analysis of work and the worker in the thought of Ayatollah Khamenei. Of course, the books that have been authored have only collected Ayatollah Khamenei's statements on various subjects. On the other hand, the existing works have mostly spoken about labor and worker rights. Among Islamic works, we also see Qur'anic and narrational studies that have explained the status of work and the worker in Islam. The book *The Second Step of the Islamic Revolution*, the seventh recommendation on lifestyle, includes a chapter titled "Lifestyle in the Economic Arena," which contains a report of his complaints regarding the absence of a culture of work, the weakness of solid workmanship and work conscience, laziness, and aversion to work (Seyyed Ali Khamenei, ١٣٩٩, p. ٢٠٧). In the book *Economic Jihad: Whatness, Goals, and Requirements*, the economic axes emphasized by His Eminence are stated. In the section on attention to human resources, the role and reasons for honoring work and the worker in his statements are discussed (a group of researchers, ١٣٩٢, p. ٢١١). In the book *The Promising Horizon*, after depicting a correct image of the resistance economy from the perspective of the martyred Leader, the role of individuals in performing responsible and high-quality work is considered effective (a group of researchers, ١٣٩٨, p. ١١٤). In the book *Economic Strategies*, the economic thoughts of the Leader are introduced, and by introducing the labor force as the first economic pillar, his statements regarding various aspects of work and labor are presented (a group of researchers, *Economic Strategies of Seyyed Ali Khamenei*, ١٣٩٣, p. ٣٤). A review of the research literature related to the subject of work and the worker in the thought of the martyred Leader and the system of the Islamic Republic shows that this field has mainly been studied from three separate and weakly interacting perspectives. In this section, these studies are categorized and .critiqued based on subject, method, and research gap

1. **Jurisprudential-legal studies:** This group of studies, which constitutes the largest volume of works, focuses on extracting and explaining the religious and legal foundations of labor rights. For example, *The Legal .Status of Registering Contracts with a Look at the Types of Contracts in Iran's Civil Law* (Ravaii, ١٤٠٤) The strength of these works is their reliance on authentic religious sources and the presentation of legal ,frameworks. However, the main criticism leveled against them is that they are mainly text-centered descriptive, and lacking in analysis. These studies consider laws and rulings as fixed matters, independent of the political-social context that constructs them, and pay no attention to how these rulings become part of .a hegemonic discourse that shapes identities and social relations
2. **Policy-economic studies:** These studies, with a practical approach, evaluate macroeconomic policies, labor laws, and employment programs. For example, *An Examination of Factors and Policies Affecting Labor .Force Employment* (Shafiei, ١٣٩٥) examines the performance of employment and unemployment policies The value of this group of studies lies in linking theory to practice and providing tangible evaluations. But their major limitation is neglect of the identity and discursive dimensions of the subject. These studies view the "worker" as an "economic unit" or a "policy stakeholder" and pay no attention to the meaning-making processes by which the "Islamic worker" is constructed and stabilized as a distinct discursive identity. As a .result, their analysis of why policies succeed or fail remains incomplete
3. **Literary-narrational (documentary) studies:** This group, which includes a considerable volume of ,published works, is mainly limited to collecting, categorizing, and documenting the statements of officials especially the martyred Leader. Such as *Explaining the Dimensions of Employee Dignity Based on the Views of the Supreme Leader* (Salehnejad Amrei and colleagues, ١٣٩٠), which is valuable as a rich source of primary data. However, its role is mainly archival and lacking in deep theoretical analysis, because it deals with "what was said," not "how and why it was said." This research usually lacks a clear theoretical framework, a central research question, and critical analysis of how concepts are articulated and discursive .coherence is created among them

Methodology

The present study, with the aim of explaining the ideological view of the martyred Leader Ayatollah Seyyed Ali Khamenei toward the field of work and labor, was conducted as qualitative in nature and with a thematic analysis ,approach. Thematic analysis, as one of the fundamental methods in qualitative research, is used to identify, categorize pattern, and interpret the concepts present in the data, and its ultimate goal is to move from the descriptive layers of the text toward the analysis of latent themes, so that the possibility of achieving a deep understanding of the ;intellectual system of the martyred Leader of the Revolution is provided (Braun & Clarke, ۲۰۰٦; Nowell et al., ۲۰۱۷ Fife & Gossner, ۲۰۲٤). The selection of this method, based on Braun and Clarke's six-phase model (۲۰۰٦), provides a suitable ground for the systematic analysis of the statements and messages of the martyred Leader of the Revolution concerning the category of work and the worker, due to its theoretical flexibility and its ability to identify and report .semantic patterns

The statistical population of this research includes all statements, speeches, messages, and public sermons of the Supreme Leader concerning the keywords "work," "worker," "production," "employment," and "economy" in the period from Khordad ۱۳٦۸ to the end of the year ۱٤۰٤. In order to select the samples, the purposive sampling method was used based on four precise operational criteria (Corbin & Strauss, ۲۰۱٥; Yin, ۲۰۱۸). The first criterion was content-centeredness"; meaning that the text had to directly and focusedly (at least one complete paragraph) address" the subject of work, the status of the worker, or worker rights, and texts with passing references were excluded. The second criterion was "occasion-centeredness," during which statements delivered on symbolic occasions such as Worker's Day and Worker's Week or annual meetings with labor organizations were prioritized. The third criterion was "influence and repetition," which included texts with extensive media reflection or themes repeated in different periods. Finally, the fourth criterion, "temporal dispersion," was applied so that, by dividing the period of leadership into four decades and selecting at least eight texts from each decade, the traceability of the evolution of themes would be guaranteed. In the implementation process, in the first step, by searching for the keywords in the official database of the Office of Preservation and Publication of Works, ۳۸۷ texts were extracted. Then, by applying content-centered screening, ۲٥٦ texts with sufficient focus remained. Subsequently, with occasion-centered refinement, the samples were reduced to ۱۸۹ texts. After applying the influence criterion, ۱۱۲ notable texts were identified, and finally, with the guarantee of temporal dispersion, ٤۲ texts including speeches from labor meetings, Worker's Day messages, and .relevant sections of sermons were selected as the final sample for analysis

The process of analyzing the obtained data was carried out in six consecutive stages using MAXQDA qualitative analysis software. In the first stage (familiarization with the data), the ٤۲ selected texts were read repeatedly and actively so that the researcher would be immersed in the depth of the data (Braun & Clarke, ۲۰۰٦). Meanwhile, initial notes concerning frequently repeated concepts, discursive differences, and situational contexts were recorded, and a timeline of the texts was drawn. The second stage was devoted to generating initial codes (open coding). The unit of analysis was a sentence or paragraph that conveyed a complete semantic idea. Coding was carried out in a combined manner (inductive and deductive) so that expressive labels such as "work as worship," "honoring the worker," and economic independence" would be assigned to the semantic units. The output of this stage was the extraction and" ,organization of ۲۱۷ initial codes in the form of a codebook. In the third stage (searching for themes or axial coding) the initial codes were categorized into larger clusters based on semantic commonality and conceptual function (Corbin Strauss, ۲۰۱٥). For example, codes related to "intention of nearness to God" and "divine intention" were aggregated & in the cluster "spirituality of work." These clusterings led to the formation of potential themes and the drawing of an .initial mind map to determine the hierarchical structure

The fourth stage (reviewing themes) was carried out at two levels. At the first level, the internal coherence of the codes of each theme was examined and inconsistent items were corrected or relocated (such as transferring the code ;workplace safety" to the theme of governance). At the second level, the themes were matched with the entire dataset" thus, overlapping themes were merged into one another and themes lacking support were removed, so that the main themes would be confirmed with internal coherence and external distinctiveness (Braun & Clarke, ۲۰۰٦; Nowell et al., ۲۰۱۷). In the fifth stage (defining and naming), for each main theme, a comprehensive definition of its nature and scope was formulated, a concise name was chosen, and the relevant sub-themes (such as "honoring the worker" and social status" for the theme "dignity and status of the worker") were specified. Also, objective evidence and direct" quotations supporting each theme were documented. Finally, in the sixth stage (preparing the report), the findings were compiled in the form of a final report. This report includes a precise introduction of the themes, the drawing of a thematic network, the analysis of hierarchical and interactive relationships among them, and the comparison of the findings with the previous literature. The final output of this process is the achievement of a conceptual model consisting of main themes (such as self-sufficiency and national independence, dignity and status of the worker, social justice, work ethics and spirituality, individual development, resistance against crises, and the religious identity of .the worker), ٤٢ sub-themes, and ٢١٧ initial codes

In order to increase validity, credibility, and construct validity in this research, the strategies of data triangulation and ,.the creation of a systematic audit trail were used (Johnson et al., ۲۰۰۷; Nowell et al., ۲۰۱۷; Yin, ۲۰۱۸; Fetters et al For this purpose, the findings obtained from the analysis of the martyred Leader's statements (first source) .(۲۰۱۳ were compared and matched with higher-level documents such as the general employment policies and the Vision document (second source), as well as official media coverage in selected news agencies during the five-year ١٤٠٤ period ١٣٩٩ to ١٤٠٣ (third source). The results of this comparison showed considerable consistency among the themes of the statements, legal documents, and the discourse of official media, and confirmed the stability of the "identified themes. The few cases of non-conformity, such as the media's lesser emphasis on the "spirituality of work dimension, were also discussed as negative cases (Fife & Gossner, ۲۰۲٤). Finally, to ensure the dependability of the data, the entire analysis process, the transparency of the codings, and the chain of evidence were reviewed and approved by an external auditor (the supervisor) (Nowell et al., ۲۰۱۷; Yin, ۲۰۱۸). In addition, by providing a precise and rich description (thick description) of the research context and the analysis process, the possibility was provided .for readers to independently judge the transferability of the findings (Van Maanen, ۱۹۷۹; Nowell et al., ۲۰۱۷)

Findings / Results

The thematic analysis of the statements of the martyred Leader Ayatollah Seyyed Ali Khamenei in the period ١٣٦٨ to ١٤٠٤ led to the extraction of ٢١٧ initial codes, ٤٢ basic themes, ٧ main themes, and ٤ ,macro dimensions. The four macro dimensions—strategic-ideological, ontological-spiritual, ethical-social and governance-political—form the fundamental framework of the concept of Islamic work. In the following, each dimension, together with its subordinate main themes, is analytically explained. Table ١ presents the key evidence for each theme, and Figure ١ visually displays the network of relationships .among the themes



Figure ١, ***Thematic Map of the Ideological View of Work and Workers in the Thought of the martyred Leader Ayatollah Seyyed Ali Khamenei***

First Dimension: Strategic-Ideological

Main Theme ١: Work; the Strategy of National Independence and Economic Resistance

In this dimension, work goes beyond a merely economic act and becomes a strategic instrument for realizing the grand goals of the Islamic system. The analysis of the martyred Leader's statements shows that "economic self-reliance" and "political independence" are the two main wings for preserving the identity of the Revolution, and in this thought the worker is considered not merely a productive force, but the "guardian of the economic front." The martyred Leader of the Revolution directly ties the efforts of .workers to the preservation of the country's independence and standing against the domination system This view turns work into a shield against dependence and a means of independence from foreigners, and makes "economic resistance" against sanctions a national duty. The key point of this dimension is the drawing of a fundamental distinction between the Islamic model and rival schools. In contrast to the instrumental view of capitalism—which sees the worker as a commodity for exchange—and the class-—based view of communism—which defines the worker-employer relationship in terms of class conflict Islamic thought redefines the relationship between them as "complementary collaborators" and elements moving toward a common goal. This redefinition forms the ideological foundation of the concept of Islamic .work and distinguishes it from other schools

Second Dimension: Ontological-Spiritual

Main Theme ٢: The Spiritual Ontology of Work and the Religious Identity of the Worker

This dimension is the beating heart of the concept of work in the martyred Leader's thought. In this paradigm, work is neither a source of shame (the ancient Greek view) nor merely a means of survival (the liberal view), but a path for "intention of nearness to God" and the exaltation of the soul. The worker, as a believer, engages in production with divine intention, and every moment of his work is regarded as ;worship. The analysis of themes shows that this view explains the human "spiritual need" for work meaning that unemployment is not only an economic crisis, but also a cause of spiritual lethargy and falling from God's favor. In this context, the "religious identity of the worker" is strengthened, and work finds meaning as a divine duty for the development of the earth (vicegerency). This theme lays the ontological foundation of the concept of Islamic work and gives work a sacred value that is not observable in any of .the material schools

Main Theme ٣: Inherent Dignity, Honoring, and Social Status of the Worker

According to this theme, the worker possesses inherent dignity, and society and the government are obligated to preserve and promote this status. The analysis of the statements shows that the martyred Leader emphasizes the necessity of "valorizing" the worker's status in society and believes that the labor community should feel honored. This theme stands in contrast to the instrumental view of the labor force .and emphasizes the necessity of combating the culture of aversion to work and laziness at the societal level The important point is that this honoring is not merely an ethical recommendation, but is considered a structural requirement. A society that humiliates the worker in fact destroys the cultural and psychological grounds necessary for realizing the resistance economy and self-reliance. Therefore, honoring the worker .is not an individual virtue, but a strategic necessity for the Islamic system

Third Dimension: Ethical-Social

Main Theme ٤: Social Justice, Work Ethics, and the Complementary Relationship

This theme addresses the inner layer of work and interpersonal relationships. On the one hand, it emphasizes the Qur'anic concept of "itqan" (solidity and beauty of work) and "work conscience," and on the other hand, it redefines the worker-employer relationship. The analysis of themes shows that in Islamic thought, this relationship is defined not on the basis of class conflict, but on the basis of "cooperation of two complementary elements": the worker as the direct producer and the employer as the facilitator of production. "Social justice" in this framework, as an inviolable principle, prevents any form of exploitation and requires the observance of mutual rights between worker and employer. From a sociological perspective, work acts as a "social vaccination" against corruption. Promoting the culture of work and value creation by the media and society, while flourishing individual talents, greatly helps the mental health of society and prevents the harms caused by unemployment. This theme highlights the link between work .ethics and social health

Main Theme ٥: The Developmental and Educational Function of Work

.In this view, work is not only an economic activity, but also an educational and developmental institution The analysis of the statements shows that work acts as a ground for the flourishing of human inner talents and also as a vaccination against social harms. In his statements, the martyred Leader likens work to an inner treasure" whose extraction leads to individual and social growth. This theme defines two main"

functions for work: first, the individual function, which includes self-discipline, nurturing creativity, and the flourishing of talents; second, the social function, which includes participation in the development of ,society, reduction of social harms, and strengthening of social capital. Therefore, in the Islamic concept work is not merely a means of livelihood, but a multifunctional institution that contributes both to the .growth of the individual and to the exaltation of society

Fourth Dimension: Governance-Political

Main Theme ٦: Governance of Work; Rights, Security, and Welfare of Workers

This dimension explains the structural duties of the state and government toward the worker. According to these themes, the state is not only an observer, but a facilitator and supporter. The analysis of the statements shows that "creating and improving work infrastructure," "providing job security and investment," and human resource development" through education and skill development are among the requirements of" governance in the field of work. The martyred Leader of the Revolution, by emphasizing "observance of the basic rights of workers" (such as insurance, health, and security) and "workplace safety," obliges .officials to protect the rights of the deprived classes and workers in laws and administrative procedures This theme shows that in Islamic concepts, supporting the worker is not a favor, but a religious and legal duty for the government. Also, the "role of leadership" in determining macro policies (such as the .resistance economy) and preventing routine-mindedness guides the general orientation of this dimension

Main Theme ٧: The State's Policy and Infrastructural Requirements in the Field of Employment

This theme describes the more operational aspects of the governance of work. The analysis of themes shows that the state is obligated to provide the grounds for productive employment by creating sustainable job opportunities, improving workers' skills, and developing economic infrastructure. Also, using the capacity of the media to promote the culture of work and value creation is among the requirements of this theme. The key point of this theme is the link between macro policymaking and the objective needs of the labor market. The Islamic state must not only formulate supportive policies, but must also provide the institutional and cultural infrastructure necessary for the realization of these policies. This theme represents the operational dimension of the concept of Islamic work and shows that it is not merely a theoretical .construct, but has specific and executable policy requirements

The analysis of themes shows that the concept of Islamic work in the thought of the martyred Leader Ayatollah Seyyed Ali Khamenei is a coherent and multilayered intellectual system organized in four macro dimensions and seven main themes. This system elevates work from a merely economic act to a multidimensional "meta-action" that simultaneously has strategic, spiritual, ethical, and governance dimensions. The central point of this concept is the link between "spirituality" and "development." Unlike material schools that regard work merely as a tool for producing wealth, the Islamic concept introduces work as a path for the exaltation of the soul, the development of the earth, and the realization of social justice. This view both grants dignity to the worker and gives social responsibility to the employer. Table provides documented key evidence for each theme, and Figure ١ visually displays the network of ١ relationships among the themes. These two tools provide the possibility of better understanding the .structure of the concept of Islamic work and its internal relationships

Table ۱, Thematic Network of the Ideological View of Work and Labor in the Thought of the Martyred Leader Ayatollah Seyyed Ali Khamenei

Macro Dimension	Main Theme	Basic Themes (Examples)	Key Evidence
Ontological-Spiritual	,Inherent Dignity Honoring, and Social Status of the Worker	,Divine valuing of work necessity of social honoring, combating the culture of aversion to work	The worker must be introduced" as valuable in society... the labor ".community must feel honored (۱۳۹۸)
Ethical-Social	Social Justice, Work Ethics, and the Complementary Relationship	,Itqan, work conscience ,justice in wages complementary worker-employer relationship	Islam considers this relationship" as the cooperation of two complementary elements. The worker is the producer and the ".employer is the facilitator
Ethical-Social	The Developmental and Educational Function of Work	,Flourishing of talents vaccination against corruption, development of knowledge and technology	...You are extracting a treasure" this inner treasure was extracted." (۱۳۸۹)
Governance-Political	;Governance of Work Rights, Security, and Welfare of Workers	,Job security, insurance ,health, workplace safety justice in access for the deprived	,Job security, insurance" education, welfare services... are ".among the rights of workers (۱۳۹۹)
Governance-Political	The State's Policy and Infrastructural Requirements in the Field of Employment	,Creating infrastructure ,job opportunities education and skill development, cultural engineering	The worker's skill must be" ".raised... education is necessary (۱۳۹۵)

Table ۲, *Thematic Network of the Ideological View of Work and Labor in the Thought of the Martyred Leader Ayatollah Seyyed Ali Khamenei*

Macro Dimension	Main Theme	Basic Themes (Examples)	Key Evidence	Exact Source
Strategic-Ideological	Work; the strategy of national independence and	Economic self- ,reliance independence from ,foreigners resistance against	A great slogan of the" Revolution, namely the independence of the ...nation and the country depends on the existence	Seyyed Ali) ,Khamenei, ۱۳۷۰ statements in a meeting with a

	economic resistance	sanctions, anti-arrogance	of workers and the effort and toil of the toilers of this class and good ".feeling in them	group of workers (and teachers
Ontological-Spiritual	The spiritual ontology of work and the religious identity of the worker	,Work as worship intention of ,nearness to God meeting spiritual need, religious identity of the worker	The worker individual" has a spiritual need, a soul-related need for work; the Almighty God has created man in such a way that idleness makes him lethargic, and work ".brings him joy	Seyyed Ali) ,Khamenei ١٤٠٢a, statements in a meeting with (staff
Ontological-Spiritual	,Inherent dignity honoring, and social status of the worker	Divine valuing of work, necessity of ,social honoring combating the culture of aversion to work	The worker must be" introduced as valuable in society..." + "The labor community must feel ,honored, feel respected feel that its value is "...appreciated	Statements in a) meeting with + (workers, ١٣٩٨ Seyyed Ali) ,Khamenei, ١٣٩٦ statements in a (meeting with staff
Ethical-Social	,Social justice work ethics, and the complementary relationship	Itqan, work conscience, justice ,in wages complementary worker-employer relationship	The worker gives spirit" ...to the body of capital the most important capital is the worker... financial investment, without the ,will of the worker without the capabilities of the worker, without the desire of the worker, will ".not reach anywhere	Seyyed Ali) ,Khamenei, ١٤٠٤ statements in a meeting with a (group of workers
Ethical-Social	The developmental and educational function of work	Flourishing of talents, vaccination ,against corruption development of knowledge and technology	You are extracting a" treasure... this inner ".treasure was extracted	Seyyed Ali) ,Khamenei ١٣٨٩b, statements in a meeting with a group of entrepreneurs from across the (country
Governance-Political	Governance of ,work; rights security, and welfare of workers	,Job security ,insurance, health ,workplace safety	Whoever oppresses a" worker regarding his wage, God will nullify his deeds and forbid him the scent of Paradise; if	Seyyed Ali) ,Khamenei ١٤٠٢b, the Leader's

		justice in access for the deprived	someone oppresses a worker, regarding his wage and payment, all his good deeds are "...destroyed	statements in a (meeting with staff
Governance-Political	The state's policy and infrastructural requirements in the field of employment	Creating infrastructure, job ,opportunities education and skill ,development cultural engineering	The issue is 'skill" development'... let us strive for our worker to .become a skilled worker If the worker becomes ,skilled in work, better higher-quality, more outstanding work will be ".produced	Seyyed Ali) ,Khamenei, ١٤٠٤ statements in a meeting with a (group of workers

Discussion

An examination of the findings of the present study shows that the intellectual system of the martyred Leader ,Ayatollah Seyyed Ali Khamenei regarding work and the worker, beyond a merely economic or instrumental view outlines a “comprehensive concept of Islamic work” in which material and spiritual, individual and social, and national and global dimensions are intertwined. The interpretation of these findings within the theoretical framework ”of the research reveals that in the ontology of work in the martyred Leader’s thought, “intention of nearness to God and “worship” lie at the heart of the production process. This view takes work out of being an exchange commodity in the labor market (the capitalist view) or an instrument for class confrontation (the communist/Marxist view) and turns it into a channel for the exaltation of the soul and the development of the earth (divine vicegerency). In this ,paradigm, the worker is not a cog in the machine of capitalism, but the “caliph of God” in the arena of production who, with divine intention and the observance of ethics (itqan and work conscience), gives practical realization to his inherent dignity. From a strategic and governance perspective, the findings show that work in this concept is the main driver of “political independence” and the “resistance economy.” By linking the concept of “independence from foreigners” to “national production,” the martyred Leader of the Revolution has elevated work to a political-resistance action. In this regard, the worker-employer relationship has also been redefined; in such a way that, instead of a clash of interests, the two are recognized as “complementary collaborators” toward the common goal of society’s growth and divine satisfaction. These findings take the theory of “Islamic management and economics” out of the level of abstract generalities and offer an operational model of identity formation for the labor force in the context of a religious system, in which job security, justice in wages, and social honoring are not merely legal requirements, but requirements of faith and Islamic justice. A comparison of the results of this research with the research literature reveals the deep gaps of previous studies even more than before. Previous jurisprudential-legal studies, by focusing on fixed contracts and rulings, had failed to understand work as an “identity-forming phenomenon” that can shape the lifestyle of believers. The present study showed that the jurisprudential rulings on work in the martyred Leader’s thought find meaning in the context of a hegemonic concept (including honoring, spirituality, and resistance). On the other hand, in contrast to policy-economic studies that viewed the worker merely as an “economic unit” or a variable in production functions, this research proved that the “intrinsic motivation” and “spiritual capital” of the worker are the driving engine of the resistance economy, and that ignoring this identity dimension has been the main reason for the inefficacy of some employment policies in the past. Finally, this study, by moving beyond a merely archival and ,documentary approach, by drawing the thematic network and discovering the hidden relationships among concepts

has answered the question of "why and how" this model is formed and has completed the missing link between ".ideological statements" and the "conceptual model of Islamic work"

Conclusion

This research was conducted with the aim of explaining the ideological view of the martyred Leader Ayatollah Seyyed Ali Khamenei toward the field of work and labor, using thematic analysis of ٤٢ selected texts from his statements in the period ١٣٦٨ to ١٤٠٤. The findings showed that the concept of work in the martyred Leader's thought is an interconnected semantic network consisting of ٢١٧ initial codes, ٤٢ basic themes, and ٧ main themes, organized within four macro dimensions: "strategic-ideological," "ontological-spiritual," "ethical-social," and "governance-political." The final conclusion is that, in this model, work is elevated from a livelihood necessity to a divine duty, an instrument of national independence, and a ground for human dignity and social justice, and the worker-employer relationship is redefined as "complementary collaborators." The achievements of this research can be evaluated at two levels: theoretical and practical. From a theoretical perspective, this study, by formulating the concept of "Islamic work" and drawing its fundamental distinctions from capitalist and communist schools, has enriched the literature of Islamic economics and management and has provided a conceptual framework for understanding the identity of the worker aligned with the standards of the Islamic Revolution." From a practical perspective, the extracted thematic" network can serve as a strategic roadmap for policymakers in the field of work, relevant ministries, and cultural institutions. This model shows that any policymaking in the field of employment, in order to be sustainable and effective, must simultaneously include three components: "securing livelihood and job security," "honoring and spiritual identity formation," and "anti-arrogance and resistance orientation." Also, cultural and media institutions can, by modeling these themes, redefine the value of work in public opinion and combat the culture of aversion to .work and laziness. Nevertheless, this research also has limitations that must be considered in interpreting the results First, the focus of this study has been solely on "texts and statements" as the official governing concept, and the degree of "reflection and acceptance" of this concept in the real lifeworld of workers and employers has not been measured. Second, the qualitative and interpretive nature of thematic analysis, although validated through .triangulation and audit strategies, does not allow for its statistical generalization to the entire governance system

Accordingly, future research can develop along several paths. It is suggested that researchers in future studies undertake a comparative examination between the "official concept of work in the martyred Leader's statements" and .the "media or lived concept of workers," so that the extent of the gap between theory and practice can be measured Also, the design and validation of quantitative instruments (standard questionnaires) based on the themes of this research, for measuring organizational culture and the degree of conformity of Iranian companies with the Islamic work model, can be the subject of subsequent applied research. Finally, conducting comparative studies between the components of the "resistance economy" in the martyred Leader's thought and the models of "sustainable human development" in new global economic schools can reveal the capacities for interdisciplinary and international .dialogue of this model

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