



Recognizing and Explaining Ayatollah Khamenei's Interpretive Presuppositions in the Realization of Social Justice

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Abstract

The administration of justice in society is the slogan of Islam. One of the ideals and goals of the divine prophets has been the realization of justice. Justice, as one of the foundations of faith, is said to be the midpoint of everything so that everything is in its place and does not go to extremes. The line of Islam is moderate, it does not accept the extremism and strictness nor negligence of some societies, but the main pillar of the call to Islam is justice. In order to administer justice, the preconceptions of its realization need to be recognized. Ayatollah Khamenei, the political activist of the present age and the leader of the Islamic Republic of Iran in his social thoughts, has taken care of this important issue in interpreting the verses about social justice. The present article has examined it with an analytical-descriptive method and achieved several preconceptions in three areas. A- The position of social justice B- Conditions for the realization of social justice C- Goals and ideals for the realization of social justice. The findings of the present study are the superiority of justice in social relations over individual justice in Ayatollah Khamenei's view, the realization of which leads to the invitation of the nations of the world to Islam, and justice in defending the oppressed is achieved through the authority of Muslims on the international scene and God-fearing government officials. Also, the goals such as achieving a decent life, denying discrimination, defeating centers of oppression, enjoying the various talents of the benefits of society, and preventing crime are among the results of examining Ayatollah Khamenei's interpretive ideas.

Keywords: *Social Justice; Interpretive Approach; Sociology; Iran; Imam Khamenei*

Introduction and Problem Statement

Thought and social thinking in the interpretation of the Qur'an is one of the influential trends in contemporary interpretations. At present, there have been extensive changes in the socio-political scene in Muslim societies, and the social trend in the interpretation of the Holy Quran is one of the effects of these changes.

This kind of tendency forces the commentator to explore reality, not neutrally but actively, and its most important feature is to apply the teachings of the Holy Qur'an in society and promote these teachings from individualism to group thinking and analysis of the path of perfection and destiny of human society.

This research will be conducted by analytical-descriptive method, and the impact of Ayatollah Khamenei's social ideas on his interpretation will be analyzed and evaluated. We also try to know the extent to which he entered into various social issues and based his social thought on interpretation. Then with the diversity and growth of social ideas in Islamic society today, what steps have been taken to respond to current issues and identify the problems and needs of society and what effects have they had on the gradual development of social interpretations of the Qur'an?

Although Ayatollah Khamenei does not have a written commentary book, he began his interpretive activity when he returned from Qom to Mashhad in 1343 SH (1964). In addition to teaching jurisprudence and its principles, he held a course on exegesis and also at the beginning of the sessions of kharej lectures, have interpretive statements and extract and explain social concepts according to a set of principles of social interpretation from the Holy Quran. He believes that the rising level of human thought and reason causes a new explanation of the Qur'an to be provided, which increases its depth and profundity.

The scientific field is to explain the presuppositions and preconceptions of Ayatollah Khamenei's social ideas in the science of interpretation and sociology, and this research article seeks to address this issue: How is Ayatollah Khamenei's social ideas in the interpretation of the Qur'an and in his interpretive statements and writings recognized and explained in finding ideas for the realization of social justice? To what extent have their social ideas influenced their social interpretation and met the needs of contemporary society? What is the difference between his social ideas and other social interpretations? What are the documents of his social interpretation on the subject of social justice?

After researching the background of the subject of the present article, no book or article with this title was found and similar scientific achievements have taken a different look at this subject. Including:

“The place of justice in the Islamic-Iranian model of progress and the liberal model of development by emphasizing the views of Imam Khamenei”, written by Masoud Jafari Nejad, compares the views of Ayatollah Khamenei and liberals in the field of community progress and this is different from the social point of view in his interpretive approach.

“The relationship between justice and security and presenting a model for promoting national security based on the views and ideas of Imam Khamenei” was written by Siamak Rah peik. His main subject is the issue of national security and justice has been studied in comparison with it, and it is different from the subject of the present article, which examines the preconceptions of the realization of justice.

We will now conceptualize the key words of the research and then state the presuppositions or the preconceptions of the realization of social justice.

Theoretical Concepts

A- Thought: In the meaning of the word "thought", its synonymous words such as "*tadabbur*" and "*tafakkur*" (contemplation and thinking) - which meanings are close to the meaning of thought - are examined.

Thought in the term of logic is what is imagined or acknowledged and the person before thought has knowledge trying to unravel the unknown through thinking (Khansari, 1997, 32)

Thought in philosophical terms is the same as thinking. It is also, mental treatment of the meanings of objects to achieve an optimal understanding. In mystical terms, thought is the result of remembering and thinking about God with regard to His works and creations (Sajjadi, 1373 SH, 1/566). By this thought, knowledge is increased and by remembering the blessings of God and remembering His promises enthusiasm is formed, and by remembering His threats fear of retribution is formed in man. (Sajjadi, 1373 SH, 3/1434).

In the belief of philosophers, a wise person is one who has the power to think. In the science of ethics, a wise person is one who does good deeds in practice, but in philosophy, wise refers to the aspect of people's knowledge, not their deeds (Sajjadi, 1379 SH: 397).

The religion of Islam likes a useful and methodical thought because it leads man to the knowledge of his rational and special life (Khatibi Kushkak, 1386 SH: 395).

"Thought" is a dynamic force for obtaining knowledge. Thinking is the attempt of that power according to reason. Thinking is used about something that can be imagined by the mind (Ragheb Isfahani, 1412 AH: 643). And of the meanings that come to mind. (Bostani, 1375 SH: 669).

In the translation of "*fakkara fih*" it is stated: He thought about it, and "*fikrah*" is synonymous with using thought. (Zamakhshari, 1386 AH: 213). Thinking (*tafakkur*) also means contemplation (Johari, 1997 AH: 783).

In the difference between "*tadabbur*" and "*tafakkur*" (contemplation and reflection), it has been said: Contemplation is the mental treatment by looking at the consequences of work, but thinking and reflection is the mental treatment by looking carefully at the reasons (Madani, 1384 SH: 416/7).

In other words, thinking is the same as contemplating and applying ideas to achieve facts and lessons. The Holy Quran has given a lot of importance to contemplation and some verses have been revealed for the sake of thinking. Such as: "*And they ponder in the creation of the heavens and the earth: 'Our Lord you did not create this without purpose, be You glorified, spare us the retribution of the Fire!'*" (Aal Imran/191); "*In that are signs for people who think things over.*" (Ra'ad/3); "*We offer these examples to men that they may think and reflect.*" (Hashr/21). (Qurashi, 1371: 5/199).

B- Congregation (*Ijtima'*): congregation is opposite to dispersion and scattering. (Tarihi, 1375 AH: 4/314; Hussein Yusef, 1410 AH: 1/313)

When three or more people gather together, they say: they "congregated". When people come from different places and gather, they call it "congress" (Askari, 1400 AH: 140).

Jum'a prayer is also called Friday congregation, because people gather there for prayer. (Ibn Darid, 1988: 1/483).

The table spread or dining table is called [in Arabic] "*Abu Jami*". "*Ijtima*" means to come together. (Bostani, 1375 SH: 15).

In the difference between "*ijma*" and "*ijtima*" (consensus and congregation), they have said: When the views and opinions of people are gathered while their bodies are dispersed, they say: They have reached a consensus. But "congregation" is when the bodies come together even though they do not agree with each other and have scattered opinions (Tarihi, 1375 SH: 4/370).

There is also a difference between the words "*jam*" and "*ta'lij*" (gathering and composing): composing is used in objects, but gathering is used in both objects and accidents.

Accidents can be combined in an object. In the Qur'an, He metaphorically has attributed '*talif*' (uniting) to the hearts. Because the heart is an object: "*He has united their hearts*" (Anfal / 63). The word

'jam' is used for soul desires and wishes, but the word 'talif' is not used because they are of accidents. Therefore, 'ulfat' is used for the agreement of individuals, but the mere gathering of individuals does not necessarily mean their absolute agreement and consensus (Askari, 1400 AH: 137).

C - Social Interpretation: Social interpretation is one of the trends in social sciences and interpretation. Sociology has been interpreted under several headings:

"Social branch" is the sociological tendency that attributes all moral, historical, literary, artistic, linguistic developments, politics, economics, legislation, and governance to social causes, and considers sociology to be the dominant science of other sciences. (Madani, 1384 SH: 7/416).

The science of sociology is called in Arabic "*Ilm al-Ijtima*", which is the science of knowing human societies. The word "*Ijtima*" is something that is specific to society, and human beings are instinctively interested in social life. "Social state" refers to the quality of the social status of people who have common interests. "Social equality" refers to a law that gives equal rights to all people in a country. The Arabic verb "*ijtama'a*" is used when the people of the community come together (Bostani, 1375 SH: 15).

Social interpretation is the view of the Qur'anic commentator on the ups and downs, the transformation of human life as well as the events of society, etc., which evaluates these issues and offers solutions through Qur'anic teachings. Therefore, in the definition of social interpretation, we can say: Social interpretation is an interpretation of the Holy Qur'an, in accordance with the social conditions of society and educational goals, in order to reform the society (Ayazi, 1388 SH: 280).

There are two meanings to the term "social interpretation":

The interpretation i.e. the interpreter's effort through the human condition in different periods and eras of his life, studying it in its different circumstances, including: strength, weakness, dignity, humiliation, ignorance, faith and disbelief. After that, he expresses the guidance of the people and their reform or Islamic legislation, and then he leans toward the science of society and history.

Social interpretation means submission to the social concept and to modern needs.

In this way, the interpreter establishes a connection between the religious goal and the social goal. In other words, this method relies on the application of Qur'anic social ideas to establish human social life and is used in social, economic and political relations. Of course, considering the application of this theory from the individual to the social sphere that that person forms with his behavior and possessions in society. What is important for the social commentator is to establish a connection between the religion of Islam and the human issues of the contemporary era. In order to present the Quranic values to the society and to bring the reform of belief to the human society, so that the society has the Quranic values to meet its needs (Ayazi, 1373 SH: 53).

The reform movement in social interpretation sometimes arises from issues such as: ignorance about the rules of Islam and its concepts, the intellectual and social situation of the people and entanglement in habits and customs. And in the Islamic world, these have led to uprisings for various reform movements that have important effects on the lives of Muslims (Al-Sabbagh, 1410 AH: 308).

D- Reasoning in social verses: In a number of verses of the Qur'an, thinking and reasoning in social affairs are mentioned. Among them is thinking about the past nations in order to learn from them. For example, in the verse "*We have left some of it as a clear sign for folk who will [use their powers of] reason.*" (Ankabut / 35). This is a talk about leaving the ruins of destroyed villages. God left a clear sign of these villages so that people could learn a lesson and reason in it (Tabatabai, 1390 AH: 16/126).

Also in the verse of the Qur'an: "*You still pass by them in the morning and at night. Will you not use your reason?*" (Al-Saaffaat / 137-138) God invites people to reflect as they pass through the wreckage of Lot's folk, with instructive beckoning. (Tabatabai, 1390 AH: 17/162).

Therefore, it is necessary for the interpreter of the Qur'an to pay attention to social issues and extract them carefully.

E- Social Justice

Social justice is one of the terms of social and political sciences. It has always been the desire of mankind in all ages, and it means respecting the proportions, merits and entitlements in the arena of society. In this definition, it is necessary that each group, class and level, be in its proper position and do not seek the position of others. Therefore, social justice is based on the condition and behavior of members of society and the position of each person in society is determined by his merit and talent (Farhang-e Vajeha, 376).

The American philosopher John Rawls (1976-1921) has a theory called social justice in which he believes that justice is a trans-religious concept that is not taken from religious teachings and its basic principles exist at the community ground (Rawls, 2004: 67).

Martyr Motahari, unlike Seyyed Qutb, who considers justice as an intra-religious matter, introduces the concept of justice as trans-religious and writes: What religion says is not justice, but what is justice is said by religion (Motahari, 1420 AH: 14).

F- Ayatollah Khamenei

Seyyed Ali Hussein Khamenei, the son of Hajj Seyyed Javad Hussein Khamenei, was born in the Holy Mashhad at the month of Farvardin in 1318 SH, i.e. 1318 AH. He was the second son of the family, and the life of the late Seyyed Javad Khamenei, like most clerics and religious teachers, was simple.

Ayatollah Khamenei began his education at the age of four by learning the Holy Quran. He spent his elementary school years in the religious education center and learned the Qur'an recitation and its tajwid from some Qur'an reciters in Mashhad. He started seminary education in the fifth grade. He continued his education in the seminaries of Suleiman Khan and Navvab Safavi in Mashhad.

He learned Ma'alim al-Asul from Ayatollah Seyyed Jalil Hussein Sistani and Sharh of Lum'ah from his father and Mirza Ahmad Modarres Yazdi. He also learned Al-Rasa'ail, Al-Makasib and Al-Kifayah from his father and Ayatollah Haj Sheikh Hashem Qazvini. In 1334 SH, he attended Ayatollah Seyyed Mohammad Hadi Milani's kharej jurisprudential course.

He visited Najaf al-Ashraf in 1336 SH and attended the courses of famous prophesiers of Najaf seminary, including Ayatullah Seyyed Mohsen Hakim, Seyyed Abolghasem Khoei, Seyyed Mahmoud Shahrudi, Mirza Baqer Zanjani and Mirza Hassan Bojnourdi, Then, in 1337 SH, longing to continue his studies, he moved to the seminary of Qom.

In Qom, he studied with great figures such as Hajj Agha Hossein Boroujerdi, Imam Khomeini, Hajj Sheikh Morteza Haeri Yazdi, Seyyed Mohammad Mohaghegh Damad and Allameh Tabatabai.

He returned to Mashhad from Qom in 1343 SH due to his father's visual impairment and his need to help, and once again attended Ayatollah Milani's classes, which lasted until 1349 SH. From the beginning of his presence in Mashhad, he tried to teach the highest levels of jurisprudence and its principles (Al-Rasa'ail, Al-Makasib and Al-Kifayah) and to hold interpretation sessions for the public. These sessions were attended by a large number of young people, especially university students.

In his commentary sessions, he extracted and expressed the most important intellectual foundations of Islam and Islamic thought through the verses of the Qur'an, and deepened the foundations of the idea of struggle and overthrow of the tyrannical government, so that the participant in his interpretation lesson came to the necessary and natural conclusion that a government based on Islam and the teachings of religion should be established in the country. One of the main purposes of his interpretation course was to convey the principles of the Islamic Revolution to the public. From 1347 SH, he started a specialized course on exegesis for students of religious sciences. These exegesis courses and sessions continued until 1356 SH, before his arrest and deportation to Iranshahr. Interpretation sessions continued through the years of the presidency and beyond.

He started teaching kharej of jurisprudence since 1369 SH (1990) and has taught the chapters of jihad, retribution, haram gains and the prayer of the traveler (Biography, Khamenei.ir).

Social Justice from the Perspective of Ayatollah Khamenei

A. Definition of justice

In all fields, justice means putting everything in its place (Nahj al-Balaghah, Sobhi Saleh, 1/553, short words: 437).(Statements: 11/19/1390) ¹

One of the faith pillars is justice (Nahj al-Balaghah, short words: 31). *Adl* (justice in Arabic) means the medium. *Itidal* (moderation) is derived from the same root. Justice means that a thing places in its place without extremism and without going to right or left. When everything is in its place, the same balance that is created in the system of nature based on justice and right is created. Justice is necessary in human behavior and for rulers and in taking stand (Statements: 8/20/1383).

What is in the middle of extremism is justice (Mujaddidi Barakati, 2009: 144). That means, it has no excess in any term whether more or less. God Almighty says: "*Thus We have set you up as a moderate nation*" (Al-Baqarah / 143) that is, justice. So moderation and justice mean the same thing. Sometimes it has the opposite meaning of oppression. (Ajam, 1998: 1/927).

B. The difference between *Adl* and *Qist*: When a group of people participate in something and each of them fully enjoys their share and interest, this action is called "*Qist*"(equal share), but "*Adl*" (justice or balance) has a broader meaning. It is used both in cases of group and individual participations. (Makarem Shirazi, 1386 SH: 10/331).

The purpose of social life is to establish social justice: "*So that mankind may maintain justice*". (Hadid / 25) The words "*Qist*" and "*Adl*" are different. *Adl* has a general meaning in personal and social life. *Adl* is a correct and moderate balance that does not go to the wrong and does not go too far. But *Qist* is the very fairness in social relations. *Qist* means that *Adl* to be broken into small pieces and take the form of social justice. Although the common movement of the prophets (PBUTH) was towards *Adl* in the general sense - "the heavens and the earth are standing with *Adl* (balance and justice)" (Ibn Abi Jomhour, 1405 AH: 4/103; Ragheb Isfahani, 1412 AH: 325, Riyad al-Salikin, Kabir Madani Shirazi, 1409 AH: 588); but what is currently a problem for human beings and they are thirsty for it and cannot live with less than it, is *Qist* (Statement: 11/1/1371).

C- Justice, the main pillar of the call to Islam: Ayatollah Khamenei, citing the verse "*The word of your Lord has been fulfilled in truth and justice*" (An'am / 115) introduces "truth and justice" as the two main elements of the call to Islam. If Muslims show these two in their behavior in the world, they will turn nations' souls to Islam and deliver the message of Islam to their hearts (Statement: 1392/3/17).

¹ - Translation of hadith: "The Imam was asked: Which is superior, justice or generosity? The Imam said: Justice puts things in their place, and generosity takes them out of their place. Justice is the guardian of the public rights, but generosity is beneficial to certain people. So justice is more honorable and superior of two".

The meaning of «the word of God» in the above mentioned verse is the Holy Qur'an which was revealed to the Prophet (PBUH) and what causes the happiness of humanity is mentioned in it. The Qur'an is truthful in reporting the news of the past nations and is just in its rules and laws (Karami, 1402 AH: 3/210). In Islam, attention has been paid to divine morality and spirituality while addressing human needs. Of course, the middle ground is neither the extremism of the church nor the negligence of Western societies, both of which are wrong. The line of Islam is the middle line, the line of justice and the middle line of humanity. *"Thus We have set you up as a moderate nation so you may act as witnesses for mankind"* (Baqarah / 143) (Statement: 1390/11/19).

D- The superiority of establishing justice over providing economics and security: Since the establishment of justice is one of the most important matters related to life: *"So that mankind may maintain justice"*. (Hadid / 25) and in the Qur'an and Hadith, special attention has been paid to the life management, it should be known that ensuring the security and well-being of people's lives is one of the necessities of their lives, but special emphasis on justice has been done because the implementation of all things is based on the uprising of justice (1368/6/20).

Conditions for the Realization of Social Justice

A. The prophets as field men: The divine prophets actually entered the battlefield and fought to close to remove the class gap and administer justice. Ayatollah Khamenei, in order to establish justice, has considered entering the field in practice as one of the characteristics of the prophets.

It is stated in the Qur'an that the prophets have faced tyrants and affluents, all of which belong to the oppressive classes. The words *"mutraf"* and *"mutrif"* correspond to a certain category in different ways. Both pronunciations are correct, but in the Qur'an only *"mutrafin"* are mentioned: *"We never sent a warner to a community but the affluents among them said: "We do not believe in the message with which you have been sent."* (Saba' / 34). There was no prophet against whom *mutrafin* (the affluents) did not line up.

"Mala" were also been another powerful group. *"Taghut"* has also a general meaning that includes all of these. Therefore, the prophets, in the conflict between the oppressor and the oppressed, have always sided with the oppressed and entered the battlefield for justice. While the sages have spoken about justice, but like many intellectuals, they speak but do not enter the field in practice. The prophets were not like that. The prophets dealt with the oppressors when they protested why you are in favor of the oppressed classes. The holy verse *"I do not say to those who your eyes belittle, God will never give them goodness."* (Houd / 31), which expresses the answer of Prophet Noah (AS) to the opponents, is in this context. Therefore, those who were deprived of justice were also the first converts to the prophets (Statement: 1390/2/27).

Prophet Noah (AS) said to the nobles of his people: The weak and the subordinates, whom you look down on with contempt and disrespect, you consider them your servants, you consider their creation for the comfort of the nobles and the great, and their existence is parasitic to aristocrat class and an implicit part of their society, God has blessed them with all the best and happiness in this world, and in the Hereafter, He will bestow many blessings on them by His grace (Husseini Hamedani, 1404 AH: 8/388).

B- The need to observe fairness and justice with the enemies: Ayatollah Khamenei, after calling for unity and refraining from sowing discord and slandering, calls on everyone to act fairly and speak fairly. He then cites this verse of the Qur'an: *"And do not let your hatred for a group makes you depart from justice. Be just; that is nearest to piety"* (Al-Ma'idah / 8). If you are hostile to someone, this hostility should not cause you to treat them unfairly. Let everyone gather under the banner of the Islamic system and the Islamic Republic and abide by its principles. (Statement: 1388/5/3).

God Almighty advises the believers lest your enmity with the polytheists of Mecca cause you to take revenge and treat them contrary to justice (Amin: 4/273).

Al-Ghazali, accepting Plato's view on justice, considers it as the opposite point of *jawr* (unjust) and considers justice as a state and power in which lust and anger are allowed to move according to the requirements of wisdom (Al-Ghazali, 1412 AH: 3/47). Therefore, justice must be administered with *insaf* (fairness) and on the basis of reason and wisdom.

C- Existence of God-fearing people, guarantees justice: Ayatollah Khamenei develops the concept of justice to the individual and moral characteristics of people under the government apparatus that if the infrastructure of justice is provided, it will not be enough to establish justice.

What guarantees justice is the existence of believing, strong-willed, determined and God-fearing human beings in various governmental apparatuses. The Qur'an says: "*Fear God and do not fear other than God*". (Al-Ma'idah / 44) If there is weakness and disorder in this will, none of these devices will provide justice by itself (Statement: 1388/4/7).

The rulers in the administration of the government should not be afraid of the people "*So do not be afraid of the people*" but should "*be afraid of God*" and do not hide the truth (Shubbar, 1242 AH: 2/178).

D- The authority of the righteous, the condition for the realization of justice: Ayatollah Khamenei raises justice in the scope of world justice and expands the discussion to *husn fa'eli*². He states: The universal justice by coming of Imam Mahdi (AS), which we are waiting for, will not be achieved only by preaching to the nations, nor by the advice of the oppressors and dominators. Rather, the establishment of global justice requires that all parts of the world be ruled by righteous, justice-seeking, powerful and just people, and speak to the oppressors in the language of power and authority. The prophets gave verbal advice at the beginning of the invitation, but after gathering and equipping the followers, then they spoke to the enemies of monotheism and humanity with the language of power. In the same verse, which says that God sent prophets to establish justice in society, "*So that mankind may maintain justice*" then says: "*And We sent down iron, in which there is great might and uses for mankind*" (Hadid / 25); That is, the prophets, in addition to speaking in the language of preachment, confronted and fought with the arms and heads of the power that is equipped with weapons and with the oppressors and corrupt power seekers (Statement: 1381/7/30).

Then Ayatollah Khamenei adapts this issue to today's society. From the day the Islamic system was formed and equipped with a great nation and the facilities of a country and a government, the enemies of the Islamic movement took it seriously and the followers of Islam became hopeful around the world (ibid.).

E- Piety, avoidance of divisive motives: One of the gifts of the Holy Prophet of Islam, peace be upon him and his family, to humanity was the invitation to the prominent point of monotheism and justice. Ayatollah Khamenei names two characteristics and two blessings for it. First: its generality for all humanity so anyone who can benefit from it, and second: it is not specific to a particular time.

Today, the world needs a return to pure monotheism and the command of Islamic justice, and the version that the Qur'an has presented for justice, as it says: "*The most honorable among you in the sight of God is the most pious of you*". (Hujurat / 13). Calling for piety and God fearing and discarding divisive motives among humanity, such as: nationalism, differences in race, blood and color ... (Statement: 1371/6/24).

² - It is a theological term means: whoever performs justice must have good intention. (Translator)

Although Ayatollah Khamenei has mentioned his evidence, we should know that the result of universal piety, which is the same as not distinguishing between nationalities and human race, it has been extracted from the context of the above mentioned verse: "*People, we have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of God is the most pious of you. God is All-knowing and All-aware*". (Hujurat / 13)

God has divided the lineages of the people so that they may know one another, not boast about it. But to know each other's lineage, ethnicity and relatives. Were it not for these differences among human beings, trade would not have taken place and the world would have been destroyed, and it would not have been possible to quote any word and speech. Therefore, someone has a greater reward and a higher status with God who avoids disobedience to God and obeys the divine command (Tabarsi, 1372 SH: 9/207).

F- Achieving justice with Islamic judgment: The strongest, wisest and most perfect criterion for judgment in society is the one depends on Islamic rules, values and standards. If we believe in this, then we should not remain passive and affected by the controversy of the opposition, which criticizes the positive points of the Islamic society.

Neither Western culture accepts the method of Islamic judgment and understands the judicial standards based on Islamic values, nor do we accept their judicial method "*Neither are you serving what I serve. Nor am I going to serve that which you serve*". (Al-Kafiroun / 4)

In the Islamic system, the judge in the court *attire* has only his own special dignity, otherwise he is a Muslim like the rest of the Muslims. He sits on the ground. He treats people like brothers and does not consider any special customs for himself. But in the world, there are other procedures and customs for the judge.

Then Ayatollah Khamenei derives a conclusion from his words. We should not be passive in the world. We are proud of the Islamic judicial criteria so we act and move according to it. We believe that the realization of justice in society can be done through Islamic judgment (1368/4/7).

Goals and Ideals of Social Justice

A- Justice, the main need of decent life: One of the ideals of implementation and realization of justice at the community level is the formation of *hayat tayyibah* (decent life) and Mahdavi government. Ayatollah Khamenei, referring to the importance of the judiciary system, citing the verse "*And when you judge among people, you should judge with justice*" (Nisa / 58) points to the centrality of justice. Because justice is the basis of the human life. The basis of the rule of Imam Asr (AS) is justice too. As it been narrated after the ziyarat of Aal-Yasin in describing the time of reappearance: "God will fill the earth by him with justice and equity after it has been filled with oppression and tyranny". (Ibn Babawayh, 1395 AH: 2/426; Majlisi, 1403 AH, 513 AH).

Although that noble Imam also will inject piety, morality and religion into society, but it has not been said: "God will fill the earth by him with religiously" but they say: "with justice". This shows the basic need of decent life is justice (Statement: 1398/4/5).

If there is justice in the government, then social justice will be established and every right holder will get his right and the importance of this statement is not hidden from anyone (Qurashi Bonabi, 1375 SH: 2/389).

According to Farabi, the goal and happiness of the people is to reach the utopia. This is not conventional but real happiness, Happiness is achieved through the provision of welfare and natural life; a welfare that is social, not individual. In order to ensure this collective welfare, a utopian presidency is needed to rule on the basis of justice that has virtue and wisdom.

It is in this utopia that people reach their best happiness and perfection. They continue their lives without war and strife, and everyone does his duty. No one infringes on the rights of others. Under this system, all subsets remain healthy and alive. All follows a leader and commander who is subdued by the will of the active intellect and is characterized by good morals (Farabi, 1354 SH: 39).

B. The implementation of justice, the supreme ideal of Islam: One of the great aspirations is the establishment of justice in society, the denial of discrimination and also the denial of class distances. The Holy Quran considers the main goal of the prophets to be the establishment of justice. "*So that mankind may maintain justice*" (Hadid / 25). We follow the path of the prophets, and certainly one of the highest ideals and values that we must pursue is justice. Of course, the administration of justice is a difficult task and loquacity is not enough (Statement: 1397/3/7).

The goal of the prophets is to establish justice, systematization, civilization and human movement in society. Establishment of Qist (equal shares for all) and everything related to worldly, social and individual life is the prelude to worship which is the goal of creation: "*I did not create the Jinns and the mankind except to worship Me.*" (Zariyat / 56). The highest perfection is to become a servant of God, and in order to achieve those goals, prophets and messengers are needed, and one of those ideals is justice. In other verses of the Qur'an, other purposes of sending the messenger are mentioned, which of course can be combined with each other (Statements: 1390/2/27).

As it was observed, the combination of verses is the result of the interpretation of the Qur'an by the Qur'an and has been used in the explanation and interpretation of the social verses by Ayatollah Khamenei. One of the goals of the prophets is justice, the prelude to servitude which is the goal of creation.

C - Fight against oppression and injustice, the purpose of the uprising of Imam Hussein (AS): to send down the divine books and send messengers to establish quality and justice in societies in order to eliminate the symbols of oppression, corruption and tyranny. The movement of Imam Hussein (as) was such a movement. The Imam said: "I only rose up to seek reform in the nation of my grandfather" (Bahar al-Anwar, Allama Majlisi, vol. 44, p. 329, Manaqib, Ibn Shahr Ashoub, vol. 4, p. 89). He also said: "Whoever sees a tyrannical sultan who makes permissible what is forbidden by God, or who abandons the covenant of God, contrary to the Sunnah of the Messenger of God, and he acts among the servants of God with sin and aggression, and then [this person] does not change him in word or deed, it is God's right to enter him into his entrance [i.e. hell] ". (Bahar al-Anwar, Allama Majlisi, vol. 44, p. 381)

That is, if someone sees the centers of oppression and is indifferent, in the sight of God, he is in the same destiny. The uprising of Imam Hussein (as) was to form a government and suppress the tyrannical powers; whether by forming a government or by attaining the degree of martyrdom. The Iraqi people also invited the Imam to go there and form a government. It is not that the Imam did not care about the government.

The Imam knew what harm his approval would do to Islam if he did not move. When a power with all the potentials at its disposal in the society advances in the path of insurgence, if the right-seeking people do not take a stand against it and do not prevent it, in fact, by doing so, they have signed and approved their work, and Imam Hussein could not tolerate this. (1380/12/27).

E. Having different talents, one of the goals of achieving justice: Ayatollah Khamenei considers the existence of justice in the Islamic Republic to mean that all members of society enjoy the benefits, and since the efforts, endeavors, strength and talents of individuals are different: "*They still differ each other... and for this did He create them*" (Houd / 118). So not everyone benefits equally, but people have to work as hard as they can; work as much as they can, so they get as much as they do. That is, no one should be deprived or oppressed. No one should be repressed. This is the main goal (Statement: 1376/5/12).

Aristotle also prefers distributive justice among all forms of justice. He does not mean justice as equality, but considers justice as "proportionality" and believes that individuals should have a legal status in society as much as their knowledge and competence (Enayat, 1365 SH: 111-112).

D- Prevention of crime: In fact, prevention of crime is the same as the administration of justice: "*There is life for you in retribution*" (Al-Baqarah / 179). This verse says if you retaliate, there will be no murder. If justice is done accurately, oppression will not happen in society and justice will expand. This is the meaning of crime prevention. (Statement: 1371/10/23). Besides, it protects people from revenge and aggression against each other (Mughniyeh, 1400 AH: 1/277).

The Ancient History of Social Justice in the World

The value system of Islam, which includes individual temperaments such as: patience, endurance and forgiveness, etc., and general and life-building concepts such as: freedom, human dignity, lifestyle and social justice, etc. The Holy Quran clearly stated these concepts 1400 years ago and the Holy Prophet (PBUH) practiced them: "*I am commanded to establish justice among you*" (Shoura / 15). This is the order of the Prophet to implement all-round justice in society (Statement: 1399/1/3).

"*I am commanded to establish justice among you*": The Prophet does not want to dominate all the fields or spread his call through oppression. Rather, he says: I have brought justice for all people. Whether for those who accepted me and my mission or those who did not. Because in the issue of justice, there is no difference between Muslims and non-Muslims, friends and enemies, and justice must be implemented among all people. Also, the prophets were not like the tyrants to reach the centers of power, but were just pious people who moved their power in the line of their mission (Fazlullah, 1419 AH: 20/161).

Ayatollah Khamenei then raises a suspicion and responds to it. Some people have mistakenly thought that these social concepts; freedom, justice, etc. have entered the Islamic world from the West, or Islamic thinkers have learned it from the West, and this idea is wrong. Westerners may have proposed these concepts, but have never been able to apply them honestly, neither for freedom, nor for social justice (Statement: 1399/1/3).

One of the indicators of the Islamic state is justice. Progress and justice. Progress without justice gives the same result as we see in Western civilization. Although they have maximum power, wealth, science and technology, they do not have judicial justice, and what they show in the movies is a lie, and there is no such justice in the West. In the field of economic justice, there are people who die of starvation, cold of ten degrees and heat of forty degrees, and the reason is not having a house and living on a street corner, and on the other hand, the massive wealth of a group that exists in the West today. Islam did not want these injustices. Rather, progress is needed today. The same is called development in the West. This progress must be accompanied by justice (Statement: 1392/6/6).

Progress should not be made only in material manifestations, but progress should be formed in all dimensions of human existence, both moral and spiritual, and there should be freedom and justice within it. This progress must be a continuous work, and the nations must not stagnate or stop. If they turn back, do not maintain their inner strength and national dignity, and disbelieve in this divine blessing, they will be examples of this holy verse: "*Have you not regarded those who have changed Allah's blessing with ingratitude, and landed their people in the house of ruin? Hell is where they will burn, what a miserable place to settle*". (Ibrahim / 28-29). Once again, the era of humiliation and bitterness of the times will cast a shadow over them (1391/3/14).

Results

After researching the realization and implementation of social justice from the perspective of Ayatollah Khamenei, the following results were obtained:

Theoretical Concepts

Justice, as one of the foundations of faith, is said to be the middle and midpoint of everything so that everything is in its place and does not go to extremes.

The line of Islam is moderate, it does not have the extremes and strictures of the church, nor the negligence of Western societies, but the two main pillars of the call to Islam are justice and honesty.

The preconceptions of justice in Ayatollah Khamenei's thought are divided into three areas as follows.

Conditions for the Realization of Social Justice

Sometimes it is necessary to enter the field of jihad to achieve social justice, like the prophets, therefore, wise and intellectual words alone are not enough to defend the oppressed.

Observance of fairness and justice even with the enemies is one of the messages derived from the interpretation of the Qur'an.

What guarantees justice is, piety and faithfulness of state workers in various government departments. It is not enough to just provide the infrastructure of *justicism*.

The establishment of universal justice requires that all parts of the world be ruled by faire, justice-seeker, righteous and powerful people, and speak to the oppressors in the language of power and authority, not the language of preaching.

Goals and Ideals of Social Justice

Justice in the Islamic Republic means that all members of society enjoy the benefits, and since the efforts, determinations, strengths and talents of individuals are different, not everyone benefits equally, but they benefit to the extent of their own efforts and to the extent of their own power.

Crime prevention is the same as administration of justice. If justice is done accurately, oppression will not happen in society and justice will expand. This is the meaning of crime prevention.

The purpose of social life is to establish social justice. *Adl* (Justice and balance) means more than *Qist* (equal share for all) and includes justice in individual and social life.

The main need of decent life and the basis of the rule of the Mahdavi government is justice. If there is justice in the government, then social justice will be established and every right holder will get his right.

The administration of justice and the denial of discrimination and class differences are among the ideals of the prophets, the prelude to which is servitude.

The Ancient History of Social Justice in the World

Although some people have mistakenly thought that these social concepts; freedom, justice, etc. have entered the Islamic world from the West, or Islamic thinkers have learned it from the Westerners, but this assumption is wrong. 1400 years ago, these concepts were clearly stated in the verses of the Qur'an.

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