



Peace and Justice from the Viewpoint of the Iranian Supreme Leader

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Abstract

The Iranian Supreme Leader, Ayatollah Khamenei, expresses valuable and wise remarks in different occasions and according to the audiences' need and based on time and place requirements. Two peace and justice terms are among the subjects that he has put emphasis on them continuously. This attention especially to justice is that he named the fourth decade of Islamic Revolution the Progress and Justice Decade. On one hand the Supreme Leader's scientific character and position as the leader of Islamic Revolution Holy System and his mastery and dominance over verses and narratives and also the richness of divine doctrines make the necessity to refer to them as an unerring source and base of what the humankind needs as a religious and rational duty and task. Therefore, using these two invaluable gravities by the Supreme Leader especially in two important subjects of peace and justice is a decisive and clear matter. Although some people may regard the Supreme Leader's remarks as his personal perspective due to not familiarizing with the position of the Rule of Jurisprudent and also with his scientific character. Thus, the current study by means of descriptive-documentary research method aims at answering these questions that how are peace and justice explained in the supreme leader's thoughts? And what are their position in Qur'an's and narratives' perspective?

Keywords: *Iranian Supreme Leader's Thoughts; Peace; Justice; Qur'an; Narratives*

Introduction

Peace and justice are two interrelated concepts that have been constantly demanded by people in all ages and generations and the efforts of reformers, pundits, leaders of schools and religions, and people who have made history and are influential on the societies have been done to realize it. And this indicates the innate endowment of the two concepts and is one of the most important things in Islamic religions, divine religions, and even human society. On the other hand, the Holy Qur'an, as the last heavenly book in which neither distortion has been done (Fuṣṣilat/ 42) nor has omitted expressing the subject that human beings need (An'am / 59), has beautifully dealt with the two concepts of peace and justice. In addition to its special contents, it contains the general content of all the books of the divine religions, mentioning the story of the previous prophets and the war, peace and treaties of the Holy Prophet (PBUH). Commentators of this holy book have explained peace and justice well in their speeches and manners. The Iranian supreme leader, Ayatollah Khamenei, who, in addition to the religious affairs, is expertise in

the history of Islam, and especially the history of Shia, has used it both directly in the form of citations, and sometimes indirectly. However, what has been done so far about his orders, especially in the field of peace and justice, is not comprehensive. The supreme leader describes the peace imposed by the arrogant as: "What they are seeking is not peace, but is an open oppression and oppressive compromise." (5/8/73) And elsewhere he says: "Imposed and unjust peace for a nation is even worse than war." (23/7/2007) Elsewhere, he adds: "Is this peace or oppression? (2/8/72)" and therefore we do not accept any compromise on the interests of Muslims anywhere in the world. (4/6/72) Therefore, according to the Supreme Leader of the Revolution, only a dignified peace is acceptable in which the interests of Muslims are respected. It is to be mentioned that this kind of peace namely the imposed peace has been occurred repeatedly in the history of Islam over the past. An example of that is the story of arbitration and peace imposed in the war of "Siffin". When the enemy was almost defeated, the naïve Muslim forced Imam Ali (AS) to leave the war and accept the arbitrariness and they force Malik Ashtar, the General of the Islamic Corps to return from the battlefield.

Imam Khamenei, considering the circle of peace in the world, addresses one of the obstacles and threats to the realization of peace in the world: "the US government World peace... What does not matter to them is world peace and tranquility of nations." (29/6/82)

In this regard, he says elsewhere: "Who threatens peace?... World peace and various regions of the world are threatened by governments such as the United States and the Zionist regime, which do not give nations the right to choose." (6/29/82)

This arrogant attitude of the United States and the Zionist usurper regime in relation to other nations of the world and ignoring their rights is the same as it is said in the Holy Qur'an in describing Pharaoh and other arrogant people of the world: "Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women." (Qasas: 4)¹

On the other hand, the phrase "World Peace" indicates the fact that peace is desirable for the people of the world and common among human beings, and is in line with the verses that consider human nature as one and the source of their creation as one (Nisā' / 1).

1) Justice in the words of the Supreme Leader:

The Supreme Leader also has various descriptions in his orders regarding justice, some of which are:

1-1) Justice is an innate, beloved and necessary thing for human beings

The Supreme Leader says in this regard: "Human truths and human originalities do not change over time. From the beginning of history until today and from today until the end of the world, human beings have always loved justice and needed justice.... These originalities and this proof of human life throughout history is stated by Amir al-Mu'minin (AS)²."

This view is completely based on the holy verse: "So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man." (Rūm: 30)³

And the noble narration of "every child is born according to nature."⁴

¹ . "ان فرعون علا في الارض وجعل اهلها شيعا... يذبح ابناءهم ويستحيى نساءهم." (قصص/٤)

² (Leadership Site 28 / 5 / 84)

³ . فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا (روم: 30)

⁴ Kulaynī, nd, 6: 13.

1-2) Balance means observing pure justice among human beings

The Supreme Leader's view on the word justice and balance and its place in Islam is as follows: "In Islam, what is mentioned is balance; that is, the observance of pure justice between human beings, including between men and women. Equality is mentioned in the rights. But a woman's right may be different from man's right. As the woman's nature is different from the man's nature, just as the nature of a woman is different from the nature of a man in some characteristics."⁵

This word of the Supreme Leader is based on all the verses that distinguish the rights and duties of men and women. Such as verses related to inheritance, alimony, dowry, divorce and etc. In addition, he attributes this view to Islam in his word.

In general, from what was discussed in the word, idiom, Qur'an and narrations in relation to justice, it was concluded that justice and moderation are not relevant in one or more areas, but should be current in all areas of life. In this regard, the Supreme Leader states that: "This issue of justice and its generalization to all fields of political and social judgments is one of the thoughts and innovations of the Islamic Republic in the political arena of today's world that challenges these." (8/17/85)

2) Just peace from the point of view of the Supreme Leader

By combining the two valuable words "Peace" and "Justice", just peace is achieved. Just peace is one of the issues emphasized by Islam, which has been repeatedly mentioned in the words of the Supreme Leader. Sometimes he has raised the two issues of peace and justice together, and sometimes he has spoken of just peace, and in some cases he has compared peace and justice and the relationship between the two. In this section, examples of these cases from his point of view are mentioned.

2-1) Just peace is a good thing

He says in this regard: "Peace between those who don't have oppressed each other is a good thing;" "Whoso is slain wrongfully, We have given power unto his heir," (Isrā': 33),⁶ that is the parties must observe justice. (1/9/78)

2-2) Stability of just peace and non-continuation of unjust peace

In this regard, the Supreme Leader said: "Unjust peace will not continue and it is necessary to raise and pursue the slogan of seeking justice and confronting oppression while supporting the slogan of peace." (23/7/87)

2-3) Putting just peace among the requirements of the Islamic political system

"In the political system of Islam, social justice, various freedoms, just peace, etc., the esoteric relationship with God is all the treatment of old human pains." the Supreme Leader said in a gathering of participants in the eighth summit of the Organization of the Islamic Conference."

⁵ (Javidi, 2006: 30 / 7 / 76)

⁶ "من قتل مظلوما فقد جعلنا لوليه سلطانا." (اسراء/ ٣٣)

3) Enjoying Justice and Peace in the Light of the Teachings of the Prophets (PBUT)

He considers justice and peace as the two beautiful names that are achieved in the light of the teachings of the divine prophets. In this regard, he says: "Everywhere you go in the world, you see that the teachings of the prophets are relevant and all good morals and all these beautiful names such as justice and peace and... are because of the teachings of the prophets" (1/5/1374) and this is the same example of the holy verse: "We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure." (Hadīd: 25)⁷

4) Introducing the Alawite Government as a Model of True Justice, Peace and Tranquility

While emphasizing that the best condition of human life in the world is living in peace and coexistence, the Supreme Leader said: "The Alawite government is a model for" solving human problems and sufferings "and provides" true justice, peace and tranquility." (9/1/81)

Elsewhere, he says about the accompaniment of peace and justice: "Justice and peace are common in the Alawite government." (9/1/81) In total, the emphasis on the execution of justice is reminiscent of Imam Ali's letter to his governor, 'Uthmān bin Ḥunayf⁸.

This view also confirms that they explain it as an effective model in explaining the position of peace, justice and governance of the lineage that the Qur'an is eloquent and benefit their way of life. In this regard, the Holy Qur'an considers the removal of ignorance from the shoulders of the people as one of the achievements of the mission of the Holy Prophet (PBUH) and says: "and he will relieve them of their burden and the fetters that they used to wear." (A'rāf: 157)⁹

5) Just Peace Is the Basic Human Need

Just peace is a human need today. The Supreme Leader says in this regard: "One of the basic human needs is peace. Of course, we have always said that peace must be accompanied by justice."

6) Unjust Peace Is Worse Than War

From the Supreme Leader's point of view, peace is good when it is just, otherwise it means that unjust peace is worse than war. For such conditions in fact is giving blackmail to the enemy and to confess to the weakness of the Muslims. "For a nation, the imposed peace is worse than war," he says. (23/7/86)

7) Providing Peace Through the Disarmament of the Enemy

It should be noted that it is not always the war that defeats the enemy and prevents his aggression, but sometimes resolutions, treaties and time to strengthen the scientific and defensive strength of Muslims defeats the aggressor enemy. He says: "Make ready for them all thou canst of) armed (force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy." (Anfāl: 60)¹⁰

⁷. "لقد ارسلنا رسلنا بالبينات وانزلنا معهم الكتاب والميزان ليقوم الناس بالقسط" (حديد/ ٢٥)

⁸. Sharif Razī, nd, 472.

⁹. "ويضع عنهم اصرهم والاغلال التي كانت عليهم." (اعراف/ ١٥٧)
¹⁰. "واعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم." (انفال / ٦٠)

And sometimes, resistance to the enemy is playing the role until he is defeated: "Till the war lay down its burdens." (Muhammad: 4)¹¹

The Supreme Leader says in this regard: "international peace and security are the acute problems of the world today, and the disarmament of mass destruction and catastrophic weapons are an urgent necessity and a public demand." (6/9/91)

8) Peace, the Bed of Justice

In a society where peace is established between individuals and everywhere, security and justice are established. Therefore, the Supreme Leader says: "Yes! Peace is security and tranquility, and justice is established in the shadow of peace." (9/1/ 81)

9) Justice Is the Basis of Peace

Imam Khamenei says elsewhere: "Peace must be based on justice and with knowledge to human dignity and far from the intentions of the powerful of the world."¹²

10) Justice Is More Important Than Peace

God considers the purpose of the Bi'thah of the prophets to be the establishment of justice. (Ḥadīd / 25) One of the words of the Supreme Leader in this regard is to consider justice more important than peace: "Peace is good if it is just. Many are fighting for justice. So it is clear that justice is higher and more important than peace, and that is the truth." (Ibid)

11) The Difference Between Peace and Justice

In the definition of peace, it was said that peace is sometimes positive and sometimes negative. While justice is always desirable in all areas. At the same time, peace must be accompanied by justice, but there are differences between them. Imam Khamenei says in this regard: "Well, peace is not an absolute value, it is a relative value. Somewhere peace is good, somewhere peace is bad and war is good. But justice is not like this; justice is an absolute value. We have no place where justice is bad. Well, this situation has existed in the Islamic Republic of Iran." (27/2/90)

This view of the leadership is based on verses, narrations, and tradition. For example, in the case of good and desirable peace, the history of Islam witnessed the heroic peace of Imam Hassan Mujtabā (AS). It was done in order to preserve the unity of Islam and the interests of Muslims, and the example of a good war is the Ashura of Imam Hussein (AS), which guaranteed the survival of Islam. But there are several cases in distinguishing peace into good and bad in the verses of the Qur'an. An example of that is the holy verse: It is the verse: "So do not falter and cry out for peace when ye (will be) the uppermost," (Muhammad: 35)¹³ that prohibits Muslims from peace and an example of a good peace is in the verse Baqarah: 208: "O ye who believe! Come, all of you, into submission (unto Him)"¹⁴

That invites all Muslims to peace. As it has been said earlier, justice is a pervasive and universal thing, both in development and legislation, and is not an exception.

¹¹. "حتى تضع الحرب اوزارها." (محمد: ٤)

¹² Javidi, 1385: 95.

¹³. "ولا تهنوا وتدعوا الى السلم..." (محمد: 35)

¹⁴. "يا ايها الذين امنوا ادخلوا في السلم كافة" (بقره/208)

12) Justice Is the Constant Companion of Peace

According to the Supreme Leader, peace without justice is rejected. "Peace is one of the basic human needs. Of course, we have always said that peace must be accompanied by justice. For a nation, imposed and unjust peace is worse than war." / 7/80)

13) Just Peace Is Valuable, Not Absolute Peace

Comparing absolute peace with just peace, the supreme leader of the revolution says: "They raise the banner of peace and say that peace, they think that peace is absolutely a value. No, peace is not an absolute value. Just peace is a value...So a just peace is important. (17/8/85)

14) Citing the Commands of Islam, Verses, Hadiths and Traditions of the Infallibles (AS) Regarding Peace and Justice in the Orders of the Supreme Leader

The Supreme Leader has used various sources and methods to express his views on various issues related to peace and justice. Obviously, his ideas as a scholar and expert in religious issues have been influenced and are based on sources and the Qur'an and 'Itrat (AS). Therefore, he sometimes directly and sometimes indirectly and implicitly refers to Islamic teachings, verses, hadiths and the life of the Infallibles (AS), from which examples have been mentioned before. Here are some of them:

14-1) Direct and explicit citation of religious sources

Direct citation or using the religious texts or revelatory material is one of the issues that are discussed in this section in the two axes of the verses of the Holy Qur'an and the other narrations, manners, history of Islam and the history of the divine prophets.

14-1-1 Direct citation to Qur'anic verses regarding peace and justice

The Supreme Leader, while considering verse 10 of Surah Al-Hujurat, says: "The Muslims of the world can be united more easily than anything under the name of the Holy Prophet (PBUH). Today, the slogan of "Muslims are brothers so reconcile them" is more serious than ever. (14 / 6 / 1372)" It is in the narrative that reconciling people has a high position and the supreme leader has the greatest contribution to this important issue among the people, the politics of Iran and the Islamic society. Elsewhere, based on this verse, he emphasized unity in the Muslim community. (1374/1/30)

14-1-2 Observance of peace conditions

From the Supreme Leader's point of view, one of the conditions of peace is to pay attention to the situation and characteristics of the parties. Therefore, quoting verse 33 of Surah Al-Isra', they say in this regard: "Peace between those who do not oppress each other is a good thing." Otherwise: "Whoso is slain wrongfully, We have given power unto his heir," (Isra': 33),¹⁵

14-1-3 The necessity of "jihad" (and avoiding war) in Islam

In response to those who passively reject jihad in Islam and reduce it to defense, the Supreme Leader, quoting verses from the Qur'an, says: "God Almighty says: 'Do Jihad.'" The Muslim scholar says: "Jihad is defense." God says:

¹⁵ - "من قتل مظلوما فقد جعلنا لوليه سلطانا." (اسراء/ ٣٣)

“O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.” (Anfāl: 15)¹⁶ and “Fight those of the disbelievers who are near to you.” (Tawbah: 123)¹⁷

The Muslim writer says: "Jihad for the sake of God is not an offensive jihad but a defensive jihad. (13/12 / 1372)

14-1-4 The call of the Prophet and the Qur'an in the ears of man thirsty for justice, peace and brotherhood

The Supreme Leader of the Revolution, in his message to the Hājj Congress on 11/30/2001, said: "Today, the voice of the Prophet of Mercy can be heard louder than ever. Mankind has long needed the light of salvation and the thirst for justice and peace and brotherhood. "Today the voice of heaven saying: 'Come up towards the justice word,' is heard...

14-1-5 Justice and peace in the light of Bi'thah of the Holy Prophet (PBUH)

While quoting the verses of the Holy Qur'an, the Supreme Leader considers the noble Bi'thah as the cause of opening the path of justice, peace and mercy for human beings (not only Muslims) and says: " With this Bi'thah, divine grace will apply to the people of God and that this path that has been opened to human beings has raised justice, security and health:

“O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture, Whereby Allah guides him who seek His good pleasure unto paths of peace. He binges them out of darkness unto light by His decree, and guides them unto a straight path.” (Mā'idah: 15-16)

What is introduced in Islam as the goal of enmity is exactly those points that are in conflict with these main lines of human life. (4/19/2010)

Explanation is that the realization of justice and peace in the light of Bi'thah is due to the fact that based on this important event, the Holy Prophet of Islam (PBUH) becomes a mercy for the worlds and all people also receive his mercy; a color that is the image of God (Baqarah: 138): “(We take our) color from Allah, and who is better than Allah at coloring. We are His worshippers.”

14-1-6 Justice in the Islamic Republic as a social system regarding the position of justice in the Islamic Republic,

The Supreme Leader said: "In the Islamic Republic, justice is not a personal message but a social system. It is not the case that everyone behaves justly in their environment; this is not enough. Justice means this "The society must be just." (Hadīd: 25) Law, fair; execution, fair; supervision, fair; judgment, fair and division, fair. (Javidi, 2006: 35)

14-1-7 Prudence and rationality are the basis of prophetic peace

The Supreme Leader of the Revolution says in this regard: "(In the peace of Hūdaybiyyah) the Prophet (PBUH) with the highest tact, did something that they sat down and signed a contract with him to return. But next year Let him perform 'Umrah and open the space for the Prophet's propaganda throughout the region. Its name is "peace", but the Almighty God says in the Qur'an: “Lo! We have given thee (O Muhammad) a signal victory.” (Fath: 1)

¹⁶ "اذالقيتم الذين كفروا زحفا فلاتولولهم الادبار." (انفال / ١٥)

¹⁷ "قاتلوا الذين يلونكم من الكفار." (توبه/١٢٣)

14-1-8 The United States is a threat to world peace

The Supreme Leader considers the United States stated as a threat to world peace due to his arrogant behavior, citing verses from the Qur'an. An example of this is: "The United States threatens the world peace. The thing that does not matter to them is world peace and tranquility of nations." (29/6/2003)

14-1-9 Direct citation to the narrations and manners of the Infallibles (AS) and revelatory teachings regarding peace and justice

In this section, as its title suggests, some examples of the words of the Supreme Leader are mentioned, in which he explicitly refers to the narrations and manners of the Infallibles or attribute his contents to Islam or other schools of divine prophets.

14-1-10 On 1/1/2001, he said, taking advantage of the life of the Infallibles (AS): "If the people let Amir al-Mu'minin Ali (AS), he would make the world full of spiritual and material sense, full of justice, peace, and true peace that mankind has never seen before."

14-1-11 Imam Khamenei says in another place: "The Alawite government is a model of "solving human problems and sufferings" and provides "true justice, peace and tranquility". (9/1/2002)

14-1-12 He points to the achievements of following the Holy Prophet in order to create unity, brotherhood and reform the Muslim community, and says: "The Muslims of the world can be united more easily than anything under the name of the Holy Prophet (PBUH)" (1/30/1995)

14-1-13 Clarification on the invitation of human beings by Islam to live in peace and justice

The Supreme Leader noted that: "Islam invites all human beings to live a prosperous life in the shadow of peace, justice and security with a clear argument, but commands those who oppose this path to stand firmly and passively." (19/ 4/2010) This statement is somewhat reminiscent of the noble verses: "...and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve," (Anfāl: 65)¹⁸ "And fight them until persecution is no more," (Baqarah: 193)¹⁹ "Then fight the heads of disbelief," (Tawbah: 12)²⁰ and "And slay them wherever ye find them" (Baqarah: 191 and Nisā': 91)²¹.

14-1-14 Humanity's urgent need for world peace and justice in the light of Islamic teachings

In his message to the Hajj Congress on 12/1/2001, the Supreme Leader said: "Today, more than ever, human beings need the light of salvation and Islam's call for justice, peace and brotherhood.... Islam is the religion of unity, brotherhood and world peace."

14-1-15 justice, the goal of all the prophets, especially the Holy Prophet (PBUH)

It has been said before that in the verses of the Qur'an, the establishment of justice is one of the goals of the divine prophets." (Hadīd: 25)²²

In light of this, he points out the points which the supreme leader is pointing out that are sometimes expressed as:

¹⁸ "ان يكن منكم عشرون صابرون يغلبوا مئتين..." (انفال/ ٦٥)

¹⁹ "قاتلوهم حتى لا تكون فتنة" (بقره/ ١٩٣)

²⁰ "فقاتلوا ائمة الكفر" (برائت/ ١٢)

²¹ "واقتلوهم حيث تفتنهم" (بقره/ ١٩١ ونساء/ ٩١)

²² "لقد ارسلنا رسلنا بالبينات وانزلنا معهم الكتاب الميزان ليقوم الناس بالقسط" (حديد/ ٢٥)

A: "The second goal that the Prophet has been pursuing from the first moment is to create a healthy and correct environment for human life. That is, a world in which there is no oppression and weak is not tearing by a strong. It should not be a forest law for the weak. That is, something called "Justice" in the terms of the Qur'an, Hadith and religious terms." (29 / 9 / 1995)

B: "The first goal of all the divine prophets along with "dhikr" is to ensure justice. These are the two main goals." (Ibid.)

14-1-16 Just peace is the way to cure the old eternal pains of human

The Supreme Leader considers just peace as one of the ways to cure human suffering that is in the political system and says: "In the political system of Islam, social justice, various freedoms, just peace... and the inner relationship with God, is concerned with the treatment of the old and eternal pain of man. "(9/18/1997) Yes, this treatment is the result of the medical efforts of the Holy Prophet. According to Imam Ali (AS), they know the cases of pain and treatment very well²³.

14-1-17 The religion of God provides peace, prosperity and security

The Supreme Leader considers the observance of the rulings of the religion of God as the guarantor of peace and security, and ultimately human happiness, and says: "The religion of God guarantees the happiness, freedom, and peace of the people (27/7/1995)

14-1-18 Islam is the religion of unity, brotherhood and world peace

The Supreme Leader in part of his message to the Hājj Congress in 2001 states: "Islam is the religion of unity, brotherhood and world peace." This means that if human society wants peace, its solution must be sought in the divine teachings of Islam.

14-1-19 The existence of beautiful names of peace and justice because of the teachings of the prophets

In this regard, the Supreme Leader says: "Everywhere you go in the world, you see that the teachings of the prophets are relevant and all good morals and these beautiful names such as justice and peace and... are because of the teachings of the prophets." (5/10/1995)

14-1-20 The privileged position of justice in the Islamic Revolution of Iran as a religious movement

The Supreme Leader considers the existence of justice in a religious movement as a natural and certain thing, so its existence in the Islamic Revolution is also taken for granted and he says: "Another point is that in our Islamic Revolution - which was a religious movement - naturally "Justice had and still has a privileged position." (2/27/2011)

14-1-21 Opponents of peace and justice, in opposition to the invitation of the Prophet (PBUH)

Explaining the purpose of the noble mission to ensure peace and justice, the Supreme Leader said: "Those who oppose justice; those who oppose peace, security and tranquility... these are the opposite of the call of the Prophet" (4/19/2010)

²³ Sharif Razī, nd: 151.

14-1-22 Justice is an innate and beloved thing for human beings in terms of their needs according to Imam Ali (AS)

In this regard, he says: "Human truths and human origins do not change over time. From the beginning of history until today and from today until the end of the world, human beings have always loved and needed justice... These originalities and this constancy of human life throughout history is stated by Amir Al-Mu'minin (AS)." (5/28/2005) This view is based on the holy verse: (Rūm: 30)²⁴, and the noble narration of: "كل مولود يولد على الفطرة"²⁵ (all creatures are created on the basis of nature-*fiṭra*).

14-1-23 Obligation of "Jihad" (abandonment of humiliating peace) in the divine religions in order to establish justice

While stating the necessity of jihad in the divine religions, the Supreme Leader says: "It is for justice that God Almighty has made jihad obligatory on Muslims. It is not specific to Islam either. Jihad has existed in all divine religions." (4/19/2010)

14-1-24 Introducing justice, security and health as the main lines of human life as the achievement of Bi'thah

Explaining justice, security and health (peace) as the achievements of the Bi'thah, the Supreme Leader considers them as the main lines of human life and says: What is introduced in Islam as the enemy's goal is precisely those areas in conflict with these main lines of human life. "(4/19/2010)

14-1-25 Balance means the observance of pure justice among human beings

Explaining the meaning of the word justice and balance and its place in Islam, the Supreme Leader said: "In Islam, what is mentioned is balance; that is, the observance of pure justice between human beings, including between men and women. Equality in rights is important. Somewhere, the rulings of a woman may be different from the rulings of a man, just as the nature of a woman is different from the nature of a man in some characteristics." (1997/7/30)

This word of supreme leader that is attributed to Islam can include all verses that distinguish both man and woman's rights and duties like the verses related to inheritance, alimony, dowry and divorce.

14-2) Non-citation to religious sources

Examining the words of the Supreme Leader shows that a significant part of his speech on various issues, including the relationship between peace and justice, are based on the verses of the Qur'an, the traditions of the Infallibles (AS) and religious teachings and some examples of it were mentioned. But a small part of Supreme Leader's words does not contain any explicit citation to religious and revelatory sources. But with some reflection, we conclude that the same points are expressed based on the Qur'an and 'Itrat. In this part of the research entitled "monitoring the teachings of religion" while expressing the leadership ideas, their Qur'anic documents, foundations, narration and history will be mentioned.

14-2-1 Authority of the Islamic Republic of Iran (provision of military facilities), a deterrent to enemy attack

In this regard, the Supreme Leader says: "This great national authority of the Islamic Republic is not a threat to anyone, it is not a threat to its neighbors. This is an opportunity. Yes, it is a threat to the oppressors of the world." (14 / 7 / 2009)

²⁴ "فطره الله التي فطر الناس عليها" (روم/٣٠)

²⁵ Kulaynī, nd, 6: 13

This is the words of the Supreme Leader of the Islamic Republic of Iran, who indicates the holy verse (Anfāl: 60)²⁶ that considers the Muslim authority as an obstacle to the attack and aggression of enemies and thus ensuring peace.

14-2-2 Peace as a prelude to further aggression

While confirming the issue of peace, the Supreme Leader said: "Yes, peace is a very good thing. But peace where and with whom? Therefore, they (the Zionists) want peace as a prelude to further aggression." (10 / 10 / 1999).

The first part of this speech is a reminder of the precious words of Imam Hussein (AS) when he was invited to swear allegiance, he replied: "Someone like me never swear allegiance to anyone like you."

And the second part of his word (according to the evil intentions of the Zionists), which is the same sedition and aggression, indicates the holy verse that the war will continue as far as there is sedition; and peace is meaningless: (Baqarah: 193 and Anfāl: 39).²⁷

14-2-3 The right of justice, the natural desire of human beings

The nature of justice as a human desire has been discussed before. The supreme leader says in this regard: "The greatest human desire, the greatest human ideal from the beginning of human history until today, is the desire for justice...." (29 / 9 / 1995)

This undeniable fact that the realization of justice is the desire of all members of human society is the reason for its instinct.

The same "فطره الله التي فطر الناس عليها" (Rūm: 30) and the divine nature is right and just.

14-2-4 Discriminatory and dual stance of peace claimants

The method of human rights and peace claimants is to take a dual and discriminatory stance to pursue their own interests. The supreme leader says: "Those who claim peace in the world and the protection of human rights closed their eyes on the massacres of the Muslim nation of Bosnia and..." (14/7/1993)

The Supreme Leader's remarks about this unjust stance of human rights claimants, which is made since their interests have been jeopardized if they acknowledge the right and defense the oppressed, refer to verses 47 and 48 of Surah Nūr: "And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers," "And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse."²⁸

14-2-5 Revealing the true face of the American struggle for peace

In order to expose the truth of the plans of the American statesmen, the Supreme Leader said: "This struggle that he (the President of the United States) wants to lead the American nation - in his own words - is not a struggle for justice, peace and goodness..." (14 / 3 / 1999)

This statement shows that sometimes the struggle can be carried out with the aim of achieving peace, justice and goodness, which these holy goals justify struggle and jihad and sometimes make it

²⁶. "واعدوا لهم ما استطعتم من قوه... ترهبون به عدوا الله وعدوكم" (انفال/ ٦٠)

²⁷. "قاتلوهم حتى لا تكون فتنة" (بقره / ١٩٣؛ انفال/ ٣٩٨)

²⁸. "وإذا دعا الى الله ورسوله ليحكم بينهم إذا فريق منهم معرضون* وان يكن لهم الحق ياتوا اليه مذعنين"

obligatory. So he considers the words of the American government as a false claim. For struggle and war is holy when it is with the divine intention and the salvation of mankind, not with the aim of the state, and based on arrogant evil intentions. These words refer to verses 76 and 77 of Surah An-Nisā' which say: "Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak..."²⁹

14-2-6 Backing the peace and non-belligerence of the Islamic Republic

In response to those who consider Iran's entry into the war to be due to the Islamic Republic's belligerence, the Supreme Leader said: "We are not militant. They imposed the war on us." (4/6/2017) This statement of the Supreme Leader refers to verse 39 of Surah Al-Hajj, which says: "Sanction is given unto those who fight because they have been wronged."³⁰

He says elsewhere: "The nations of the region know, many of the governments of this region know that the Islamic Republic is in favor of peace; it is in favor of brotherhood; it is in favor of the dignity of Islamic countries." (11/28/2009) These words can be considered as the following verses according to the Muslims in many countries in the region:

A: verse 46 of Surah Anfāl: "ولاتنازعوا فتفشلوا وتذهب ريحكم"

B: Verse 10 of Surah Al-Hujurat: "انما المومنون اخوه"

C: Verse 139 of Surah An-Nisā': فان العزه لله جميعا

14-2-7 Justice means lack of absolute equality

In response to those who have a misconception of justice, the Supreme Leader says: "Justice does not mean 'equality' everywhere. Justice means everything in its place. They may now think that all society must have the same right; no, one does more work; one has more talents. Justice means giving the right of everything and everyone to him ... then, if society becomes wealthy, this wealth will be shared rightly."³¹

This word of leadership is based on his attitude towards religious teachings and Qur'anic verses. Verses like:

A: " للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن" (نساء/ ٣٢)

B: "لكل درجات مما عملوا" (انعام/ ١٣٢)

C: "وان ليس للانسان الا ما سعى" (نجم/ ٣٩)

D: "لكي لا يكون دولة بين الاغنياء منكم" (حشر/ ٧)

14-2-8 Just peace is value, not absolute peace

The supreme leader says: "They raise the banner of peace and say peace, peace. They think that peace is absolutely a value. No, peace is not absolutely a value. Just peace is a value... So justice peace is important. This issue of justice and its extension to all fields of political and social judgment is one of the ideas and innovations of the Islamic Republic in the political arena of today's world, which challenges this." (17/8/2006)

²⁹. "الذين امنوا يقاتلون في سبيل الله والذين كفروا يقاتلون في سبيل الطاغوت فقاتلوا اولياء الشيطان ان كيد الشيطان كان ضعيفا".

³⁰. "اذن للذين يقاتلون بانهم ظلموا..."

³¹ (Javidi,,30 :2006 17 / 10 / 1992)

Since justice is an all-encompassing matter that exists both in creation and in the Shari'a, and it is the main goal of the Bi'thah of the prophet (Hadīd: 25), so that this justice is seen in the peace debate. On the other hand, Islam commands Muslims to make heroic peace. Therefore, his orders refer to the verses of the Qur'an and religious teachings.

14-2-9 The difference between peace and justice

As stated earlier, the Supreme Leader distinguishes between peace and justice, saying: "Well, peace is not an absolute value, it is a relative value. Somewhere peace is good, somewhere peace is bad and war is good. But justice is an absolute value. It means that we have nowhere that justice is bad. Well, this situation has existed in the Islamic Republic." (2/27/2011)

This view, in addition to verses and narrations, is also based on Sīrah. But in the matter of dividing peace into the duality of good and bad peace, an example of it in the verses of the Qur'an is the holy verse Muhammad: 35. This verse forbids Muslims from peace, and the example of good peace is the verse Baqarah: 208.

This verse invites Muslims to peace collectively.

14-2-10 Just peace, lasting peace

In this regard, the supreme leader believes that: "Unjust peace will not continue and it is necessary to support the slogan of peace, the slogan of seeking justice and confronting oppression seriously (23/7/2008). Things in the world are based on moderation and justice. Anything that goes in the opposite direction will be unstable and will be like a spider's web: "The frailest of all houses is the spider's house." ('Ankabūt: 41)³²

Therefore, peace should be based on justice i.e. observing two meanings of justice. It should be in its place and all the rights of rightful ones should be met in it.

14-2-11 The role of the nations in determining a future free of aggression (and full of peace)

The Supreme Leader, in view of the holy verses that promise liberation and victory to the oppressed and downtrodden of the world, gives them hope in his orders.

"Allah hath promised such of you as believe and do good work that He will surely make them to succeed) the present rulers (in the earth even." (Nūr: 55)³³

"Allah hath promised such of you as believe and do good work that He will surely make them to succeed) the present rulers (in the earth even." (Al-e 'Imrān: 125)³⁴

An example of his words is as follows: "The believer nations will have the future of the world when they try; when they walk with their determination and will with good intentions, they will have the future of the world. Let them take control of the future of the world; a future in which there is no aggression; there is no prolongation; there is no panic match." (14 / 7 / 2009)

³². "ان او هن البيوت لبيت العنكبوت" (عنكبوت / ٤١)

³³. "وعد الله الذين امنوا منكم وعملوا الصالحات ليستخلفنهم فى الارض...." (نور/ ٥٥)

³⁴. "بلى ان تصبروا وتتقوا وياتوكم من فورهم هذا يمددكم ربكم..." (ال عمران/ ١٢٥)

Conclusion

The Supreme Leader has explained the concept of peace, justice and just peace in his speeches on various issues of peace and justice. In the thoughts of the Supreme Leader, there are two types of positive peace and negative peace. However, justice is continuous and in all cases it is a positive and pleasing thing and it is current throughout the creation and life. Because the creation of the universe is based on justice and moderation. It is praiseworthy and acceptable. Therefore, the holy system of the Islamic Republic is not militant and is not a threat to the countries of the region and the world, but seeks to create peace in the region, the Islamic Ummah and the world.

But it also rejects the peace imposed by the arrogant. This view is closely based on the teachings of the Qur'an and the رهبری on the teachings of the Qur'an and 'Itrat. These valuable sentences and scriptures are in the form of sentences that are derived from the Qur'an and 'Itrat. And his precious sentences were in the form of sentences emanating from the Qur'an and the Sīrah in terms of simplicity and they are reminiscent of the holy verse, "And in truth We have made the Qur'an easy to remember; but is there any that remembered?" (Qamar: 17)³⁵ But in term of depth it is somehow that reminds the following verse in the mind: "For we shall charge thee with a word of weight." (Muzzamil: 5)³⁶

So it is his art that can convey the seemingly simple speech to the audience in a deep way. It must be so that the divine Prophets precede the words of God on their own words. And their words are based on religion, as the holy Prophet (PBUH) did not say anything but revelation. The supreme leader in his speech refers to a verse or verses, and sometimes raises his view without referring to the verses.

In using the narrations, he also explicitly mentions them in the same way, and mentions examples from the history of the beginning of Islam or the manners of the Holy Prophet (PBUH) and the Ahl al-Bayt (AS). And the evidence and examples of this section are more numerous than any other cases. But sometimes his words do not have any citation to verses, narrations and traditions.

But since in all cases, with a little reflection, all the words of the Supreme Leader can reach the Qur'anic and narrative principles, the last section of this study is presented based on the verses, narratives and Sīrah.

Therefore, it is suggested that on the one hand, in order to better understand the religious principles, and on the other hand in order to understand Imam Khamenei's thoughts more accurately, the Qur'anic principles and narrations of his views should be discussed by thinkers and scholars in various fields.

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³⁵ " لقد يسرنا القرآن للذكر فهل من مدكر" (قمر/17)

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