

## Analysis of the Accompaniment of Justice and Politics in Imam Khamenei's Political Jurisprudential Thought

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### Abstract

Politics and the political system have the best opportunity to fulfil justice in achieving lofty human ideals. Therefore, complete justice in various dimensions is possible through the policy of justice and its rulers. With the descriptive-analytical method, the present study aimed to analyze and identify the existing relationships between politics and justice in Imam Khamenei's political jurisprudential thought. To this aim, investigated the role of politics in the fulfillment of social justice, political requirements of justice, politics, and obstacles to the realization of justice, and statements expressing the relationship between justice and politics. The results indicated that in Imam Khamenei's political jurisprudential thought, justice has a privileged position. So, it is the basic principles of his political jurisprudence, the essence of virtue, and a strategy to achieve high human goals and standards. As the most crucial dimension of the divine caliph of humans, politics or responsibility of his collective destiny caused the manifestation of justice realization and continuation. Justice is achieved through an open political system, that is, a system based on divine laws, and through principles such as just law, enforcement, oversight, public participation, and social balance.

**Keywords:** Justice, Politic, Imam Khamenei, Political Thought, Political System.

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### **Introduction**

The relationship between justice and politics is one of the main issues of justice. Undoubtedly, Imam Ali's (AS) political approach is a practical model for combining justice and politics; because he has based his policy on justice. In narrations, justice is the adornment of rulers, or the supreme servants of God are just leaders. For example, Ali (AS) says: "Justice is the cause of the people's lives strengthen and the rulers' adornment. The superior servant of God is the fair leader who is both self-guided and guides others" (Tamimi Amedi, 1987 AD/1366 SH: 1, 64).

Imam Khamenei is one of the current thinkers that follow Imams' lifestyle, especially Ali (AS) from his youth until today, with high aspirations regarding the practical fulfilment of political justice. He is considered an expert and writer in this field; and has a comprehensive view based on modern jurisprudence. He has studied justice comprehensively and under human nature and the structure of existence, general justice. He considers it an essential component (Khamenei statements. Meeting judicial officials, 7/04/1377), the foundation of religion, law, government and political system, education, and the highest ideal of government and the most influential factor in creating an ideal city and healthy human being. The most crucial point in his view and thought is how to achieve justice in society and the relationship of the political system with it. He has considered justice as the primary condition for the growth of all values. He regards government as a movement to realize good and justice in human societies (Khamenei statements. Ceremony of ratification of the presidential decree, 12/05/1384).

The main question in the present study is 'In the opinion of the Supreme Leader, how is the relationship between justice and politics and the political system?'

The sub-questions are as follows:

- 'What is the basis of leadership theory in explaining the relationship between justice and politics?'
- 'What is his view on the politics of justice?'
- 'What is the role and function of politics in achieving justice?'

We analyze this issue in the thoughts and opinions of the Supreme Leader according to the main and sub-questions, based on the practical logic of view with a descriptive-analytical method. So, the present study aimed to present the relationship between justice and politics within his worldview and anthropological reason.

Examining the views of the Supreme Leader on the relationship between justice and politics is essential because he, as the guardian and leader, determines the macro policies and draws the roadmap of the Islamic system. Processing his pure thoughts in political justice seems necessary. Many thinkers in justice have dealt more with theoretical, philosophical, and moral issues. In this regard, thinkers

have paid less attention to the subject's comprehensiveness. Some have defined and classified justice, and some have discussed it from a philosophical, social, and moral perspective. The view of the Supreme Leader and his views in the field of justice has a special place compared to other thinkers. Regarding his strategic view on justice, the comprehensiveness of his views about justice in the theoretical dimensions and attention to establishing practical justice in all social aspects are the advantages of his attitude.

There has been no research on the relationship between justice and politics from Ayatollah Khamenei's point of view. There are researches on the principle of the relationship between justice and politics or government, or the study of justice from the Supreme Leader's perspective.

They fragmentally have examined the relationship between justice and power or the political system and government. According to politics, the relationship between justice and politics has not been considered, and its function is to fulfil and implement justice in society. According to the Supreme Leader, who is knowledgeable in various humanities fields such as economic, political, social, and other issues, the primary connection between politics and the political system with justice and its fulfilment has not been studied.

The innovation of the present study has two aspects: first, investigating the primary connection between politics and justice, emphasizing the role and function of politics with righteousness, and then focusing on the political thought of Ayatollah Khamenei as a knowledgeable in this field.

### **1. Theoretical Framework: Internal Logic (Logic in Use)**

The theoretical framework in the present study is "Internal Logic or Logic in Use." In this logic, "To truly understand any search, one must understand its thought processes." (Spragens, 1991 AD/1370 SH: 33)

So, first, we determine an overview of the problem and then examine the issue according to its trends. The present study aimed to express the relationship between justice and politics and the political system regarding a thinker with a school and worldview attitude. Therefore, evaluating it in internal logic is better and causes to find the nature and roots of their reasoning (Tolmin, 1972 AD/1351 SH: 1, 85).

We first consider the general framework of an idea, which includes the introductory discussion and its elements, and then examine the issue in that format. Accordingly, from the Supreme Leader, our view of politics and justice has a connection with our view of the world and man. Our obvious philosophical interpretation of the world and human beings caused clarity of our political and social beliefs and, consequently, our imagination of justice and its fulfilment.

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Because "Every command about human political and social systems depends on the success of the philosophical interpretation of that system in the imagining life and its reception." (Sadr, 1977 AD/1356 SH: 41)

According to internal logic, in the present study, we consider the essential discussion (Worldview) and then anthropology (Nature) and finally politics and justice concerning them and then, the principle and how justice and politics relate.

It should be noted that finding the proper knowledge and understanding of the various dimensions of a subject depends on the precise and correct definition of its words. Therefore, first, we should learn the meanings and concepts of the vocabulary of the issue. Another noteworthy point is that we rarely find words that thinkers have an agreement about its meaning and sense. It is not possible to give a comprehensive definition of these concepts. According to this, we will define and study the mentioned concepts.

### **1.1. Justice Meaning**

Justice is derived from "A-D-L" and means "Anti-Cruelty." (bn Manzur, 1984 AD/1363 SH: 11, 430) Raghieb Isfahani in al-Mufradat writes the meaning of justice is equality (Isfahani, 1991 AD/1412 AH: 551).

Tabatabai has defined justice as giving the rights of individuals based on merits (Tabatabai, 1983 AD/1404 AH: 1, 371). The comprehensive definition of justice is based on Imam Ali (AS), "Putting everything in its place," (Sayyed Razi, 1993 AD/1372 SH: Wisdom 437) which includes all definitions of justice.

### **1.2. Politic Meaning**

Political scientists offer relative definitions of politics, and there is no consensus on its meaning. Each description relates to its one or some dimension, and this issue has complicated the concept of politics. Therefore, Politics literary means ruling over the people and managing the country, governing, presiding, leading the country (Langroudi, 1999 AD/1378 SH: 3, 2220), containing the country internal and external affairs (Moein, 1981 AD/1360 SH: 2, 1966).

Imam Khomeini defines politics, the relationship between the nation and the government, guiding the society towards their interests, providing the ground for the people worldly and otherworldly happiness, and guiding them to direct way (Mousavi Khomeini, 1998 AD/1377 SH: 13, 432).

According to Allameh Mohammad Taqi Jafari, politics is the management, justification, and regulation of human social life in the path of valuable energy (Jafari Tabrizi, 1990 AD/1369 SH: 47).

Imam Mohammad Ghazali, the great Sunni scholar, considers politics as the knowledge that provides the worldly and otherworldly happiness of human beings (Ghazali, 1972 AD/1351 SH: 1, 54-55).

The best definition of politics, "Doing what is right;" (Ibn Manzur, 1984: 6, 108) because, it includes all descriptions of politics.

## 2. Basic Discussion

### 2.1. Ayatollah Khamenei's Worldview and Its Relation to Justice and Politics

The basis of Ayatollah Khamenei's thoughts is the "School of Islam," and so, his political thinking is derived from the Qur'an, the Imams Sunnah, and the political wisdom of Islam. The book "General Plan of the Islamic Thought in the Qur'an," is a collection of his lectures in his youth, shows his thought (Khamenei, 2013 AD/1392 SH: 37).

According to religious knowledge, the Supreme Leader offers justice in an extensive dimension. It is based on the rules of pre-and late with ontological and epistemological orientation. In the ontological view, the source of justice is God, which is interpreted as justice or divine justice that brings justice to the whole universe. In the Supreme Leader's thought, perfection is a movement in line with "Natural Tradition" and "Divine Law."

Accordingly, justice has a fundamental role in the system of existence; fairness and justice are the law of creation. Every social system that follows this natural tradition and the divine law is successful (Khamenei statements. Meeting the judiciary officials, the families of the 7<sup>th</sup> of Tir martyrs, and a group of judges, 7/04/1380).

### 2.2. The Concept and Position of Politics

There are two approaches to analyzing the concept of politics. First, politics reflects human rational thoughts differently from definitive revelatory meditations such as Islamic teachings and insights. Then, intellect is next to revelation. In both approaches, intelligence works as a powerful and abstract tool from the apparent introductions, and the mind leads man to the goal. The scales of human wisdom evaluate all political phenomena. According to the Supreme Leader, intellectually, we can combine reason and revelation, so his view of politics has a religious epistemological basis, which is one of the most prominent aspects of his worldviews.

A theory based on the Qur'an is: "Establishing a logical and reasonable relationship, far from any unwarranted militancy, as well as accepting any domination and imposing in the relations with the world people" (Izdehi, 2006 AD/1385 SH: pp. 109).

The definition of politics offered by the leadership is one of the basic human needs (Khamenei statements. Meeting the people of Izeh, 9/01/1378), and a kind of unchangeable human needs is a permanent ideal (ibid.). He defines politics, "The ability to manage people's lives and the proper management of society, which is part of religion" (Khamenei statements. Meeting country members of Friday prayer headquarters, 5/05/1381).

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According to the Leader's political thought, the concept and position of politics are defined in Islamic principles.

### **2.3. Concept and Position of Justice**

The following are the two main statements of the Supreme Leader regarding justice.

First, the right is the same as justice; justice is the same as the right (Khamenei statements. Meeting the cabinet members, 8/06/1384). It is based on the Supreme Leader philosophy and worldview that the principle is the truth in the world, and the false is the incidental and the non-principle. Fact means having the truth and conforming to reality or the soul of the matter (Jorjani, 1998 AD/1377 SH: 63).

In other words, we say: "This word is truth; it means that this statement corresponds to the objective reality, or more precisely, the objective reality corresponds to this statement" (Hosseini Beheshti, 2011 AD/1390 SH: 10).

Second, balance means observing pure justice (Khamenei statements. Big conference of sisters in Azadi Stadium on the occasion of Kosar Milad celebration, 30/07/1376). According to the Shia teaching, justice means balance and observance of achievements. Such a meaning is also reflected in the Supreme Leader statements. His definition of justice and fairness, with his comprehensive monotheistic view, derived from Imam Ali's (AS) word. Imam Ali (AS) says: "Justice means putting everything in its place and acting according to the right. Justice does not mean that society's perception should be the same" (Khamenei statements. Meeting agents and different strata of the people, on the day of the birth of Amir al-Mu'minin, 17/10/1371). He considers justice as moderation and balance in the life way. He has interpreted it as the correct balance according to the verse " و كذلك جعلناكم " (al-Baqarah: 143) (Khamenei statements. Meeting the head and officials of the Judiciary, 20/06/1368).

## **3. Investigating the Relationship between Justice and Politics**

### **3.1. Terms Express the Relationship between Justice and Politics**

Regarding the relationship between justice and politics, some of the questioned terms of leadership are:

First, divine justice has the most significant meaning concerning human administration to achieve happiness and perfection. Supreme Leader's first and most crucial issue is the great importance of justice in politics and society in human beings and communities' leadership. Its relationship with man and its socio-political movement, which from this perspective, divine justice as one of the principles of religion emphasizes its political advantage in leading human societies towards a perfect and just society or politics.

He believes the nature of social life is a joint effort to achieve happiness. The rules of society must be under human nature and the nature of creation; otherwise, it cannot cause human growth and

development. The nature of Islam is light and wants to remove obstacles. The mission of Islam is to make human beings and create a utopia and complete society. In this monotheistic society, coercive domination and oppression have no meaning. In the Islamic community, according to the teachings and recommendations of the prophets of God, people have found think and decision-making power; they choose and know the enemies and repel them (Khamenei statements. 15<sup>th</sup> anniversary of the demise of Imam Khomeini, 14/03/1383).

Faith and a just environment are essential conditions for achieving perfection. In the wrong and oppressive social system, man cannot reach maturity and does not have the opportunity to get his model and raising (Khamenei statements. Meeting a community of the people of Holy Mashhad and the pilgrims of Ali Ibn Musa Al-Reza (AS) on the day of Eid al-Fitr, 15/01/1371).

Second, the fulfilment of justice in politics is practical with establishing the Islamic government (Cultural Research Institute of the Islamic Revolution (n.d.), 1/01/1366).

The goal of the Islamic society is the fulfilment of justice and a just society (Khamenei statements. Meeting the "Cabinet" at the beginning of the second term of the presidency of Mr Hashemi Rafsanjani, 3/06/1372). According to him, the most immediate goal of establishing an Islamic system is to place social justice and Islamic fairness (Arefkhani, 2008 AD/1387 SH: 71).

Accordingly, the Supreme Leader considers the Islamic Republic, a system formed based on popular participation and the rule of divine law, to be founded on justice (Khamenei statements. 21/06/1377). In line with this goal, the Islamic Revolution and the system of the Islamic Republic achieved parts of justice that were considered impossible during a period in Iran. One day in this country, this justice was inconceivable for anyone; it has been achieved today (Khamenei statements. Sermons of Friday prayers in Tehran, 26/12/1379).

According to him, the result of the establishment of justice in the country is that today. The Islamic Republic of Iran is the herald of justice, freedom, humanity, spirituality, brotherhood, equality, dignity, and honour in the world (Khamenei statements. Joint ceremony of the Armed Forces at Shahid Nojeh Air Base, Hamadan, 18/04/1383). The establishment of justice in such a system begins at the top of the pyramid of sovereignty; that is, divine political guidance is leadership accompanied by the administration of justice. The philosophy of my existence and the likes of me here - I am a student - is to administer justice and nothing else (Khamenei statements. Meeting the martyrs' families of the Armed Forces and Jihad Sazandegi, 4/07/1377).

Third, the mission of religion is the link between the developmental (innate) criterion and the action criterion for the implementation of social justice. According to the Supreme Leader's school and

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worldview, the most critical mission of religion - based on justice - is the realization and guarantee of social justice (ibid., 28/10/1375).

The mission of faith is to recognize the innate dimensions of man (His needs, possibilities, and talents, such as human rights, human dignity, and freedom). On the other hand, it is to pay attention to the applicable criteria of justice (demands, social motives, elimination of causes of injustice, etc.).

More importantly, we should balance these two dimensions of human life to achieve justice in society. The second type of criteria pays attention to the politics and interests of the community. Therefore, social justice is formed from the harmony of these two criteria (nature and politics). Human bliss is the result of creating a connection between these two criteria and two dimensions. All efforts are made to develop and ensure justice in society. In the case of Justice fulfilment, it will guarantee human rights and human dignity. Therefore, justice is everything foundation (Khamenei statements. Sermons of Friday prayers in Tehran, 23/08/1382).

Fourth, the relationship between the level of justice in society and the flourishing of the relationship between man and nature is direct. This term is the result of the monotheistic attitude of the Supreme Leader towards man and his movement. The Supreme Leader pays attention to justice as a political and public characteristic, an attribute of society directly related to its growth and development. In his view, humanity has two paths; one side is the true path on which all creation is based. God's design is based on truth, and God Almighty, Himself, is the manifest truth.

The divine way is the way based on fact and truth. One path is the false path, which is the path of hell and Satan. There is a difference between the two that emerged simultaneously as humanity's creation (Khamenei statements. Officials' meeting of the Judiciary, the families of the 7<sup>th</sup> of Tir martyrs, and a group of judges, 7/04/1380).

Accordingly, in his attitude towards cities and communities, he divides their direction and movement into "Positive Movement" and "Negative Movement" and offers two types of society. A society that is moving towards the peak, that is, the community is moving towards justice; get closer to religion, religious behaviour, and religious ethics. In the light of this justice, it grows in practical, scientific, and industrial dimensions, the freedom situation is established; in society, act to a commitment to the right and patience. The community feels more authority in front of God's enemies and the religion and independence of the country and stepping up its resistance to the international act of oppression and corruption. Imam Khamenei considers all these as signs of a positive movement in society. (Khamenei statements. Sermons of Friday prayers in Tehran, 20/06/1388).

We must pursue such a positive move because, dominant in that unity and agreement, all human beings have high value, dignity, and equal rights. Thus, talents flourish, opportunities and possibilities linked, and goodness comes from all sides, and it is impossible except in the light of social justice.

In contrast, in Pharaonic society, all the oppression, discrimination, wars and bloodshed, brutal murders, all the things that make life better for humanity and deprive man of happiness, result from the spirit of selfishness and pharaonic (ibid.). The opposite is true, where the opposite of a positive move is a move toward demotion. He considers the negative movement as a movement towards enormous economic and social gaps with various justifications and the use of freedom for corruption, prostitution, and the spread of sin and transgression. In the international arena, too, negative growth is passivity, feeling weak, retreating in front of the arrogant aggressors and international looters, renouncing rights instead of standing up for the inalienable rights of society. He considers all these signs of degeneration and disease for the Islamic system (ibid.).

### **3.2. The Role of Politics in the Fulfilment of Social Justice**

According to the Supreme Leader attitude, social justice is also a straight path within society, a way whose primary characteristic is "Moderation" and "Lack of Deviation" means the lack of "Oppression and Infidelity." Therefore, truth and avoidance of deviation in the right way and perseverance in it, that proper proportion and moderation rule over the whole, is social justice. In other words, social justice is equality and balanced and logical equivalence based on the inherent justice within society. Proportional equality means equality based on individuals' requirements, facilities, abilities, talents, and characteristics (Khamenei statements. Meeting agents and different strata of the people, on the birthday of Amir al-Mo'menin 17/10/1371).

Because individuals are equal in the initial hypothesis, but in the second hypothesis and particular circumstances, they have differences in certain assets, abilities, and talents that proposed the necessity of observing differences about them. Therefore, social justice is not absolute equality or inequality, but balanced equality, as they have said: "The need for justice and fairness is not equality in all matters; for example, in the fair rates it does not mean equality, but it is an example of justice" (Langroudi, 1999 AD/1378 SH: 4, 254).

But considering social justice to absolute or balanced equality politically and socially is presenting its definition. At the same time, its fulfilment requires a just-oriented law that is the basis of social justice and its realization. It shows the profound relationship between justice and politics in the executive branch. Accordingly, here we consider the decisive roles of politics in achieving social justice.

#### **3.2.1. Make Fair Laws**

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One of politics's most critical functions and roles in fulfilling and implementing justice in society is legislation based on justice. According to the leadership, the law is the fate of human beings and culture and the country that should obey the law (Khamenei statements. Meeting professors and students of Qazvin, 26/09/1382). The legitimacy of the Islamic society is a principle (Khamenei statements, pilgrims' gathering of the holy shrine of Imam Khomeini, 14/03/1380). After writing the law, it becomes reasoning (Khamenei statements. A question-and-answer session with the director-in-charge and editor's student publications, 4/12/1377). Law compilation must first be based on general justice. Then, its orientation should be towards the fulfilment of social justice. Finally, it should have a complete and comprehensive scientific coverage of all dimensions and needs of human beings; know the true perfection and human position in the world and its relations well, and make no mistake. At last, its criteria be the human interests and should not be influenced by other factors, and insights, internal tendencies, and external factors such as environment, political orientations, pressure groups, etc., should not be involved in decision-making and communication of instructions. According to the political philosophy of the Supreme Leader, one of the pillars of social justice is the enactment of just laws, that is, divine and religious laws.

### **3.2.2. Execution of Fair Law**

The law should execute after enactment. It is the responsibility of politics before any other person or entity. The implementation of the law is essential in the political system of the society and its administration. According to this foundation and religious belief derived from the original Islamic leadership principles, the criterion and index of justice are law practice. If the individual or group actions are under the law, it is justice; if it deviates from the law, it is injustice, and the law in the Islamic system is Islamic law. The indicator is acting per the law. Therefore, justice is fulfilled (Khamenei statements. Meeting the head and judiciary officials, 7/04/1388). Hence, the development and achievement of goals and ideals and the virtues and duties realization in society are administrating justice. The implementation of justice is achieved per the establishment of law (Khamenei statements. Sermons of Friday prayers in Tehran, 23/02/1379).

### **3.2.3. Supervision of Law Enforcement and Judgment**

The third authentic role of politics in fulfilling justice is overseeing the implementation of fair laws, judging their administration, and evaluating fairly and impartially their performance. The Supreme Leader says, "Legislation and the oversight are important, but the legislation issue is more fundamental" (Khamenei statements. Meeting Presidium and members of the Islamic Consultative Assembly, 7/03/1381). In the policy-making dimension, the law is a regulatory

tool whose supervisory aspect is related to the lack of violation or allocation or restricting or deleting the law (Cultural Research Institute of the Islamic Revolution, (n.d.), 7/04/1384). In the oversight, the criterion is the law and the standard (Khamenei statements. Meeting the Elections Supervisors Board of the Guardian Council, 14/11/1374).

#### **3.2.4. Implementation of Social Balance Principles**

The public welfares of society, i.e., power, wealth, facilities and fields of production, distribution, and consumption in the community in such a way that all people can use all the benefits, facilities, and charities of political, social, economic, cultural, health, etc., in proportion to the daily requirement and be equal on biological and subsistence levels. The opposite of this equality is the discriminatory view. In his opinion, ensuring justice by reducing class and geographical distances is desirable. According to him, the increasing distances from the country centre should not cause more deprivation, and decreasing spans caused more facilities. So, should eliminate geographical and class distance to create justice in the use of facilities (Khamenei statements. Nowruz message on the start of 1388, 1/01/1388).

#### **3.3. Political Requirements of Justice**

Some of the most critical political requirements of justice from the Supreme Leader's point of view are:

##### **3.3.1. Foundation of Society Law and Political System on Justice**

According to Supreme Leader's, justice and its social dimension are the basic principles that are the basis for passing laws, performance, and judging them.

##### **3.3.2. Purification of Human Souls for Public Interest**

Supreme Leader believes that justice is an obligatory interpretation of humanity's perfection (Khamenei statements. Meeting a group of commanders and law enforcement personnel, 25/04/1376). Justice is an introduction to be divine and human enlightenment (Khamenei statements. Meeting officials of the Ministry of Foreign Affairs and ambassadors and officials of the Islamic Republic of Iran, 18/04/1370).

The fundamental and higher goal is the growth and excellence of human beings. Justice is the great goal and the introduction to the greater purpose of the transcendence of humanity: the cultivation of man (Khamenei statements. The 9<sup>th</sup> session of the interpretation of Surah al-Baqarah, 1/08/1370).

##### **3.3.3. Establishing a Competent and Righteous Government and Political System**

Another political requirement of social justice is forming a righteous and Islamic system and government. It can present the social justice considered by Islam only by establishing an Islamic government or Islamic system. The fulfilment of Islamic justice in the community is impossible without a non-Islamic system (Khamenei statements. Nowruz message, 1/01/1376).

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### **3.3.4. Fighting the Oppression and Justice Enemies**

Social justice is one of the main foundations of the Islamic system and is an absolute value. So, for establishing social justice, we should fight oppression and corruption (Khamenei statements. Meeting the people of Qom, 19/11/1396). According to the Supreme Leader, a firm and decidedly deployment against any oppression and aggression and confronting the enemies of justice is another tool for the political fulfilment of justice. A just political policy and the system are responsible for its implementation (Khamenei statements. Meeting different strata of the people in Tehran Mosalla, 30/07/1381).

### **3.4. Politics and Obstacles to Justice**

The function of compilation justice is to organize the socio-political life of human beings, and formative justice shows the operation of the systematic system of creation. Compilation and legislative justice, in contrast to productive justice that follows fixed and inviolable laws, is exposed to the threat of harm such as deviation and contraction and misunderstanding and disorder.

In Islam, legislative law is the ultimate goal and evaluation criterion for correcting many orientations, functions, and thoughts. So, it pays special attention to the sanctification of justice. Justice, like any other social concept and phenomenon in human society, faces harm and plagues.

The result is obstacles and difficulties in administering justice, which the Supreme Leader describes as the most challenging Jihad arena and the task. He believes the hall of expanding justice and eliminating discrimination is challenging as the field of war; to win and overcome it, it needs a lot of effort, and the Mujahideen must be free from any violations. What tangible or intangible violations are protected outside the legal boundary (Ministry of Culture and Islamic Guidance, 2006 AD/1385 SH: 261).

Some of the most critical obstacles to the realization of social justice are summarized:

#### **3.4.1. Weak Political Vision from Justice-seeking**

In some societies, due to the political deviation background of the people, a significant obstacle to justice is justice itself. For example, in the government of Alavi Justice, Supreme Leader has referred many times. In the socio-political life of Ali (AS), especially the events of the five-year rule, his focus and attention were on the issue of justice, which was the genuine concern of his government, and he spent their five-year rule fighting injustice. It shows that justice is complicated and covers all matters and aspects of life (Khamenei statements. Sermons of Friday prayers in Tehran, 23/08/1382).

#### **3.4.2. Ignorant Treatment of Justice in the Political System**

Understanding justice, identifying instances and decision-making, formulating and legislating, and administering justice are all defined in the realm of socio-political justice. So, suppose somebody has these

cases alien to these principles or does not have individual justice, the political system will face a fundamental challenge in principles and administration of justice.

Supreme Leader believes that no one has the authority to comment on supreme religious concepts that require understanding, knowledge, nobility, and mastery of spiritual principles and sources. One of the most prominent examples of these concepts is the concept of Islamic justice, which seeks interpretation and meaning of this concept with non-Islamic principles! According to him, these statements have two positions: Grudging or ignorant! (Khamenei statements. The beginning of the supplementary course in jurisprudence, 1379, 20/06/1379).

#### **3.4.3. The Rule of Unjust People in the Islamic System**

The realization of justice in the Islamic system is done only by just and moderate people. Therefore, government positions should not be given to unjust people in any way because unfair behaviour leads to a lack of justice. The person or device that manages the people's affairs must manifest the power of justice, mercy, and divine wisdom. Ignorance, lusts, and personal tastes based on individual or group interests do not have the right to subjugate people's lives and affairs. In Islamic society and system, justice, science, religion, and mercy should prevail, not selfishness, whims, and desires from anyone and in the behaviour and speech of every person and personality (Khamenei statements. Meeting officials and agents of the Islamic Republic of Iran, Eid Saeed Ghadir, 20/04/1369).

#### **3.4.4. Political Intentions about Justice**

Justice will be harmed if the justice concept, the recognition of cases and decision-making, the formulation and legislation, and the implementation of justice are subject to carnal desires, individual instincts, and ignorance. But if there are political motives, the damage to the justice arena is indeed doubled. The Supreme Leader says about people who have political and factional reasons in religious concepts such as justice: 'Do they mean all human ideas from the Islamic perspective?' 'Do they mean justice?' If it suspects political, partisan, profiteering, and treacherous intentions, it is worse; it is a gruesome phenomenon in our society (Khamenei statements. The beginning of the supplementary course in jurisprudence in Cultural Research, 20/06/1379).

#### **3.4.5. The Rule of Liberal Thought**

Criticizing the simplistic thinking of Westernized and liberal minds about Western democracy, the Supreme Leader says that there is no honesty in Western democracy. He means democracy is freedom in economic activity; whoever earns more economically earns more. The primary basis of liberal thought is such thinking. In such an environment where everything is at the disposal of money and wealth, 'is it possible to think of justice and eliminate discrimination?'

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(Khamenei statements. Large community of people of Isfahan, 8/08/1380).

### 4. Discussion, Conclusions, and Suggestions

#### 4.1. Discussion

According to the leadership and political role in social justice, the present study's findings were the definition of politics and justice, the impact of justice in the Islam political system, and the obstacles to realizing justice. Comparing the results of this study with the results of previous researches shows that such an issue (relationship between justice and politics) has not been studied in the mind of the Supreme Leader. It is in line with case studies, i.e., justice or politics, in the thought of the leadership, and all of them are based on the foundations of their intellectual thought. The findings reflect the Supreme Leader's intellectual coherence on justice and politics, which stems from his divine and Islamic worldview. His views on these issues originate from divine verses and the narrations and manners of the Imams (AS). The collection of his words and writings evidence it.

#### Conclusion

The results indicated that the relationship between politics and justice in the thought of leadership has many different characteristics. Among the cognition axes of existence, human knowledge, epistemological cognition, value bases, teleology, and sociology, based on the action logic, is the general view of the Supreme Leader based on the principle of "Monotheism" as the basic foundation of existence. Justice is the foundation of monotheism and also the most important manifestation of absolute presence. Politics and political systems are based on justice, and without it, it has no meaning and no truth. In his view, only the divine-Islamic system can establish justice in the true sense of the word in society. It can bring the community and the human population to perfection, which is how to reach nearness to God. The responsibility of the religious system is to honour justice, implement it, and remove obstacles to the realization of justice. That is, the same duty that human nature has placed on him. The fulfilment of justice in society is done by denying these factors, fulfilling social justice requirements, and following its paths. The Islamic political system plays a key role.

#### Suggestions

It is suggested that researchers research the basics of the Supreme Leader's political jurisprudence on issues such as cultural, judicial, social, etc., justice in his thoughts.

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