Coordinates of the "Revolutionary System" Theory in the Second Phase Statement Emphasising the Rationality Structure

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Abstract

The second phase is a strategic and intelligent statement based on the model design of the self-construction levels, socialisation and civilisation-making. Emphasising the human-divine epistemology in the transcendent-oriented rationality creates a new chapter in deepening and expanding the Islamic Revolution. The modern phrase "The Great Islamic Revolution" as a meta-theory of a revolutionary system is based on Islamism, independence, popular movement and freedom that caused understanding the theory of the revolutionary design. With a qualitative method and an interpretive approach of inferential analysis, the present study aimed to answer the main question 'What are the coordinates of the rationality structure in the rational system theory?'. Another aim is to explain the conceptualisation of the revolutionary system theory, emphasising rationality. This theory emphasises the relationship between justice, rationality, spirituality and freedom. Spirituality is work spirit; justice is directer and valuator things; freedom, human choice and rationality are considered the essential work tools in the Islamic system. Paying attention to the philosophical understanding of the problem, timeology, futurism, moderation, gaining experience, and the relationship between realism and idealism is one of the characteristics of this transcendent-oriented rationality. The result of this rationality will be a logical political analysis and decision, increasing the authority of the political system and proper enemyology. Community building based on faith, science and justice has unique characteristics that believe in it wisely and effectively, leads to self-confidence, progress and authority of Islamic Iran.

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Introduction

One of the most important phenomena affecting the growth of Iranian society has been the Islamic Revolution in Iran, which has affected all aspects of political, social, cultural and economic life. Over forty years, the continuation of this development has been accompanied by many ups and downs, capacities and issues. By claiming to return to the forgotten natural truths, the Islamic Revolution has highlighted the function of religion from the perspective of human thought. It offers a modern approach to religion, spirituality, independence, rationality, democracy, humans and the world around us. It involved cultural beliefs in the analysis of the Revolution and, by criticising the common philosophy of revolutions, challenged the central subject of the positivist teachings of modern revolution theories. The Revolution seriously questioned the end of the ideological era in the global village. In this regard, Imam Khomeini believed that the leading cause of Iran's political and social Revolution is based on the internal Revolution and theism (cf. Rahbar and Bigleh, 2019 AD/1398 SH). He has always designed an inspiring model of the relationship between religion and politics to create social changes, political systematisation and its continuation based on this idea over the past few decades, based on direct path and in contrast to the centuries-old dominance of secularism in the reverse process (Barzegar, 2011 AD/1390 SH: 1).

During the four decades since the Islamic Revolution, Ayatollah Khamenei, while leading the Islamic Republic of Iran, explained the second phase statement based on realistic and instructive historical considerations. Like the Iranian Islamic model of progress and resistance economy, this statement is a structured set of guidelines of the Supreme Leader which discusses the capacities, successes, harms and problems of the Iranian society (cf. Rahbar, 2020 AD/1399 SH). To explain society's political health, we must pay attention to the balanced distribution of independence, Islamism, republic, freedom, justice, spirituality, relative prosperity, security, comprehensive and lasting peace. Another point is that the key to society's problems is the imbalance between these components (cf. Rahbar and Akbari Aghdam, 2020 AD/1399 SH).

The second phase statement of the Revolution is based on the rapid growth of Iran's population, changes in the socio-political structure of society and developments in the global arena (in the form of globalisation) and the political management of some agents. In this statement, the Leader of the Revolution seeks a political-social problem-solving of Iran and the intelligent prevention of "Growing Conflicts" and the achievement of material and spiritual progress in the form of a revolutionary theory. Therefore, the main question is 'What are the characteristics of the conceptual design of the revolutionary system

theory?'. A qualitative method with a descriptive approach and a library collection method is used to achieve an epistemological statement appropriate to the question-answer.

To explain the second phase statement written several books and articles have. The book "Dimensional Attitude of University Professors to the Second Phase Statement" deals with various political, economic, social and cultural aspects (cf. Rahbar and Akbari Aghdam, 2020 AD/1399 SH). "The Second Phase of the Revolution Addressed to the Iranian Nation" is a book about a Leader lecture about the second phase in the 40th anniversary of the Islamic Revolution victory. The second phase statement is the renewal of the treaty with the Iranian nation and especially the youth, which are a charter for the second stage of self-construction, socialisation and civilisation-making, which will approach the new chapter of the Islamic Republic and prepare for the Imam Zaman province. We can also refer to the collection of articles of the National Conference on Civilizing Components in the Second Phase Statement of the Revolution (1399) and the International Conference on the Second Phase Statement of the Revolution and the Islamic World.

Interpretive paradigm is used among the three main research paradigms, namely positive, interpretive and critical. In the Interpretive paradigm, the main reason for research is to understand and describe the social action of people that has a meaning, and social reality is related to human interpretations in social interactions. Human beings produce sense and constantly give meaning to their environment by interpreting. Therefore, by understanding widespread knowledge, one can receive essential theories. A conceptual framework is used in the interpretive paradigm instead of the term theoretical framework. These interpretive descriptions could provide the basis for proposing purely analogous theorising of the Weberian concept. Also, in the interpretive paradigm, a good explanation is considered acceptable from people's view is objective and correct. Values are also inseparable from people's lives and are only different (Newman, 2000 AD: 181-194).

1. Communication Coordinates of Theory

This theory finds meaning along meta-theory; therefore, we should explain meta-theory.

1.1. Meta-Theory

The meta-theory overlaps with the term "Thomas Cohen" paradigm. He has considered the paradigm a meta-theory, theory, methodology and a combination of all features in a field (Badreh, 2016 AD/1395 SH: 23). Thus paradigm has a broader meaning than meta-theory. At the same time, meta-theory is the core of any paradigm and represents it in many senses. The level of theoretical thinking from philosophical foundations

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to research usage is in a range of meta-theory (observer of epistemological and ontological presuppositions), intermediate level theories, and then specific hypotheses and predictions (ibid.). Meta-theory offers a model of science. Unlike theapproach, the meta-theory does not talk about the function of the universe but talks about theories' foundation. In the field of meta-theory, examine ontological and epistemological claims of previous ideas and structures about reality (Moeini, 2008 AD/1387 SH: 12).

Meta-theory discussions have a somewhat scientific nature if we consider science not in the realm of objectivity but in information about how the world and decryption. More precisely, meta-theory is a meta-science. Meta-science studies the limits of scientific knowledge. Meta-theories act as a challenging blueprint and express coordinated and uncoordinated components with central logic. Thus it provides a set of methodological recommendations that, according to Lakatos, include positive and negative suggestions.

Regarding the differences between meta-theory and fundamental theories, we should not ignore the possibility of change in ideas and meta-theories. Questions arise from meta-theory. 'What is the theory?' 'How is a theory made?'. 'How is the theory used?'. 'What are the goals of theory-building?'. 'How is the validity of theories?'. However, political meta-theory is preferred to political theories; because it gives us information about making theories (Moeini, 2008 AD/1387 SH: 13).

1.2. Theory

Theory building needs processes of ontology, anthropology, epistemology and methodology. Also, observing the hierarchy of paradigm, theory, model, the method is essential for theory building. Of course, we should not ignore philosophical and ideological interests (Hassani, 2016 AD/1395 SH: 113). It is also necessary to pay attention to the three principles of coordination, compatibility and synergy in theories; because non-observance of the previous principles will cause the collapse of the view.

The importance of political theory is being linked to a new situation. First, the entrance of issues and new concepts (post-traditional society, public sphere, colloquial language, virtual sphere), then, the new definition of common concepts in politics (human rights, civil society, multiculturalism) changes the face of political theory (Moeini, 2008 AD/1387 SH: 8). The third point influencing these developments is increasing the gap between registered and established concepts with socio-political realities. It should be noted that there are two different goals in theory building for theorists: acquisition of knowledge and improving the political situation. The critical point is that social, political and economic developments interact with political theories. Then,

intellectual, philosophical, and scientific products and technological changes change the quality of our political expectations. For example, communication and media developments and the atmosphere of globalisation require specific governance patterns and models; democracy forms change. Classical democracy, early liberal democracy, and modern democracy are fundamentally different. Therefore, the related issues to meta-theory and theory are not merely abstract but are related to the day's facts and political and social phenomena. The idea is a set of discourses that logically are associated with each other and expresses a part of reality (Rafipour, 2010 AD/1389 SH: 9). Of course, the words meaning space are essential, preventing misunderstandings of a talk by logical definition (specific attributes and rules). There are two crucial points in defining the lexicon:

1) The meaning space of the word must be firmly established to everyone under that word understands only one thing and can not possibly change the different meaning and interpretation, which is called the condition of consistency.

2) The definition should be accurate to examine the word quickly (Rafipour, 2010 AD/1389 SH: 143,144).

1.3. The Nature of Social Theory

The theory is made for two reasons: it helps simplify reality to understand and control it. Then, it guides us to test our perceptions correctly. The view is a set of symbols that are logically related to each other and show how we think about world events. It is a product of human imagination, hard work, and sometimes luck (Mannheim, 2010 AD/1389 SH: 30-31). Theories are formed in the light of different paradigms of social sciences; therefore, the framework of their view of reality is other. Each approach represents a specific arrangement of concepts and their relationships; ideas in the social sciences are not intelligible independently of theory. For example, regardless of functionalism theory, the notion of dysfunction is incomprehensible or brings another meaning to mind. The approach provides a perspective for looking at and studying the social world. Therefore, each theory especially looks at the issue in the social world (Sayyid Emami 2008 AD/1387 SH: 162-163). Conceptual design in views is a significant issue.

Contrary to the description that data is categorised and summarised, theories are interconnected with related concepts and create a specific conceptual design (cf. Shomiker، 2011 AD/1390 SH). Political theory is in transition, and in the periods between formal ideas and social reality, we are probably in the broader gap. So, Brian Maggie's claim is worth considering. He wrote about his central thesis:

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"The fact is that the world is changing so fast that we all want to see the previous events as old and outdated. One of the ways is our use of abrogated political terms; vocabularies whose key terms were built in a few generations ago in a society quite different from ours today community" (Osullivan, 2009 AD/1388 SH: 20).

Issues examine such as the individual nature and its relationship to society, the concept of citizenship and its relationship to the conditions of social diversity and politics, the growing importance of global contexts and the necessary revisions in the overall understanding of political theory nature in the new space (Osullivan, 2009 AD/1388 SH: 10).

Elsewhere, Sullivan argues that to understand the complex nature of politics, we must free it from misunderstanding the nature of power that has dominated Western political thought since Rousseau. Of course, the essence of this misunderstanding is a tendency to equate power with domination and exploitation. For example, in liberal theory, the government replaces power. In democratic theory, "Popular Self-government" is returned, in which power has no place, and in socialist theory, strength plays an instrumental role in the management of the state. Power in all three perspectives is equivalent to domination or exploitation. He believes that we should pay attention to the three main elements of discourse in the new political theory: power, authority, and legitimacy (Sullivan, 2009 AD/1388 SH: 21). While taking a holistic view of theory (in a way that is methodologically, logically, metaphysically, and empirically), we must consider the application of theory in understanding theoretical or practical crises in society.

2. Coordinates of Socio-political Knowledge of the Second Phase Statement of the Revolution

The second phase statement establishes a deep and systematic relationship between the past, present and future with a fair and wise view of the past of the Islamic Revolution and a logical and compassionate attitude towards the presence of the Islamic Republic. It is common among futurists that the universe is one, not a mixture of independent and unrelated components. From a futurist perspective, man, like all universes, is a part of the universe. According to futurists, the future world is created from within the present world. So, we can learn a lot about the future regarding the world events over the past few years. They believe that today's decisions form tomorrow's world, and in the second statement, the futurology attitude of the Supreme Leader is quite evident.

The Islamic Republic of Iran has critical appropriate capabilities and capacities such as:

Establishment of religious democracy in the secularism arena, paying attention to the general and specific features of the political system, political modelling, the growing political culture of the people and repeated experience of being able and changing, political independence and national self-confidence, positive mobility in some indicators human development and significant progress in the scientific and defensive fields of the country, paying attention to infrastructure development and services, people's participation in their political and security destiny, the state of national wealth and young population and geopolitical position (cf. Rahbar and Akbari Moghadam, 2020 AD/1399 SH).

Extensive and essential concepts and examples in the second phase statement are as follow:

Great Jihad, the blessing of the Islamic Revolution, optimistic hope, self-esteem, religious values, criticism and correction of past mistakes, positive experiences, revolutionary mercy, revolutionary slogans, Alawite justice, powerful Iran, neglect of the Revolution, more youth than Islamic Revolution, the wise and motivated revolutionary believer.

The new horizon of the Supreme Leader is the discussion of the civilised material and spiritual dimensions of the Islamic Revolution. The Islamic Revolution has a transnational identity, and changes, structural and normative developments within the country affect international and inter-regional developments. The Islamic Revolution proposes the issue of freedom, democracy, justice, independence, Islamic governance, and the denial of tyranny. It considers anti-arrogance and the denial of accepting domination, the unity of the Islamic world, the spiritual issuance of the Revolution, and attention to world peace and justice.

Another point is about the progress that manifests itself in the collective consciousness of the activists, especially the youth. The main concern of the Supreme Leader is the progress issue in which spirituality, justice, economy, technology and people's lifestyle are considered. This statement links with the basic model he is interested in, and a group of seminary and university elites have drawn it in its original form.

3. The Great Islamic Revolution as a Trans-theory of the Revolutionary System Theory

The revolutionary system theory is in line with the trans-theory of the Great Islamic Revolution. To understand this theory, we should use the trans-theory of the Great Islamic Revolution. According to the Supreme Leader, the Great Islamic Revolution has the following topics:

The most similar event to the miracles of the prophets, truth and derived from a divine tradition, a tremendous historical innovation, the most remarkable development and change of power during our history, a religious revolution, justice its main slogan and the great goal of the

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Islamic Revolution. This Revolution saved the country from dependence on the main slogans and values such as independence, freedom, democracy, national self-confidence and national self-belief, justice, and above all, the fulfilment and implementation of the religion and sharia command in the country and country dignity (cf. Second Phase Statement of the Islamic Revolution, 2020 AD/1399 SH).

Regarding Ayatollah Khamenei, "All Muslim all over the world, simultaneously with the Revolution victory, coming Imam and raising the flag of Islam and La ilaha illa Allah felt that he had won" (1373 / 08/11). In his view, "The revolution has placed a set of ideal bright stars above our heads, inviting us to move, fly, and leap toward these bright spots. We also tried and saw that we can fly and this flight is possible" (1388/06/14).

According to the revolutionary behaviour of Imam Khomeini and his school -his way, heritage and intellectual system- we can say that the school of Imam is based on spirituality, rationality and justice. Imam Khomeini's preliminary plan was to build a civil-political order based on Islamic rationality.

The Imam School is a complete package, a collection, with dimensions that we should see together. The two main dimensions in the school of our great Imam are spirituality and rationality.

Dimension of spirituality means our Imam did not follow his path simply by relying on material factors and appearances. He was a believer, had paid attention to the spiritual manner, was modest, believed in divine help, and his hope in God was endless. In the rationality dimension, the application of wisdom, prudence, thought, and calculations have been considered in Imam's school. I will say a few words about each. There is a third dimension, which is derived from Islam, like spirituality and rationality. Imam's rationality is also from Islam, spirituality is Islamic and Qur'anic, this dimension is taken from the text of the Qur'an and religion, and that is the dimension of justice. These must be seen together. Relying on one of these dimensions, regardless of the other sizes, leads society astray and deviates. This collection and the complete package is the intellectual and spiritual heritage of the Imam. Imam himself, in his behaviour, observed rationality and spirituality, and with all his being, he was aware of the dimension of justice (cf. Ayatollah Khamenei Media Information Database, 1396).

4. Coordinates of the Revolutionary System Theory in the Supreme Leader Thought

The theory of the revolutionary system uses a chain of concepts related to the revolutionary design, which includes the concepts of rationality,

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justice, freedom, spirituality and the collective movement of the Muslim people of Iran.

4.1. Rationality in the Revolutionary System Theory

4.1.1. Elements of the Intellectual Power of the Islamic System

The Islamic Revolution of Iran began with the slogan of Islamic rule and then clearly stated the slogans and policies adopted from the same Islamic basis. The construction of these slogans was based on rational calculations. Ayatollah Khamenei emphasises that these rational calculations of the Islamic Republic depend on the components such as trust in God and the traditions of creation, distrust of the enemy and his knowledge, confidence in people and beliefs, belief in self-belief and that we can. In the following, we will review some elements of the rational power of the Islamic system, which have been specified in the statements of the revolutionary leaders (cf. KHAMENEI.IR. Examples of intellectual events of the Islamic Republic, 1399).

1) Codification of the Constitution and System General Policies

The country's constitution was one of the issues that the Imam noticed at the beginning of the Revolution. The observance of pious Islamic laws was the first stage of the subsequent planning for the country; because the law is the channel of all the country's movements. According to the Supreme Leader, the Imam instructed the nation's experts to draft the constitution, and then, with the Imam's intelligence and rationality, was considered to the people's vote. Of course, the general policies of the system should not be neglected as a rational manifestation.

2) The Slogan of Islamic Unity

From the perspective of Supreme Leader Imam Khomeini, choosing the motto of Islamic unity and paying attention to political rationality created a convergence among all Muslims worldwide. Because the enemy want to create discord, and if the Muslims themselves become sects under the pretext of religious differences, they are somehow in the plan and will of the enemy.

3) Managing the Sacred Defense from the Beginning to the End of the War

Another area of revolutionary rationality was the complete defence against the aggression of the Ba'athist regime in Iraq. Imam Khomeini, recognising the main enemy from the first moment, declared the correct position so that he introduced the United States and Saddam as the leading cause of the war. Mobilising the people, appropriate tactics in the war and managing the end of the war in terms of Imam's realism were actual examples of the Imam's wise and prudent command in solving the problem of war.

4) Interaction with the World Based on Dignity, Wisdom and Expediency

Communication with the world is one of the Islamic Republic's foreign relations principles. Although it has clear borders with the enemies of

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Islam, those who have no hostility have established friendly relations. The leaders of the Islamic Revolution considers this logical interaction three pillars of "Dignity, Wisdom and Expediency." (cf. KHAMENEI.IR. Examples of Intellectual Events of the Islamic Republic, 1399)

5) The Slogan of Self-confidence and Self-reliance Policies

The policy of self-reliance and promoting the slogan "We Can" was Imam's slogan manifested its truth for enemies and in the period of sanctions. Needless to the country, in terms of agriculture, production, industry, etc., the boycott will be ineffective. The Revolution leaders equate the spirit of self-confidence with the nature of humiliation of Iranians in the past. A manifestation of Imam's rationality was the injection of the self-confidence and self-reliance spirit in the nation.

4.1.2. Manifestations and Results of Revolutionary Rationality

Revolutionary rationality regarding the Supreme Leader has various and valuable manifestations and results. Expressions of rationality in the Imam school have some concepts:

Islamic democracy, his stubbornness and inflexibility in dealing with the invading enemy, injecting the spirit of self-confidence and self-reliance in the people, drafting a constitution, fulfilling the slogan "People Own the Country." (KHAMENEI.IR. Examples of Intellectual Events of the Islamic Republic, 1399)

Components such as conservative calculation, stratification, petrification, captivity to illusions and fantasies, compromise (with the enemy) conflict with the sound system theory regarding Ayatollah Khamenei. Also, from the perspective of the Supreme Leader, revolutionary rationality has the following results:

Scientific progress, the power of high and correct analysis, the management of the enemyology (anti-arrogance is based on rationality), the connection between realism and idealism, the combination of principles of wisdom and practicality in foreign policy, insight (piety is the prelude to increasing understanding, perseverance in work, right choice (elections is the manifestation of the nation's rationality, the timeology, learning by example, the contemplation and com comprehensiveness (values), affairs division to the primary and subordinate, the growth (weakness) of the culture of reading, honouring the position of scientists, scholars, elites, teachers, promoting research position, innovation and creativity, experiencing, student spirit, futurism, moderation (avoidance of excess), productivity (in the general sense) and reduction of computational disorder.

4.1.3. Transcendence-oriented Rationality and Political-philosophical Problemology of Ayatollah Khamenei

Paying attention to rational principles is crucial in good governance, politics, and policy-making. Naturally, this attention to our rationality

can lead to many different issues, different axes, and the possible consequences of a decision. Therefore, considering the critical role of the Supreme Leader in the country administration and the general management of the country, we seek his theoretical and practical life with relying on rationality and his strategies and views in this format. Another look at reason in Islamic debates is that the Leader takes his intellectual source from the same issues according to the requirements of time and place. About 267 times in the Qur'an discusses the reason and raises it as a severe issue. In Surah, Yusuf says: "I invite myself and those who follow me to the manner and insight of rationality; this insight is the basis of the invitation and mission of all the prophets". This insight is considered by monotheism and affects human monotheism. The reason that can make the man pay attention to this world and the Hereafter is the reason that is related to revelation. In other words, it is transcendence-oriented rationality that is considered, not the rationality itself. This intellect becomes the basis for accepting obedience and the foundation of socio-political responsibility in the religious, cultural and political spheres.

Imam Hussein (AS) is asked, and he argues that the diversity of fasts and prayers is essential when the intellect is perfect. That is, the action and reward of each person depend on the extent of their rationality. These discussions emphasise the theoretical and the practical aspects of reason. Based on the verses and hadiths, the efficiency of every individual, society and system depends on this kind of rationality. Secondly, the sign of this rationality is acumen and affairs will.

For this reason, when we talk about reason in verses and hadiths, in the local logic, the discussion of power, type and good choice is considered. During its fortieth anniversary, Iran owes the preservation of the values and norms of the Islamic Revolution, which are based on independence, republic, Islam, freedom and justice, to the blood of the martyrs, the presence of the people and the wise and just leadership of the leaders of the Islamic Republic. Here, far from stereotypical discussions and personal issues and views, tried to explain the debate on transcendental-oriented rationality and the problematics of political judgment from the perspective of the Supreme Leader to answer many questions and issues raised in this regard. In transcendental rationality and the problematics of political decision, we first need to introduce the discussion and the concept of rationality in the West and Islam. The second premise is problemology and knowing the problem and the characteristics and the factors that create a problem. Finally, the main argument emerges from these first two assumptions: transcendental-oriented rationality and problemology.

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It is one of the indigenous issues that the Leader produced in transcendental-oriented rationality and political-philosophical problemology. Leader, unlike many intellectuals, has a very appropriate, optimistic view of the Iranian people in the discussion of identification and view of the Iranian people. He reminiscent Iranian people always praised and thanked and knew people as one of the essential engines of the country's growth, development, and overall progress. He states that the Iranian nation has found its way and has moved forward with logic and rationalism by relying on God, power, and trust. The Supreme Leader must argue that the movement of the Iranian nation is not based on a general and emotional passion but on logic and rationalism in general, which considers this rationalism to be accompanied by confidence in divine promises.

For this reason, there are objective debates, such as the events about science and the production of science and the various constructs that take place, all in this format. The next point is that the result of the nation's rationality and confidence in the divine promises is that the leader of the Revolution determines that the country will achieve its desired ideals. He argues that the Islamic Republic is associated with logic and rationality especially. He believes that the Islamic Republic has acted with reasoning from the beginning and refers to the imposed war, in which reason became the basis of the country's work. This logic has been present in adopting resolutions and various affairs since the war. For example, some people wanted to manage the polls differently. Still, with his rationalism and rational logic, the Supreme Leader tried to conduct the polls properly within the framework of the law and away from political excitement. Under his leadership, another objective debate in the Islamic Republic is the peaceful debate over nuclear energy, backed by proper logic and rationality.

'But where did the rationality school of Leader come from?' Rationality is opposed to going to extremes, and the experience becomes a sign of rationality. For example, he discusses various issues before the Revolution and the coup d'état of 28 Mordad on multiple problems related to the long-standing hostility of the United States towards Iran. About JCPOA, Supreme Leader said that we should not be bitten twice by the enemy and that the enemy's experience, before and after the Revolution, tells us that we should not trust him. It is a perfectly rational argument that we can recognise in the process of earthly debates. Therefore, leadership rationality and his intellectual source of the rationality is based on transcendental-oriented rationality that, along with issues, verses and hadiths, responsibility, choosing between good and evil, prudence and experience are considered.

Problemology is one of the masterpieces of Ayatollah Khamenei. We have many wise people who create creative spaces but are incapable of understanding things. Therefore, one of the essential topics and issues of the Supreme Leader is problemology. He knows social and political issues very accurately and with a broad perspective. When we talk about the problem, we introduce several features of the social crisis in terms of political sociology (cf. Luzik, 2019 AD/1398 SH).

The first problem is that we show that something is thewrong and general perception. They put a lot of emphasis on this issue and take it very seriously, and they pay a lot of attention to the public perception and the collective movement of the people. One of the apparent differences between them and the intellectual elements is that they consider public perception an essential criterion. The second point is a more complex and more severe issue. Our reliance, trust and belief in the Hereafter and divine help do not cause us to give up difficulties and seriousness; it is his idea.

The problem is generally used where a man can solve it. One of their conceptual and theoretical points is that we never reach a dead end when the issue is raised. In the current situation and at the height of sanctions, Corona, economic dissatisfaction and inefficiency of some brokers, he hopefully proposed a second phase statement with dignity and optimism for the future. The third point is the analysis of his political rationality. The first question is 'Whether we need to change our foundations, norms and values after forty, fifty or seventy years?'. 'Does the Islamic Republic need a severe transformation or not?'. Leader of the Revolution refers to an exciting point and says that the enemy constantly wants to change our calculations. Still, they would fail because our system calculation was based on logic, wisdom and rationality. In rationality discussion, the Leader considers the profit and loss and the cost of the benefits. One trusts God and his monotheistic attitude, and the other distrusts the enemy and knows it.

Therefore, the computational system of the Supreme Leader is rooted in two primary principles. One is ''لاحَوْلَ وَ لاقُوَّةَ إلّا بِاللّهِ العَلىّ العَظيم'' and other ''أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرِّجِيم''. Of course, the devil or the enemy exists in different layers and holes. He also says a proper process for rationality is maintaining independence and non-dependence. The Leader regards the logic of arrogance as an opposite element to political rationality. We could develop political rationality wherever we opposed arrogance and knew the enemy well. In discussing the plague of rationality, he believes that if a man sees the present and does not see the future or observes criticism but does not see long-term work, it will be a great plague for human intellect and happiness. In the JCPOA, he issued an appendix of

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several articles and had foresight. Many of these events might not have happened in our country if the state had acted seriously on those issues. And now we were not waiting to see who would be elected in the United States, while we could manage this situation based on his political rationality.

When talking about rationality, we must also act and pay attention to anti-rational factors. Ignorance, prejudice, selfishness, lack of reflection and thought are very important plagues of rationality. He points out that if we cover the intellect with ignorance, prejudice, selfishness, and shortcomings in thinking and thought, we will deviate from the path of guidance. His arguments on rationality are so crucial that they become a book on rational-political debates. In his view, divine victory and occult aids will be included in a rational society, preserving national interests and country progress accompanied by rationality.

The spiritual dimension of rationality, i.e., personal and social purity, strengthens the intellect. According to Leader, some people equate rationality with conservatism, while his view of rational calculation is quite different from conservatism. The revolutionary rationality is Leader's idea. Evolutionary rationality is enlightened rationality and the strategic depth of the system that can face various plagues and eliminate them. One of those plagues is appeasement based on fear and apparent interests. His desired rationality is an atmosphere of society educating and creating insight that can inject the spirit of self-confidence and self-reliance in the community. Religion is presented as political, social, and cultural capital in his political rationality. This kind of rationality derived from religion and national identity can significantly support creating a political balance in rationality. One of the critical plagues is the instrumental expediency that causes differences.

These differences are outside the sound system and the internal power of the strengthening system. If we think we can reach the goal no fee, it is inconsistent with rationality. After all, every move and partnership can have some costs and benefits. The rationality of the Leader is based on problematics and political views that support the oppressed, and justice-seeking must be based on spirituality. His discussion of moderation is different from what may be on some people's minds.

The first point of moderation is enemyology; the priority of the revolutionary faithful is in cultural affairs, lack of surrendering to the enemy and emphasising internal capacities and reliable association with the socio-political space. Our country needs rationality to continue its overall growth, development and progress. One of the essential evils of rationality is that cowards have no right to speak of rationality; because the basis of rationality is courage, wisdom, justice and spirituality. Fear of inside, outside, family, faction, and the enemy of inside and out are

significant factors that destroy rationality. The Leader emphasises that when rationality is created in society, and rational calculations are transferred to rational courage based on transcendental rationality, both the officials and the people calmly do essential work and do not pay marginal actions. They look for the basics and principles of efficiency rather than individual issues and misdirected addresses.

The Leader believes that the enemy is always trying to instil rationality in the wrong sense. This nonsense of the enemy is derived from his fear and backwardness. They seek to cause somehow these space constructs and the rational computational system to suffer. However, regarding his view of problematics, the Islamic Republic will move forward in all areas thanks to God. The anti-oppression, justice-seeking and tremendous social struggles must be based on logic. It is the logic of transcendental rationality, which avoids unholy ignorance, orthodox intellectualism, and asceticism. They do not confuse principle and sub-principle.

Explaining the revolutionary in the political thought of theLeader will cover two basic levels (Mousavinia and Jamalzadeh, 2020 AD/1399 SH: 219). The first level is the semantic field of discourse and the extent of its otherness-making, and then is the social function of revolutionary discourse. We should also pay attention to some of Ayatollah Khamenei's statements have a prescriptive aspect and is not events description. In otherness-making, the powerful speech is understood with enemy policies. This front is trying to eradicate and create deviations in revolutionary thinking by severely censoring revolutionary thinking, changing the computing system of Iranian society, using media tools and creating divisions. In social functions, we can also refer to self-confidence, industrial and scientific progress, influence and authority of the Islamic Republic of Iran and the crystallisation of revolutionary thinking in rules and regulations. Also, his prescriptions for improving the social function of revolutionary thinking are:

Development of Iranian society, use of art and media tools, the approach of religion, concern of the Islamic world in revolutionary thinking, deepening of faith, updating of Islamic and revolutionary thoughts, a continuation of revolutionary studies through elites, the seminary mission in propagating extreme knowledge, exceptional attention to forces Revolutionary.

There is also an important relationship between authority and rationality in the theory of the revolutionary system. The Supreme Leader, in a video conference with the joint graduation ceremony of military universities students, explained the basis of authority in the Islamic Republic:

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"The basis of authority in the Islamic Republic is a basis of "Rationality." We do not pursue management based on feelings, emotions, illusions, and the like. The calculation of national sovereignty is a rational calculation. That is a correct and logical calculation. Some people who use the name of reason and rationality means to be afraid of rationality. When they say be wise, it means being frightened; being passive, running away from the enemy!. No, cowards do not have the right to name rationality." (Lecture. 1399/07/21)

Another important manifestation of political rationality from the perspective of the Supreme Leader is the attention to the political structure of the Islamic Republic. The glorious and proud secret of the permanence of this system is these two words: Republic and Islamic; people and Islam. Republic means people, and Islam means religious democracy. The outstanding work of our great Imam was to create this idea and theory of the Islamic Republic and introduce it into the field of various political views. Then he fulfilment it (Statements. 1400/03/14).

5. Justice in the Revolutionary System Theory Based on the Thought of Ayatollah Khamenei

Justice has a special place in the revolutionary theory, without which the element of rationality and freedom would be ineffective. In this regard, we review the most important statements related to social justice from the perspective of the Supreme Leader:

- The importance of theorising about Islamic justice with severe efforts and conflicting opinions of thinkers and the need to pay attention to the role of religions in understanding justice;

 - Dissatisfaction with the deficit of maximum justice in society (despite the excellent work done in the field of justice);

- Justice, the goal of social systematisation of religions and the movement of human beings in the framework of religion;

- The prophets' attention on explaining justice and conflict with the tyrants and oppressors;

- The belief of all divine religions at the end of human history to a just era;

- Paying attention to the relationship between justice and progress;

- Avoid eclecticism in explaining justice;

- The unique view of Islam on justice in Islam is based on truth and divine duty;

- The need to find indicators to measure the fulfilment of social justice.

6. Freedom in the Revolutionary System Theory Based on the Thought of Ayatollah Khamenei

In the revolutionary system theory and rationality and justice, the two categories of freedom and spirituality have a severe place. They are, in a way, the foundation of the theory of the revolutionary system. In the following, a brief reference to freedom will be given:

- Along with the term freedom meaning ascension and nearness to God, spiritual freedom means liberation from internal constraints and fighting against obstacles to freedom (obstacles such as negligence in Jihad, frankness and hypocrisy);

- In the discussion of freedom, we must also pay logical attention to restrictions; for example, Islam and the Islamic framework somehow restrict unlimited freedom. It is the first limitation, do not be afraid of constraints.

Conclusion

Theories are formed in the light of different paradigms of the social sciences, and in this respect, the framework of their view of reality is other. Each theory represents a specific arrangement of concepts and the relationships between them. Ideas in the social sciences are not independent of theory. Another point is that the acquisition of knowledge and improving the political situation result from theorising. Conceptual design in views is also a significant issue. Despite the description that the data is categorised and summarised, ideas are interconnected with related concepts and create a unique conceptual design. In the second phase statement, reviewing the 40-year experience of the Islamic Revolution, Leader refers to the entry of the Revolution into the second stage of self-construction, socialisation and civilization-making. The second phase is related to the "Revolutionary System Theory," "the Efforts and Struggles of the Islamic Iran Youth," and the realisation of "Creating a New Islamic Civilisation and Preparing for the Sunrise of the Great Province." The new and innovative phrase "the Great Islamic Revolution" is a meta-theory of a revolutionary system based on Islam, independence, the collective movement of the people, and freedom. Attention to it provides an understanding of "the Revolutionary System Theory." In the grand theory of the Islamic Revolution, the new factors will introduce the remaining aspects of the Islamic Revolution. In the revolutionary system theory, while paying attention to the basic concepts of justice, spirituality and freedom, political rationality based on transcendental rationality is emphasised. While rejecting the rationality of the secular foundation, Transcendent-oriented rationality has paid serious attention to the interaction of revelation and reason and tries to monitor the material and spiritual progress of human beings. The conceptual design of political rationality resulting from the theory of the revolutionary system on a

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comprehensive and correct problem-solving, appropriate timing in political and social decision-making, the main subordination of issues, foresight and simultaneous calculation of task and result, as well as the use of historical experiences in moderation improperly emphasises. The result of this rationality will be a move towards sustainable development and increasing the political system authority.

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