Examining the Duties of the Islamic State to Enforce Social Justice From Imam Khomeini's Perspective

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Abstract

Justice is a concept that has always been of interest to scientists and thinkers. In the Holy Quran, one of the primary purposes of sending prophets is to establish justice among the people. Achieving this great goal is the duty of governments, but it has always faced many obstacles and problems. Imam Khomeini, as a scholar of Islam and justice Seeker, with a deep understanding of the importance of justice in the Qur'an and Sunnah and the fact that many of the problems and difficulties of the society are rooted in the disbelief or confrontation of the rulers with justice has been commented on many times. This research has been done descriptively and analytically, and its findings indicate that, according to Imam Khomeini, the Islamic government is responsible for eliminating oppression, discrimination, and justice in society and should prioritize this issue and Work through practical solutions to achieve this. He points to some of the essential topics and tasks of the Islamic State in this regard, such as self-sufficiency and independence by eliminating colonial domination, emphasizing internal forces and facilities with public participation, fair distribution of wealth for the benefit of the deprived. In the face of the income and class gap, while considering the criterion of valuing science and piety, establishing equality in all dimensions, including against the law, in elections, in having cultural, political, and economic opportunities, abandoning hereditary, racial, aristocratic and similar privileges.

Keywords: Islam, Imam Khomeini, Social Justice, People, Islamic State, Discrimination.

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Introduction

The issue of justice has long been of interest to human beings. The sages and scholars have objected to this. Although the general public and even the rulers remember the word well, specific difficulties explain and put it into practice. Justice is one of the most complex issues that human thought has been thinking about; the theoretical complexity of justice, on the one hand, and the great difficulty in its practical realization on the other, have sometimes made justice an imaginary and dreamy concept.

In the divine culture, the perfect example of which can be seen in the rich Islamic culture, justice has a unique and vital place. In several verses, the Qur'an emphasizes the administration of justice and considers even the most important philosophy of the resurrection of the prophets to be the establishment of justice. In the Qur'an, from monotheism to renewal, from prophecy to Imamate and leadership, and from individual ideals to social goals, everyone is based on justice. Justice in the Qur'an is in harmony with monotheism, the pillar of resurrection, the purpose of the legislation of prophecy, the philosophy of leadership and Imamate, the criterion of individual perfection, and the scale of community health.

In a word, the only word that expresses the kind of lordship, sovereignty, creation, and guardianship of God Almighty over the universe is justice. Justice is the Lordship's way, the truth custody, the method of invention and His rule base.

The prophets, imams, and saints were, of course, inviters and agents of justice. Many of them have endured many hardships and sacrificed their lives to achieve this goal. Undoubtedly, one of the prominent features of divine personalities is the existence of the attribute of justice and having this feature in relationships with others. The slightest oppression of them never observe, or they cannot be seen in the oppressors' ranks, but the course of the process is the opposite.

Imam Khomeini, known as the leader of the greatest revolution of the last century in his personal life, was known for his simplicity of life.

After gaining power, unlike many leaders of the movement, he maintained his simplicity of life. Not only abandon the deprived groups of society, but he also prioritized them in his plans. He considered the roots of many disorders and corruption in the company in the Not done of justice and provided superior solutions to achieve this important goal with his penetrating view. This pious scholar, according to the Qur'an and Imams valuable guidance, has always emphasized on managers and government officials to serve the members of society, especially the deprived. And in their speeches or government instructions, he set

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specific strategies for everyone, especially those involved. Due to the great importance of justice, we should conduct detailed studies on these guidelines to provide the importance of various dimensions and angles of this crucial issue for society, mostly officials and the academic and practical fields for reducing the rapid growth of aristocracy and Creating incredible classroom distances.

The research's central question is, what is Imam Khomeini's strategy in achieving social justice by the government, and ‘what mechanisms does he propose to achieve it?’ This research hypothesizes that the Imam has held the Islamic government responsible for planning and prioritizing justice in society before God Almighty and the people, and has provided some solutions to achieve this critical goal. In this study, social justice from Imam Khomeini's perspective as a dependent variable, government, planning centers, government agencies, and some famous institutions are independent variables. To article time, the library and documentary methods used. In this regard, a collection of lectures, messages, and writings of Imam Khomeini in the available authoritative sources and books identified and action took, and performed other research stages.

1. Theoretical Framework

This research's theoretical framework is obtained from the relationship between the dimensions of justice and the mechanisms of social justice from the perspective of Imam Khomeini and by the Islamic State. Justice is a concept that needs to operationalize to fully understand and adapt it to the situation and conditions of each society and individual. To this aim, it is first necessary to consider the dimensions and components of justice. It is required to state that justice and its righteousness is not because it puts everything in the same order and makes no difference between them, but because it puts everything in its rightful place. Justice does not require the abolition of distinctions, but the observance of rights, which is very delicate and precise.

Justice is one of the ideals and aspirations of all human beings and is the most critical factor that has motivated protests or revolutions and riots among the ordinary people who formed the majority of society throughout history. One of the undeniable facts of human life history and the basic concepts of the philosophy of history and politics is that injustice provides the grounds for the decline of civilizations. The desire for justice, inherent men need, has always been hindered by some extravagant contemporaries. Essential pages of human history are usually dedicated to the struggle for justice and the emergence of certain figures

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as nations' heroes to achieve this critical goal. Different views on the concept of justice have been expressed among various thinkers, some of which are mentioned below.

Plato discusses justice while providing an overview of the ideal society or utopia. He believes that heaven has four attributes of justice, wisdom, courage, and self-control, the most prominent of which is justice. This attribute creates the rest and coordinates them, both in society and in the individual. According to Plato, justice is for each community member to be satisfied with the situation and position in society, accept it and perform the duties related to it to perfection (Jamshidi, 2001: 62).

Aristotle, a student of Plato, also considers man's true happiness in virtue and virtue is manifested in its highest form in justice (Alam, 1997: 31); According to Hobbes, justice is the fulfillment of obligations that a person has fulfilled out of self-interest. So, the basis of justice is the contract. Hume, influenced by Hobbes and inspired by the school of originality, also saw justice in pursuing mutual interests. The question of justice arises where their interests and differences are at stake. Therefore, people can agree on a fair deal; such a contract should be considered adequate according to personal interest (Bashirieh, 2008: 116).

Justice Islamic definition is fundamentally different from economic philosophy. Justice and its implementation have a divine basis, so God Almighty's responsibility will not be enough to implement Islamic justice in economics and politics by resorting to social theory and modern government. The position and interpretation of justice in socio-economic philosophy, following its contexts in philosophy, has its general and new meaning, epistemology, ontology, anthropology, and methodology, presented as the subject's principles and the last pillars of each current of thought. For example, suppose one asks why people like John Stuart Mill and Jeremy Bentham have made individual desirability and satisfaction the focus of their socio-political philosophy. In that case, we must return to this epistemological layer and respond to Hume pointed to the basis of anthropology and scientology in the head of the new utilitarian dynasty (Alam, 1998, 422).

Nozick's insistence, quoting Kant, that the poor and needy have no right to violate the security of individual independence and freedom, shows the exact difference between these two areas of thinking about the ultimate and fundamental value of justice (Vaezi, 2004: 194).

Analyzing the concept of justice, Allameh Tabatabai writes: Justice means serving the middle way and avoiding excesses and excesses in

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deeds, and of course this is the conceptual meaning of justice. Otherwise, the truth of justice is to establish equality and have harmony in deeds. In justice, everyone is given a due share, and therefore everyone is equal in achieving their due share and being in their expected position. Justice in beliefs means believing in what is right and deserving, and justice among people means putting everyone in his proper place, which is intended for him in reason, law, or custom. With this explanation, the similarity of the concept of justice with beauty also becomes clear (Tabatabai, 1993: 331).

In this way, he tried to explain the credit aspect of justice by preserving the foundations of realism and taking it out of the state of pure authenticity.

2. The Concept of the Islamic State in Some Schools of Thought and Islam

One of the most critical human institutions that have played an essential role in human social life is the government. From the first stages of this institution formation until now, there has not been the same attitude about the government's limits and duties and has been different in terms of views. Still, in conclusion, the government can be considered a power structure that nations to establish law and order. They create between themselves and defending their land (Ashouri, 2013: 163).

In Islam's history, the first government was formed by the Prophet of Islam (PBUH) in the Medina. He had to form a government to fulfill his three tasks: propaganda, judgment, political leadership, and Emigration from Mecca to Medina. Also aimed it at creating a government, which was considered a topic in Islam's political history (Hatami, 2005: 40).

The first step in state-building was to establish brotherhood among Muslims (Blazeri, 1424: 318); because the construction of Islamic society is based on unity based on religion. Compiling the date of Hijri and building a mosque are some of the other actions of the Holy Prophet (PBUH) to make a state. The drafting of the constitution is also the last stage of state-building of the Prophet of Islam (PBUH) (Kaabi, 2014: 144).

The formulation and signing of the Treaty of Medina based on faith, ideology, and free will, with the knowledge of the new nation among tribes, clans, and even ethnic and religious groups such as the Jews, which became known as the first constitution, was unique in the world. It was the prelude to political unity for the Arabs of Medina and then for all Arabs and Muslims (Hamidullah, 1987: 26).

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According to this constitution, which consisted of administrative, judicial, defense, legislative, and governmental organizations, Muslims of every tribe, stratum, and a group formed a nation based on divine solidarity (Jafarian, 2013: 27).

Regarding the Islamic State, due to the existence of various views and also the inaccuracy of its duties, some scholars have considered the types of authoritarian, socialist, welfare and institutionalist governments to apply to the Islamic State. Still, in general, the concept of government in Islam in the form of There are two Sunni and Shiite theories. The Sunnis believe in four views of settlement, succession, council, and domination (Haji Sadeghi, 2007: 192).

In Shiite thought, according to the centrality of the subject of Imamate, the theories of the government are in the form of two periods of the presence of the Infallible (A.S) and the period of absence: Believing that God Almighty has chosen the infallible Imams (A.S) to run the political system and guide the Islamic society after the Prophet (PBUH) (Firahi, 2015: 41-42);

In the age of occultation, when the Infallible Imam and the Caliph of God are in the veil of occultation according to their interests; The responsibility of managing and supervising the affairs of the Islamic State and the missions of religion, it is explaining, interpreting and executing divine commands, leading the Islamic society and judging, has not been suspended, and religious experts inevitably undertake to perform these severe duties on behalf of the Imam (Haji Sadeghi, 2007: 197-198).

In recent centuries, there have been various views on the role of government in society. The formation of modern governments in Europe and its subsequent dramatic changes in government functions, mainly economic functions, has led to many debates in the political and economic literature. In general, Haywood examines government from three perspectives: the idealistic approach, the functionalist approach, and the organizational approach. In the idealist approach influenced by Hegel, the state is the crystallization of Public Self-Sacrifice. In the functionalist approach, the government is a set of institutions responsible for social order and stability. In the organizational process, the government is a set of Public institutions accountable for social life's collective organization and established at the public's expense. Haywood considers the government's most essential characteristics to be governing and exercising absolute and unlimited power, the generality of

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government institutions, legitimacy, being a tool of domination, and being territorial (Haywood, 2013: 129-131).

3. Islamic Economics From Imam Khomeini's Perspective

Given that Imam Khomeini's ideas were entirely derived from pure Islamic thought and emphasized this point, it is necessary to look at his economic views briefly. From the Islamic point of view, man is defined as follows: In his nature, he can have his brothers and provide himself with solids, plants, and animals. He loves heavenly and divine, and man has a combination of nature and the intangible property and meaning, body, and soul (Motahari: 249).

Man has both spiritual and material needs. Different views have been expressed on how humans benefit from these needs. In the Qur'an, God considers the complete peace of man in approaching God and says: Indeed, only with his remembrance will the hearts be at rest (Qur'an, 13: 28); at the same time, however, he considers material blessings for public use and states this in several verses. Including: It is He Who created for you in the earth (Qur'an, 2: 29).

What is in the heavens and what is in the earth is subservient to Him (man) (Qur'an, 45: 13), so man has the right to use these gifts legitimately.

Although considered different attitudes as Islamic economics in our time, Imam Khomeini, in some cases, explained the pure Islamic economy. According to him: Presenting plans and explaining the orientation of Islamic economics to protect the interests of the deprived and expand their public participation and fight Islam with money seekers, the greatest gift and good news of human freedom from poverty and poverty. (Research in explaining the system's strategy from the words of Imam, 1988: 88).

Summarizing the Imam's view shows that economics is not an ideal and goal that all issues and even humanity should be used to provide it. Still, the economy should be at the service of the people. Should involve people in the government's economic activities, not as a capitalist economy that turns human beings, especially the deprived, into exploiters, but an economy in the interests of the deprived.

4. Social Justice in the Book and Tradition

God, in some verses, has not only vehemently denied the attribute of oppression. Still, he has made the creation of installments and social justice one of the crucial duties of the prophets, saying: And we sent

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down with them (The Prophets) the Book and the Measure that the people may establish the justice' (Qur'an, 57: 25). According to the use of the word justice in the Qur'an, the meanings of this word are as follows: justice means equality, moderate, justice, moderation. Its source is (Justice), which means being a judge, judging, and being fair (Makarem Shirazi: 366). Sometimes, according to the evidence, the purpose is to observe justice in all aspects of human material and spiritual life. In some cases, the destination is economic justice, and, in any case, the ambiguities in words should be removed (Sobhani, 1982: 142-140).

According to justice definition, it means placing everyone according to the rules of reason, sharia, and custom where they deserve it and moderation, avoiding both extremes and shortcomings in everything. So we find that justice is not the same as the concept of equality; instead, equality is unfair to justice. Of course, in the case of equal rights for individuals, it is fair to observe equality in the exercise of their rights.

One of the most important prophets and divine leaders' most important goals has been establishing justice in societies. In this regard, social justice has always had a special place among them. From Islam, social justice is a reflection of divine justice in bringing human society to the characteristics and attributes of God and the Qur'anic community. In the Qur'an and Sunnah, words such as justice and benevolence have a value meaning, and oppression is forbidden. There is a lot of evidence on the subject of social justice in the Qur'an and Sunnah that will mention only a few of them.

In this regard, it is stated in the Qur'an as follows: God does not oppress anyone as much as a particle (Qur'an, 4: 40); Say (O Messenger of Allah) My Lord has commanded justice and righteousness (Qur'an, 7: 29); God commands justice and benevolence and forgiveness to His relatives (Quran, 16: 90) and From the word revelation, it can infer that social justice means treating each member of society in a way that deserves it, and in a place that deserves it. According to the above verses, all society members, whether individually or collectively, publicly or governmentally, have been commissioned to establish this divine decree, namely justice. Naturally, if this is the only thing that is done in Islamic society, we can boldly say that there is no need and no oppression left in humanity. In addition to justice, God has also mentioned benevolence; it means reforming the poor and needy, spreading mercy and creating love, and having other sound effects that return to good deeds. It causes wealth to circulate in society and create public security (Tabatabai, 1984: 506).

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The divine prophets have been oppressed, not arrogant, by this mass of people. Ali (A.S) says: And they (the prophets) were oppressed people that God may examine them hungry (Feyz al-Islam, sermon 234, verse 21). The reliance on social justice in the Islamic government is a reflection of divine justice in bringing the human community to the characteristics of God and the ideal society of the Qur'an (Biazarzar Shirazi, 1987: 22).

From the first day of resurrection in Mecca, Islam's holy and liberating religion declared its main social goal to establish installments and justice among human societies. It was the reason why the Quraysh's arrogant enemies were at enmity with the Holy Prophet of Islam. Because the Qur'anic verses, especially in the twenty-ninth and thirtieth parts of the Holy Quran, have attacked the arrogant interests. The usurers and herdsmen of Quraysh could never have easily overcome these threats, were the words that shook their hearts. But the oppressed took a seat and became more steadfast in their faith (Shahidi, 1990: 47).

In his letter to Malik Ashtar, Imam Ali (A.S) emphasized on this issue and wrote: Know that the best light of the rulers' eyes is the establishment of justice in their domain and the emergence of friendship between the subjects (Golpayegani, 1982: 54).

In another part of the letter, the first Imam of the Shiites states: Then God, God is among the poor and needy, from the group of the poor, the afflicted, the needy, and the sick (Ibid: 63). In Islam's religion, human beings are equal before God, and the criterion of superiority over one another is only the degree of each one's purity. In economic terms, the holy law of Islam has laid the foundation for justice.

5. The Relationship Between Social Justice and the Islamic State

The Islamic State is a trusted representative of the people to realize the divine and human values emphasized and considered in the Holy Quran and the Sunnah of the Imams (A.S), so the Holy Sharia defines it. In this regard, according to of proper implementation of society's economic policies, it tries to pay attention to the observance of real interests and corruption related the necessity to these interventions. The basic principle of the need for social justice in society, which includes realizing justice in production, exchange, consumption, and distribution, in the ideal Islamic economics model, the government's role is fundamental. In creating relative balance and economic guidance and management in all four of the mentioned area, the government's role in the financial system will be minimal and only to create opportunities and remove obstacles to

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achieving economic justice. The government's role in the economy is to realize rights through the regulation and control of relations and distribution networks in economic ties.

The government's most basic responsibility in achieving social justice in society is to strive to create economic balance in the community; the purpose of compensation is for people in society to be balanced in terms of living standards to reduce the class gap between different classes. The amount of government assistance to the deprived is until they become needless to enjoy life's benefits following the day's conditions. This assistance includes, in addition to Muslims, non-Muslims living in the Islamic realm (Sadr, 1981: 297).

Another critical responsibility of the government to ensure economic justice is to provide a suitable platform for people's economic participation. In fact, in the Islamic society, efforts should be made for the government to consider and provide for all the people's interests, but on the other hand, things should become less governmental as much as possible (Beheshti, 1999: 21).

What has been shown by experience in other countries' economic activities is that it is impossible to combine individuals' financial freedom and government intervention in the economy because, in the current situation, life requires increasing government intervention in the economy and welfare. On the other hand, this intervention reduces the freedoms of individuals. Hence, the most appropriate way is to resolve matters as much as possible with the people's efforts and government intervention to ensure the fairness of economic affairs.

6. Analyzing the Justice of the Prophets and the Religion of Islam from the Perspective of Imam Khomeini

Since Imam Khomeini's thinking is based on the divine principles of Muhammadian Islam, therefore, he considers the equality of human beings in enjoying divine blessings necessary and does not accept deprivation. In his writings and lectures, he repeatedly emphasizes the aspect of seeking the justice of the religious leaders, of which we refer:

The Prophet was with the poor, to awaken the poor, he rebelled against those who ate the people's property. The Prophet's war was all with the powerful, the rich and the oppressors (Khomeini, 1982: 165). The prophets were from the third class and these poor people (Ibid: 165). The Prophet is one of the lower classes (Ibid, vol. 9: 28).

The Meccans were all-powerful and wealthy, and they saw that if the revolt of the Prophet grew, he would oppose their interests, so they

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opposed him (Ibid, Vol. 2: 165). The goal is to save the oppress, God has promised the scholars not to remain silent about the overeating and cruel exploitation of the oppressed and the starvation of the oppressed (Khomeini, 1981: 71).

According to the Imam, the prophets themselves were from the oppressed class, and the divine religions, especially the religion of Islam, have always mobilized the deprived class against the ruling and exploiting class, so the teachings of Islam have ever conflicted with the interests of the oppressors and exploiters. Islam seeks to promote social justice, which is one of the essential duties of the prophets, in society through the care of the weak and the deprived people and the adjustment of wealth. It is worth mentioning that some scholars have stated this in the past. Ayatollah Naeini, one of the contemporary scholars, writes: The survival and permanence of the property and the government depends on the unity of the governor with the subject, and the abuses, sacrifices, and oppression of the guardians are in urgent need of extinction (Naeini, 1982: 129).

7. The Necessity of Fighting Injustice from the Imam

The great importance and emphasis that Imam Khomeini considered for justice and its implementation in the Islamic society caused them to pay attention to the obstacles to realizing justice and eradicating justice many times. By dividing society into two oppressive and oppressed strata, he believes that colonialism applies to all institutions under control, using their political practices as rulers and governing society in such away.

Imam Khomeini says: The colonizers have imposed oppressive regimes at the hands of their political agents who have dominated the people, and as a result, the people have been divided into two groups, the oppressors and the oppressed (Khomeini, 1981: 42).

The realization of the fight against injustice is achieved through the implementation of equality in society. Here, equality means right, that is, equality before the law, equality in elections, equality in having cultural, political, and economic opportunities. Accepting equal opportunity does not mean that there are no rules and conditions, but what is essential is that the rules, conditions, and competencies are acquired. Imam Khomeini (RA), while accepting the man's equality, considers the only criterion of equality to be righteousness and purity from deviation and error. He believes that we should fight against whatever wants to disturb equality in society, he says in this regard: And also, from this principle of monotheistic belief, we are inspired that all human beings are equal

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before God. He is the Creator of all, and all are His creatures. The principle of human equality and all individual privileges over another person are based on the criterion and rule of holiness and purity from deviation and error. Therefore, we must fight against anything that disrupts equality in society and makes empty and meaningless privileges in the ruling company (Khomeini, 1981: 167).

8. Equality Indicators in a Community and the Need to Achieve them Pillars of Social Justice from the Perspective of Imam Khomeini

Equality indicators in society ignore or canceling hereditary, racial, national, aristocratic, and privileged privileges. In political, social, legal, and economic laws, equality before the law, legal equality means that all people have social rights and can defend themselves against others' encroachment on their rights and go to the judiciary. Equal opportunities available to economic and political facilities exist such equality in political issues such as voting, selection, and observance of the rights of followers of other religions (Hassani, 1999: 226).

Imam Khomeini, with complete knowledge of the Qur'an and the Sunnah, reminds people of the same rights and mentions the criterion of superiority in the characteristics of purity. With the advent of holiness in every person, not only will he not seek oppression, rebellion, and extravagance, but he will see a substantial barrier to these things within himself. The above subject is expressed in Imam's words as follows: I extend to all sections of the nation that in Islam there is no difference between rich people and non-rich people and white and black people, different people, Sunnis, Shiites, Arabs, Turks, and non-Turks. The Qur'an Karim considers a privilege to be justice and righteousness. He, who is pious, has a privilege. He, who has good spirits, has a privilege.

But it's not a matter of material. Points are not assets. Must abolish these privileges, and all people are equal. The rights of all classes are given to them (Khomeini, 1982: 237).

According to Imam Words, the fundamental indicator of social justice is derived from the Holy Quran and the Sunnah of the Imams (A.S) and, following The Emam Ali (A.S), learning justice and public satisfaction, has put itself at the forefront of the criteria of its political-economic system. Instead, the affairs for you are in the middle in the creation and in general in justice and all of them for the pleasure of the subjects (Shahidi, 2000: p. 327).

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Hence, the central indicator of social justice in Imam Khomeini's thought is the realization of individuals' rights by observing equality and justice among them and by relying on the law, in a way that leads to creating balance in society since all human beings are equal in creation.

They will be equal before the laws of creation; In this regard, he says: Race, color, gender, ethnicity, language, etc. do not harm this principle, because the only factor of human superiority over each other is piety and good morals (Khomeini, 1982: 476).

What can guarantee the implementation of this vital indicator in society without discrimination is the implementation of the law equally for all society members. So the second indicator is the commitment of the government to implement this issue within the government and among the people; In this regard, he says: The law is for all people, and everyone must abide by it, and no class and group is exempt from it (Ibid, 330-329).

As a result, according to Imam Khomeini's view, the government's realization of social justice is based on two essential elements. First, the struggle against the greed of influential people, the abandonment of personal interests, and the thinking of the common good, meaning that everyone is responsible and committed to each other. Second, the government must create social balance; that is, it must provide conditions to achieve equality and balance in all aspects of social life for all individuals and society sections. That is, power, wealth, facilities and fields of use, production, distribution, and consumption in society should be such that all people can enjoy the benefits and facilities balanced and follow the requirements and conditions and needs (Jamshidi, 2001: 581).

To achieve these pillars, the Imam has identified the government's axes, which will be discussed below.

9. Imam's Proposed Priorities in Line with the Duties of the Islamic State to Achieve Social Justice

The Imam Not only do they emphasize the need for social justice in society, but they also provide solutions to how the Islamic State and the Islamic State work for justice in community and development, which we will discuss.

9.1. Fair Distribution of Wealth

In discussing development based on Islam, the Imam emphasizes that justice is the most important social goal in his view. In the Islamic system, along with development, material deprivation should not be rooted out and increased. He states the shortcomings of the anti-Islamic

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Pahlavi government, which claimed to have developed but violated social justice: God knows that the references that come to me, a small part of which I am referring to, that we want to build a reservoir somewhere, that its people don't have water, that these women have to go there from a mile and bring water.

They don't have water. When they don't have water, they don't have electricity. 'Do they have asphalt?' They have nothing. It is the center of the country, 'where does this progressive country spend its money?' Our country is rich, but these philanthropists have put an agent there, above this country, so that these interests do not allow these poor people to reach (Institute for Organizing and Publishing, 1992: 97).

Therefore, in his opinion, the government should adjust the necessary facilities of all people and goods distribution networks to equally meet the minimum consumption needs of individuals in the community and, at a higher level, equalize the standard of living and public welfare. And by doing so provides fundamental steps for achieving justice in society.

Thus, a structure that can take public wealth out of the hands of a few and make it available to the public, giving rights to all, especially those who have no control over wealth and power.

Justice is established when others' rights are respected and given the right, authority, priority, or possession that is the individual's right. The violation of his rights is avoided. In a sense mentioned, not in the sense of what is and exists, it means what it should be; whether it has been observed or not (Beheshti, 1999: 21).

9.2. Economic Independence

Simultaneously, the Imam has complete knowledge of his time's new colonialism and introduces them as an obstacle to development and justice in the third world. He says: You (Western colonialism) do not allow us to grow, because if we grow, your interests are at stake. You want to eat the East and keep the East back. To hold back is to eat the East. You keep the East back. Eat whatever they have (Khomeini, 1981: 138).

According to this view, the colonization of the West itself causes exploitation and backwardness in the Third World, and the prevention of development leads to society's secondary exploitation. Thus, the state's independence, economic independence, and financial independence mean liberation from dependence and the possibility of achieving development and justice. He explains: First of all, we must guarantee the independence of the country. If our country does not acquire its independence, other things will not be right (Khomeini, 1982: 162-161).

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In a broader plan, the Imam called for the liberation of the Islamic world from colonial rule and said: I press the public hand of the Islamic nation and the freedom fighters of the world to cut off the roots of exploitation and colonialism, the independence of Islamic countries and break the chains of captivity (Ibid: 139).

The Imam's statements indicate that colonialism, through its dependent political factors at the level of dependent countries, seeks to create economic systems to benefit from these countries' financial resources. The dependent capitalism that arises in these countries will lead to oppression, not justice, so economic independence is essential.

According to Imam Khomeini, achieving economic independence is necessary to ensure economic justice; Of course, they pay attention to several issues in the production sector. First, to produce the necessities of people's lives in the country and there is no need to import these goods from abroad, it emphasizes self-sufficiency in some areas, especially industries and agricultural materials. Considering that achieving independence is done with the government's efforts and the people and that everyone is in any position and is busy with everything, it is necessary to perform their duties well. Finally, he had confidence that by relying on God and effort. To this end, the Imam, while giving confidence to farmers and workers and researchers, assures them that the capacity of the country's natural resources, as well as human resources, is such that economic independence can be achieved (Ibid: 130).

9.3. Public Participation for the Benefit of the Deprived

Imam Khomeini does not consider achieving justice to be achievable without the participation of all people's segments. Still, this partnership's goals are to protect the depriver’s interests so that, as in most cases, a zealous and profiteering group does not turn economic spheres into a hotbed. He puts it in this way: The rich should never, under the pretext of their financial obedience use their wealth as a pretext for pride, and impose their thoughts and desires on the poor and the needy. It is the most significant factor in cooperating and involving people in affairs and their tendency to worthy morals and transcendent values and escape from flattery (Office of Preliminary Assemblies ..., 1988: 89).

Imam Khomeini's view is that attracting the broad and comprehensive participation of the people is the way to achieve development and social justice. It is not performed under the auspices of the capitalist economy or in the state economy's shadow. He said: All the people have to join hands, the farmers and the peasants have to work, others help them. It is not possible with just one class, with one government. Today, we want to

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bring the whole nation into the government, not to be separated. Let everyone be together; let them be deputies, not let it be a foreigner that people should be afraid of him (Institute for Organizing and Publishing …, 1992: 611). Obviously, by providing the participation of the deprived in these people's economic activities, they will have opportunities to eliminate their deprivation. This process, if strengthened and supported by the Islamic State, is a fundamental step towards justice.

One effective way to reduce the deprivation of vulnerable sections of society and help achieve justice is social security. Social security's primary goal is to remove the dust of poverty in the community and create the conditions for an active role to be played by this group. He suggests for social security to be done correctly, including the election of government officials and government members in general from the middle class or below; because they know more about the problems and issues of the lower strata of society. They can better solve these problems. But wealthy or upper-class officials are not familiar with these issues, and most of these people only think about increasing their wealth and power (Khomeini, 1982: 413). Of course, there are ways to participate more actively with the deprived in other areas, one of the most important of which is employment. According to him, the job should be created for the lower classes so that all of them enjoy a decent life (Ibid: 454).

9.4. Creating the Same Conditions for the Public

The Imam does not consider the existence of different classes in society to be the cause of inequality, but rather condemns individual studies and groups' exploitation by special privileges. In particular, through their financial power, these groups usually infiltrate the layers of the ruling regime and, of course, use other means to eliminate deprivation, growth, and prosperity. He states: The rich should never infiltrate the government, rulers, and administrators of the Islamic State because of their financial assets (Khomeini, 1982: 474-472).

According to the founder of the Islamic Revolution, social equality is the creation of equal conditions in terms of economic and social conditions for the public and eradicating poverty. He puts it this way: Our war is the war of our school against all oppression, our war is the war of Islam against all the inequalities of capitalism and communism (Ibid: 237). Islam does not prefer the class to another, and a materialistic tendency; Islam considers all levels equal (Ibid, vol. 6: 190).

According to him, social equality is creating similar conditions in terms of social and economic opportunities for all to develop and flourish

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their talents and abilities and create a just society without poverty and deprivation. In this situation, people can earn income according to the possibilities and opportunities available in the community and within the framework of Sharia's laws and rules with their efforts. These incomes can be useful in the economic and social balance of the society.

Accordingly, maintaining balance in society is one of the most central issues in achieving social justice from the Imam's point of view; in examining his words, the emphasis is on the effort to realize the rights of the poor and the oppressed strata. He repeatedly emphasizes that he should consider all sections of society's interests and the public's interests (Khomeini, 1981: 74). To achieve this goal, he always recommended to the authorities. Among his many points of emphasis, we can mention this speech: Islam wants adjustment, it does not stop capital, nor does it allow money to become one that has hundreds of billions of dollars and this one night when it goes to its children to have no bread ... This is not practical, no Islam agrees with this, not any human being agrees with this (Khomeini, 1982: p. 470).

9.5. Training Specialized and Loyal Forces from all Groups of People

Imam Khomeini, unlike a group that considers the main reason for the backwardness of underdeveloped nations to be the lack of access to advanced technology, in their guidelines emphasizes the need to train non-colonial human resources and thus outlines the economic and political dependence on the yoke of emancipation. He says: Brains must be used to make everything we need ourselves (Office of Preliminary Assemblies, 1988: 99).

Interestingly, extensive research by several experts suggests that the main problem with the underdevelopment of the Third World lies in software and human resources. And developing countries will not be able to get rid of the yoke of economic dependence and get rid of political-cultural domination without focusing on training human resources.

The Third World's dominant countries' policy is to hold back the workforce and their dependence on all areas. Imam states the following to Iran: We've had a school for a few years. It's been almost seventy years since we've had Dar al-Found. We've had a university for years now. We have had a university for many years. Now they are bringing doctors from the United States or other countries for taking a Tonsils from the Shah or his children. When they want to build a building, even a building, even an asphalt, even a road, still an external expert (Institute for Organizing and Publishing, 1992: 100).

9.6. Fighting Money Laundering and Paying Attention to Spirituality

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Man needs material instincts to live his life. Suppose the conditions in the society are such that the field of competition in these matters is promoted. In that case, it will trample the deprived and oppressed strata who cannot compete, and there will be no effect of real development and justice in society. Will limit everything in the interests of strata. From the Imam's point of view, if through Islamic education, a person refines himself and internalizes high spiritual and divine values, material values are the means for him to achieve the goal. He says: Islam wants to save the world of the oppressed. It wants the whole world to be spiritual. The whole world should be closer to the holy world. Islam has come for human beings to let go of their physical interests and reach spirituality (Khomeini, 1982: 241).

Elsewhere, he points to two kinds of values in human life: Values in the world are of two kinds, one kind of spiritual values. Spiritual values are permanent values. The other kind of thing is material. 'What is the level of government and society (politics) is spiritual values?' (In the time of the Prophet (PBUH) Ali (A.S)), these were the two cases in which the spiritual values of the government ruled (Ibid: 169-168).

The opposite of the rule of spiritual values is the tendency of human beings to materialize. According to Imam Khomeini, human beings' greed for gaining power and accumulating wealth is another factor that creates injustice. The Imam seeks the source of this psychological factor from his anthropological point of view in man. In other words, psychologically, there is a factor in human beings that leads them to gain more and more wealth and power. Along with increasing social wealth and power, their greed grows to improve it as much as possible. This factor, which in itself leads to a lack of refinement of human personality, leads him to use power and wealth in the direction of his desires (at this level, human wants are equal to animal desires). Imam explains this as follows: The more wealth is added, the greater the greed of man, the more power is added, the greed of man is added to power, and if a man is not pious, that power is used for himself (Ibid: 33).

Contrary to many people's beliefs, the pursuit of a better life and happiness attainment brings together wealth and Properties. Imam considers the happiness and a better life in the balance of livelihood. This interest in materialism creates the competition of some human beings to acquire wealth. In this money-making competition, justice is the first victim. On the other hand, they have sacrificed justice and do not have the right conditions. According to the Imam, those who have many things should not think that their happiness is so great, a person who has little

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but much of his livelihood. This man takes the pleasure of life, the same material life, more than the joy of having a hundred palaces, and is in trouble every day and night (Ibid: 223).

Conclusion

The formation of a revolution with religious ideas in capitalism, materialism, and communism was a miracle of its kind. The leadership of this revolution was in the hands of a wise scholar from the Holy Prophet of Islam's lineage. He was a revivalist of Islam when, according many scholars and based on available evidence, there was no room for religious expression in other peoples' social and political life and marginalized religions for a variety of reasons. Imam Khomeini led a revolution that, by achieving victory, disrupted all these equations and re-introduced religion as one of the most basic human needs in all aspects of his life.

One of the most critical issues in all schools, including the religion of Islam, is justice. As the leader of a tremendous and exceptional revolution in the contemporary world and because he was an Islamic scholar, Imam Khomeini paid attention to justice and considered it one of the essential axes of his goals in carrying out the Islamic Revolution.

According to him, God Almighty and the divine prophets who were his messengers considered the establishment of justice as a necessity among human beings. Therefore great efforts should be made to achieve this critical goal. Providing adequate and equal opportunities can be a crucial step in achieving justice. He considers the criterion of superiority in purity, social affairs, and the enjoyment of possibilities that he believes should provide the same conditions for everyone.

Imam Khomeini assigns duties and responsibilities to the Islamic State to achieve justice in society. With government officials' efforts to implement these cases, we can see fundamental steps to achieve justice in society. Things like a fair distribution of wealth, economic independence and the denial of colonialism, public participation in favor of the deprived, creating the same conditions for the public, training skilled and committed forces and combating monetarism, and paying attention to the spirituality of ways to achieve this goal is valuable. No doubt can achieve justice with just and committed leadership and competent officials through these strategies.

The Imam does not seek the role of the state in achieving social justice in taking money from the rich and distributing it among the poor; Rather, it identifies mechanisms to accomplish this: First, the rights, priorities,

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and dignity of individuals, especially the deprived, must be adequately defined, then must observe these rights with the utmost care and by the individuals and authorities involved. He often places special emphasis on taking care of the lower classes and defines mechanisms for the government to fundamentally and permanently change these classes' situation. A closer look reveals that by implementing these strategies, the government can achieve some dimensions of justice in society:

Creating permanent work and job security for all job seekers, providing working conditions, facilities and tools to meet the needs of people and providing it to them, producing essential goods to the point of self-sufficiency, From the minimum facilities of a decent life, equitable distribution of welfare, health and development services in all parts of the country and for all citizens, most importantly the realization of the rights of individuals with respect and equality among them and relying on the law, so that Lead to balance in society.

Another mechanism is social security, which, while preventing class divisions and the spread of inequality, also compensates for injustices leftover from the past. Economic justice in society includes the realization of justice in production, exchange, consumption, and distribution in the ideal Islamic economics model, the government's role in creating relative balance and economic guidance, and management in all four areas. Moreover, the government's economic system role will be very limited and only to create opportunities and remove obstacles in achieving economic justice. The government's role in the economy is the realization of rights through the regulation and control of relations and distribution networks in the field of economic relations. It must be able to create institutions; it must strike a balance between the system of production and consumption.

Imam's important government planning strategy and action for individuals' economic participation without discrimination or rent-seeking is another step towards achieving social justice. In case of strict implementation and following the laws, not violating the regulations and paying the funds that everyone, especially the affluent people, must pay to the government as a suitable lever for the government to prevent the creation of deep class gaps and promote welfare And the relative satisfaction of the deprived classes. Another lawful behavior is to avoid extravagance and to deal with luxury and consumerism, which brings the balance closer to achieving balance by the Imam's suggestion to provide additional expenses to address these issues to the needy.

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Finally, from Imam Khomeini, justice and all its components and dimensions have a divine origin and define in the framework of Islamic religion and law. Hence, justice has a divine and flawless face and is not subject to human tastes and desires; Therefore, he considers all pillars, especially the government, in this regard, to have the responsibility to fulfill this task. Accordingly, his views are not applicable to the role of government in social justice with modern theories of justice, which have a liberal origin, and justice is not ideal for satisfaction and desirability or social contract.

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