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Chapter 3: 'Idalah in Imam Khomeini's Perspective

Part One: Worldview and 'Idalah

- Religious worldview, religion and politics, 'idalah
- Questions, answers and the station of ethics in Imam Khomeini 's outlook

First Discourse: Worldview, Religion and Politics, 'Idalah

1. General views on politics and 'Idalah

Imam Khomeini, as a religious thinker who was abreast of current comprehensive perception of religion and rational–mystical attitude to religion and politics and a historical understanding of the needs and developments of the society and its requirements embarked on reviving the attitude of Islam towards all dimensions of human life. He managed to present a general and exhaustive perspective of the genuine Islam of Muhammad (s), borrowing his words, and pursuing social and political action based on it. In a sense, he was the embodiment of religious thought and action within a framework convergent ideas. On this basis, he could be described as a comprehensive thinker who heeded religion with a view based on rationality and principles.

He presented the genuine Islam of Muhammad as a superior model and comprehensive school of thought constituting its foundation on monotheism, which is just and equivalent to *'idalah*. Everything emanating from this school is also just. That is why in expressing his attitude and intended goals regarding the Islamic Revolution and the establishment born out of it, when he was asked what type of regime he wished to supersede the regime of the Shah,1 he replied thus:

"A regime supplanting the despotic regime of the Shah is a just regime the like of which is not available

in Western democracy."2

Imam Khomeini had three fundamental dimensions: knowledge, insight and political action concurrent with the requirements of the time. In the realm of knowledge and insight, he not only possessed a jurisprudential outlook, but also a superior philosophical and mystical attitude. In political action, he was not only an expert and great revolutionary leader but also the founder of a political and social system. Imam Khomeini had derived the foundation of his philosophical and mystical attitude from mentors such as Haj Sayyid Abu 'I Hasan Qazvini3 (died in 1342 AHS) known as 'Allamah Qazvini, who had said about accompanying the Imam: "Accompany this Sayyid, for if you do not, you will become abject, Ayatullah Shah Abadi,4 the moderate and comprehensive moralist5 and 'Ali–Akbar Yazdi,6 known as hakim (sage or savant). In 1347 AH, Imam Khomeini began teaching philosophy at the age of 27.7 He began teaching fiqh (jurisprudence) and usul (fundamentals of fiqh) 17 years later in 1364 AH and this was done in conditions described as follows:

In those days, these words were bandied about in the theological seminary: "one who teaches philosophy and be so pious has not been seen in a theological seminary."8

Therefore, Imam Khomeini's philosophical and mystical attitude preceded his jurisprudential approach. This had produced a determining impact on his jurisprudential conceptions. On this basis, he was a rationalist thinker and contrary to many of the fuqaha (jurists) in whose view religiosity took precedence over rationalism (ta'aqqul) or superior to it, in the Imam's viewpoint a logical combination of both was in force. In this arena he viewed religiosity as subject to rationalism. The reason was his approach to philosophy and thereafter to 'irfan (mysticism). It has been said that when he taught $manzumeh\underline{9}$ and $asfar\underline{10}$ in Qum, he was attacked in forms of slander and accusations by his reactionary enemies. However, his scientific prowess, morale, resistance and the assistance of God Almighty did not let him be defeated in the face of the intellectual stagnance of the reactionaries. 11

Based on such an attitude, he stressed the illuminated intellect and demonstrating reasoning and commanded a political insight and approach and was abreast of the time, looking at *'irfan* (mysticism) in line with a realization of sound politics in society. It was this attitude and political vigilance that transformed him into a revolutionary and popular leader. Perhaps it can be said that for a theologian–jurist there was no way into society except through philosophical and demonstrable approach, because with such an attitude he could employ knowledge and learning as an instrument to give expression to humane side of man in Utopia.

Imam Khomeini in his attitude also paid a special attention to man. From his perspective, man has been endowed with Divine *fitrah* (primordial nature), and this is one of the favors of God Almighty has granted man. Man, among other creatures, is an entity that is capable of moving in two infinite dimensions and that his talent for perfection is endless. No other creature may be compared to him from this aspect.

Man is a strange creature. In all classes of God's creatures none is like man. This exclusive to man that

God Almighty has created him with all His sacred qualities and attributes. 12

On this basis, the delegation of prophets and messengers for the construction and elevation of man to perfection is deserving of him. Religions, including Islam, serve as a prelude to producing a perfect man and the Qur'an is a Book to elevate this creature – the main goal behind the mission of prophets. 13 Hence, if man in the course of perfection, moved towards the Almighty and became like God, he would be transformed into (a manifestation of) God's great attribute and image of Him. Furthermore, from the viewpoint of Imam Khomeini, revelation, which is in no way in conflict with sound human intellect, is man's way towards guidance and perhaps the best and the sole way for his upbringing and making.

The only way of education is the one presented through revelation and Lord of the Universe. The sole path is the one offered by the Almighty. It is the way of purification and Divinely upbringing introduced by the prophets. It is a science presented to people by the prophets to be trained and led to his desired perfection. 14

From Imam Khomeini's viewpoint there is no conflict between philosophy and religion or, borrowing his words, "wisdom and supreme philosophy." 15 It was not without reason that in his letter to Gorbachev, the last leader of Soviet Union, he stressed the Qur'an and referred him to the views of Muslim philosophers for a critique of material thought:

"The Holy Qur'an criticizes the foundations of material thought. If you are interested in doing research in these areas, you may refer to the writings of Farabi, Bu 'Ali Sina, may God's mercy be upon them, as well as books by Sohrewardi, may God's mercy be upon him, Sadr al–Muta'alihin's transcendental wisdom – may God's mercy upon him and may he be associated with prophets and the righteous on the resurrection day – so that it would be clear that the truth of knowledge is verily a being abstract and separate from matter and glorified from any concept of matter, nor will it be subject to the rules of matter." 16

With this mentality, Imam Khomeini negated mere reliance on narrations and *akhbarigari* 17 (traditionalist) methods and did not subscribe to a reactionary view of and rigidity in religious thought. The book *Kashfu'l Asrar* "Discovery of the Secrets" is expressive of this mentality of Imam towards reactionarism and rigidity inspired from absolute obedience. He also considered that obedience was only applicable in religious decrees but other dimensions of religion rested on intellect. For instance, referring to a narration, he wrote:

"By religion is meant obeying decrees. If in the words of some prominent traditionalists has been provided that in demonstration of unity one should rely on narrative argument, it is of strange things if not disasters from which we should seek refuge in God Almighty." 18

The impact of the attitude based on rationalism in inferring religious decrees also transformed Imam Khomeini into a fundamentalist. Imam Khomeini however, did not reject reference to narrations and regarded obedience in obeying issues, paid special attention to the use of narrations based on the

criteria and standards of the Book of God and sound human intellect. In his view, rigidity and a holier-than-thou religiosity, particularly in deducing and understanding religion, hindered the revival of religion and understanding of genuine Islam. In fact, it can be said that in his view Islam based on mere narrations coupled with an exaggerated display of religiosity was an American-oriented Islam that stood against the genuine Islam of Muhammad (s). For instance in the negation of asceticism and religious rigidity, the Imam said:

"Today, a number of people posing as pious are undermining religion, Islam and the system in a way that seems to be having no other duty except self-destruction. The threat of rigid minds and foolish pseudo-pious people in theological seminaries is not small. They are the propagators of an American brand of Islam and the enemy of the Messenger of Allah." 19

One of the most important factors of petrifaction in *ijtihad* (independent reasoning) and decrees of religion and detachment from fundamentalism and disregard for the role of intellect in deduction of decrees, is the emergence of pseudo-clerics who, by reliance on the hadith and the outward aspects of religion, are ignorant of the truth, but who, from Imam's view, could bring about more damage than any other layer of the society.

"No greater blow has Islam suffered at the hands of these holier-than-thou pseudo-clerics than any other social group. A glaring instance is the innocence and estrangement of the Commander of the Faithful, as is clear in the history."20

From the viewpoint of Imam Khomeini, *ijtihad* (independent judgment on theology or law-for deducing correct opinion) is one of the most fundamental vital issues in the life of a believing individual and faith–oriented society. Every human being in the circle of existence and within the framework of religious laws and in a view of the four religious sources21 and arguments stands in need of ijtihad (independent judgment in inferring religious decrees from religious sources) or *taqlid* (imitation in religious matters). What the Imam stressed was the *jawaheri ijtihad* or traditional ijtihad in which requirements of time and place are regarded. Therefore, Imam's theory in *ijtihad* is a theory that is called *monhaj taqlidi* and has been heeded by distinguished *'ulama* such as Sheykh Mofid,22 Sheykh Tusi,23 Sahib al–Jawahir.24 In other words, however: "haza men makan."25

On this basis the Jawahiri path or manner advocated by Imam Khomeini is the traditional and dynamic *figh* or jurisprudence, which in a way meets all the needs of human society:

"As regards the method education and research in theological seminaries, I believe in traditional *fiqh* and Jawahiri *ijtihad*26 and do not permit any violation of it. *Ijtihad* is correct in the same manner but this does not mean that Islamic *fiqh* is not dynamic. Time and place are two determining elements in *ijtihad*. A question, which has had a decree, might find a new decree in relationships governing politics, society and economics in a system. The Mujtahid (authority on divine law) should keep abreast of the issues of his time."27

For this reason, from Imam Khomeini's viewpoint, politics and government found a standing superior to other decrees and was treated as one of the primary ordinances, 28 being preferable to other divine codes.

The government is a branch of absolute Wilayah (guardianship of a supreme Muslim jurisprudent) of the Messenger of God (s) and one of the primary laws of Islam and preferable to all secondary decrees and even prayers, fasting and *hajj.* 30

In such a government the necessity of opening the door of ijtihad, understanding expediencies and deduction of decrees based on such interests is a definite matter.

In the Islamic government, the door of ijtihad is always open. It is here that the *ijtihad* as is common in theological seminaries is not sufficient. If an individual is more learned in the customary sciences of seminaries but cannot discern the expediency of the society or cannot differentiate upright and useful persons from incompetent ones, this person is not a *mujtahid* in social and government matters.31

It is only the Shi'ah *fiqh* that potentially enjoys the conditions and features requisite to the realization of such an *ijtihad*, as Shia *fiqh* is the richest fiqh and law-in the world. 32 Therefore, fiqh is the real theory to administer man and the society from cradle to grave. "33

2. Politics and religion

Imam Khomeini in his political outlook relied on several fundamental bases consisting of theology, *fiqh*, philosophy and *lirfan* in a way that his intellectual frame regarding politics enjoys two types of structure. The first is the attitude structure that plays a determining role and gives direction and line to politics. The second is the inner structure of his political theory and viewpoint that constituted a set of political rituals and decrees. In the first dimension, his reliance was on philosophical and mystical stress, while in the second dimension his attitude was jurisprudential and theological.

For instance, his look at rising up in the cause of God is philosophical and mystical. Therefore, in interpreting the Surah Hamd, he wrote:

"First is the station of rising. Everything begins from here; all questions start from where that revolt for God is. Man should revolt for God, stand for God, and wake up from this slumber. "34

However, in the structure dealing with rules and decrees – the instruction of the political structure – enjoys jurisprudential and theological insight. For instance, at the beginning of his book *Wilayat–e Faqih* on the theory of *wilayat–e faqih*, we read:

"Wilayat-e-faqih is among the concepts that does not need any proof; its assumption testifies it."35

Or on qualifications of a ruler of Islamic society based on jurisprudential attitude, he stressed two basic conditions: knowledge of law and reliance on 'Idalah.36

By and large, politics from the viewpoint of Imam Khomeini is completely separate from what is accomplished in the frame of executive politics of worldly governments, particularly despots and tyrants. For instance, after release from prison, the Imam said:

"One of the persons whom I would not like to name came and said: Aqa (Sir), politics consists of telling a lie, deceit, tricks, ruses and in brief, mischief and let it be for us. I said: From the beginning we have not been involved in the politics you are describing."37

In expressing politics and defining it, he farther said:

"By politics we mean the relationship between the ruler and the nation, the relationship between the ruler and other governments and preventing corruption. All of these are politics."38

Of course, this definition of politics is in terms of subject but regarding its direction, goal and its values, he gave the following explanation:

"Politics is meant to guide the society and push it forward, brings into account all the interests of the society and all dimensions of man and the society and guides them towards what is to their interests."39

Therefore, one can consider Imam Khomeini as one of the revivers of Islamic political philosophy. He repudiated the indecent station and inhuman contemporary concept of politics that was translated into tricks and ruses, according politics its right status. From his perspective, politics is the knowledge, virtue and instrument to guide man in the course of virtue, *'Idalah* and proximity to God. One can construe this definition of politics in his works. Take the following for instance:

"Islam is entirely politics. Islam has been presented in a bad light. The politics of civil societies emanate from Islam."40

As a matter of fact, the amalgamation of religion and politics is so obvious that anyone who envisages a border between them has not understood neither of them.

Islam is a religion of politics with all the positions conceived for politics. This point is so clear to anyone with the least reflection on governmental, political, social and economic rules of Islam. Hence, if anyone construes religion as being separate from politics, one knows neither Islam nor politics.41

If we accept the above definition of politics and religion, then the main goal of politics and religion is to establish *'idalah* in society. Islam is synonymous with government with all its positions, and Islamic rules consist of laws of the government system and a position of the Islamic government. In fact, the rules consist of accidental desiderata and organic affairs enacted for the actualization of an Islamic government and the promotion of *'Idalah* in society.42

3. Exigencies of time

Imam Khomeini lived in an era which we are, more or less, acquainted with. It can briefly be described as the age of tribulation for spirituality and interdiction for *'idalah*, ignorance of *fitrat* (man's primordial nature) and emergence of numerous veils and the ensuing crises. He lived in a world in which materialism, whether in the frame of eastern socialism or western liberalism, stood out and religion, spirituality, truth and *'Idalah* were exposed to threats of all sorts by ill–wishing Mammonists, with the distorted form of something devoid of truth and value lingered in human societies. This crooked mentality, retrogression and petrifaction has pervaded religion and theological seminaries. Other political manifestations of the age were colonialism, despotism, oppression and tyranny emanating from this tribulation for lack of spirituality, interdiction for *'idalah* and forgetfulness of *fitrat* and attachment to the mundane.

We are living in an age in which criminals are admired and approved of rather than reprimanded and punished. We are in an age in which supposedly human rights organizations guard the oppressive interests of super criminals and condone their tyranny and that of their affiliates.43

Likewise, the Imam has the following to say about the situation of Iran in pre-revolution period:

"The Shah ruined our political, military, cultural and economic independence, making Iran dependent on the West or East in all dimensions, killing the people of Iran under torture and dungeons of prisons."44

This situation is the result of worldliness and contumacy for the self and personal interests. As put by Imam Khomeini:

"Selfishness and abandonment of an uprising for God has led us to these dark times, making the world subdue us and overpowering the Islamic countries."45

In this age, demonstrating attitude was strongly criticized by kingpins of science and knowledge, particularly in theological seminaries. The situation of philosophy was so deplorable that if anyone studied or taught philosophy, he would be excommunicated.46

The excommunication of philosophers and negation of philosophy and rationalism is deeply rooted in the culture of theological seminaries of our age, traceable to the Safavid Age, during the outbreak of traditionalism on the one hand and the insidious spread and influence of the Asharite 47 mentality, petrifaction and sanctimoniousness and prevalence of worldliness, despotic temper in political approach and administration of society, on the other. Ayatollah Sayyid 'Aziz ad–Din Zanjani has the following comment to make on this state of affairs:

"Imam Khomeini observed that some of these pseudo-pious people rinsed the glass of my Mustafa,48 but I know that the situation was worse than this and that he disclosed only part of that poisonous atmosphere."49

The late Sayyid Ahmad Khomeini50 had the following to say in this respect:

"The reactionary pious people did not tolerate the Imam's mystical and philosophical lessons and conditions took for on the worst that when these 'overly pious' people wanted to take the book of *Manzumeh* from somewhere, they used pincers and considered it to be unclean to touch. If anyone studied philosophy, he would be branded impious."51

Above all, in this period about 100 years ago, a little while before the birth of Imam Khomeini, a Muslim upheaval, mostly by Shia across the world, particularly in Iran and the Middle Eastern region, had been launched with the enlightening measures taken by Sayyid Jamaluddin Asad Abadi52 and his righteous successors. These currents gradually converged and merged culminating in the Islamic Revolution in Iran under the leadership of Imam Khomeini. In fact, it can be said that any revolt after the Immaculate Imams ('a) fructified at this time, with its main fruit being the Islamic Revolution in Iran.

While Imam Khomeini lived in suffocating and choking atmosphere in which spirituality and man's primordial nature had slid into oblivion, he launched a movement to challenge the status quo, revive the pure human nature and revitalize *'Idalah* in the society. Imam Khomeini described the pre-revolution situation as the transformation from sound *fitrah* and its deflection, also calling the victory of the revolution as a re-change of the second nature and restoration of man's primordial nature:

"As you observed, for many long years, all strata of the nation were under affliction and oppression. It was because they had abandoned their primordial nature (*fitrah* Allah) and supplanted it with another. When our nation awakened, thanks to Islam, the people underwent a change from the state of submission to rejection. What counts is that we no longer succumb to oppression."53

On this basis, Imam Khomeini, as a combatant thinker, sought to present a new version of Utopia, also attempting to actualize it within the framework of a political system. He was, therefore, an architect of a political system while simultaneously giving it reality as well.

Second Discourse

Questions, Answers and the Station of Ethics in Imam Khomeini's Outlook

Questions

Imam Khomeini's guestions in this respect may be classified under two categories:

A– Questions dealing with the analysis and survey of the status quo and its negation. He believed that man had lost his spirituality and truth and, consequently, happiness and the good, pushing them into oblivion or he actually did not know what they were. Or, if he did, he was not able to discover its essence and truth or failed to be committed to it. Now, we should look into what man had replaced truth and spirituality with. Where did man's virtue lie? How could man develop into a man in the real sense of the

term and return to his primordial nature, rip the veils and becomes a real man and God's vicegerent on earth in all aspects, returning to the straight path and the just and true way from which he had been deflected.

If the way he argues that man has been deviated from the straight path and that a return to this path is necessary for him, we should observe what the straight path is and how one can find it. Where does the straight path or the just way begin and where does it end? What is the role of man's intellect, free will and freedom in this arena? What can be the role of prophets, Divine prophets and revelation the midst of all this? What is the position of the exigencies of the time and place in this area?

If man is what Imam Khomeini defined: when man comes to the world, everything exists in him potentially; his faculties are not materialized, but are there to be actualized; how can he regain his potentials and actualize them on the road to righteous dispositions? If man is, borrowing Imam Khomeini's words, what all philosophers and thinkers are astounded to define,54 why has he been subjected to the self's disobedience being entangled in mundane matters and veils. Above all, why has he been doomed to oppression and injustice to which he succumbs to something inconsistent with his fitrat and existential structure, allowing 'Idalah to slip into oblivion? Why has he gone into both extremes and abandoned moderation? If Shi'ism and Islam present a comprehensive sketch of life, why have Muslims been afflicted by decadence, debility and abjection? If Shi'ism is the school of liberation and combat against oppression, why is there no trace of 'Idalah or signs of struggle against oppression among its followers? If the end is that people should rise up for equity, establishment of social 'Idalah among people, struggle against oppression, obliteration of tyranny and attending to weaknesses as well as rising to realize 'Idalah', as put by Imam Khomeini, why have these concepts not been translated into action? If Islam enjoys complete conditions for building society and man, why have Muslims failed to employ those conditions to improve their society? What is the role of foreign powers amidst all this?

B– Questions dealing with procedure of establishing the Utopia and the favorable ideal government desired by Imam Khomeini are many and varied. For instance; in conditions when the Iranian people have risen and actualized a revolution in the name of Islamic revolution, how should the general plans and programs of the political and social system to be developed following this revolution and for its realization? With which methods can one reach the destination? How can one follow the straight path and actualize *'idalah* in society and build an ideal, model and moderate society to be copied by other societies?

Answers

Since political theories are answers to exigencies and conditions of one particular time, although they smack of non-temporal color and scent and are presented in a way as to be compatible with any time and place, the significance of answers is no less than that of the questions for the theoretician.

Imam Khomeini began with an epistemological answer, for in his opinion everything begins with

knowledge and awareness. However, to gain knowledge, one should primarily forgo denial.

"We should believe that this is the first time man wants to make a move. First, he should desist from denial. All human afflictions stem from the fact that he cannot perceive the realities and denies. He cannot attain what the saints of God have reached because of denial."55

To get rid of negation, which Imam described as the "veil of denial" is the first step towards entry into the truth and its perception.

"I hope that we can remove this veil of denial from our hearts."56

Another step towards an entry into realm of knowledge and cognition of the truth is the logical approach. From the viewpoint of Imam Khomeini, although differences are observed in outward aspects, methods, styles and interests and tastes, there is no difference in the meaning and essence of the truth, as truth of any and all affairs is one. From the Imam's viewpoint, political differences, the discrepancies of philosophers, the disputes of mystics and *fuqaha* (jurists) are superficial, procedural and personally based on their own taste, not a difference in the truth and meaning. Therefore, these differences can be called a misunderstanding, which should be removed. A difference among schools, religions and viewpoints generates epistemological monopoly and is the veil of knowledge. This epistemological monopoly and veil of knowledge bars the perception of real knowledge, prompting man to presume that truth is different.

"My main concern was to remove this misunderstanding and the difference prevailing in the schools and among the men of knowledge so that knowledge was not obstructed. Islam does not consist merely of secondary injunctions. We should not immolate the essential things for the secondary ones."57

Therefore, from Imam Khomeini's viewpoint the greatest veil for the society is the veil or curtain of knowledge and understanding. 58

"Man considers all perfections to be exclusive to whatever knowledge he has gained access. He presumes this to be knowledge, the rest are not. This attitude is a big veil for all. Some people recoil at philosophical questions as if they have met a snake despite the fact that philosophy is an official course. Philosophers wince at mystics and vice-versa."59

Hence, this veil should be removed. Imam Khomeini's movement towards the revival of philosophy and *lirfan* (mysticism) in theological seminaries, aimed at removing this veil. The Imam's objection to people like Kasravi can be seen in this light. The latter accepted the Qur'an, but questioned prayers, *Hadith* (narration), philosophy and *lirfan*.60

"The next step is that man should believe in himself and find himself and know that he can be what he wants and wills. Man's belief constitutes the foundation of all affairs in individual and social fields. If man believes in himself and knows what he is and what standing he has, he can be what he wishes."

"All defeats and victories emanate from man himself Man is the basis of victory and defeat. Man's belief is the standard by which all affairs are taken up."

He employed mystical language to depict man and his understanding in the following verses:

O, you, the audible voice of heaven

O, you, the mystery of the echo of immortality

O, you, the peak of the mountain of love and lover

O, you, the apparent and hidden mentor

O, you, the total manifestation of 'I am God'

At the empyrean of universal prosperity

O, Moses who fainted because of love

From the manifestation at Mountain. Sina from nowhere

O, you are a manifestation of the tree through which God spoke

In the rays of the glory of eternity

O, you, the turning point of the mystery of existence

Take the chalice of wine from the Friend

Hence, man can discover the truth and proceed towards it, but the fundamental and essential movement in this attempt to return depends on him. From the Imam's view, man should return to his essence, to his Divine primordial nature.

"O you wanderer in the desert of bewilderment! O man missing in the desert of perdition! Nay. O butterflies round the candle of beauty of the Absolute Beautiful! O lovers of the flawless and imperishable Beloved! Refer to the book of nature and turn over the page of the book of your essence."61

To understand the truth and return to one's self, the first step is rising for Allah and abstaining from rising for the self. The way leading to the salvation of human beings from existing crises is to discover himself and the truth and proceed towards his real self. This step, discovery and revolt should all be for God. Therefore, in another expression, Imam Khomeini considered the first step and the first measure and even the prelude to the movement and spiritual journey towards God, whether in individual or social and political dimension, to be rising up for God. He repeatedly stressed the holy verse: "Say: I give you but one admonition, that you stand to Allah, two by two and one by one, and then reflect: No madness is in your comrade. He is naught but a Warner to you, before a terrible chastisement." He warned that one should be awakened and revolt to be delivered from crises and that this awakening and uprising should be Divinely oriented so as to bear fruit. In an interpretation of *Surah Hamd*, the Imam stressed:

"The first step is that you should leave this house. The first step is for man to rise up, rise for Allah, awaken and not be in slumber."63

In the first and historical document of his struggle, compiled on 11 Jamadi al-Awwal 1363 AH (5 May

1994 – 15/2/1323 AHS), the Imam also considered the only solution to improve the world to lie in an uprising for God, pointing out that a revolt for personal interests is the basic factor responsible for all problems and crises. He alluded to verse 46 of *Surah Saba* of the Holy Qur'an, observing that:

"In this holy expression, God Almighty has illustrated the path from the dark abode of nature to the end of the journey towards humanity. It is the best admonition God has selected from among all others. God has recommended this single expression that is the sole way for the rectification of the world. Ibrahim, *Khalil ar–Rahman*64 (Ibrahim, the friend of God), attained the status of *khillat* 65 (station of God's friendship) for his uprising for God."66

Uprising for God has two dimensions: first, individual dimension that covers the awakening of the individual, self-realization and movement on the road to his Divine nature; and second, political and social dimension in the sense of uprising against oppression, tyranny and injustice andd struggling to establish *'idalah* in the land. These two aspects of uprising that open the way for the correct movement of human society and deliverance from dependencies, attachments and current problems has been the real journey of Divine leaders, prophets and all righteous people in the course of history. They have risen up with all forces against arrogant powers and Pharaohs of their time, experiencing numerous sufferings for the implementation of *'idalah* in the world.67 This lifestyle is a lesson for us to rise up and launch our movement for *'idalah* to materialize. In this course, neither mystical seclusion serves as a proof of having moved on the way, nor entry into a society and establishment of government a proof of having stumbled onto the trappings of the world and worldliness. Rather, what counts are incentive, purpose and intention. Imam Khomeini in a letter to his son wrote:

"O my son! Neither mystical seclusion can serve as a proof of having reached the truth, nor entry into a society and establishment of a government a token of dissociating from the truth. The criterion in action is their motivation. A pious man may be trapped by Satan and many a government administrator inspired by Divine motives reaches the field of closeness to God. However closer the motives may be to the light of man's spiritual nature and however purified from veils, even the veil of light, one will be more dependent on the source of light. At the beginning of the journey, the criterion is rising up for Allah both in personal and individual and social activities." 68

The moral attitude of Imam Khomeini

Hence, it is clear from the Imam's perspective that political, social, ideological and moral dimensions as well as spiritual journey, particularly mystical journey, and elevated moral qualities occupy a lofty standing with the Imam. Therefore, he viewed happiness in light of moral and spiritual happiness that was subject to man's action and acquisition.

In this path; that is, traversing the path of *'idalah* and attaining happiness, Divine awe and piety, sincere intention, Divine motivation, presence of the heart, purity in action, inclination of heart and faring upon the spiritual journey have a primary and fundamental role. Also, in this respect, Imam Khomeini laid

special stress on the purification of the soul and the realization of 'idalah' in this struggle, that is, the "greater Jihad", because all problems and difficulties encountered by human beings stem from uprising for personal interests, profiteering, selfishness, egoism and worldliness. Hence, a greater Jihad of realizing 'idalah' in the self is precedent to other struggles. First, one should begin with oneself, because as long as one pays attention to the self, the self wants everything for him. And all difficulties originate from attention to the self and selfishness.

"When there is no faith and all man's attention is concentrated on one's self and he wants everything for the self, then problems arise. These conflicts are between selfishness. If all the saints of God got together somewhere, they would never conflict with each other. They would never disagree each other, because all of them work for God, from one source, and in one direction.69

From Imam Khomeini's viewpoint, this movement enables one to realize *'idalah* and moderation, abstain from intemperance and extreme views in affairs, move within the framework of the criterion of intellect and canons and, thus, attain real happiness. The delegation of Divine prophets and the revelation of all Divine scriptures were also for this purpose.

"Prophets (s) came and brought laws. Divine books were revealed to them to prevent application and intemperance of nature and to bring the human self under control of the law of intellect and canon, making him edified and tame him so as not to behave beyond the limits of reason and canon. Therefore, any soul that adjusted his qualities to Divine laws and intellectual criteria will enjoy felicity and come under the category of people who have been delivered from adversities."70

From Imam Khomeini's viewpoint, the government and its establishment is also an instrument for the realization of 'idalah' in society, for the establishment of a just and moderate society and for preventing deviations (or extreme views). If 'idalah' is realized in society, man will move on the road to perfection and happiness; societies will also proceed towards what is advisable and righteousness. However, where there is no trace of 'idalah, there will be no sign of happiness, expediency, good and righteous. Hence, man's bliss lies in the realization of 'idalah' in all aspects of society.

Verily, on top of all (human) faults and mistakes stands selfishness. As long as selfishness lingers in man, the wars, corruptions, oppressions and tyrannies will persist. And prophets sought to actualize a just government in the world because if a government is just and driven by Divine and moral motives and human spiritual values a government that will bridle the society and improve it to a great extent, will be established.71

As a whole, from Imam Khomeini's viewpoint, the final answer to questions such as the quality of the realization of true virtues and the way to the salvation of the society lie in 'idalah' and its realization in the society, because 'adl means transforming man and society from their prevailing status quo into a favorable one. The evolution of man and society on the road to human perfection and Divine nature is the very notion of 'adl. Other types of 'idalah' also aim at making man and society and developing him

from present status to what is regarded favorable; that is, transforming the tyrant into a just one and an oppressive society to a just one:

The establishing *'idalah* signifies elevating human beings to the level of real man. *'Idalah* is nothing but what issues from man. Oppression also means what issues from man. The establishment of *'idalah* means transforming the oppressor to a just one and transforming polytheists to believers. A prophet transforms a being, one if set free, will plunge into the abyss of hell – to one who is guided on the right path.72

Part two: Propositions, Concepts and the Quality of 'Idalah in the Perspective of Imam Khomeini

- Propositions and Concepts of 'idalah
- Quality of 'idalah in the Perspective of Imam Khomeini

First Discourse: Propositions and Concepts of 'Idalah in Imam Khomeini's Perspective

Propositions

To understand the concept of 'idalah' from the viewpoint of Imam Khomeini, first we will select determining propositions on 'idalah' and examine them by surveying his numerous works. Then, we will take up the notions and meanings he intended in view of the propositions. We will usually bring the propositions as positive declarative sentences and, occasionally, as compositional phrases. Of course, each of these propositions is expressive of the entire concept or part of the notion of 'idalah' or one of its instances. Some of the most important propositions in the political and jurisprudential ideas of Imam Khomeini consist of:

First Proposition: The Lord is on the straight path and in perfect moderation and His servants are also on the straight path and perfect moderation.

From Imam Khomeini's perspective, 'idalah is the most outstanding characteristics of the worshipped One in the world. 'Idalah, in this sense, signifies absolute and perfect constancy and 'idalah. The Holy Quran says: "Lo! My Lord is Guardian over all things." Absolute 'idalah in this sense signifies all virtues and the entirety of perfection. On this basis, we find that the absolute constancy of the Almighty is His very 'idalah, that is the absolute and perfect moderation. This absolute 'idalah, which is an attribute of the Almighty, is closely related to God's attribute of being totally independent (from the universe). This sense of 'idalah emanates from the manifestability of God's Names Attributes. And because the universe is a manifestation of God Almighty, it follows them, based on this thinking, that it is also a manifestation of His justice. Similarly, the perfect man is a manifestation of God's justice. Justice, in this sense, is at its

ultimate level. However, as Imam Khomeini put it, in addition to being an attribute of God, justice also this attribute becomes a property of the perfect man, who is a manifestation of God's great names, by way of God's overshadowing him. The perfect man in the sense of being God's great name is epitomized in the person of the Prophet Muhammad (s).

Absolute *'idalah* comprises all inward and outward and spiritual and physical virtues, because absolute *'idalah* directly encompasses all the meanings whether in the manifestation of Names and Attributes (of God) or their realization that is absolute resistance and exclusive is to Perfect Man. Creator of his Highness is the grand Name of God Who is on the straight path of the stations of Names. The Holy Qur'an in Surah Hud, Verse 56 reads: "There is not a moving creature, but He hath grasp of its forelock. Verily, it is my Lord that is on a straight path." I mam Khomeini said: Lord of the Perfect Man, the seal of prophets, Muhammad (s), is on the straight path and absolute moderation. "75

Second Proposition: 'idalah is the absence of concealment from Truth to People and from people to Truth.

This look at 'idalah is 'idalah in manifestation and revelation of Divine sciences in the heart and soul of men of knowledge and saints of God. They reach a degree of understanding and insight that Truth will not remain behind the veil for them and will be fully open to them. They also do not conceal themselves from the Truth. Such human beings, as Imam Khomeini said, are the most perfect friends of God. This stage of 'idalah is the perfect sign of selflessness and annihilation in God.

In the manifestation of Divine knowledge and manifestations of Divine Unity in the hearts of men of knowledge *'idalah* consists of the nonconcealment of the Truth (God) to people and of people to the Truth and, in other words, they see unity in multiplicity and multiplicity in unity, 76 a station that is exclusive to the most perfect friends of God.

In this sense, injustice in contrast to *'idalah* also signifies the concealment of the Truth to His creatures or His creatures to the Truth, with both being extreme views.

Third Proposition: 'idalah in beliefs, perception of existential truth from the ultimate end of substantive perfection to the extreme end of revoking manifestations on appearances.

In this exposition, Imam Khomeini considers the meaning and conception of *'idalah* within the framework of religious fundamentals and verities of faith, which is synonymous with knowledge of all existential verities. In this perspective, *'idalah* has been taken as knowledge and is in the category of insight. The absence of *'idalah*, or oppression and injustice in this sense, is failure or negligence in the perception and understanding of the verities of the world of existence or the improper understanding of those verities. The expression intended by Imam Khomeini in this respect can be explained as follows:

Whether in beliefs and verities of faith in which *'idalah* consists of perception of existential verities or the truth of the essence of things, from the ultimate end of substantive perfection to the extreme end of revoking the manifestations of outward things,77 which is the truth of Resurrection.78

The highest peak of the manifestation of Divine names is the origin of existence and the essence of the truth of existence of the Lord of the Universe, as explained by the Imam:

The universe has been constituted on the education of man. Man is the ultimate essence of all creatures and quintessence of the entire universe. Prophets had come to actualize this potential essence and develop man into a Divine creature, possessing all the attributes of the Almighty and is a radiates place for the manifestation of the sacred light of the Almighty.79

On this basis, all Divine prophets had come with the aim of building human beings and societies. The correction of human beings and their affairs signifies placing them on the course of *fitrat*, something that is the duty of all prophets as well as true and real philosophers. The straight path or the path of *'idalah* are one and the same.

The prophets have come to make man. Not a single prophet has come but to correct man. 80 The ultimate end is the verity of Resurrection and man's return to eternal life, and other verities lie between these two verities (origin and resurrection).

Fourth Proposition: Establishment of 'idalah is to make man

In the view of Imam Khomeini, the most basic concern is to make man and to become man. It is because all crises and problems of man goes back to absence of purification in him; and the end and goal of the mission of prophets had been to purify and make man. If purification is practiced, rebellion will be effaced. As a result, other problems will not emerge, as thus put by Imam Khomeini:

"All the differences existing among human beings are because man has not been purified. The ultimate end of every prophetic mission is to purify the people so that by means of purification he could teach both wisdom and the Qur'an, for if people are purified, rebellion will not emerge.81

Therefore, in such an outlook, the existence of all rebellions, crises and problems is traceable to the absence of purification and leaving man alone to himself. The solution to all human problems lies in his becoming a man by way of purification of the soul. Edification of man's soul and correction of the affairs of human beings mean placing them on the road towards Divine *fitrat*. This is the mission of all prophets and the true and real philosophers.82 This is also the straight path and the way of *'idalah*.

In this outlook, the establishment of *'idalah* is the same as shaping man into a real human being and his purification; that is, the introduction of positive development in man or evolving untrained man into purified man. This development is the establishment of *'idalah*.

The establishment of *'idalah* signifies shaping man into a real human being. The establishment of *'idalah* implies transforming the oppressor into a just one and the polytheist into a monotheist.83

On this basis, 'idalah in the way of religion is defined as perseverance in traversing the path of truth and fitrat or the straight path.

Fifth and Sixth Propositions: 'idalah is the middle way between the two extremes; 'idalah is all virtues.

The middle way consists of the observance of moderation in the sense that if we presume two limits for each affair, the middle way is somewhere between the two extremes. Thinkers have heeded the middle way and moderation since the remote past. *'idalah*, as a middle way in all affairs, brings about another result: transformation of *'idalah* as the most preferable virtue or comprehensive virtue. On this basis, since the middle way and observance of temperance in affairs is good, everything in its middle stage is regarded virtue and *'idalah* will consist of virtues and good things. Imam Khomeini on *'idalah* as the middle way said:

"Know that *'idalah* consists of the middle way between the two extremes and this is of the most important ethical virtue."84

Therefore, 'idalah, which consists of the middle way between the two extremes and between an overstatement and an understatement, is one of the great human virtues. The great philosopher Aristotle had been quoted as saying that 'idalah' is not part of virtue; it is the whole virtue, and oppression, its opposite, is not part of vice; it is vice itself.85

Seventh Proposition: 'idalah signifies an adjustment of all internal and external powers

Adjustment means the act of bringing something into conformity with external requirements or adjusting them to suit something else. From the view of Imam Khomeini, like many philosophers and moralists, *'idalah* in the human soul signifies an adjustment of man's temporal powers and internal forces. In this sense, occasionally it is construed as adjustment between perceptive powers (theoretical reason and practical reason) and motivational (repelling and absorbing) virtue. Amid this, some thinkers have taken *'idalah* as an adjustment of practical forces and their purification. However, Imam Khomeini defined it as adjustment of physical and internal Powers.

And *'idalah* has another application and consists of the regulation of all inward and outward forces and spiritual and physical forces.86

Accordingly, it can be said that Imam Khomeini here heeded two attitudes to *'idalah*: the special attitude of adjustment of practical forces and the general attitude of regulation of all forces.

Eighth Proposition: 'idalah signifies a straight line and moderate course.

Imam Khomeini alluded to a story related to the Messenger of God (s): "Once the Messenger of God (s) drew a straight line and beside it other lines. He called the straight line the path of monotheism that all prophets and their followers traversed and the crooked lines were the path of those who go astray. Therefore, he regarded *'idalah* as the very straight line and moderate movement. From this perspective, *'idalah* is the same straight path, and real moderation and journey of the Perfect man also meant that no deviation could be found therein.87

"If we make tangible comparison of the point of servitude with the station of proximity to Divinity, it will be connected to the straight path. Therefore, the way for the Perfect Man to traverse the course from the flawed point of servitude to the perfection of glory of divinity is *'idalah*, that is, the straight path and moderate way. There are numerous references to this meaning in the Book and the *Sunnah* (tradition). The straight path that man supplicate for in prayers is path of moderation."88

Therefore, from the view of Imam Khomeini, 'idalah' is the way and real moderation in the straight path in which no deviation or crookedness creeps from the beginning of the journey to the arrival of the wayfarer to the Truth. In this sense, as put by Imam Khomeini, 'idalah' is Muhammadi line, path, straight path, way of the Truth lying exactly between two points: a point at the beginning where man stands and a point at the end where absolute perfection and absolute Divinity is, the line connecting the two points is 'idalah and the movement on the course of 'idalah. The path of 'idalah and the way of moderation is not more than one. Therefore, from Imam Khomeini's viewpoint, the way of 'idalah is the one leading to the truth and traversing this way is the true happiness. Therefore, virtue is one and unique, which is 'idalah. However, vice abounds and is varied.

Ninth Proposition: Love of 'idalah and hatred for oppression are in man's primordial nature

Man possesses a special characteristic in his essence, which is called *fitrat* or primordial nature. Man's *fitrat* manifests itself either in the form of perception and knowledge or feeling or tendencies. Furthermore, fitrat is endowed with susceptible and potential faculties capable of being actualized. From Imam Khomeini's perspective, one of man's inherent features is that he loves *'idalah* and is humble before it and also hates oppression and injustice. In cases where the opposite of this principle is observed, crookedness has crept into man's *fitrah*, and deficiency has emerged in preliminaries and other requirements connected with man's soul.

Among the Divine *fitrah* inherent in man's essence at his creation is love for *'idalah* and humility before it and disgust for injustice and oppression 89

Tenth Proposition: God's tradition attached to life on just way

Fixed and lasting laws govern the world of existence. Some of these laws are natural and other human, and are actualized in a way that does not bar man's will nor do they counter his free choice. *'idalah* flows like blood in the veins of the universe. It is, therefore, one of the unalterable traditions of the world of existence and perpetual laws governing the order of the world and ruling over man's life. The saying that the world is a place for punishment and reward or that the world is a place for action and reaction and "any action is equally but oppositely reacted", indicate that a tradition called *'idalah* governs the world and this tradition also governs man's life. The realization of traditions in the world is based on Divine wisdom and emanates from His knowledge and power. In such an arena, the one who disobeys the fixed, immutable and absolute tradition of *'idalah*, the law of *'idalah* will enforce the necessary punishment on him. Take the following quotation for elaboration:

"God's wisdom necessitates that people live justly and take step within the limits of Divinely laws. This is the unalterable wisdom and traditions of God."90

Eleventh Proposition: 'idalah is the criterion of all positions in Islam

One of the most important dimensions of 'idalah' is political 'idalah. One of the subjects connected with 'idalah' deals with positions and responsibilities. In Imam Khomeini's viewpoint, 'idalah is the condition for undertaking responsibilities and positions. Of course, 'idalah in this sense is regarded as a virtue of the individual being superior to and overlooking his other virtues. Furthermore, this type of 'idalah' applies to all positions. If an individual is to undertake a responsibility but is not just, the acceptance or undertaking of the position is not legitimate for him. Here, 'idalah, on the one hand, is related to the legitimacy of the responsible individual's power and authority and, on the other, to his duties and efficiency within the political and social system in the society.

Imam Khomeini's attitude to 'idalah' in the human dimension, although a mystical and jurisprudential and concerned with duties and responsibilities and has personal aspect, found political and social role in connection with position, spreading from the individual to the society. If the responsibilities of a society are vested with just individuals, then society can develop into a just society. This question depends on the people's main responsibility and administration of the universe that is vested in a just philosopher and an absolute just God of the Universe.

Islam's God is just, its prophet is just, its immaculate Imams are just, its judge is just, its jurisprudent is just, its witness to divorce is just, its Friday prayer leader should be just. Everyone from the Holy Essence of the Great God to governor, etc. should be just.91

Twelfth Proposition: 'idalah neither means injustice nor succumbing to oppression.

In this proposition, *'idalah* in its human concept has vast and inclusive dimensions and encompasses economic, political, cultural, judicial and legal aspect, being exactly in contrast to oppression and injustice. If, in Islam, oppression means *'vaza she fi ghair*,"92 or in the sense of digressing from moderation,93 it applies not only to individual human being as a person but also to the community and the society. On this basis, any oppression is other than *'idalah* and is against it, because deflection from *'idalah* is maintained as just. Moreover, any deviation and crookedness in man's individual and social life is construed as oppression. *'Idalah*, in this sense, is the absence of deviation. Imam Khomeini stressed the two dimensions of the subject: committing oppression and submitting to oppression, considering the latter to be oppression as well. Therefore, forgoing one's right or spoiling and overlooking it is also regarded as injustice. On this basis, Imam Khomeini has borne in mind the most extensive meaning of *'idalah* in the realm of human life.

'Idalah signifies to neither do injustice nor surrender to injustice. The infallible Imam summarized Shi'ism in two phrases: neither tolerate oppression nor be oppressive.94

Thirteenth Proposition: 'idalah is an abiding habit that always impels the individual to associate with piety

In jurisprudential attitude, 'idalah' is taken as an individual peculiarity and by commanding it, a just man finds a capability and power that always drives him to accompany piety, preventing him/her from committing forbidden acts and abandoning of obligatory things. Most of the fuqaha (Muslim jurists), moralists and theologians in the world of Islam sanction 'idalah' as temporal habit and state. The 'idalah' applied in different chapters of fiqh (jurisprudence) and as a precondition for congregation and Friday prayer leader, the leader or wali–e amr (supreme Muslim jurisprudent), witness, judge, etc. has been applied in this sense. Here, 'idalah' is, firstly, an individual trait and its subject is the individual and secondly 'idalah' is more or less synonymous with taqwa or piety at its different levels and observing acts of purity. Taqwa and the observance of cleanliness has levels beginning with the performance of obligatory rules and abstaining forbidden acts in the public view extending to higher levels. On this approach to 'idalah', Imam Khomeini said:

'Idalah is a deeply rooted temporal trait constantly urging man to observe *taqwa*, abstain from unlawful acts and perform obligatory rules.95

The fact that 'idalah in this expression can have different levels, from the jurisprudential view, caused the individual to be reduced to his lowest level, that is, reduced to mere performance of obligatory acts and refraining from doing unlawful deeds in public. Of course in the sight of Imam Khomeini, the approach to 'idalah is not disconnected with social and political issues, but is also ground for the realization of social and political ·idalah. In his view:

"Upon surrendering his passions and wrath to the station of *'idalah* and canon, *'idalah* will emerge in the land [of souls and society] and a rightful just government will be established, where in the rulers are the truth and truthful laws."96

2. Concepts and definitions of 'idalah

After stating the main propositions of Imam Khomeini in the realm of justice, we shall look into the concepts and definitions of *'idalah* in his philosophical, jurisprudential and theological perspectives:

'Idalah: an attribute of the Creator and a tradition of the universe

From the view point of Imam Khomeini, the world of existence is not void nor is it the result of accident and chance. The Universe has one judicious Creator who has created the world based on absolute knowledge and power, wisdom and favor and administers it, having absolute knowledge of all its dimensions. The world is His property, belonging and creation and except Him none can be the real owner.

The root and essence of all these beliefs in us is the principle of monotheism. In conformity with this principle, we believe that the Creator and Sustainer of the world, the entire universe and all existence

and man is only the sacred essence of the Almighty who is cognizant of all verities, is capable of all things and the owner of everything.97

From Imam Khomeini's viewpoint, principles such as acceptance of responsibility, man's free choice, equality of people and codification of law are among this principle, monotheism, and emanate from it. The Essence of the Almighty is the absolute knower and is omnipotent and, as a result, the absolute wise one, thus commanding absolute 'idalah. That is to say He has endowed every being its faculties and talents to achieve existence and its perfections. All components and pillars of existence in benefiting from this divine diffusion are equal and there is no oppression and existential injustice in the sacred presence of His Essence. The One God is the absolute just both in the creation and administration of the world, legislation for man and delegation of prophets.

Since God is the absolute just and His Essence is the same as *'idalah*, what streams and is issued out of his power is based on *'idalah*. Therefore, the order of the world is perfect and the best.

One of the sciences attested by both philosopher, 98 theologian 99 and the public from among the people of different religions without prompting any misgiving is that what has flown from the pen of power of the absolute Wise, great is His power, is the most beautiful order and in accordance with perfect interests and the perfect general order. 100

From Imam Khomeini's viewpoint, *'idalah* pervades the entire universe as a general and allencompassing law, turning it to a perfect and changing it for the best order.

The perfect order, which is the absolute beauty, is absolute beauty under the shadow of Absolute Beauty and its end is the very absolute beauty.

As part of the world of existence, man is also subject to the best and perfect order. Moreover, the ability to actualize Divine *'idalah* is relatively vested in man, thus adding to his value and merit. Basically, man is capable of actualizing the highest level of Divine *'idalah* applicable to humankind within him. Man is His great name and perfect man and in this arena the Messenger of God is the perfect prototype of the perfect man and, as Imam Khomeini said, man is the moderate limit and perfect resistance.

It is because in the manifestation of Names and Attributes and their realization, that is the absolute resistance and is exclusive to perfect man and his Lord is the station of the great name of God, who is on the straight path of the station of names. The perfect man's Lord, who is the seal of prophets, is on the straight path and perfect moderate limit. 101

As it was pointed out, 'idalah, in this sense, is realized in the order of creation and Divine legislation. In the order of creation, 'idalah has been actualized in the world of existence in the form of Divine tradition s and its product is the best and perfect order; and in the legislation order, 'idalah is for man's development in the form of just laws. As put by Imam Khomeini: The Creator's wisdom requires that people should live a just life and take steps within the limits of Divine injunctions. This wisdom is perpetual and among the

'Idalah, a natural and conscientious tendency

Based on some narrations, 'idalah' is the army of intellect. Take the famous hadith quoted from Imam Ja'far ('a) under the title of the army of intellect and ignorance: "al-aql wa jonud." 103 He goes on to say: "wal adl zed aljour." 104 In explaining the hadith, Imam Khomeini classified 'idalah' in the category of the army of intellect, and oppression in the category of ignorance. He said 'idalah' and tendency to it is natural and inhered in man's nature. It is the natural and existential trait of each and every individual human being. Man naturally inclines towards 'idalah' and equity and detests oppression and tyranny. Man's sound temperament tilts towards 'idalah' and turns away from injustice and cruelty.

Furthermore, from Imam Khomeini's perspective, *'idalah* comes under the category of perfectibility; man is by nature a perfectionist. He is intrinsically after justice. Therefore, it should be understood that an inclination to absolute perfection and love of absolute perfection is within man's Divine nature. 105

Also, *'idalah* is classified as good and happiness and man is naturally inclined towards good and avoids evil.

It is the nature of love for absolute perfection, the good and absolute good that is concealing and pleasing among the hierarchy of human beings ranging from the blessed to wicked, and learned to ignorant and superior to inferior. 106

Hence, from Imam Khomeini's perspective, 'idalah is good and perfection and oppression and injustice and trampling the right of others or its abandonment is imperfection. 'idalah and equity is a natural propensity implanted in man and is shared by all. Therefore, it is not separable from man's essence unless man's nature has been afflicted by some adversities.

By nature, man is humble before just fate and naturally shuns and disgusts oppression and injustice. Among the Divine *fitrahs* hidden in the depth of man's essence is the love of *'idalah* and humility before it and grudge against tyranny and refusing to submit to it. If one observes the opposite, one should know that some deficiencies have crept into the primordial temperament. 107

Hence, the love of *'idalah* and equity and attention to it and endeavoring to actualize it in human societies is not something to become outmoded and obsolete after a lapse of time or subjected to change or degeneration. It is rather a lasting tradition and law in the order of creation like rational rules and principles.

Implementing laws based on the criterion of equity and 'idalah, preventing oppression and despotic rule and the dissemination of individual and social 'idalah and freedom based on intellect and 'idalah ... politics and directing the society in conformity with the norms of intellect and 'idalah and equity and hundreds of other similar concepts are not things to become antiquated with the passage of time in the

course of human history and social life. If one makes such a claim, it implies that rational and mathematical laws should be changed in the contemporary world and superseded by others. 108

'Idalah in the sense of moderation and middle way

In compliance with Aristotle, Imam Khomeini discussed moral virtues and regarded *'idalah* as the middle way in (man's) affairs. Of course, although the issue of middle way does not always find meaning in many good moral traits, since *'idalah* is itself a type of moderation and middle way, presenting it as moderating virtue seems to be correct, given the two extremes (discrimination, tyranny and greed) and (trampling upon and ignoring other's rights). Imam Khomeini had repeatedly underlined that:

"Know that 'idalah consists of the middle way between the two extremes and is the most important of moral virtues." 109

Therefore, 'idalah signifies a middle way between the two extremes and overstatement and understatement."110

However, the reason that a "just compulsory religious theory" applies to ethics is the description of the duty as justice-oriented, because good morals as prescribed in the body of knowledge signifies coming out of the two extremes, each of which is despicable; and *'idalah* which is the middle way and moderate level between the two extremes is desirable. For example, courage, which is one of the pillars of good morality and virtuous disposition, consists of a middle way and moderate state between the two extremes, and may be construed as temerity consisting of being fearless where fear is condign and between the two extremes that is defined as timidity when there is no ground for fear. Hence, being just denotes a religious duty that should conform to ethics. 111

On this basis, since 'idalah' is placed in the middle way in relation to other virtues, it creates balance in all those virtues. As a consequence, the validity of other virtues is determined by 'idalah. Therefore, 'idalah and equity are the criterion and measure of other affairs, measure and criterion that stands in the chain of causes and through which the enjoining and forbidding of good or bad deeds is carried out. Hence, in law and jurisprudence, in politics and economics and ethics, 'idalah' is a fundamental and primary principle and criterion by which other things are measured.

'Idalah as way and method of human perfection

Perhaps the most important concept of 'idalah' in Imam Khomeini's view, with a view to the theory of 'idalah' in Islam, is the middle way and path of moderation. That is to say, in man's evolutionary course towards prosperity and spiritual journey towards God, 'idalah' is the path man should traverse in order to attain perfection and so that it will develop into lasting disposition encompassing all man's existence and change him to a perfect just man. This attitude to 'idalah' is a mystical one resting on suluk (spiritual journey), considering 'idalah' as the method of journey of the perfect man. In this perspective, 'idalah' is looked as a straight path in which the salik (spiritual wayfarer) is engaged in self-purification so as to

accomplish the desired perfection. The most important citations of the Imam in this respect consist of the following verses: "When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefore He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is informed of what ye do"112 and "Show us the straight path"113 along with the following *hadith*: "Jabir related: 'We were sitting beside the Prophet who drew a straight line in front of him and said, "This is the path of God." Then the Prophet drew two lines on either side of the first one and declared, "These are the ways of Satan." Then the Prophet put his hand on the middle line and recited the above verse.""114

In this perspective, the absolute truth and perfection stands before man. Between man as the starting point and God as the ultimate goal only one line is conceivable, since no more than two points exist. Imperfection and absolute perfection or servitude and Divinity are the ways that should be traversed so as to attain absolute perfection within one's capacity. Treading upon this path is proceeding in the course of moderation and justice. For this reason, from Imam Khomeini's viewpoint, *'idalah* is the ·way of the perfect man's journey towards the Beloved and true happiness. While man is journeying in this course his faculties will be regulated. Therefore being in the path, being a middle way and being moderate are all, in fact, *'idalah*, because all signify movement in the correct and straight path and not deviated.

If we visualize a straight path connecting the point of servitude to the station of proximity to Divinity, then the path for the perfect man to traverse starts from the defective point of servitude to the perfection of the glory of the 'idalah of Divinity, that is, the straight path and moderate way. In holy narrations, we read that the path is narrower than a strand of hair and sharper than sword. 115 That is why moderation is the real middle way. 116

Of course, we should know that the path of *'idalah* has different meanings and levels. Sometimes *'idalah* is applied to the outward aspects of the canon and acting according to what is obligatory and quitting what is forbidden. This is the jurisprudential explanation of *'idalah*. Sometimes *'idalah* is applied in ethics in which the notion is construed as moderation of the three faculties of human soul (passion, wrath and animalism). At other times, the term is applied to beliefs or to all. In this sense, being just differs in different human beings subject to the circumstances and faculties of the wayfarer in the cause of God. Therefore, from Imam Khomeini's perspective, real *'idalah* and the perfect way of *'idalah*, in its true sense, is the Muhammadan line; that is the way of the Divine great Name or the Holy Prophet of Islam.

And real moderation is not possible except for the perfect man who has not digressed from the path from the beginning to the ultimate destination and attainment of the Truth. This is, in all sense, toeing the Ahmadi or Muhammadan line.117

Therefore, the way of *'idalah* has different dimensions. For instance Imam Khomeini referred to some of these dimensions as follows:

1. *Idalah* for the spiritual wayfarer is like the manifestation of divine knowledge in his heart. *Idalah* in it

consists of refusing to hide the Truth people and the people to the Truth. In other words, the observation of unity in multiplicity and multiplicity in unity something that is exclusive to the most perfect men of God. 118

- 2. 'Idalah in fundamentals of faith. 'Idalah consists of perception of the existential truth. 119
- 3. 'Idalah in ethics consists of the regulation of the entire inward and outward and spiritual and physical faculties.

'Idalah, a disposition of the self and intuitive state

Selfish disposition and habit of *'idalah* is something that is unanimously sanctioned by most jurists and theologians and philosophers. This selfish habit and state takes form as the result of practice and exercise, tendency to truth, piety and forbearing exclusive interests and giving precedence to public interests and traversing the path of at different levels and gradually in individual, preventing him from committing what is forbidden and harming others and calling him to perform obligatory things, self–sacrifice in the way of public interests, self–sacrifice, purity, equity and moderation. As put by Ibn Abi Al–Hadid:

"idalah is a habit by which virtuous and good actions naturally and conveniently originate from man's soul." 120

Imam Khomeini in defining *'idalah* in this light wrote in question 28 of the subsidiary rules of *taqlid* (imitation) in Tahrir Al–Wasilah: 121

"*idalah* is a rooted quality (habit-disposition) of the self always driving man to the company of piety and abandonment of what is forbidden and performance of what is obligatory." 122

This look at *'idalah* is jurisprudential and in different chapters of fiqh (jurisprudence) it has been defined as conditions when an individual accepts a special responsibility or duty such as that of a *Vali-e-Faqih* (Supreme Muslim Jurisprudent), Friday prayer Imam or leader, congregational prayer leader, judge and witness, etc. *'Idalah*, in this perspective, can have varied levels, the lowest being the performance of obligatory and forbidden acts in public and will be rendered invalid by the abandonment of an obligatory act or committing a religiously unlawful act. Of course, Imam Khomeini stressed peccadillos (venial sins) as well. For this reason, after defining *'idalah* as rooted quality of the self123 he wrote:

"The quality of 'idalah' in terms of jurisprudential injunction will be rendered invalid by committing a cardinal sin or insistence on committing venial sins. In fact, by way of precaution, it will be invalidated if one commits minor sins [without insistence]. If the disposition of 'idalah' endures within man, the quality of 'idalah' would be restored through repentance. 124

The ways leading to the knowledge of 'idalah, from Imam Khomeini's viewpoint, consist of:

- 1. Testimony of two just persons, 125
- 2. socialization that triggers knowledge or confidence 126
- 3. knowledge promoting contagion 127
- 4. good appearance and a strict protection of religious injunctions, etc., 128 and considers this case to be for mere obedience manifestation of *'idalah* although it fails to trigger presupposition or knowledge of *'idalah*. 129

Also, in response to the question "if a just person backbites another just person, will the one who talks behind the back of a person be no longer just", the Imam said:

"If their *'idalah* has been substantiated, both are subject to *'idalah* as long as one is not convinced of the iniquity and the act of either of them is subject to rectitude. However, if it is obvious that the backbiter has slandered unjustifiably, the slanderer will no longer be just." 130

Although this dimension of *'idalah* provides a fully individual aspect of *'idalah*, such a view of *'idalah* is not irrelevant to the view of *'idalah* as a social and political subject; it will provide the ground for and a prelude to *'idalah*.

'Idalah, a social attribute

Although Imam Khomeini, in his works and utterances, had not presented a special concept of social *'idalah* or not treated its social dimension, 131 the attitude and attention he had towards equity and *'idalah* in society and the political, social, economic and judicial organizations were expressive of the fact that he viewed *'idalah* as a social attribute and state and not merely an individual habit or virtue. In this perspective, *'idalah* is an attribute and feature of political and social laws as well as a quality of social and political groups and organizations and above all of human society. For instance, one of the most important and perhaps the main feature of the Islamic Republic is to give expression to *'idalah*.

"In the Islamic Republic, there is no bullying; in the Islamic Republic, there is no injustice; in the Islamic Republic, welfare will be thought out for the poor, the indigent people will regain their rights and divine *'idalah* will cast its shadow." 132

Also, from Imam Khomeini's viewpoint, religious laws and the totality of jurisprudence and its subject aims at the realization of *'idalah*, because laws are all instruments and means for the actualization of *'idalah* in the society.

Religious commands are the laws of Islam and these commands are a case of the status of the government. In fact, the commands are welcome as accident and as instrument for the administration of government and promotion of *'idalah*. 133

On the other hand, it should be known that in his viewpoint in a society based on monotheism, all affairs would originate from divine *'idalah*. Therefore, *'idalah* in society results from Divine *'idalah* and monotheism. In his perspective, in a monotheistic society, all privileges will be nullified and piety will be the criterion for all affairs. In such a society, the ruler is equal to the lowest individual and sublime Divine and human criteria and rules will be the basis of covenants or severance of relations. 134

On this basis, it can be gathered that Imam Khomeini believed that Divine *'idalah* can be relatively implemented in the society and that human beings can accordingly proceed to actualize a type of *'idalah* in the society by establishing a government and creating political establishment.

Of course, the expansion of *'idalah* is the same as the expansion of the attribute of the Almighty for people who have vision. They discuss *'idalah*, are responsible for social *'idalah*, establish a government that is just 135

A look at the works of Imam Khomeini and the frequency of the application of the term *'idalah* and its derivatives indicate that he attached importance to the social aspect of *'idalah*. For instance, in his 22–volume *Sahife–ye Imam*, 136 the term social *'idalah* has been applied on 471 occasions, *'idalah* in 372, just in 173 and equity in 15 cases.

Above all, from Imam Khomeini's viewpoint, Islam has expounded the applicability of *'idalah* in all its dimensions and by understanding it such *'idalah* can be implemented in the society. Furthermore, what Islam has presented regarding *'idalah* "is judicious, applicable, objective and comprehensive." 137

Therefore, Imam Khomeini respects the Islam that presents *'idalah* as its axis and foundation.

"We want to establish Islamic *'idalah* in this country, an Islam that countenances *'idalah*; an Islam that repudiates oppression and an Islam in which the ruler and the people from the lowest walk of life are equal before law." 138

On this basis, if in a society, equality before law prevails and there remains no room for discrimination and duality and all layers of society have gained their rights, that society can be said to be just. Therefore, from Imam Khomeini's perspective, *'idalah* is not exclusive to judicial power or an individual human being, but rather to all relevant social institutions.

Implementing Islamic *'idalah* is not exclusive to judicial power and its affiliates. Other organizations in the Islamic Republic of Iran including the Majlis, the government and its different organizations, military and disciplinary forces, *sepah–e pasdaran* (Islamic Revolution Guards Corps), committee, *basij* (volunteer paramilitary forces) and other superintendents should seriously work for the implementation of *'idalah*. 139

Second Discourse: Quiddity of 'idalah in Imam Khomeini's Perspective

In view of the previous talks, we come to realize that the most important and outstanding conceptions considered by Imam Khomeini regarding *'idalah* are as follows: a middle way or moderation, a straight

path or way and steadfastness in traversing it, a habit of the self, social quality, an attribute of the Almighty and a natural inclination in man.

Among these concepts what is expressive of the quiddity or essence of 'idalah' in Imam Khomeini's viewpoint is the middle way and moderate path in dealing with affairs, which can be maintained as the straight path. As steadfastness on the straight path in Imam Khomeini's viewpoint is not different from the observance of the middle way and moderate path, 'idalah' in this sense is not only the self's and spiritual disposition for the individual human being, but can also be a disposition of the society. Therefore, a just individual is one who proceeds on the straight path and acts based on moderation adopting a middle way and is steadfast in this moderate movement and straight line in a way that he will not deviate. For this reason, the Imam had repeatedly described 'idalah' as the middle way of both extremes. For instance in the book entitled Exposition of Hadith on the Army of Intellect and Ignorance, Imam Khomeini wrote:

"Know that *'idalah* signifies a middle way of the two extremes and is among the most important ethical virtues. In fact, absolute *'idalah* is the entire inward and outward virtues of the self, soul and heart, because *'idalah* is absolute." 140

As pointed out in the above quotation, the middle way between the two extremes and being straight are, in all senses, equal to each other. *'Idalah*, in this sense, is before all else an attribute of the Creator of the universe and thereafter a selfish attribute or disposition of the perfect man.

It is because in the manifestation of the Names and Attributes (of God) and their realization, which is the absolute resistance and is exclusive to the perfect man and his Lord is grand Name of God who is on the straight path of the Presences of the Names, as he had pointed out 141

Or in the book entitled Forty Hadith 142 commenting on the Prophet's (s) utterance: "enamal elm ayatmohkamat" 143, Imam Khomeini said:

However, the reason that the "just compulsory obligation" applies to ethics is the description of the theory as " just", because temperament of goodness as provided in ethics signifies deflection from the two extremes, both of which are despicable and 'idalah, which is the middle way and moderate level between the two extremes is comely. For example, courage, which is one of the pillars of good morality and virtuous disposition, consists of a middle way and a moderate state between the two extremes, and can construed as audacity that consists in being fearless where fear is condign and pusillanimity, which means fearing where there is no ground for fear. And wisdom is one of the pillars, which is a mean between the evil of idiocy, which has been as modified into boldness which means applying one's intellect in futile acts where it is not befitting, and the evil of ignorance described as the suspension of the power of intellect in cases where it is appropriate to use the intellect. Similarly, chastity and generosity are the middle way between the evil of avarice and lethargy and prodigality and niggardliness. 144

Therefore, 'idalah' in Imam Khomeini's view is the middle way in the affairs of man and proceeding in this middle way or displaying steadfastness on the straight path. Then he defined the dispensation of 'idalah' as transforming an oppressor into a just one; that is, saving him from deviation and crookedness and placing him on the course of the middle way and moderation in life or the straight path. On this basis, he considered the order of the world to lie in the best and most perfect creation, because it had been created on a straight path and on the basis of 'idalah' and steadfastness and is the product of the wisdom of Absolute Beauty.

Based on this outlook, the straight path governing the truth of existence indicates that: "The Creator's wisdom has ordained that people should live in accordance with the just way." 145 God has inhered in man the concept of 'idalah' as a natural inclination as well as love for it, delegating the messengers and sending the revealed scriptures for this purpose. For this reason, 'idalah is the measure of religion, canon, jurisprudence, law and commands. Considering 'idalah as a criterion and measure, as pointed out in narrations, substantiates this meaning. Therefore, since 'idalah' signifies a straight path and resistance in the middle way, based on Imam Khomeini's Sadra-inspired outlook, in the manifestation of Divine learning and monotheism in the heart of men of knowledge, 'idalah' means refusing to hide the Truth from the people or meeting unity in multiplicity and multiplicity in unity. And "extreme ways in this station is the concealment of either the Truth from the people". 146

In beliefs and principles, *'idalah* consists of the "perception of existential truth per se from the ultimate end of the perfection of Divine names to the ultimate end of the reversion of manifestations to outward aspects, which is the truth of Judgement Day." 147 In temporal ethics, too, *'idalah* is to establish in three powers of passion, anger and the Satanic or the imaginary. We should imagine in any state that *'idalah* "consists of the middle way between extreme ways and between overdoing and underdoing something." 148 When he treated *'idalah* as the moderate and straight path, he was alluding to man's and societ 's traversing points in the middle and moderate way that the totality of these points in the course of life and man's transubstantial motion is drawn as a line that enjoys full resistance.

If we visualize a straight path connecting the point of servitude to the station of proximity to Divinity, then the path for the perfect man to traverse starts from the defective point of servitude to the perfection of the glory of the *'idalah* of Divinity, which is the straight path and moderate way. In holy narrations, we read that the path is narrower than a strand of hair and sharper than a sword. 149 That is why moderation is the real middle way. 150

Therefore, in Imam Khomeini's Sadran attitude, the path of *'idalah* or straight path or virtue in absolute sense and the way of *'idalah* and moderation and truth is not more than one, but deviations, crookedness and evils are of many, if not of infinite, kinds.

In another survey, Imam Khomeini in pursuance of Farabi and Ibn Sina and some other Muslim philosophers defined man as possessing two general powers of perception and feeling or provocation. The power of perception consists of two dimensions of theoretical reason or intellect the middle and

moderation of which being wisdom, and the practical reason or intellect the middle and moderation of which being 'idalah. This is why wisdom is also 'idalah. Therefore, moderation and the middle way of this power (intellect) is 'idalah. The power of provocation also consists of attractive force that triggers sensual passions and its moderation and middle way is chastity. It is the power of wrath whose moderation and middle way is courage. Since chastity and courage return to 'idalah and by 'idalah as an absolute virtue is meant this very meted 'idalah that consists of wisdom, chastity and courage as well.

What Imam Khomeini, by relying on Sadran intuitive and philosophical attitude, had presented on the manifestation of Divine names and attributes and the manifestations of Divine knowledge and beliefs and faith-related truth – in the sense of regulation of power of practical reasons, not the general 'idalah – is compatible. Therefore, there is no conflict in the two types of Imam Khomeini's attitude. Moreover, the second attitude also does not conflict with the theoretical nature of 'idalah – whether in the sense of its perception or feeling and tendency to it and love of it. That is why Imam Khomeini considered realization of 'idalah to be in the regulation of the two above powers, particularly the rule of 'idalah in the powers of lust and wrath.

After the submission of lust and wrath to the station of *'idalah* and canon, *'idalah* emerges in the body or country and the rightful just government will be established; and the administrator, ruler and laws in this government are just 151

- 1. Muhammad Rida Pahlavi the ousted king of Iran, son of Rida Khan, and the second and last king of the Pahlavi dynasty fled Iran after 37 years of reign following a nationwide uprising of the people of Iran under the leadership of Imam1 Khomeini (a) in month of Dey 1357 AHS.
- 2. Sahife-ye Nurr, Ibid, v. 3, p. 13.
- 3. Ayatullah. 'Allamah Haj Mirza Sayyid Abu al-Hasan Rafi' Qazvini (1315–1396 AH) was a genius versed in rational narrative sciences. He is among the sagacious Shi'ah Imamiyah scholars. He began the acquisition of preliminary religious studies among the theology students and then moved to Tehran and finally returned to Qum, attaining to lofty stations and sublime levels under the guidance of prominent ulama such as Aqa Mirza Hasan Kermanshahi and Haj Sheykh Abd al-Karim Haeri Yazdi. He was versed in interpreting the ideas of Mulla Sadra and settlement of the mysteries of Asfar. A number of his works are annotation on Asfar Arba'a Sadr al-Muta'allehin, explanations on fundamentals of faith and notes on Rasail or Sheykh Ansari.
- 4. Ayatullah Mirza Shah Abadi (1292–1363 AH), a noted Jurisprudent, mystic and philosopher of the 14th century, completed his schooling in theology seminaries in Isfahan, Tehran and Najaf. He was Imam Khomeini's teacher of 'irfan (mysticism) and akhlaq (ethics). Some of his works are al-Ma'arif; al-Insan al-Fitrat, al-Qur'an wal 'Itrat and annotations on Kifaya.
- 5. Ibid, p. 87–88.
- <u>6.</u> Mirza 'Ali Akbar Yazdi (died in 1344 All) was among the students of philosophy and 'irfan in Tehran. He lived in Qum the closing years of his life and began teaching philosophy. He was well versed in mathematics. Imam Khomeini benefited from his classes for some time. His essential works consist of "Annotations on Asfar" and "Annotations on 'Qawanin al-Usul' of Mirza-ye Qumi".
- 7. Apparently, the first lesson Imam Khomeini began teaching officially was philosophy.
- 8. Milad Kawthar, Message of Revolution, (weekly), no. 81, Saturday 13 Farvardin 1362 AHS, p. 58.
- 9. The most famous book of Sheykh Mulla Hadi Sabzevari known as "Asrar" dealing with logic and philosophy is in two parss: the first part is "Ilal Mansomeh" and the second "Qur'an al-Fava'id. Both have been published in one volume entitled

The Exposition of Mansomeh.

- 10. The book entitled Asfar or more precisely the Four Asfar is one of the books authored by Sadr al–Muta'allehin Mulla Sadra–ye Shirazi (979–1050 AH). In this hook Sadr al–Muta'allihin divided philosophical polemics into four categories on the credit that thought is a type of mental journey as follows: 1– Questions constituting the basis and prelude to the subject of towhid (monotheism) and, in fact, the thought's journey from people to the Truth, 2– Subjects on towhid and knowledge of God and Divinely attributes, 3– Issues dealing with his actions, 4– Polemics on the soul and resurrection.
- 11. Sayyid Ahmad Khomeini, "Imam, Hawzah, Politics" quarterly Hodur, No 1, Khordad, 1370, p. 9.
- 12. Sahifeh-ye Imam, v. 13, p. 285, Ritual of Islamic Revolution from Imam Khomeini's Viewpoint, Tehran: (Compilation and Publication) Institute for Compilation and Publication of the Works of Imam Khomeini, 4th edition, 1376 AHS, p. 192.
- 13. Sahifeh-ye Imam, v. 13, p. 265.
- 14. Ibid, v. 13, p. 504.
- 15. The Etiquette of Salat (prayers), Ibid, p. 251.
- 16. Sahife-ye Imam, Institute for Compilation and Publication of the Works of Imam Khomeini, v. 21, pp. 222-225.
- <u>17.</u> The Akhbariyun were a sect of Imamiyeh Shi'ah 'ulama or scholars who considered reports and narrations of the Household of Prophet (s) as the most important source for religious teachings and fundamentals of faith, accepting other principles and documents as far as ahadith (plural of hadith or narration) would verify.
- 18. Ritual of Salat (prayers), Ibid, pp. 200-201.
- 19. Sahifeh-ye Imam, v. 21, p. 278.
- 20. Ibid, p. 280
- 21. These sources consist of the Qur'an, the sunnah (narration), ijma' (consensus) and 'aql (reason).
- 22. Shaykh Abu'Abdullah Muhammad bin No'man (336 or 338 413 AH), also called "Sheykhe Mofid" and "Ibn Mo'allim" was among the noted Shia fuqaha, theologians and traditionists. He chaired the scientific chair in Baghdad. He completed his studies under the guidance or Shi'at, Sunni and Zaidi scholars such as Ja'far ibn Muhammad Qawawiyyah, Sheykh Saduq ibn Joneid, Eskafi and 'Ali ibn Abi al–Jeish Balkhi. Sayyid Murtada 'Alam a1–Hoda, Sayyid Radi, Shaykh Tusi and Najashi were his most famous students. His essential works are 'Irshad", "Ikhtisas", "Avael al–Maqalat", "Amali" and "Moqne'a".
- 23. Shaykh Tusi, known as Shaykh Abu Ja'far Muhammad ibn Hasan, also called Shaykh alTaefe (385–460 AH) was among the prominent Shi'ah jurisprudents, traditionists and ulama. A student of Shaykh Mofid, Shaykh Tusi was the first person who made Najaf the center of knowledge of Shias. Among his works, the following may be cited: Istebsar wa Tahzib alAhkam among other Shi'at four books.
- 24. Jawahir refers to Jawahir al-Kalam, a book written on various subjects of fiqh or jurisprudence written by Shaykh Muhammad Hasan ibn Baqir an-Najafi (d. Sha'ban 1266 AH), a great faqih or jurisprudent as well as a prominent Marja'i Taqlid (Reference Authority), explaining Sharaye al-Islam by Muhaqiq Hilli Sahib al-Jawahir refers to Shaykh Muhammad Hasan ibn Baqir an-Najafi, renowned as Sahib al-Jawahir, literally meaning 'owner of Jawahir'. Sahib al-Jawahir began writing the book at the age of 25 and worked on it for 30 years to complete.
- 25. Muhammad-Mahdi al-Asifi, "Theology of al-Imam al-Khomeini fi dowr az-Zaman wal-Makan fi al-ijtihad", (anthology of articles, papers), the Congress on the Fundamental thoughts of Imam Khomeini: The rule of time and place in ijtihad, Tehran: 'Oruj Publication Institute, v.5, 1374, p. 11.
- 26. Jawaheri ljtihad is derived from the method of reasoning of the late Shaykh Muhammad Hasan Najafi (died in 1266 AH) author or the book Jawahir al –Kalam. The book is a complete and comprehensive encyclopedia of fiqh containing utterances of 'ulama and their arguments. This book of fiqh is indicative of the peak of fiqhi movement and its writing in extensive form; it also provided samples of the research and profound study of the utterances made by former fuqaha (Jurisprudents), demonstrating power of reasoning inspired from the Qur'an and hadith. Imam Khomeini here intended to encourage attention to be given to reasoning and discovery of the fundamental viewpoint of Islam and underscore the need for delving into the four sources: book , sunnah, Ijma' and 'aql for the deduction of Divine laws with the method adopted by the author of Jawaher. In some of his expressions, Imam Khomeini considered the ijtihad applied in Theological seminaries to be insufficient. It appears by insufficiency of ijtihad (while being committed to traditional and Jawahiri ijtihad) he meant disregard of methodology and knowledge of opportunity, time and place as well as the government dimension of fiqhi subjects.

- 27. Sahife-ye Imam, v. 21, p. 289.
- 28. Many social laws and relationships required by Muslims have been provided in the Book and Sunnah, with their ruling having been determined generally or specifically. This group of ordinances is called "primary ordinances."
- 29. Ordinances that fully qualified fiqh deduces from the four sources: Book, Sunnah, consensus and aql (intellect). The book entitled Islamic Government or Wilayat–e Faqih (guardianship of a supreme Muslim jurisprudent) provides Imam Khomeini's opinions deduced from the four sources highlighting inseparability of religion and politics and underscoring Wilayat–e Faqih at the time of occultation. The book, which has been published in Arabic and Persian in pre and post–revolution period consists of a series of speeches made by Imam .Khomeini in the holy city of Najaf in 1348 AHS. The Institute has reprinted the latest version of the hook together with a preface, explanations and index for Compilation and Publication of the Works of Imam Khomeini in 1372 AHS.
- 30. Sahife-ye Imam, v. 20, p. 452.
- 31. Sahife-ye Imam, v. 21, p. 178.
- 32. Majid Amini, "Interpretation of Imam Khomeini's Viewpoint on the Role of Time and Place", Jurisprudents, time and place, v. 1, p. 50, quoted from speeches of Imam Khomeini dated 10/10/1375 AHS.
- 33. Sahife-ye Imam, v. 21, p. 289.
- <u>34.</u> Imam Khomeini, interpretation of Surah Hamd of the Qur'an, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini (S), p. 145.
- 35. Ibid, Wilayat-e-Faqih (Islamic government), Qum: Azadi publication, Bita, p. 5.
- **36.** Refer to ibid, pp. 50–53.
- 37. Sahife-ye Imam, v. 1, p, 269.
- 38. Ibid, v. 3, p. 227.
- 39. Ibid, v. 1, p. 270.
- 40. Ibid, v. 1, p. 270.
- 41. Imam Khomeini, Tahrir al-Wasilih, Qum: Isma'iliyan Press Institute, Bita; al-Najaf alAshraf Matba'at al-Adab, al-Tab al-Thaniyah, 1390 AH al-Juz' al-Awwal, pp. 234, question 9.
- 42. Ibid, Kitab al-Bay', Qum: Isma'iliyan Press Institute, [Bita], v. 2, p. 472; Positions and Authorities of Wali-e-Faqih (translation of discussion on Wilayat-e Faqih from Kitab al-Bay'), translation and publication; Tehran: Ministry of Culture and Islamic Guidance, 2nd Edition, 1988, p. 42 (with minor changes in translation).
- 43. Sahife-ye Imam, v. 18, p. 23.
- 44. Sahife-ye Imam, v. 4, p. 523.
- 45. Ibid, v. 1, p. 22.
- <u>46.</u> 'Ali–Akhar Diya'i, Role of Imam Khomeini in Reviving Philosophical Thought, Tehran: Qadr–e Wilayat Cultural Institute, published in 1372 AHS, p.21.
- <u>47.</u> A school of thought founded by Abu 'l-Hasan Ash'ari (260–324 AH). Due to theological controversies on vision of God, free will and predestination, God's attributes and other questions were widely debated in the society: gradually some Muslim scholars began negating the role of human intellect in understanding religious questions in the name of defending the Prophet's sunnah or tradition. The views of the Islamic theologian, al- Ash'ari, and his followers, known as the Ash'arites, prevailed amid such theological controversies.
- 48. Haj Aqa Mustafa, the eldest son of Imam Khomeini (r) (1930–1997) began the study of Islamic disciplines at the age of 15 and attained the advanced level of ijtihad at the age of 27. A young student of theology, he was versed in most or Islamic disciplines. His teachers were Imam Khomeini (r), the late Ayatollah Borojerdi and the late Haj Sayyid Muhammad Damad. He was arrested in Aban 13, 1343 AHS (4/11/1964) by the Shah's regime and imprisoned for 58 days in Qezel Qal'a Prison. After his release, Haj Aqa Mustafa moved to Qum. Like his honorable father, he was uncompromising and believed that the overthrow of the Pahlavi regime called for a nationwide uprising for which he made enormous efforts. The intelligence agents of the Shah's regime martyred Haj Aqa Mustafa at the age of 47 in Iraq one year prior to the victory of Islamic Revolution in Iran.
- 49. Ibid, pp. 22–23. In this respect, refer to Imam Khomeini, interpretation of Surah Hamd, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 3rd edition, 1376, pp. 189–191.

- 50. Sayyid Ahmad Khomeini was born in Isfand 24, 1324 AHS in the Holy City of Mashhad. After completing high school at the time of his honorable father's, Imam Khomeini (r), exile to Najaf, he began to study Islamic Sciences. He received schooling under the guidance of teachers such as his honorable father, Imam Khomeini (r), Ayatullah Sultani, Ayatullah Murtada Hairi and Ayatullah Musawi Shobeyri Zanjani and attained a lofty scholarly station. After martyrdom of his honorable brother Ayatullah Mustafa Khomeini, Ahmad Khomeini undertook the main responsibility for Imam's liaison with the friends of the revolution, keeping this role up to the victory of Islamic Revolution and afterwards. He was a friend and the confidante of Imam in fateful moments of the revolution. In so doing, he forwent accepting any government responsibility. This paradigm of patience and resistance, who was undoubtedly one of the unknown and innocent 'ulama of the Shi'ah world, passed away on Friday Isfand 28, 1374 and was laid to rest beside his beloved after an acute illness. Prior to his departure, Sayyid Ahmad Khomeini was in charge of the Holy Shrine of Imam Khomeini and directed the Insitute for Compilation and Publication of the Works of Imam Khomeini (r), publishing the works and ideas of the great leader of the Islamic Revolution.
- 51. Sayyid Ahmad Khomeini, "Imam, Hawzah and Politics," Quarterly Hodur, no. 1, Khordad 1370, p. 9.
- 52. Sayyid Jamaluddin Asad Abadi (1245–1314 AH) was a liberal man with philosophical, political and social ideas disposed to the establishment of democracy in eastern countries, the promotion of unity among Muslims and the establishment of a Union of Islamic States. He devoted his life to struggles against the dictatorship of the kings in Iraq, the Ottoman Empire and Egypt, also fighting the colonialist policies of Britain. He frequented the East and West in this line. In 1306 AH, he was exiled at the behest of Nasiruddin Shah of the Qajar Dynasty. Finally, he was imprisoned in Istanbul and poisoned to death.
- 53. Sahife-ye Imam, v. 10, p. 130
- 54. Forty Hadiths: An exposition of ethical and mystical traditions, p. 14.
- 55. Imam Khomeini, Interpretation of Surah al-Hamd, Ibid, pp. 170-171.
- 56. Ibid, p. 173.
- 57. Ibid, p. 187.
- 58. Interpretation of Surah Hamd, Ibid, p. 142.
- 59. Ibid, p. 142-143.
- 60. Refer to Ibid, pp. 152 and 192-193.
- 61. Forty Hadiths: An exposition of ethical and mystical traditions, p. 184.
- 62. Surah Saba, 34: 46.
- 63. Interpretation of Surah Hamd, Ibid. p. 128.
- <u>64.</u> Ibrahim (Abraham) was among the great prophets and progenitor of the Hebrews through his son, Isaac, and an ancestor of the Arabs through Ishmael. Christians, Muslims and Jews accept Abraham as an epitome of the man of unswerving faith. The Holy Qur'an has a chapter in Ibrahim's name, narrating the story of Nimrod throwing Ibrahim into the fire that turned to a garden for him at the behest of God. He died at the biblical age of 175 and was buried beside Sarah in the Cave of Machpelah, in what is now Hebron, West Bank.
- <u>65.</u> Khillat means friendship and is a station God granted to Ibrahim (peace be upon him). Imam Sadiq ('a) has been quoted as narrating: "God chose Ibrahim as His friend because he was a useful servant of God, and struggled for God's gratification."
- 66. Sahife-ye Imam, v. 1,p. 21.
- <u>67.</u> Imam Khomeini, Turning Point, Tehran: Institute for the Compilation and Publication of the Works of Imam Khomeini, 5th edition, 1373, p. 14.
- 68. Ibid, pp. 15-18.
- 69. Interpretation of Surah Hamd, Previous, pp. 30-31 Ritual of Islamic Revolution, pp. 202-203.
- 70. Imam Khomeini, Exposition of Forty Hadiths, p. 17.
- 71. Sahife-ye Imam, v. 16, p. 162.
- 72. Interpretation of Surah Hamd, p. 129.
- 73. Surah Hud, 11: 57.
- 74. Surah Hud, 11: 56.
- 75. Exposition of the Hadith on Army of Intellect and Ignorance, p. 148; Divine 'idalah in Imam Khomeini's Perspective, p.

- 76. It is a theory on the world of existence in terms of its unity and multiplicity propounded by Mulla Sadra. According to this theory, both unity and multiplicity are real. That is to say, in the outside world there are diverse beings, something that is obvious and free from demonstration. This multiplicity does not contradict unity, as contended by some philosophers. The multiplicity governing the outside beings returns to a form of unity. There is a unity and commonality among all the diverse beings.
- 77. The Holy Qur'an introduces the Prophet (s) as prototype and epitome to his followers. What history has recorded, the Holy Prophet prayed: "O, God! Show me the truth of objects as they are." The true followers of the Prophet's school observe the verities of the world as they are by following the Prophet's footsteps and experiencing the spiritual journey in the names and attributes of God. Obviously, the spiritual wayfarer in this state sees the world supported by a light and unitary source, which is the sacred essence of the glorious God. Whatever exists in the world of existence is His manifestation.
- 78. Exposition of the Hadith on Army of Intellect and Ignorance, p. 148; Divine 'idalah in Imam Khomeini's Perspective, p. 24.
- 79. Sahife-ye Imam, v. 14, p. 153; Ritual of Islamic Revolution, p. 201.
- 80. Interpretation of Surah Hamd, ibid, p. 129.
- 81. Sahife-ye Nur, v. 14, p. 254; Ritual of Islamic Revolution, p. 202.
- 82. Sahife-ye Nur, v. 14, p. 103; Ritual of Islamic Revolution, p. 201; Interpretation of Surah Hamd, Ibid. p. 129.
- 83. Exposition of the Hadith on Army of Intellect and Ignorance, p. 147; Divine 'idalah in Imam Khomeini's perspective, p. 23.
- <u>84.</u> Exposition of the Hadith on Army of Intellect and Ignorance, p. 147; Divine 'idalah in Imam Khomeini's perspective, p. 23.
- 85. Ibid. p. 150; ibid, p. 24.
- 86. Ibid, p. 151; ibid., p. 25.
- 87. Muhammad Ibn Ibrahim Shirazi (Mulla Sadra), Interpretation of the Holy Qur'an, v. 4, p. 52.
- 88. Exposition of the Hadith on Army of Intellect and Ignorance, p. 152; Divine 'idalah in Imam Khomeini's Perspective, p. 25.
- 89. Divine 'idalah in Imam Khomeini's Perspective, p. 26; Exposition of Forty Hadith, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 2nd Edition, 1368, p. 113.
- 90. Imam Khomeini, Wilayat-e-Faqih, ibid, p. 31.
- 91. Sahife-ye Imam, v. 3, p.304; Divine 'idalah from Imam Khomeini's Perspective, p. 29.
- 92. Raghib Isfahani, Al-Mofradat Fi Gharib Al-Qur'an, Ibid .p. 315.
- 93. Mustafa Rahimi Nia, Islamic Sciences Terminology Lexicon, Tehran: Fu'ad Publication, 1377, p. 134.
- <u>94.</u> Kowthar, Anthology of Imam Khomeini's speeches along with events of Islamic Revolution. Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 2nd Edition, v. 3, 1374, p. 183.
- 95. Imam Khomeini, Tahrir al-Wasileh, Qum: Ismailian Publication, Bita, v. 1, Question 28, (subsidiary rules of taqlid or imitation); translation of Tahrir al-Wasilah by 'Ali Islami, Qum: Islamic Publications Office, 1371, pp. 12–13.
- 96. Exposition of Forty Hadiths, p. 169.
- 97. Sahife-ye Imam, v. 5, p. 387; Ritual of Islamic Revolution, p. 1.
- 98. On views of philosophers and mystics refer to Sadr ad-Din Muhammad Shirazi (Mulla Sadra), al-Asfar al-Arba', Qum, Maktab Mustafavi, Bita, v. 7, pp. 55-105.
- 99. On views of theologians refer to 'Allamah Hilli, Kashf al-Morad Fi Sharh-e Tajrid al'Itiqad, Sida, Maktaba al-Irfan, 1353 AHS, p. 234 (3rd part, Chapter 2, Section 3, note eight, Chapter 1–9).
- 100. Exposition of forty Hadith, ibid. p. 112; Divine 'idalah from Imam .Khomeini's Perspective, p. 132.
- 101. Exposition of the Hadith on Army of Intellect and Ignorance, pp. 147–148; Divine 'idalah in Imam Khomeini's Perspective, p 23.
- 102. Wilayat-e-Faqih (Islamic government, the guardianship of the jurist), Azadi Publications, Bita, p. 42.
- 103. Abu Ja'far Muhammad ibn Ya'qub Kolayni, ibid, v. 1, p. 99.
- 104. Ibid, p.24

- 105. Exposition of the Hadith on Army of Intellect and Ignorance, p. 99.
- 106. Ibid, pp. 76-77.
- 107. Exposition of Forty Hadith, Ibid. p. 113.
- 108. The last message of Imam Khomeini, Tehran: 1369, pp. 23–22; Sahife-ye Imam, Institution for Compilation and Publication of the Works of Imam Khomeini, Tehran: 1st Edition, 1378, v. 21, p. 405.
- 109. Exposition on the Army of Intellect and Ignorance, p. 145; Divine 'idalah from Imam Khomeini's Perspective, p. 23.
- 110. Exposition on the Army of Intellect and Ignorance, p. 150; Divine 'idalah from Imam Khomeini's Perspective, p. 24.
- 111. Exposition of Forty Hadiths, p. 391.
- 112. Surah Al-e Imran, 3: 153.
- 113. Surah Hamd, 1: 6
- 114. Jalal ad-Din Seyuti, Al-Dur Al-Mansur, Qum: Ayatullah Mara'shi, 1404 AH, p. 56. This narration has been related in different forms by Ibn Mas'ud and others.
- 115. Muhsin Faid Kashani, 'Ilm Al -Yaqin, Qum: Bidar Publication, 1358, v. 2, p. 969; Bihar AlAnwar, Ibid. v. 8, p. 65 and other sources.
- 116. Exposition on the Army of Intellect and Ignorance, p. 152; Divine 'idalah from Imam Khomeini's Perspective, p. 25.
- 117. Exposition on the Army of Intellect and Ignorance, pp. 152–153; Divine 'idalah from Imam Khomeini's Perspective, pp. 25–26.
- 118. Exposition on the Army of Intellect and Ignorance, p. 148; Divine 'idalah from Imam Khomeini's Perspective, p. 243.
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- <u>121.</u> Imam Khomeini's fatwas (religious decrees) in Arabic written at the time of his exile in Turkey (1343–1344 AHS). The book was published for the first time in Najaf in two volumes on two occasions and reprinted in Najaf, Beirut and Iran several times.
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- 137. Sahife-ye Imam, v. 3, p. 323.
- 138. Ibid, v. 9, p. 425.
- 139. Ibid. v. 17, p. 140.
- 140. Imam Khomeini, Exposition of Hadith on Army of Intellect and Ignorance, p. 147.

- 141. Exposition of Hadith on Army of Intellect and Ignorance, p. 147.
- 142. Exposition of Forty Hadith is one of the valuable moral and mystical works of Imam Khomeini (r) written in 1358 AH (1318 AHS) in Persian. In this precious book, the forty hadith or narration of infallible religious leaders have been selected from the noble book Usul al–Kafi (34 of the ahadith or narrations excluding hadith no. 11, focus on moral issues and the last 6 hadith on ideological subjects) and explained in detail in fluent and impressive diction.
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- 145. Divine 'idalah from Imam Khomeini's Viewpoint, p. 26.
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