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Chapter 4: The Subject and Requirements of 'Idalah

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First Discourse: Subject and Requirements of 'idalah

The Subject of 'idalah

From Imam Khomeini's perspective, the subject of *'idalah*, Divine names and attributes and their realization in existential truth and man and human society is the greatest of virtues. Therefore, the attributes of the Almighty, the coming into being of the world of existence and its administration, beliefs and the truth of faith, spiritual journey, becoming man, the manifestation of Divine attributes in the heart of man, human perfection, the moderation of man's powers, the creation of law, the administration of society and government, the legislation of laws and their interpretation are subjects of *'idalah*. Here, for a more extensive investigation, we take the subject in four axes:

The World of existence as a subject of 'idalah

The One God is the absolute just. As a result in the realm of action and the coming into existence of the world and the legislation of laws required by man, God acts in no other way but justly. From this perspective, borrowing from Imam Khomeini's views, the subject of *'idalah* can be taken as the manifestation of Divine names and attributes in existential truths. Therefore, the generality of the world of existence in creation and essence is the diffusion of Divine grace, which is based on *'idalah*. Therefore, Divine *'idalah* flows in what has been issued from Him and this current is in absolute and perfect form. Hence, the existing order is the absolute and the best order and no defect and shortcoming is observed

in it. "General goodness and moderation reign over it" From this perspective, Imam Khomeini follows Farabi and Mulla Sadra.

One of the learning attended by philosopher, theologian and people of the book with no slightest doubt for any is that what has streamed by the omnipotence of the absolute wise, great is his power, ranging from existence and its perfections and expansion of blessing and division of death and subsistence, is the best plan and most beautiful order and in conformity with absolute perfect interests and general order conceivable.2

Now it should be seen that if in the eye of Imam Khomeini, the world is pure *'idalah*, what place do issues such as evil, deficiencies, differences, intercession and the like have in the world? His works such as Exposition of Forty *Hadith*, Taqrirat–i Sharh Asfar and Kashf al–Asrar3 deal with these misgivings and finally assert that none of these can be a defect on Divine *'idalah* and on the fact that the order of existence is the most perfect order. He had written:

"One who observes the order in its entirety can see the virtue of this perfect order. One better than this order, that is, the general order, is not possible, if not impossible, because the beautiful One is the best of beauties, the perfect and absolute beauty and it is not possible for something to be better and more complete than Him. Therefore, His impact and shadow is both the manifestation and reflection of this best beauty."4

Therefore, we realize that the world is considered as the action of the Creator and since the Creator of the world is Perfect, Beautiful and Pure 'Adil, His action is also pure Beauty and Pure 'idalah. However, we do not have the power to understand and comprehend the truth of existence in its entirety and we are confined to the limits of the time and our situation, thus we are unable to perceive that the order of the world is the best order. We do not realize the cause of disasters and catastrophes, which are lifegiving and humanizing and have no way into the depth of the truth of the world. Hence, we imagine that in the world, there is evil and imperfection. However, this is not the case. The essence of evil is non-existent and not existent, relative and not absolute. At times, also, what we consider evil for us is good. Anyhow, one should heed the good in the world in general so that we can understand that the establishment of the world is based on 'idalah. We should not look at the good in single components, for the world is a harmonious and balanced whole.

Man's self as a subject of justice

In Imam Khomeini's philosophical-mystical perspective, man has characteristics that other beings do not. Man enjoys a nature consisting of an inner dimension and intellect. Within him, different faculties and, occasionally, apparently conflicting ones have been ingrained, making him a multi-dimensional being. On this basis, he can plunge into an abyss of evil and vice and be degraded lower than any animal, the lowest degree conceivable."...They are like cattle, – nay more misguided: for they are heedless. "5 He can also soar to perfection and happiness so high that "this man can be elevated to the

stages of the supernatural and actualizes whatever he is capable of. 6

Therefore, based on this perspective, man is on the path one side of which leads to annihilation and corruption and the other to happiness and genuine prosperity of man. For man to move on the road — towards the positive side – he needs *'idalah* as the way and method. And as pointed out earlier, one of the concepts of *'idalah*, from the view of Imam Khomeini, is its path in the sense that 'idalah is the straight path and line treading by which man can reach happiness.

Therefore, man is the subject of *'idalah* and *'idalah* helps man in his movement and development towards perfection so that *'idalah* actualizes in him as a firm habit and lasting attribute, transforming him into a moderate and upright being. In this outlook, *'idalah* causes that no concealment exists between him and the truth and that one witnesses God without any veil and openly, manifesting His attributes in him.8 "The absence of concealment of truth from people and of people from the truth, and in other words, observation of unity in multiplicity and multiplicity in unity. 9 Therefore, treading the path and the spiritual journey of the perfect man and men of God is the subject of *'idalah* – a journey that leads to the manifestation of the truth of Divine names and attributes in the soul and heart and existence of man, elevating him to a state that:

"When I love him, I am the car by which to hear, the eyes by which to see, the tongue by which to speak and hands by which to take. If he calls me I respond and if he demands something of me I will grant." 10

Also, one can consider the perception of existential truths from the creation to resurrection day and the actualization of theoretical reason in man as *'idalah*, because man traverses the way in the dimension of beliefs so as to understand the existential truths. This traversing on the path is either logical or intuitive. In both cases, man proceeds on the road of *'idalah*. That is why, Imam Khomeini considered the perception of existential truths and faith in the realm of beliefs and Divine knowledge to be *'idalah*.

In general, from his viewpoint, *'idalah* is the path traversed by perfect man, because in the moral dimension *'idalah* also means moderation, whether in the moderation of the three main powers of existence or that of all esoteric and exoteric powers and those of spirit and body, 11 and moderation is a type of traversing the path.

Moreover, if Imam Khomeini called *'idalah* as the path of man to become a real man, it is because the subject of *'idalah* is this selfsame development and the making of man, his movement on the straight path and attaining true moderation. Hence, the way the perfect man traverses from the point of imperfection of servitude to the perfection of glory of Divinity is *'idalah*, which is the straight path and moderate way. 12

Society as subject of 'idalah

Society, too, can be the subject of *'idalah*, because individuals constitute the society, and if the individual is the subject of *'idalah*, the society can also be a subject of *'idalah*. This question, particularly in view of

the principle of equality of human beings at creation and before law, as substantiated by Imam Khomeini, is of greater significance. Therefore, whatever disrupts equality in the society and implements meaningless and hollow privileges in the society should be fought."13

Furthermore, the society, for Imam Khomeini, is of paramount significance because it is the integration of individuals while individual is merely an individual. If we want to specify the preference between the interests of the individual and the society, the priority belongs to society's interests. Hence, all individuals should think of the society and dissolve in the society so that their humanity will actualize in the real sense of the word, because the transformation of man into a just being finds meaning in the society not in pure individuality and seclusion and isolation from assembly and society.

When faith is absent and all one's attention is given to oneself, then one wants everything for the self, and this is where confusion arises [like when one says: "I want this position for myself; you want it for yourself."] this is not possible in society. 14

Regarding the significance of congregating and the necessity of actualizing justice in the society, he said: "All the pains suffered by the prophets were because of building a social *'idalah* for man in the society and an inward *'idalah* for man in individuals." 15

Therefore, if 'idalah' in the society is important and applicable to all its aspects, then the main goal of the Islamic movement is to actualize 'idalah' and equity. For this reason, the most important characteristic of the Islamic Republic's establishment from his viewpoint is reliance on 'idalah' and equity. Hence, society is the subject of 'idalah' whether as a way in which the society should traverse or a goal that society should attain or as a criterion on which society should be built. It is not unreasonable that the acceptance of responsibility in all social and political posts should be based on the existence of the quality of 'idalah'.

Islam's God is just, its prophet is just and infallible, and its Imams are just and immaculate, its judge is creditable and just, its jurisprudent had better be just, and its Friday prayer leader should be just; its ruler and his appointees should be just. 16

Law and figh as subject of 'idalah

From Imam Khomeini's viewpoint, law – be it religious laws and devised laws of men – should be based on 'idalah. The basis and pillar is *'idalah* and the laws and regulations are instruments for the actualization of *'idalah*.

Religious injunctions are the laws of Islam and these injunctions are one of the stations of government. In fact, injunctions are desirable [on the life of man] on earth and are instruments for the establishment of a government and promotion of *'idalah*. 17

Also, he considered all Islamic laws and rules to be based on *'idalah*:

"Verily, Islam revolted for the establishment of a just government in which the law dealing with tax and public treasury and its collection from all classes would be based on *'idalah* and the laws relating to penal codes and laws connected with the judiciary and rights would be based on *'idalah*."

In general, he considered the foundation of all laws and religious injunctions to be *'idalah*. For example, in a discussion on the prohibition of bribery he referred to *'idalah* and oppression by saying:

Excessive collection signifies oppression and veneration of excessive collection is called bribery, which is a result of this oppression. In other words, oppression is the cause of this veneration. 19

In fact, veneration of bribery is that it is inconsistent with *'idalah* and just. Therefore, legislation and law are the main subjects of *'idalah*.

Requirements of 'idalah

Establishing religion, laws and society on 'idalah

From Imam Khomeini's viewpoint, 'idalah is the source of religion and law, in the sense that 'idalah is regarded as a principle on which religion and law is established. It is for this reason that a just quality is applied to religion and law. Also, 'idalah is the most important cause for the legislation of injunctions and laws. On this basis, from Imam Khomeini's viewpoint, Islam as a set of comprehensive Divine-human laws cannot be separate from 'idalah. In fact, it constitutes the basis and foundation of 'idalah. It has been legislated based on 'idalah and sent to man. Foregoing this would not be compatible with the human primordial nature and, as a result, would not be accepted by him. However, Islam is a natural religion: "So set thy purpose (O Muhammad) for religion as a man by nature upright the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not." 120 It being Qa'im lies in it being natural. Therefore, Imam comments on Islam in the following words:

"The Islam that is founded on 'idalah and its most higher authorities and its lower ones are equal before 'idalah."21

It should not go unsaid that Islam is a religion and a school of thought and different interpretations can be made of its generality and of each and every aspect of it. However, Imam Khomeini referred to two general interpretations of Islam: American-oriented Islam and the genuine Muhammadan Islam. He collated the two against each other and by negating the American-oriented Islam, he sided with the genuine Muhammadan Islam, which is based on *'idalah*. For instance, in explaining the genuine Islam, he said:

"The Islam whose standard-bearers are the bare-footed, oppressed and poor people of the world and its enemies are atheists and disbelievers and capitalists and Mammonists."22

Elsewhere he said:

"Islam is the religion of struggling individuals who seek the right and 'idalah."23

Expressing the features of American-oriented Islam, the Imam wrote:

"Capitalistic Islam, the Islam of the arrogant powers, the Islam of the stolid affluent people, the Islam of the hypocrites, the Islam of luxuryseekers, the Islam of opportunists and in other words, an American-oriented Islam."24

In this way, Imam Khomeini, considered *'idalah* as the basis of every single Islamic law and regulation. For instance, he referred to the ideas of Shaykh Ansari25 and 'Allamah Hilli26 in the book entitled Kitab Al-Bai'y27 on the criterion of claiming indemnity on the question of surety28 and had accepted a second idea based on which he considered the criterion to be what Islamic *'idalah* necessitated.29

In another case, in the same book he cites the fatwa (religious decree) by Abu Hanifah regarding a person who hired an animal to demand his money from a debtor. When he reached the dwelling of the debtor, who had gone somewhere else, he had to look for the debtor in another place. Finally, the renter went back to the owner of the animal and the owner demanded greater fee, thus resulting in a quarrel between them. They then referred to Abu Hanifah for arbitration. Abu Hanifah pronounced a judgment that "since the renter has violated (the agreement), he stands surety for the animal and that now that he has returned the animal safely to the owner, nothing extra is charged on him", Imam Khomeini said: "This judgement runs counter to reason." Of course, prior to the Imam, Imam Ja'far Sadiq (a) had also commented on this fatwa saying that 'Abu Hanifah's judgement was unjust and tyrannical. The seizure of fallow land is religiously forbidden, because it is oppression. For this reason, Imam paid special attention to the implementation of law as one of the important requirements of 'idalah. If Islam is based on 'idalah and the Holy Qur'an privileges 'idalah, other privilege s are abolished and people are equal in principle and basis. These privileges should be removed and all people are equal and the rights of all strata of people are restored to them, as all are equal.33

From Imam Khomeini's viewpoint, law has a special status in Islam. Hence, everybody, from the Holy Prophet of God down to others, should humble themselves before it and submit to it.

The Holy prophet of Islam, the immaculate Imams and the caliphs of Islam had been humble before the law and submitted to it. We, too, should follow the Prophet of Islam and immaculate Imams ('a).34

It is because, the law is the manifestation of 'adl and, in fact, perhaps it can be said that 'idalah is the foundation and by its realization one can reach a favorable and just society.

The law of Islam pioneered the all laws of the world's civilizations. With its materialization utopia will find expression.35

Education and Edification of Man

Among the requirements of 'idalah' is edification and the making of man and his transformation into an

accomplished and just man, the conversion of the society into a just society, because when man becomes just the society will also become just. *'idalah*, if taken to mean a path, is the way of man's becoming m an in the sense that man attains the truth of his humanity in theoretical and practical dimensions. In these two dimensions of *'idalah*, the "manifestation of Divine knowledge and monotheism should develop in the hearts of the men of knowledge" in a way that "refusing to conceal the truth from the people and of the people from the truth" will come about in man. At lower stages, too, man can attain "perception of existential truth per se" and is transformed into a world of knowledge.

Imam Khomeini considered man's education to lie in the establishment of *'idalah* and is, therefore, a fundamental requirement of *'idalah*.

The dispensation of *'idalah* is the same as the making of human beings. *'Idalah* emanates from no other creature but man. The dispensation of *'idalah* signifies transforming the tyrant into a just person, changing a polytheist into a believer.39

From Imam Khomeini's viewpoint, the education of man and his making is prelude to the correction of societies and the world of existence. All corruptions of the world are the result of lack of man's edification. Hence, with of making of men, all affairs and the world would be improved.40

Government

The realization of *'idalah* and the dispensation of *'idalah* and equity need an organization to actualize *'idalah* that encompasses all aspects of life in the society. The realization of this move calls for three important factors:

a) drawing up a law based on *'idalah* or in a sense transformation of unwritten *'idalah* to written and foundational *'idalah*, b) the implementation of laws based on *'idalah*, and c) just supervision over the implementation of laws. The government and its affiliated organizations are in charge of implementing these three important measures. Therefore, the most important organization for the actualization of *'idalah* is the government.

On this basis, although the government has a role of being an instrument in the actualization of *'idalah* and spirituality, this role is very important, because it is an instrument without which *'idalah* will not be materialized in human society. Imam Khomeini had written on the importance of the institution of government in Islam as follows:

The institution of a government is so important that not only does a government exist in Islam but also Islam is nothing but government, and religious laws are laws that constitute one of the pillars of the government. 41 Hence, 'idalah necessitates that a government be established based on 'idalah and equity in a way that 'idalah is manifested in all its warp and woof and dimensions such as performance, goals, responsibilities, duties and deeds of the government and administrators. From his view, the realization of 'idalah' is not only a duty of the government and the greatest aim of Islam but also the foundation and

basis of a desirable and competent government. The competency of the government will be crystallized in the characteristic of *'idalah*. That is why the honorable Imam had repeatedly underscored this important notion.

"We who say Islamic government mean a government of *'idalah*; we say a ruler should not commit treason against the Muslim public treasury, not aggress the Muslims' public treasury. This is what we say. This is a desirable thing that all human societies and people will accept."42

In this expression, Imam Khomeini, firstly, considered Islamic government, which had been his most favored demand in the realization of the Islamic Revolution, to be synonymous with a government of *'idalah* and, therefore, being Islamic in this attitude was synonymous with being just. Obviously, a government may be a disbelieving one, yet not be unjust within the framework of disbelief. However, this does not mean that it is really just. Although some thinkers have propounded that being Islamic differs from being just, if we accept the viewpoint of Muslim philosophers who considered the foundation to be *'idalah*, it cannot be said that being Islamic is different from being just. The concept of *'idalah* might be more extensive, but being Islamic cannot be separate from being just: the Islam which is founded on *'idalah*.43

Secondly, the proposition that "the government favored by Imam Khomeini is the government of *'idalah* and a desirable thing" signifies that it is in conformity to human nature and disposition and that which conforms to man's primordial nature is also a human thing. Therefore, it is acceptable to all. That is why Imam Khomeini raised that it would be accepted in every society and that no one would raise voice against it. In another expression, he said:

"We want a just government, a just Islamic government. This is the wish of every human being to have a ruler to work for them and not to fill up his pockets after a while."44

He stressed: "Establish Islamic *'idalah*. With Islamic *'idalah* all will enjoy freedom, independence and welfare."45

Therefore, the definitions and explanations provided by Imam Khomeini in continuation of his discussion dealing with *'idalah* is expressive of the indicators or prototypes of *'idalah* and the government of *'idalah*. Some of the most important indicators and prototypes of a government being just from Imam Khomeini's viewpoint consist of:

I– The absence of oppression and submission to oppression (we commit neither oppression nor do we surrender to oppression), 46 2– The realization of freedom, independence and public welfare, 3– The attainment of rights by all the strata of people and lack of discrimination, 47 4– The prevalence of equity and absence of injustice, 5– An interest in the subjects or citizens and equality of officials with them in their living standards, 6– The refusal to betray the public treasury, 7– The negation of colonialist order, 8– The acceptance of the people's vote and God's command. From this perspective, the government of the Messenger of Allah (s) was established with the motive of promoting *'idalah* and it was a just

government.

"The Prophet of Islam (s) established a government like other governments in the world, but with the motive of promoting social *lidalah*."48

Also, combating oppression, injustice and discrimination and the negation of debauchery and corruption and other similar acts are maintained as the most important requirements of *'idalah*.

Second Discourse: The Combat against Oppression, Injustice and Tyrants in Imam Khomeini's perspective

The combat against oppression

One of the most important requirements of 'idalah' from Imam Khomeini's perspective is the combat against oppression. He launched incessant struggles against oppression, injustice and tyrants both in word and action culminating in the victory of the Islamic Revolution of Iran, thus achieving the greatest goal of his struggle. One of the foremost measures taken by the Imam both in theoretical and practical realm aimed at realizing 'idalah' and struggling against oppression and tyranny was writing the book entitled 'Kashf al-Asrar' in 1963. In this book, he rejected the claims made by the author of the book entitled 'One Thousand Year Secrets', who was in favor of the measures taken by the regime ruling Iran. In the concluding section of the book we read:

"To conclude, authors of books or newspapers are requested to enlighten the nation with their literary courage and self-sacrifice hand in hand, reviving the sense of religiosity suppressed in the long past years so as not to be taken advantage by others."49

In those days, in a letter addressed to the entire strata of the society called the people to revolt in the cause of God and combat oppression and injustice.

"If you lose the opportunity and fail to rise up for God and refuse to uphold religious rituals, a handful of profligate lust-seekers will dominate you and will make all your rituals and honor a plaything of their corrupt intentions."50

Henceforth, Imam Khomeini's struggles continued. Considering the lucidity of his struggles in our time, here we will touch on the necessity of combat against oppression and tyranny and establishment of *'idalah* from his viewpoint. Imam Khomeini maintained the reason for the delegation of prophets to be a revolt for *'idalah* and combat against oppression.

The Prophethood was ordained and prophets sent to shatter the pillars of oppression wrought by tyrants."51

The mission of the Prophet of Islam (s) aimed at combating oppression and injustice and actualizing

'idalah in society. The lifestyle and tradition of our Immaculate Imams also substantiate this fact.

The mission of the Messenger of God was to make people understand the 'way of repelling oppression, and combating against big powers ... eliminate the tenebrous vestiges of tyranny and supplant them with the light of 'idalah, helping us understand His path.52

The Imam also defined the revolt of 'Ali ('a) against Mu'awiyah and that of Husayn ('a) against Yazid a just uprising aimed at the realization of *'idalah* and combating a tyrant ruler. This struggle is a religious and rational need and man is responsible before it; he cannot remain reticent and fail to take any action. After quoting the events which had befallen Imam Hussein, he dwells on the cause of the honorable Imam's revolt against Yazid in the following words:

"One who violates God's laws has taken the role of the same tyrant ruler. In any layer of hell the tyrant ruler is lodged, the one who keeps mum and overlooks whatever this tyrant ruler does, will dwell in the same lodging as the tyrant ruler is."53 Therefore, revolt against tyrants at any time and any situation is a duty and one should not evade it. "For me, it is not a question of where (the combat must take place), what counts is the combat against oppression. Wherever this combat can be accomplished I will be there."54

The most important thing is that one should not fall short of doing one's duty in this way; war and struggle is legitimate and being killed in this cause is martyrdom, a phenomenon that is blissful.

"Tell the world that one should be eager in the cause of God, the dispensation of divine *'idalah* and curtailing the hands of the polytheists of the time and one should give up everything as Ismail *Zabih Allah*55 did so that the truth will be perpetuated."56

Negation of unjust governments

Some other requirements of 'idalah' regarding governments, based on Imam Khomeini's perspective consist of:

- A) The need for government organizations in the society to implement *'idalah* pervasively, making it permeate all sectors of the society. Acting in accordance with Islamic *'idalah* is not exclusive to the judiciary and its attachments; other organizations of the Islamic Republic ranging from the parliament (Majlis), the government and its affiliates to the military and disciplinary forces, *Sepah–e Pasdaran* (Islamic Revolutionary Guards Corps) and *basij* (volunteer paramilitary forces) and other administrators are to observe it seriously.57
- B) The illegitimacy, in jurisprudential concept, of unjust people to occupy politico-religious posts. From Imam Khomeini's perspective, the acceptance of religious posts, such as judgment and testimony as well as political posts such as government and jurisdiction office will be legitimate when their heads are just. For example, regarding judges, the Imam wrote: "A judge should be just; he should possess the power

to shun violating the laws of God: one who violates the law and is sinful is not entitled to become a judge."58

Regarding a faqih (jurisprudent) who is endowed with the *velayat* (guardianship or leadership) of the society, Imam Khomeini stated: "If a *faqih* steps out of the right way and if he commits a minor sin, he will be deprived of the *wilayah*."59

In the jurisprudential view of Imam Khomeini and some Shia jurists, *'idalah* is among the significant requirements and criterion of government.

- C) A just government is not a dictatorial and despotic government, because dictatorship and despotism run counter to *'idalah* in its true sense. The Islamic government is not a dictatorial government. Religion stands against dictators, Islam stands against dictators.60
- D) An unjust individual is corrupt and a corrupt man's testimony is invalid. A corrupt person is one who commits cardinal sins or insists on committing minor one's or even sets out to commit them.
- E) Assisting the oppressor and accepting of Velayat by the tyrant and helping him.61

Third Discourse: The Imam and Social 'Idalah

Imam Khomeini has said: "The Creator's wisdom wills that people should live in a just manner and take steps within the limits set by divine commands. This wisdom is perpetual and is God Almighty's unalterable tradition." 62 This statement indicates that man is potentially capable of leading such a life. Hence, the highest duty of prophets is to realize 'idalah. One of the most important goals of the mission of prophets and perhaps their sole aim was the "establishment of *qist* among people."

Some thinkers have presumed that when it comes to social issues, Imam Khomeini paid greater regard to the distribution of economic resources of the society, while this is not the case. In addition to reliance on a just distribution of wealth and resources of society, he accorded great significance to the correct and just distribution of posts, equality of human beings before law, just treatment of people by the government and other relevant matters. For example, from his viewpoint, it is the implementation of 'idalah' that transforms the society to an outward form of the Qur'an.

"The Qur'an had come to eliminate oppression among human beings. One of its dimensions calls for the removal of oppression among mankind and introduce social *'idalah*. If those who consider themselves to be followers of the Qur'an, as well as the Muslims of the world and we strive, then a world will be built that can be described as an outward manifestation of the Qur'an.63

Elsewhere, Imam Khomeini presented the Islam he was seeking as follows: "an Islam in which *'idalah* prevails, an Islam in which oppression is absent, an Islam in which the first man and the last man are equal before the law."64

Therefore, Imam Khomeini with such an attitude to *'idalah* and its relation with freedom and man's free choice, hoisted vigorous struggle against any tyranny, dictatorship and oppression and the negation of the rights of people on the frontispiece of his book of life. He persisted in the support of the deprived and oppressed people in society and the negation of class gaps in such a way that by relying on the principle of toeing a middle way and rejecting extreme views, he presented a moderate view of distributive *'idalah* in the area of economics.

Based on this view, the extent to which an individual enjoy economic resources in society is subject to talents, capabilities, efficiencies and qualification by supporting the oppressed layers of the society. Accordingly, he launched an incessant struggle against the causes of and factors responsible for injustice in the society such as colonization, dictatorship, imperialism and poverty. Imam Khomeini, on the one hand, negated class gaps and supported the oppressed and deprived people of the society and, on the other, sanctioned reason and man's free choice.

However, he rejected the unlimited liberalist's freedom that triggered oppression against the deprived classes and strata of people in the society. He also did not accept the socialist attitude of absolute equalitarianism. Therefore, from his viewpoint, we should move towards a destination that "all individual members of the nation enjoy an average standard of living conditions."65

Injustice, which is an accidental element in human society and has nothing to do with man's essence and nature of society, can be removed. Therefore, inspired by 'idalah, it would be possible to create an average life in which there is no or minimum class, economic and social gaps. By enhancing welfare for lower classes of society and decreasing resources for the affluent stratum, the society can proceed towards a moderate level.

Furthermore, in the laws and regulations of Islam, such a situation has been potentially considered. Imam Khomeini outlined the overall attitude of Islam to distributive justice in society in the following words:

"Islam does not favor oppressive and inordinate capitalism, which deprives the oppressed and innocent masses of people, categorically denouncing it in the Book and tradition and considering it to be inconsistent with social *'idalah*. Islam also does not side with schools such as communism, Marxism, Leninism, and Islam is a moderate regime recognizing ownership and respecting it in limited manner; if Islam is truly practiced, the wheels of a healthy economy will be set in motion, and social *'idalah* that is requisite to any healthy regime finds expression."66

Imam Khomeini outlined some of the fundamental ways for making Islamic 'idalah workable as follows:

- 1. Adjustments to eliminate class gaps.
- 2. Protection of the interests of the deprived, the expansion of their public participation and the effacing of deprivation.67

- 3. Fight against Mammonists and luxury seekers.68
- 4. Implementation of the laws and regulations of Islam.69
- 5. Sympathy of govern ent for the weaker layers of people.70
- 6. Principle of living a simple life, particularly for officials.71
- 7. Negation of ostentatious ceremonies and pomposity in government organizations.72
- 8. Negation of the infiltration of capitalists in the government.73
- 9. Negation of the love of world and its worship.74
- 10. Attention to the development and prosperity of villages and deprived regions 75
- 11. Legislation of laws in favor of the deprived people in the society.76
- 12. Negation of capitalistic and palace-dwelling ethics.77

Finally, in Imam Khomeini's viewpoint, the realization of *'idalah* in its true sense remote from any misgivings and its global implementation in its true sense is the work of the Savior (May God hasten his reappearance) who "will succeed in implementing *'idalah* across the world."78

- 1. Exposition of Forty Hadith, p. 112; Divine 'idalah from Imam Khomeini's Perspective, p. 132.
- 2. Exposition of Forty Hadith, p. 135; Divine 'idalah from Imam Khomeini's Perspective, p. 132.
- 3. Kashf al-Asrar is a political, ideological and social work written in 1323 AHS (1364 AH), two years after the deposal of Rida Khan from the monarchy. Imam Khomeini provided answers to the misgivings and anti-religious and anti-clerical propaganda prompted by a Wahhabi-inclined tilted author in his "One-Thousand-Year-Secrets." In this book, Imam Khomeini provided support from historical facts to throw light on the rightfulness of Shi'ism and the constructive role of the clerics in Islam, while putting forward the ideas of ancient Greek philosopher s as well as those of Muslim and contemporary Western philosophers. The idea of an Islamic Government and Wilayat-e Faqih during occultation has been presented, disclosing in detail the antinational and laic policies of Rida Khan and his-like minded friends in Islamic countries of the time.
- 4. Divine 'idalah from Imam Khomeini's Perspective, p. 135; Refer to Taqrirat-i Sharh-e Asfar, ibid.
- 5. Surah al-A'raf, 7: 179.
- 6. Sahife-ye Imam, v. 4, p. 176; Qadr-e Wilayat Cultural Institute, Chapters on Knowledge, Tehran; Qadr Wilayat Cultural Institute, 2nd Edition, 1374, p. 204.
- 7. "We are now on the path, the path one side of it is the world, one side the future and we are now proceeding on the path", Sahife-ye Imam, v. 19, pp. 20-21; Chapters on .Knowledge, p. 224.
- 8. Exposition of the Hadith on Army of Intellect and Ignorance, p. 148; Divine 'idalah from Imam Khomeini's Perspective, p. 23.
- 9. Exposition of the Hadith on Army of Intellect and Ignorance, p. 148; Divine 'idalah from Imam Khomeini's Perspective, p. 23.
- 10. Imam Muhammad Baqir (a) in a narration stated that when the Prophet (s) ascended to heaven, he asked God how is the station of belief with You. God replied: "When I love him, I am the ear by which to hear and eyes by which to see and

tongue by which to speak and hands by which to take. If he calls me I respond and if he demands something of me will grant." Exposition of Forty Hadith, pp. 581–582, Al-Hadith Ar-Rabi'ah was Ath-thalathun (34).

- 11. Exposition of the Hadith on Army of Intellect and Ignorance, p. 151; Divine 'idalah from Imam Khomeini's Perspective, p. 25.
- 12. Exposition of the Hadith on Army of Intellect and Ignorance, pp. 152–153; Divine 'idalah from Imam Khomeini's Perspective, pp. 25–26.
- 13. Sahife-ye Imam, v. 5, p. 388.
- 14. Interpretation of Surah Hamd, p. 124.
- 15. Sahife-ye Imam, v. 11, p. 386
- 16. Sahife-ye Imam (new edition with revision and additions), v. 1, p. 444.
- 17. Imam Khomeini, Kitab al-Bay, v. 2, p. 472.
- 18. Ibid. Matba'-e Mehr, v. 2, p. 460: "Verily, Islam revolted for the establishment of a just government in which the law dealing with tax and public treasury and its collection from all classes would be based on 'idalah and the laws relating to penal rules and laws connected with judiciary and rights would be based on 'idalah.
- 19. Ibid, v. 2, p. 207.
- 20. Surah Rum, 30: 30.
- 21. Sahife-ye Imam, Ibid (1st Edition), v. 15, p. 96.
- 22. Sahife-ye Imam, v. 2, p. 204; Genuine Islam in the Words and Message of Imam Khomeini,

Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini (topical works foundation, fifth notebook/office), 2nd edition, 1374, p. 38.

- 23. Imam Khomeini, Wilayat-e Faqih, Ibid, p. 4; Genuine Islam in the Words and Message of Imam Khomeini, p. 39.
- 24. Sahife-ye Imam, v. 21, p. 11; Genuine Islam in the Words and Message of Imam Khomeini, p. 38.
- 25. Shaykh Murtada Ansari (born in 1214 AH and died in 1281 AH), who was among the renowned Shi'iat Mujtahid "Khatam al-Fughaha wal Mujtahidin", and the grandson of Jabir ibn 'Abdullah Ansari who was a companion of the Holy Prophet (s) was a genius in Usul and introduced a great evolution in the discipline. His ideas and works have been regarded with respect by prominent Muslim fuqaha to the present day. Many notes and annotations have been written on his works. His research on argumentative fiqh, Usul and rules of all Shi'iah laws was unprecedented. Among his works "Rasail" dealing with Usul and "Makasib" with fiqh provide the most precise legal research of the kind.
- 26. Hasan ibn Sayyid ad-Din Yusuf ibn Zein al-Abidin Ali ibn Mutahhar Hilli (648-726 AH) known as Ayatullah Jamal ad-Din, and the 'Allamah of the Age was among the Imamiyeh Shi'iat 'ulama, faqih, traditionist, philosopher and theologian versed in usul, mathematics and literature. In his childhood he was renowned for his intelligence and sagacity. Some of his teachers were Khajeh Nasir ad-Din Tusi, Muhaqiq Hilli and Sayyid Ahmad ibn Tawus. He produced numerous writings on rational and narrational sciences, theology, philosophy and mathematics, some of which consist of "Absal al-Jabr", 'Tabsarat al-Mottaqin", "Talkhis al Keshaf, "Tahzib al-Usul", "Misbah al-Anwar", "A1-Asrar".
- 27. A five-volume precious work by Imam Khomeini on argumentative fiqh in different chapters dealing with the sale and trade written in the years between 1380 and 1396 AH (1340–1355 AHS) mostly in the holy city of Najaf where it was published for the first time.
- 28. According to this question, the guarantor is obliged to return the kind of the property or its price to the owner in case of spoilage of the property.
- 29. Kitah Al-Bai'y, v. 1, p. 363.
- 30. Ibid, p.409.
- 31. Shaykh Hurr-eAmoli, Wasa'il ash-Shi'iat, Ibid. v. 13, p. 255.
- 32. Kitab al-Bay', v. 1, p. 451.
- 33. Ibid, v. 5, p. 237.
- 34. Ibid. v. 14, p. 268; Refer to v. 14, pp. 268-269.
- 35. Imam Khomeini, Kashf Asrar, Qum: Azadi Publications, Bita, p. 222; Genuine Islam in the Words and Message of Imam Khomeini, p. 12.
- 36. Exposition of Hadith on the Army of Intellect and Ignorance, p. 148; Divine 'idalah from Imam Khomeini's Viewpoint, pp.

- 23-24.
- 37. Exposition of Hadith on the Army of Intellect and Ignorance, p. 148; Divine 'idalah from Imam Khomeini's Viewpoint, pp. 23–24.
- 38. Exposition of Hadith on the Army of Intellect and Ignorance, p. 148; Divine 'idalah from Imam Khomeini's Viewpoint, pp. 23–24.
- 39. Interpretation of Surah Hamd, p. 129.
- 40. Sahife-ye Imam, v. 14, p. 103; Ritual of Islamic Revolution, pp. 200-201.
- 41. Imam Khomeini, Kitab al-Bay', v. 5, p. 472; Refer to v. 2, p. 437.
- 42. Sahife-ye Imam, v. 3, p. 509; Economic Thoughts of Imam Khomeini, compiled by Muhsin Azhini, Islamic Revolution Cultural Documents Organization, Publications of the Ministry of Culture and Islamic Guidance, 1374, p. 232.
- 43. Sahife-ye Imam, v. 15, p. 109.
- 44. Ibid. v. 5, p. 49; Imam Khomeini Economic, Thoughts, pp. 233-234.
- 45. Sahife-ye Imam, v. 7, p. 115; Imam Khomeini's Economic Thoughts, pp. 236.
- 46. Sahife-ye Imam, v. 7, p. 291, v. 5, p. 149: Imam Khomeini's Economic Thoughts, pp. 236.
- 47. Refer to Sahife-ye Imam, v. 5, pp. 223-234.
- 48. Sahife-ye Imam, v. 7, p. 406.
- 49. Kashf al-Asrar, pp. 333-334.
- 50. Sahife-ye Imam, v. 1, p. 23.
- 51. Ibid, v. 4, p. 162; Ritual of Islamic Revolution, p. 59.
- 52. Sahife-ye Imam, v. 17, p. 435; Ritual of Islamic Revolution, p. 59.
- 53. Sahife-ye Imam, v. 5, p. 192; Genuine Islam in the Words and Message of Imam Khomeini, p. 202.
- 54. Sahife-ye Imam, v. 5, p. 301; Ritual of Islamic Revolution, p. 390.
- 55. Isma'il, the son of Ibrahim Khalil and Hajar, the ancestor of Isma'ili 'Arabs. When the order w s given lo Ibrahim (peace be upon him) by Gabriel for the immolation of Isma'il, both father and son got prepared for the execution of God's order. Ibrahim caused his son to lie on one side and placed the cleaver on his throat. At this time, Gabriel brought a sheep and conveyed God's message to Ibrahim to immolate the sheep in place of his son. Isma'il was then given the epithet, Zabihullah.
- 56. Aphorisms, advice and Wise sayings, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 1994, p. 219; in this respect refer to Muhammad Husayn Jamshidi's book entitled "Revival of Ideas of Combat against Oppression and Struggle for 'idalah in Imam Khomeini's Political Thoughts", anthology of papers presented at the International Congress on Imam Khomeini and Revival of Religious Thought, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, v. 2, 1998, pp. 63–94 and other sources.
- 57. Kazim Qadi Zadeh, ibid, p. 421.
- 58. Kashf al-Asrar, p. 298.
- 59. Sahife-ye Imam, v. 11, p. 306; Genuine Islam, p. 120.
- 60. Ibid.
- <u>61.</u> Refer to Imam Khomeini, al-Makasib al-Muhraramat, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, v. 2, 1994, pp. 142–254.
- 62. Imam Khomeini, Wilayat-e Faqih, p. 31.
- 63. Sahife-ye Imam, v. 17, p. 252; Divine 'idalah from Imam Khomeini's Perspective, p. 28.
- 64. Sahife-ye Imam, v. 9, p. 42.
- 65. Ibid, v. 17, p, 257.
- 66. Sahife-ye Imam, v. 21, pp. 20-21; Sahife-ye Imam, v. 21, p. 444.
- 67. Sahife-ye Imam, v. 8, pp. 36-37 and v. 21, p. 129 and v. 7, p. 23.
- 68. Ibid. v. 20, pp. 128-130.
- 69. Ibid. v. 4, pp. 1778-176.
- 70. Ibid, v. 10, pp.41-42 and v. 15, p. 82 and v. 20, pp. 128-130 and other sources.
- 71. Sahife-ye Imam, v. 6, p. 330; v. 7, p.257; v. 9, p. 510 and 517; v. 17, p.4452 and 453; v. 18, v. 471; v. 19, p.251 and ...

- 72. Ibid, v. 19, p.50 and other sources.
- 73. Ibid, v. 20, p. 128 and other sources.
- 74. Imam Khomeini, Greater Jihad, p, 56.
- 75. Sahife-ye Imam, v. 10, p. 144.
- 76. Ibid, v. 21, p. 38.
- 77. Ibid, v. 17, pp. 217–218 and v. 13, pp. 72–73 and v. 14, pp. 30–32 and other sources.
- 78. Ibid, v. 12, p. 207.

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