



Comparative Study of the Concept of Justice in Imam Khomeini and Sayyid Qutb's Political Thought

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Abstract:

Justice is one of the most important tendencies and interactions in human existence that sustains the human society. In addition, one of the fundamental concepts in the field of political theories that have been the first concern of humanity since the early days and the minds of many scholars have been involved in the concept of justice. Imam Khomeini and Sayyid Qutb are the major thinkers who have been involved in the theorizing in this field and according to their position; they have been implementing it in the community. These two great contemporary thinkers of Islam in the field of justice are known as influential figures. In this paper, it has been attempted to analyze and analyze the concept of justice in the political approach of the two major thinkers and philosophers of the Islamic world. The results of the study showed that: Imam Khomeini and Sayyid Qutb differ in the definition of justice, the importance of justice in their speeches and the areas of justice, and each has a special view in these fields.

Keywords: Justice, Political Thought, Imam Khomeini, Sayyid Qutb, Islamic Thought.

Introduction

Human integrity lies in two major areas of cognition and tendencies. In the field of cognition, material is an issue in which man does not need to be educated and reasoned about them and in the field of tendencies, there are natural tendencies in the human body. (Motahari, 2013: 30-31) These tendencies are referred to as "great tendencies". Some of the most important transcendental human tendencies are:

1) The sense of truth and curiosity;

2) The sense of justice and patience (the tendency toward goodness and virtue);

3) The sense of beauty;

4) The sense of Godliness (tendency to worship);

5) God is a knowledgeable aspect; if the tendency Worship is a practical aspect.

6) Tendency to creativity and innovation. (Jamshidi, 2009: 286)

Justice is the cause of the unity of the human community and is an obstacle to the disagreement of society as well as the longest-

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sought-and-most fundamental ideal of humankind. This agent lies in the human nature. In a just or fixed society, there is no sign of disagreement, sedition and chaos but where there is no justice, discrimination is prevalent, and discrimination is a major source of corruption and disagreement in society. Society based on community discrimination is unbalanced and heterogeneous. Justice is also the key to giving life to the human community, without which society will gradually die. (Jamshidi, 2009: 286-287)

"Justice" is one of the fundamental concepts in the field of political theories that has been the first concern of humanity and has attracted the attention of many scholars.

Great philosophers such as Plato and Aristotle in the classical period of the West and philosophers such as Farabi in the Islamic era and some contemporary political thinkers have put the issue at the forefront. In Islamic thought, justice and social justice have also become important

Particularly in the Shiite thought of "justice" is one of the basic principles of Shi'a beliefs, which, in addition to the field of theology and divine attributes, has important reflections in the political and social arena. (Akhavan Kazemi, 2002: 10)

"Justice" has been one of the most important discussions of divine religions and political scholars, and the "implementation of justice" can be considered the greatest goal of the formation of the Islamic government. The prophets' affirmation and the establishment of religions have also been to bring happiness to humans through the fulfillment of justice and justice in their lives. (Akhavan Kazemi, 2002: 11)

God Almighty states in the importance of justice: Verily, We sent Our Messengers with

miracles and clear signs, and with them We sent down the Book and Means of Measurement, so that the people would rise up in prayer, and bring down the Iron in which We had strong power and benefit for the people (to take advantage of it) And it turns out to God that whoever helps him and his prophets to be neglected and secretly help. Verily Allah is Strong and Unfakable. (Verse 25 of Suhra Hadid)

Therefore, the divine prophets were also provoked in the cause of the fulfillment of justice and justice along with monotheism, and the sending of books and the amount was also done in the same way and is mentioned in the Qur'an. (Aghabakhshi, 1996: 10)

According to their attitude towards Islamic sources, Islamic scholars have different definitions and views about justice. The main issue of this research is that what is the point about Imam Khomeini and Sayyed Qutb as the great thinkers and thinkers of Islam who have some unique and unique characteristics among Islamic thinkers, what is the point about justice? The coming of the Muslim Brotherhood government in Egypt has opened a new opportunity to examine the political thought of this group and its pioneers. Although the Egyptian Muslim Brotherhood government was not a year away, it was an opportunity to look at the thoughts of people like Hassan al-Banna and Sayyid Qutb. On the other hand, with the formation of the Morsi government in Egypt, the importance of justice in the Muslim Brotherhood's thoughts and actions has doubled. Although this experience was the establishment of a Brotherhood government in Egypt for about a year, but another example of the formation of a government based on Islamic teachings, with the aim of justice, (Known as

Sayyid Qutb as one of the great thinkers of this group) is a clear example of the formation of the Islamic Republic of Iran, which has had more than three decades of successful experience under the leadership of Imam Khomeini. (Derakhshah & Nejati, 2015: 12).

Therefore, the comparative analysis and investigates of the thinkers of the two governments, Sayyid Qutb and Imam Khomeini, can considerably consider the justice of each state and government and identify the strengths and weaknesses of both thoughts in order to better understand the way justice is implemented.

What is Justice?

The concept of justice, including those dating back to the formation of early human societies and documented from the earliest religious texts and ancient writings, can be seen as a concern and a concern for humankind. (Jamshidi, 2001: 46)

Some consider justice in terms of terminology as the "The meaning of the name" in the sense that it is a concept that there is an idea of it in mind, in contrast to the "The name of the essence", which has an external material value. In the "objective-subjective" division, justice is considered as a subjective concept because it is not objectively visible. In division, justice is divided into "procedural or executive" and "intrinsic or social". (Mirsendes, 1996: 50) In Arabic, "justice" is a single name, and various meanings are mentioned, such as truth, justice, sword, equality, intermediation, endurance, disparity and fairness. In addition, the word "justice" means the like and the like, and the price and value mentioned, and the moderation is considered moderate and proportional.

Ibn Manzoor sees justice as something that leads to moderation, endurance and discipline in the human body. (Ibn Manzoor,

1988: 83) In addition, justice and diligence mean each other.

Akhavan Kazemi summarizes the sixteen meanings of justice and fairness from different domains, which are as follows:

1. Justice as the essential feature of the order governing the creation system
- 2 Justice means to put everything in its place
3. Justice means the right to a right and the observance of the right of destitution and the denial of discrimination and the denial of absolute equality
4. Justice means moderation, moderation, and respect for secondary property
5. Justice means three powers in the soul and Medina, and the passing of the guidance of the soul and the Medina to wisdom and wisdom
6. Justice means right and honesty
7. Justice means the proportion of offense punishable
8. Justice means the best interests of the public and the basic basis of civil and security
9. Justice in Medina means equal sharing of common charity
10. Justice means "good in the whole" and the perfection of virtues and "oppression" means "collection" and all the vices
11. Justice means the strengthening of social welfare and harmony with the divine order of nature
12. Justice means fairness
13. Justice means the social contract of individuals for the division of labor in the civil life based on the Shari'a
14. Justice means a conceptual equivalent of practical reason

15. Justice in the sense of jurisprudence, that is, the queen of soliloquy and the obligation to perform piety
16. Justice means endurance through the law (Kazemi, 2002: 29-31)

From the viewpoint of Ash'arite, one of the attributes of God is that which is derived from his verb and there is no agent other than God, and his deed is all fair; therefore, cruelty has no meaning. In their view, what God does is justice. Therefore, the justice of God's verdict is not a criterion in the external world in which God proceeds. God's action does not measure and scale, that is, our reason does not have the ability to set criteria for God's actions. In fact, this kind of look at the issue of justice derives from the denial of the inherent and intellectual virtues of actions and affairs. (Jamshidi, 2001: 213) Ash'arite believe that justice is not a true one that can be described before, and it is a scale and a criterion for the action of the Lord and the righteousness is that he is the source of justice and whatever it is, it is just; the act of God is the scale of justice. (Akhavan Kazemi, 1382: 109)

Unlike the Ash'arite, the Mu'tazilites believe that good and evil are in the essence of affairs, so it is the intellect that they can recognize independently. The group's belief in justice was that some of the work, regardless of the subject and the external conditions, was in itself a matter of justice and some oppression. (Jamshidi, 1380: 220)

Justice and Imamate in Shi'a are considered as the principles of religion, and sometimes they are called the two principles of religion. From the Shia point of view, the principle of justice is very important, and "may play a crucial role in the Shiite political

thought, because they regard justice as the main religion of religion. Of course, their perception of justice in this period is almost different from the Mu'tazilites perception, and perhaps that is why Shi'a considers tyranny and injustice to be unnecessary. (Lambton, 1995: 358)

In Shia's view, divine justice has been the source of a pattern for the fulfillment of justice and diligence in society. Declamation and Expression of their limits and their implementation are also based on justice, and in all of them, the interests of the servants and the public are considered. In the sense;, "in the disciplines and ordinances of divine religion, and in rewards and rewards, the rewards and eagles of these affairs are all levels of justice" and our religion is that the Lord of the world of His servants, who is obliged to do his duties, firstly, has had a purpose from these duties. It is not in the interest of the human being and it is for the self-interest that it is expedient to return to man him." (Dastgheib Shirazi, 1994: 119) The concept of justice in new thought does not have the same meaning in the thought of the old period. In the new period, with the destruction of Aristotelian epistemology and ancient cosmology, the design of a new concept of nature and in general with a new perception of the world and human, also changed Political thought and, consequently, the concept of justice. Maybe in this transformation the role of Machiavelli and Hobbes is more than others. (Marami, 1999: 20) In the next section, will be addressed the views of two major Islamic thinkers, one of them Shia and another one Sunni.

Political Thought of Sayyid Qutb

Sayyid Qutb theorist and Egyptian Muslim ideologue, has done many scientific and reli-

gious efforts. The press and newspapers of the Islamic world, after publishing many works from this Islamic thinker, called him the greatest Islamic thinker of the present era and the deepest Islamic writer. In the last two centuries in the Muslim world, faced with the decay and decline of Islamic societies and backwardness against Western civilization, and on the other hand, the issue of invasion and dominance of Western civilization in Islamic societies, have been formed different intellectual and political ideas. It is possible to classify these forms of thought in three categories of Westernization, Arabism, and Islamism. In the course of the Islamist movement, some of which are mistakenly called it fundamentalism, the influence of Sayyid Qutb's ideas is undeniable in the field of political thought and in the field of political action.

As a Sunni non-Iranian personality, he has had important implications for the thoughts and actions of some leaders and activists of the Islamic Revolution, such as Ayatollah Khamenei, Ayatollah Khomeini and Ayatollah Ghorbani. This shows his influence in translating his works into Persian and the use of his particular terms in his revolutionary positions. (Halal Khor, 2016: 120) Sayyid Qutb was a Quran commentator and political activist. When life of Sayyid Qutb's is studied, his life has several stages:

1. His life was preceded by Islamic tendencies, which were mostly devoted to literature, literary criticism, and lasted from birth in the village until 1947.
2. The second stage is the trend towards general and folklore Islam, which began in 1947 and continues until 1953, which officially joins the Muslim Brotherhood.
3. The third stage is the tendency toward the kinetic and purposeful Is-

lam and the Islamic commitments that began with the Muslim Brotherhood, strengthened in 1954 at the time of imprisonment, and continue until its martyrdom.

Sayyid Qutb writes in a magazine's with name of "Al-Moslem": "In today's societies, there must be thought and mind, but the vacuity of Western societies of thought and mindset draws them back into materialism and materialism, and these communities are never able to escape this great misfortune and not fall into the scope of materialism. Because they want to eliminate ideas and practices, instead of offering the right mindset, bribery and imprisonment. However, we have all the forces that the West has not dreamed of. Because we can base our social system on a sound and complete basis, and it is stupid that we lose the chance and imitate the "west" Why some! From this fair system based on belief and all-round social justice for all, he keeps everyone in the shadow of his just system, and materialism with a comprehensive mindset of his system and his social system, not rejecting force and bayonets, are they afraid?! Westerners disagree with the implementation of the Islamic system, because this system rejects colonialism as communism. It is only based on this principle that they are struggling with a fair and comprehensive system of rules that can all be protected in full shadow.

Definition of Justice in the Viewpoint of Sayyid Qutb

In general, Sayyid Qutb viewed the issue of "philosophy of Islam" or "general attitude of Islam" in terms of the method of investigation. In addition, based on this principle, he examines the concept of social justice. In his view, "in the point of view of Islam, justice is a great human equality that considers the bal-

ance of all values; including economic value, and these equities are in exact agreement with all the conditions and requirements." (Sayyid Qutb, 1989: 50)

Social justice is, first, a general human justice, not a limited economic justice, in which case it includes all the manifestations of life and all aspects of its activity. As it involves perceptions and consciences, and internal sense. Values covered by this justice! They are not only economic values and material values, but also a combination of spiritual, spiritual and material values. (Sayyid Qutb, quoted by Gerami, Khosroshahi, 2000: 41)

In the view of Sayyid Qutb, the pillar of justice is Islam A general justice is universal, and Islam has not addressed this issue in the next and it has been considered in all aspects of human life. Sayyid Qutb proves the supremacy of justice in Islam on socialism and communism, which essentially balances justice into economic equality.

According to Sayyid Qutb, Islam considers universal justice in various respects based on the principle of "public bail" and "universal unity". In his view, Islam has established social justice based on the following:

1- Freedom of Conscience: According to Seyed Qutb, the most important foundation of justice, human freedom is from the constraint of internal and external constraints. Sayyid Qutb criticizes socialism and capitalism, which maintains justice solely because of external freedom and material needs, believed that Islam attaches great importance to the relationship between freedom and justice and does not look at it in a one-dimensional way. Islam places justice and equity on an all-encompassing basis from the duct to the needs of the body and soul and, consequently, the inward freedom of man.

2- Perfection of humanity: According to Sayyid Qutb, one of the foundations of social justice in Islam is "human equivalence." In terms of Islam, no human superiority in terms of sexuality, race, color, or class, and all human beings are created equal. It is because of this equality that no individual, group or class can restrict the balance of society by taking standards and dominate others.

3- Strong social cooperation: The issue of social co-operation, according to Sayyid Qutb, is the third foundation of social justice in Islam. In his view, Islam gives many rights to the person with the principles of "freedom of conscience" and "human equality", if this freedom is not used properly, the community may balance its equilibrium, that is why, in order to provide social justice, another concept is called "social cooperation".

He writes in the explanation of social collaboration: Islam arranges the individual freedom in the best way and realizes human equity in its most precise meanings, but it does not abandon the two, but gives the community his account and the humanity of his credibility and the goals of religion. Therefore, the source of individual works is for individual freedom and besides it, it provides social effects that include individual and community assignments and so we call social cooperation. (Sayyid Qutb, 1989: 130)

According to Sayyid Qutb, the concept of cooperation is related to the individual's relationship with himself, others, his family, and his associates. His relationship with the community, the nation, and nations and generations with the next generation expands. In his view, "the cooperation between the individual and himself is that every person is obligated to keep himself free from his lust and to clean his breath from them, he led his soul

toward deliverance and salvation, so that he would not die. (Sayyid Qutb, quoted by Gerami, Khosroshahi, 2000: 41)

In his view, "Among the manifestations of family co-operation in Islam is the law of inheritance of wealth and wealth". He believed that the law of inheritance in Islam and its results are one of the most important factors preventing the concentration of wealth and family cooperation and the cooperation of one generation with other generations. He emphasized, "The way Islam has been expressed is one of the manifestations of cooperation between individuals of a family and generations, which is itself a means of wealth distribution, in which the wealth will not be concentrated in one place and provide community discomfort. (Sayyid Qutb, 1989: 142)

According to Sayyid Qutb, social cooperation means "co-operation between the individual and the community, which requires each task and is for each legal entity. In this collaboration, Islam has unified the merits of the two, and the crime of each person's fault in the uprising is equal in all aspects of material and spiritual life." (Sayyid Qutb, 1989: 145) Seyyed Qutb used the principles of "good fortune and forbidding" and decrees like punishing the adulterer and cutting off the burglar's hands to prove the necessity of social cooperation as one of the foundations of social justice. (Marami, 1999: 104)

Sayyid Qutb noted two factors of individual conscience and law as instruments for the realization of social justice in Islam, in this case, paying attention to the charity and alimony and their impact on the realization of social justice, Seyyed Qutb, Zakat, is related to the law, and the issue of "charity and forgiveness" Concerned with the individual's conscientiousness.

He stated in this regard that:

This zakat is prescribed by law and is set at a certain amount in the property. Along with this zakat, charity is consigned to the people without account and size." (Seyyed Qutb, 1979: 164)

Sayyid Qutb raised the issue of Islamic financial and economic system and its relation to justice.

The Way to Realize Social Justice in the Viewpoint of Sayyid Qutb

Islam in the realization of social justice with two great principles:

- 1- Unity is Proportionate and balanced
- 2- The evolution and the general safeguard between individuals and communities Of course, the essential elements of human nature are also considered, and they do not neglect the power of humankind. (Sayyid Qutb, quoted by Gerami, Khosroshahi, 2000: 43)

The Holy Qur'an says: "And indeed he is, in love of wealth, intense." In addition, he says about the friendship of the property for himself, his relatives, and the natural and natural vitality of man " And Allah wants to lighten for you [your difficulties]; and mankind was created weak." So, lust forever in the crowd! Moreover, in the Qur'an, this human nature is depicted in accordance with the principles of technology and wonder: Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." In addition, ever has man been stingy.

In Islam, justice is a great human equivalence that takes into account the balance of all values, including economic value. This equality is precisely aligned with all the requirements and conditions. After this equality, Islam has released instincts that work in

ways that do not meet the great goals of life. Because the values in Islam are highly interconnected, it is easier to spread justice in their entirety. From this, it is not necessary to force economic equivalence into a small and irreversible meaning, which is not compatible with nature. Those equities that do not compromise with the various blessings and instincts and impede the development of superb talents, they are equated with weak talents and prevent the enjoyment and instincts of the owners and instincts of their own benefit and of the nation. As a result, a community, but also humanity, is deprived of the results of these instincts. Islam, by realizing human justice and providing equal conditions for all, minimizes the impact of the low position of the family and the way of life and the roots, race, and other constraints that impede progress and individual endeavor. By interfering with other values in its calculation and freeing human conscience from the pressure of pure economic values and putting those values in its true and proper place, and not summarizing all the spiritual values in economic values (Like some of the human communities that do not understand or diminish the spiritual values) balances values. (Sayyid Qutb, quoted by Gerami, Khosroshahi, 2000: 46)

Justice, Economic Equity and Material Equity

According to Sayyid Qutb, Islam in its "financial and economic system" has relied on the general thinking of the individual and society. He believed that Islam in the financial system was in the same direction as general philosophy and general attitude. Islam has met the interests of the individual and the community and has not harmed any individual or community. (Seyyed Qutb, 1979: 55)

He continues that Islam, on the one hand, uses the law, and on the other hand it uses the inner conscience of human beings.

With regard to the relationship between justice and the economy with issues such as personal property and its nature in Islam, personal property, the limits of ownership in Islam, and the ways in which wealth is expanded. Sayyad Qutb sees the only means of achieving property in Islam - Work to all sorts of it- and this includes the general justice between effort and reward.

The tools needed to acquire elemental knowledge from Islam are as follows:

1. Hunt
2. Restoration of land that does not own
3. Extraction mining and what is on the ground
4. War
5. Work with others
6. Separating some of the land that does not own by the ruler
7. Need for wealth to live

Sayyid Qutb opens another debate after mentioning property belonging to Islam:

"Ways of increasing wealth," or the production of wealth and the principles governing that center of gravity, are the ways in which Islam is prohibited from using them in the restoration and production of property. According to Sayyid Qutb, Islam has the right to seize property for individuals, but it does not limit this issue without law, and other things that Islam limits its use of property and capture is the use of wealth in such things as arrogance, lavishness and devotion.

Sayyid Qutb states in the book "What do we say" that: The warriors and "invaders" of the Islamic path, then, want to clarify the sta-

tus of incomes and eliminate the huge differences between the salaries of state employees and the wages of the workers. They want to provide the least amount of life to the public, and these "minimal means of life" include adequate food, clothing, comfort housing, free treatment and education, and social guarantees against sickness, disability, old age and unemployment. If Zakat is not enough for this purpose, the competent Islamic government should take over the wealth of the rich and work for the Public goods and the needy. This group is seeking the right and the truth, as well as calling for the membership of farmers and peasants in the syndicates and the implementation of the correct rules of the workers, their right to free trade unions. (Sayyid Qutb, 1979: 120)

In this book, Sayyid Qutb believes in the issue of private ownership and social justice of the farmer regime in proclaiming the policy and view of the Muslim Brotherhood as a guarantor of social justice.

Equality against the law

In general, equality before the law is one of the accepted principles for the realization of justice in the new world. Justice in Sayyid Qutb's thought includes justice in the action of the judge and includes justice in the act of the legislator or politician, which are God, and the law. In the thought of the Sunni, theologians and Sayyid Qutb are the criteria of the Islamic justice, and whatever the law of the Lord has said is just justice. For this reason, Sayyid Qutb believed that, for example, in the field of economics and finances, if religious law, such as zakat, khums, Charity and other divine orders, was acted upon, justice was observed. There is no need for wisdom and other non-religious criteria. (Joze, Shabestari, Bashiriyeh, 1372: 10)

Equality in freedom

Freedom in its proper sense encompasses equality in justice, and that if justice is properly implemented, it requires a kind of freedom and equality. Sayyid Qutb considered the mission of Islam as the realization of equality and freedom. In his view, "the creation of absolute equality and the universal equality of all human beings and freedom, and the absolute separation from all the values and credentials that distorts this equality, was the mission of Islam. We have expressed the theory of Islam about equality and freedom, and we have quoted a narrative that does not leave any room for doubt about the depth of this theory and its origin in establishing the Islamic thought of the human complex." (Sayyid Qutb, 1979: 312)

In the perspective of Sayyid Qutb, justice and equality must be documented in a rooted freedom; otherwise, it will not be sustainable. He considered the communists to believe that freedom was closely related to equality and equality, but they criticized one and the other one. (Ibid: 93-94) In terms of the Equator of Equal Opportunities, there must be a backlash of total freedom, not just the release of economic pressure. In his view, Islam has gone the right way. (Ibid: 94)

Racial equality

In Sayyid Qutb's thinking, racial equality and the denial of racial superiority over other races were among the indicators that spoke in the debate on justice. Sayyid Qutb pointed out in parts of his discussion, reasoning and argument about justice that he denied racial superiority over another race. Universal justice of Islam implies the negation of race or racial superiority over other races. He criticized the American system for the same issue, namely, racism against blacks. (Ibid: 212) In Sayyid Qutb's view, Islam both in its

view and in practice denies any race superiority, and this is one of the reasons for the supremacy of Islamic justice from human schools.

The Importance of Justice in Sayyid Qutb's Thoughts

In the book *Social Justice in Islam*, Sayyid Qutb, in the discussion of "individual property rights", considered justice as "the greatest rules of Islam". In general, justice plays a significant role among the syllabus of the system of thought of Sayyid Qutb. However, it must be admitted that Sayyid Qutb did not care for justice in a way that "the implementation of religious orders" was the main policy issue. (Marami, 1999: 113) In summing up the significance of the concept of justice, from the point of view of Sayyid Qutb, he would come up with a general definition of social justice by using a jurisprudential approach and by referring to the verses of the Quran, the Sunnah, the Prophet and his companions, and in light of his socio-political changes in his time. He was a critic of the exclusiveness of economic justice. Nevertheless, in practice, justice itself was in fact a fair distribution of wealth and material facilities. Getting Sayyid Qutb of Justice can be summed up in the concept of "social cooperation." Justice in Sayyid Qutb's view is important but not central. The most important consideration of Sayyid Qutb of justice is that he regards justice as an "intra-religious" debate. While justice, the criterion of religion and religion must also be fair. (Motahari, 1974: 14) Not that justice should be religious. Sayyid Qutb suffices in the discussion of social justice only for books and traditions. In general, it should be said that Sayyid Qutb calls for the recognition of justice as the

recognition of the Islamic worldview, which after the realization of Islamic principles such as: belief in lordship, cooperation and cooperation within the framework of the Islamic Shari'a and the observance of the rules of the Sharia can be realized. (Sayyid Qutb, 1979: 250)

Imam Khomeini's Political Thought

Imam Khomeini's political thought is part of his great thought and influenced by various aspects of his thought. Since Imam Khomeini is a multi-dimensional person whose works have remained in the field of mysticism, jurisprudence, philosophy, language, and politics and because he was the founder and leader of the system based on Islamic thought, Obviously, his political thought embraces all the concepts used in the sphere of government and society. The most basic concepts of Imam Khomeini's political thought can be summarized as follows:

"The relationship between religion and politics, justice, freedom, independence, democracy, law and order, culture, unity of Muslims, Islam and Muslims, the invitation of the world to Islam and its extension, revival of national identity - Islamic identity, foreign policy based on Islamic aspirations and defending the oppressed and disadvantaged throughout the world." The characteristic of political thought of Imam Khomeini is that he considers the government as a means to realize justice and spirituality in society, if, as a rule, society moves on the path to growth and prosperity, but in a society that does not represent justice, there is no sign of prosperity, foolishness and salvation. (Khomeini, Vol. 15, 1989: 213)

- Divine politics or favorable policy in terms of Imam Khomeini consid-

- ers human prosperity, there are two aspects of human physical and mental aspects that are based on justice and all oppression and divine rules are implemented in society.
- From the point of view of Imam Khomeini, Islam is a comprehensive religion that has been revealed for the cause of justice and is therefore related to the life of this world and social and political affairs.
 - The rule of Imam is based on justice.
 - Justice of the supreme leader, the supreme leader, acts as a practitioner and runs away from confidentiality. Of course, the breadth of the concept of justice is such that it takes into account all aspects of the individual's life.
 - The character of justice characterizes the realization of justice and diligence in society, the utility and merit of the state.
 - Imam Khomeini, in his theoretical and practical positions, has mentioned one of the most important goals of the political system in the realization of justice and affirmation in society.

The reasons for this word in Imam Khomeini's political thought are:

1. Justice has been the target of sending prophets.
2. Justice is about innate and rational issues.
3. Justice is a divine attribute, and divine rules are based on justice.
4. Justice is a supreme and unchanging value and an indicator of Islamic governance.

5. Justice implementation is the basis for developing and creating a safe environment.
6. The implementation of justice is a duty and responsibility of human and religious.

The concept of justice in the perspective of Imam Khomeini is very broad and includes divine, individual and social aspects. In this format, Imam points out a few definitions of justice. Occasionally, justice means the "middle ground between extremism". However, elsewhere, Imam perceives the meaning of justice as "not granting privileges to particular classes, except to the human privileges they themselves have." "Do not oppress different classes to the lower classes," and "The insurrection of the elimination of tyranny and plunder, and the elimination of oppression and the provision of independence and the adjustment of wealth in a wise, practical and objective way in Islam" (Mir Sandesi, 1996: 80)

In the following, the full explanation of justice in the views and thoughts of Imam Khomeini is discussed.

Concepts and meanings of justice in Imam Khomeini's thoughts

Imam Khomeini has paid great attention to justice and installment, and has drawn attention to it from various directions. Imam Khomeini regards the issue of justice as closely related to the totality of society as society and politics in particular. In Imam Khomeini's view, attitude to justice is not only not related to social and political issues, but also to the basis of the realization of social and political justice. (Jamshidi, 1992: 448-449)

In his thought, the formation of a government is means for realizing the justice of so-

ciety and preventing the diversion and cultivation of human beings and their refinement. In addition, justice in this sense is related to morality and spirituality, and in principle, justice without motivation and divine intention will not have meaning. (Khomeini, vol. 16, 1989: 162)

The most important and prominent concepts of Imam Khomeini's righteousness are as follows:

1. Justice in the mean of moderation:

Imam Khomeini has often regarded justice as the middle ground of extremism and has considered it as an ethical virtue. Moreover, it states "And know that justice is: the middle ground between extremes. In addition, it is an ethical virtue. From his point of view, "justice is the middle ground between extremism and excess and fault." (Ibid. 150)

However, the reason for the "fair practice" is the ethics of science, the description of the waiver is "fair". For the creation of Hassan, if it is prescribed in that science is the exodus of excess; and each of the two sides of the divine extremes, and "justice", which is the middle ground and "moderation" between them, is dishonorable.

For example, courage, which is one of the cornerstones of good morals and queen of the utopian? It is a moderate and moderate state of extremes, from which to be interpreted as fervent - and that is, not to fear in cases where fear deserves- and from the point of view, from which to be interpreted, to fear - that is, to fear in cases that do not deserve fear. Therefore, the "justice" of the law indicates that it conforms to ethics (Khomeini, 2009: 391)

Therefore, because justice is centered on other virtues, it establishes a balance between

all virtues; therefore, justice and the determination are of a scale and scale that are placed in a series of causes, and the commandments and areas are determined accordingly. (Jamshidi, 2009: 295)

The concept of justice is one of the most important concepts in Imam's view. This expresses the essence of justice in the attitude that can be regarded as a straight line.

2. Justice is straightforward:

Perhaps the most important concept of justice from the viewpoint of the Imam, with respect to the theory of moderation in Islam, is the middle ground and its middle method. In this sense, in the evolution of man in the path of happiness and conduct of Allah, justice is the path to justice, and it must be done until it reaches perfection and transforms it into a lasting queen that encompasses the whole being and transforms him into a complete human being. From Imam Khomeini's point of view, justice is through the path of perfect man to the true god and prosperity. It is also moving along this path of moderation. Therefore, the balance and the balance of justice are all, in fact, one, because everything means moving in the right direction and straight path and not distorting it (Khomeini, 2009: 152)

Therefore, from Imam Khomeini's point of view, the true moderation and the perfect way of justice and justice, the true meaning of that line of Mohammadi, the great divine name, is the great Prophet of Islam (Ibid. 152-153) so justice is a diverse dimension.

However, they point to some of its dimensions:

- a) Justice for the Prophet as manifestation of the divine teachings in his heart: Justice in it is: the unwilling-

ness of the right to the creation, and from creation to the right. In addition, in the last word, the sighting of unity in plurality, and the plurality in unity. Moreover, this is specific to complete the people of God. (Ibid. 148)

b) Justice in the principles and beliefs of faith:

Justice in it is: The realization of an existential truth as it is (Ibid.)

c) Justice in Ethics: And that is altering all inner, outward, spiritual and psychological forces.

3. Justice is a sensual queen and it has an intuitive mode:

Imam Khomeini, in defining justice in this sense, says: The Qur'anic Prophet quoted Al- Piety as saying, "I leave Al-Muharramat and Practice obligatory. (Khomeini, 1, 28, 1992: 54)

"Justice is the elemental attribute (queen) which is the root which always forces a man to accept piety, to leave secrets, and to force an act."

The attribution of justice in terms of the jurisprudential ruling, by committing the great sins or secrets of the minor sins, is reduced, but by precaution with the inferiority of the secrets, and if the queen of justice remains in person, the attribute of justice returns to repentance (Khomeini Quotations from Islami: 12-13)

In addition, ways to recognize justice from Imam Khomeini's point of view are:

- a. The testimony of two righteous,
- b. A company that is knowledgeable or trustworthy,
- c. Prevalence of useful science
- d. Good appearance and care of the laws (Khomeini quoted Islami, 9: Issue 27).

In his divine - political testament, Imam has paid attention to the importance and ex-

tent of justice regarding the extent to which justice and social and political affairs of justice are considered; in that way, revenues, retribution, ta'zirat and all political and social rules are based on it:

Moreover, the punishment and retaliation against the amount of justice in order to prevent the corruption and ruin of a society, and the policy and path of society to the standards of reason and justice, and hundreds of such, there is nothing that will become obsolete over time in human history and in social life. The argument is that the rational and mathematical rules in the present century should be changed and replaced by other rules. (Khomeini, vol. 21, 1989: 45)

4. Justice is a social characteristic:

In most of his works, Imam has not presented a specific concept of social justice, but his attitude and attention to the question of the establishment and justice of society and political, social, economic, judicial and other institutions, expresses that he regards justice as merely a queen or individual virtue, but also a social and political status. Of course, Imam Khomeini does not have a specific notion of social justice. (Ghazizadeh, Ziaefar, 1998: 289)

They also do not speak of political justice as a concept, but they emphasize the realization and necessity of justice within society and social institutions, and in politics and political institutions of society, especially in the works and statements related to the victory of the Islamic Revolution. On the other hand, one must know that in his view in a society based on monotheism, divine justice will be the source of all affairs. Therefore, justice in society is the result of divine justice and monotheism. Imam Khomeini believes that divine justice can be realized in the society in a comparative way, and humans can

proceed based on the realization of a kind of justice in society through the formation of government and the establishment of political systems.

Of course, the extension of justice is the extension of the right to excellence to those who see it. Social justice is also at the hands of those who are in power; they establish a state, which is governed by law. (Khomeini, 1997: 174) The word "justice" and its derivatives in the works of Imam Khomeini indicate the importance of the social dimension of justice to him.

For example, in a series of 22 volumes of scripture, Imam used 471 times the term social justice, 382 times the term justice, 173 times the term righteous and 15 times the term layout.

From Imam Khomeini's point of view, justice is not exclusive to the judiciary and human beings, but to all social institutions: The practice of Islamic justice is not specific to the judiciary and its affairs, which also seriously raised in other organs of the Islamic Republic of Iran, the Assembly and the government and its affairs, and the military and police forces and the Revolutionary Guards, the committees and the Basij, and other officials of the affairs. (Khomeini, Volume 17, 1989: 140)

5. Justice is the attribute of God and the tradition of the universe:

Allah, in the dimension of Genesis, is the creation and guidance of the universe, as well as in the context of the narrative, the forgiveness of human beings and the submission of a just righteous. In Imam Khomeini's view, following the Muslim wise men, God's justice is not a criterion of affairs, that is, Ash'arite say: Whatever God does is justice.

Nevertheless, in his thought, the Lord is just, that is, he does not deal with any evil deed and does not leave the good deed. From the perspective of Imam Khomeini, justice is a common and universal legal tradition throughout the world, and thus it has become a complete and effective system. (Khomeini, 2002: 136) In addition, the Messenger of God is the perfect man, and in the words of Imam Khomeini, he is in complete moderation and endurance. (Khomeini, 2009: 148) Imam Khomeini regards the belonging of divine wisdom to a just life for human being as the divine Sunnah. (Khomeini, 1999: 40) So justice in this sense is fulfilled in the system of divine creation.

6. Justice in human existence is innate:

From Imam Khomeini's point of view, justice is a category of perfectionism, and man is inherently a perfectionist inventory. Therefore, it must be known that attention and love are the absolute perfection of nature. (Khomeini, 2009: 99). From Imam's point of view, justice, goodness and perfection are also oppression, tyranny and trampling their rights or abandoning that defect, justice and diligence are an intrinsic tendency from the beginning of the birth to human beings, everyone shares it, and nothing is acquired. Therefore, justice cannot be separated from the human body unless there is a problem with the nature of the human entity. Therefore, the heart is stubbornly opposed to the fair part, and is outrageous and hateful of the controversy.

From the original nature, which in the commune of human nature is a yeast, is in the midst of justice and humiliation in front of it, and it is against the oppression and lack of subjection in front of it; if it is contrary to it,

it is to know in the precepts of the senses. (Khomeini, 1997: 113)

It is not a matter of justice and diligence and efforts to implement it in human societies, which is to become obsolete and to become legally stable in the system of creation.

Approaches to justice in Imam Khomeini's thoughts

There are three general approaches to discussing justice and diligence in Imam Khomeini's thinking:

- 1) Righteousness is God's attribute, an innate essence in the existence of man;

The Imam considers justice; first, to be the attribute of God and the axis of being, and on this basis, in the case of man, it is an attribute or a state, which, according to human nature, is a human being. (Khomeini, 2009: 99) From Imam Khomeini's point of view, the trend of justice has been created in the human body. However, in many of these people, this natural tendency is sometimes temporarily extinguished by virtue of gloom and domination of the sensual instincts and, but it cannot be separated from the essence of man. Imam Khomeini explains the issue of innateness and the existence of a sense of justice in humankind.

- 2) Justice is an adjective and a queen of equinox in the soul, affairs and society:

Justice from Imam Khomeini's point of view, most jurists, theologians and philosophers are seen as a state, adjective, and ultimately a queen, which is in the human soul, both in affairs and in human society (Medina). In the Book of Forty Hadith, Imam Khomeini in his discussion of justice considers it as moderation and a limit to extremes. Nevertheless, the reason why it is "obligatory of justice" about ethics is to describe the law

as "justice." Because the beautiful ethics, if it is prescribed in that science, is to go beyond the limits of extremes. Disdained, and "justice", which is the middle ground and (moderation) between them, is immortal. (Khomeini, 1997: 391)

Justice and detachment are a measure and scale, the magnitude and extent of which are placed in a series of causes, and orders and deceit are determined on that basis. Therefore, in law, jurisprudence, politics, economics and ethics, justice is a basic principle. It is the extent to which other matters are measured and the laws on which they are drafted and adopted and are implemented because of justice and procedure, and are treated with the perpetrators.

- 3) Justice way and method of Life:

Justice is the straight line or the path that leads to God and according to Imam Khomeini: From the point of worship to the glory of God, on a straight line, through the complete man's journey from the point of deficiency of worship to the perfection of glory, is justice that is straightforward and moderate. (Khomeini, 1989: 152)

From Imam Khomeini's point of view, justice is through the fullness of man's journey towards true God and prosperity. (Jamshidi, 2001: 464)

The issue of justice in the political thought of Imam

From Imam Khomeini's point of view, the subject of justice, names and divine attributes, and its realization in existential truths, human beings and human societies, are the highest virtues. The subjects of justice in the thought of Imam are considered in the following four areas:

1. The living world:

According to the Imam, the issue of justice can be considered as a sign of divine attributes in existential truths. Divine justice has proceeded in what was given out of it, and this flow is perfect. Thus, the existing system of the whole system and the system is good and there are no defects in it. Good in general and moderation in its entirety. In this regard, Imam Khomeini follows Farabi and Molla Sadra. (Jamshidi, 2009: 315) Imam also says: "Someone sees the goodness of this complete system that can see the whole system. Better than the system in which the whole system is not possible, it is impossible. For the sake of the owner of the beauty, it is the best of beauty and the perfect beauty, and it is not possible to improve anything from him; therefore, his work will also be the manifestation of this great beauty. (Imam Khomeini Institute for Publishing and Editing Works, 2013: 134)

2- Human self:

In Imam Khomeini's attitude, man is a multi-dimensional entity, in that it has features that other creatures do not possess. A man has an inspiration that includes the inner being and the wisdom and the feeling. Human beings need to move in the path of prosperity to justice. Therefore, man is a matter of justice, and justice helps human to move towards perfection in its movement. If Imam Khomeini mentions justice as the way of humankind, he is because what is the subject of justice are humanity's transformation and its direct movement and the attainment of moderation is not more than one; but the verses are very, but not infinite. (Khomeini, 2009: 153)

3. Society and community:

Society can also be a matter of justice because

society is composed of individuals, and if a person as a person is subject to justice, society as a group of people can be a matter of justice. Society is important for the Imam primarily because society is a collection of people. "Fighting with anything that overcomes equality in society and creates absurd and unconditional privileges in society". (Khomeini, vol. 11, 1989: 385-386)

4. Law:

From Imam Khomeini's point of view, the law - whether as religious or as human condition - must be based on justice. In the thought of Imam, the law and the decree are the basis of justice, and laws are the means for the realization of justice. Imam says: "Sharia law is the laws of Islam, and these are the rulings of the state, but the precepts and laws are instruments for the implementation of the rule of law and the spread of justice. (Khomeini, vol. 2, 2000: 472) In general, the Imam finds justice and the foundation of all the laws and ordinances of the Shari'a. "There is a lot of oppression and the excess of haram, which is called lucre, is the result of this cruelty, in other words, oppression is the cause of forbiddingness." (Khomeini, vol. 2, 2000: 207)

The requirements of justice in Imam's thought

Imam Khomeini considers the requirements for the implementation of justice, including:

1. The basis of religion, law and social system on political justice:

From the Imam's point of view, Islam, as a set of rules of the divine-human society, cannot be separated from justice, but it forms the basis of justice; it was based on justice and sent to humankind, and if it were, it was not agreed with human nature and therefore

not acceptable to humankind. If human nature loves justice and is elusive and oppressive, Islam is a natural religion. Imam Khomeini regards law enforcement as one of the important requirements of justice.

2. Human training and refinement:

Justice in the dimension and the meaning of the term means humanization Imam Khomeini considers man's training as justice and therefore he considers the basic requirements of justice. From his point of view, his refinement of man and his creation is an introduction to the reform of societies and the world of existence.

3. Governance and leadership of society:

Government is the most important institution and apparatus for the realization of justice. Imam Khomeini writes about the importance of the institution of government in Islam: The authority of the state is so important that not only is Islam the rule, but Islam is nothing but governance, and the religious rules of laws are one of the keys to the rule (Khomeini, vol. 2, 2000: 472). Some of the most important indicators and examples of the fairness of the government from Imam Khomeini's point of view are:

- 3-1. Lack of oppression
- 3-2. Realization of freedom, independence and general welfare
- 3-3. Lack of discrimination
- 3-4. the existence of fairness and lack of impunity
- 3-5. Equality of officials and peasants
- 3-6. No betrayal of people's property and treasury
- 3-7. the negation of the exploitative system
- 3-8. agreeing with people's votes
- 3-9. Commitment to God's command (Azhini, 1995: 232)

4- Fighting and Jihad:

One of the most important requirements of the issue of justice is to take a stand against oppression and tyranny. From the first steps of Imam to achieve justice and fight against oppression, he wrote the discovery of secrets in 1985.

The position of justice in the thought of Imam Khomeini

1- Justice as the Highest Idea:

Imam Khomeini sees the realization of monotheism as a soul and a society that has come to righteousness.

2. Benchmarking and justification of justice:

Justice is the standard of God in the land. Accordingly, Imam Khomeini, who is thought in the field of Islamic thought, sees justice as a principle, which can be the criterion, basis and amount of other human and social affairs. (Khomeini, vol. 21, 1989: 405)

3. Justice is a sign of the existence of the right:

Every just thing is right, and every right is based on justice. From the point of view of the Imam, a state that is on the path to justice is right and the other is void. (Azhini, 1995: 237) Imam Khomeini sees in all aspects of justice and justice a right and a companion to it.

4. Learning and Extension:

From the perspective of Imam Khomeini, justice and affiliation have a broad and comprehensive concept and embraces all aspects of the existence of the individual and society.

5. Justice and the ultimate goal of human and society:

In the thought of Imam, justice and the promise is not an individual, group or classier goal, but a human end. The negation of oppression also means justice because the op-

pression of negation of justice and justice is a negation of oppression. (Jamshidi, 2009: 335)

6. Justice, duty and responsibility:

Imam Khomeini considers the duty of consciousness of the society to stand against oppression, and to administer justice in society, and it has a particular responsibility for this group. Imam considers the just task of realizing justice and affirmation in society, which can be through the rule of law.

7. The justice of the prophets, gods and free people:

Imam says: "All the prophets have come to reform the society. There must be justice among people and among the community. They gave the lives, gave the property, worked hard.

The Importance of Justice in Imam Khomeini's Thoughts

Imam Khomeini has repeatedly called attention to the need for justice, and demands everyone to bring justice in society and become responsible servants of the nation. Justice in the perspective of Imam Khomeini is as follows:

1. Do justice to others only, be fair to yourself, ask you to be honest in speech, reduce the chastisement, and serve the nation. (Khomeini, vol. 19, 1989: 378-379)
2. Exit from moderation and divine justice and straight path, diversion and avoidance of divine duty.
3. Shi'ism is just in the same resistance, and justice means, "Do not oppress and do not go under the guise of oppression."
4. God, the Prophet and the infallibles in Islam are just; Imam, the judge

and the jurists must also be righteous. If justice is not among the rulers, then "social justice" will be compromised.

The results of the realization of justice

From Imam Khomeini's point of view, the justice of all goodness is offered to a just person and established society. Such a society has security. Therefore, her people will be confident. It is not in a disturbed environment that Sufi people offer their mysticism, they are from philosophy, their philosophy, jurists, their jurisprudence, but when the government became a government of divine justice, and it did not leave the opportunists to their own intentions there is a quiet environment, everything is found in the quiet environment. (Khomeini, 20, 1368: 116) Human freedom is provided in the shadow of justice. A righteous man is a free man in the exact sense of the word. A fair society is a free society. Independence is also the result of justice and diligence in society.

Comparison of justice in the views of Sayyid Qutb and Imam Khomeini

Imam Khomeini, as one of the most influential Shiite scholars of the present time, and Sayyid Qutb as one of the most prominent Egyptian scholars, are among the thinkers who regard the realm of the Islamic religion for all aspects of society and the universal government. Therefore, among those who express the philosophy of the formation of the state as the implementation of justice in society, they consider it necessary to establish Islamic government and administer justice. The two thinkers and the supreme Islamic leader believe that justice is necessary for the government, and in their political

thought, they have focused on the theory of justice, in which there are various discrepancies in these theorists. The purpose of this article is to examine these points of differentiation. Perhaps the reasons for these differences are two main factors:

1. The religious viewpoint that the Imam views from the Shi'a point towards Islamic justice, but Seyyed Qutb, from the Sunni point of view, has distinctions within the framework of these two illuminator, which has influenced the thoughts of these scholars.

2. The conditions and the specific time period that these two thinkers lived in.

The main points of sharing in the thoughts of these two thinkers are the need for an Islamic state to establish justice in all respects. In previous discussions, two thinkers have been presented with ideas and definitions of justice. In this section, the conclusions of the two thinkers are presented.

One of the most important differences between the views of these two thinkers about justice is their different definitions of justice they have expressed. Imam Khomeini looked at justice with a wide view and looked at it from a variety of angles. The most important and prominent concepts of justice considered by Imam Khomeini include justice in the sense of moderation and mediation, direct justice, queen of justice and intuitional justice, social justice, the attribute of the Lord of the universe and justice, an innate tendency in human existence. Imam Khomeini has studied justice fairly and has a philosophical, legal, social, economic, and religious perspective in defining justice. Imam Khomeini considers the establishment of the government of Islamic Republic necessary for the implementation of justice in society. In general, it should be said that Imam Khomeini's view is comprehensive and multifaceted

about justice. In addition, he has been aware of the "multiplicity" of justice, and in his statements, he refers to the subject matter and dimensions of this concept in the social realm. Imam Khomeini, when setting up an affiliated state in the country, highlights the injustices in society and the sense of justice that they use as a powerful factor in provoking the masses to overthrow the regime. However, when elected as the leader of the Islamic Republic, he describes the concept of justice for correcting the widespread and sustainable social relations in society, and states the consequences of the failure to implement justice in society for a harmful social system.

Imam Khomeini, in his books and speeches, did not address the specific concept of social justice, but the attitude and attention paid to the issue of establishing and justice in society and political, social, economic, and judicial institutions shows and expresses the fact that the Imam considers justice not merely individual virtue but also social and political status. Nevertheless, the definition of Sayyid Qutb of justice is not a clear definition of Imam Khomeini; his definition of justice is somewhat obscure, but one can understand the concept of justice. In the book *Social Justice in Islam*, Sayyid Qutb states: "Therefore, social justice is, first and foremost, a universal human justice, not a limited economic justice, and this includes all the manifestations of life and all aspects of activity, as well as perceptions and consciences and inner senses. The values underlying this justice are not merely economic values or, in general, material values, but is a mixture of spiritual and material values." Somewhere else, he states: "Justice, in the opinion of communism, means equality in the" wage "in such a way as to avoid economic difference - although acting as an act can not fulfill its alleged equality - but in Islam's view, justice

is a great human equivalence that takes into account the balance of all values, including economic value, and these equations are in exact agreement with all the conditions and requirements. After this equality, Islam has released instincts that do not conflict with the great goals of life. Sayyid Qutb has not misunderstood the concept of justice in his expression. Nevertheless, in discussing mechanisms for the realization of justice, a point has been raised that largely defines the concept of justice from its point of view. In expressing his arguments about economic justice and the role of zakat and charity, inheritance, shares of the wicker and, he mentions the realization of justice. This suggests that Sayyid Qutb presents a religious definition of justice based on a certain Ash'arite word. In his view, justice is carried out through the application of the laws of the Shari'a, and justice is, in essence, nothing but the application of the rules and limits of Sharia. In fact, Sayyid Qutb did not care about the justice of the Sharia. They have clearly defined social justice explicitly in their words.

The second difference in the theory of justice between these two thinkers is the role of the concept of justice in the system and the structure of the thought of these scholars. Imam uses the concept of justice to correct the social and class relations of society and to reform the society and in fact create a comprehensive and sustainable social order in the community, which reflects the importance of Imam's attention to the concept of justice and its importance.

In the political school of Imam, justice has a high status and importance. From the point of view of Imam Khomeini, the destination and the main objective of Islam is the realiza-

tion of justice. He considers justice as a principle in his political thought, the original, which can be a benchmark, a basis for other matters, is the right of the state's Imam who is on the road to justice. In his practical career, Imam also had a particular interest in the realization of social justice and, while adhering to his personal and governmental behaviors, regarded it as one of his serious and permanent demands from government officials. Justice in Sayyid Qutb's intellectual system is of lower importance. The most important concern of Sayyid is the enforcement of the laws of the Shari'a. He also realized justice through the implementation of the rules of the Shari'a.

Sayyid Qutb was a religious writer and commentator of the Qur'an who, in a sense, was fully acquainted with the thoughts of the new era and interpreted justice in a religious way, and somewhat forgotten justice from other aspects.

The third difference between justices in the thoughts of two major thinkers is related to the ways in which they are proposing for the realization and implementation of justice in society. In the political school of Imam Khomeini, with the pattern of social justice raised in the Prophet (PBUH) and Imam Ali (a), the implementation and realization of social justice, such as: the elimination of poverty; the lack of gaps in the level of community livelihood; creating prosperity for all classes; eliminating oppression and justice; justice in the realm of the law with individuals; the simple principle of life, the denial of ceremonies and luxuries, especially in the eyes of the authorities; all-round growth the talents of all people in the community and their failure to defeat them and many other things require.

Conclusion:

Sayyid Qutb, with the jurisprudential view of the law that deals with justice, considers the implementation of justice as an act of Islamic law. In his view, just because laws such as zakat, alimony, charity, and khums have been implemented, justice has been put into practice. Imam Khomeini, in discussing justice, brings about the historical experiences of humans and reason. However, Sayyid Qutb suffices in the discussion of social justice only in the tradition and book of the Qur'an, and never speaks of historical wisdom and experience. In summing up the differences in the thoughts of these two great Islamic thinkers, they must have said that they have made several definitions of justice regarding their social, intellectual and educational background. The place of justice in their system of thought and the perception of justice is very different. The main center of thought of Imam Khomeini is justice, but in the system and structure of the thought of Sayyid Qutb does not play a pivotal role. From a theological point of view, there are differences in the thoughts of these two thinkers, which are the source of religious beliefs. Because Imam Khomeini is verbal in the context of the word of justice and Shi'ism, which according to the principles of this school considered justice as a scale and standard for religion, but Sayyid Qutb is a verbal base related to Sunnis, his word is also Ash'ari, the viewpoint of the Ash'arite. In addition, in the case of justice, this is what religion says is just as justice, and there is no standard outside of religion. However, the important contributions of the two great thinkers in explaining the concept of justice can be pointed out to their referring to the Qur'an and follow the book of heaven. Both thinkers in their political thought have a universal vision of justice. Their reason for justice is that they want to

prove that Islam is planning to manage all dimensions of human life and the realization of justice in society, and has given the best idea. In the end, Imam Khomeini's thoughts on justice, based on the foundations and the general riches, provide a more solid basis for the elaboration of a coherent narrative about justice in political thought in Islam.

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