

[Home](#) > [Theory of Justice](#) > [Chapter 2: Concepts and Theories of 'Adl in Islam](#) > [Part two: 'Idalah in the Sunnah \('Idalah in tradition\)](#) > [Third Discourse: 'Idalah in the political style of the Holy Prophet \(peace he upon Him\) and Immaculate Imams \('a\)](#) > 3 – The Necessity for the implementation of 'idalah and efforts of leaders

Chapter 2: Concepts and Theories of 'Adl in Islam

Part One: 'Adl in the Holy Qur'an

- Survey of Qur'anic verses on *'adl* and *qist*
- Survey of the Qur'anic concept of *'adl* and *qist*
- Further study of *'adl* in the Qur'an

Introduction

In the Qur'anic perspective, *'adl* enjoys an intrinsic value. Health and security in all matters are attached to *'adl*. In this Revealed Book *'adl* is perceived as a fundamental and essential principle on which the truth of existence has been constructed, according to which the working of the universe is fulfilled and based on which pronouncement of Revealed Books and religious laws are accomplished. From the Qur'anic viewpoint, *'adl* is both the essence and source of existence and existence has come into being on the basis of and in accordance with it.¹ Also, the loftiest goal of the world, man and religions is to attain *'adl* and actualize it in the society and within man's soul.² For this reason, God has emphatically ordered all human beings, particularly the people of faith, to be upholders of *'adl* and *qist*.³

In the Qur'anic viewpoint and thought, *'adl* is not merely an abstract concept; it is rather a real notion rooted in existence and in man's primordial nature. It is, therefore, a real and essential, and not a conventional, conception, because commanding a merely abstract and conventional order in general, all-encompassing and perpetual and in all dimensions of individual and collective existence would be meaningless and devoid of value. However, God has stressed unceasing struggle for *'adl* and its realization in the whole gamut of human life. "Surely, Allah enjoins *'adl* and kindness."⁴ Among God's

attributes one is that He loves the equitable: "Surely, Allah loves the equitable."[5](#)

The Qur'an is itself the book of *'adl* and *qist*. It is, on the one hand, founded on *'adl* and, on the other, for the materialization of *'adl* and *qist* in human society. In general, *'adl* is the extrinsic and intrinsic aspect of the Qur'an. As put by Imam Khomeini "One dimension of the Qur'an aims to eliminate oppression among human beings and introduce social *'adl* among mankind. If we, those who consider themselves to be followers of the Qur'an and the world Muslims strive to expand this dimension of the Qur'an – the dimension relating to the dispensation of Islamic *'adl* – in the world, then it will become a world acquiring the Qur'an's external appearance ."[6](#)

From the viewpoint of the Qur'an, *'adl* is one of the Attributes of God and has different dimensions such as *'adl* in the creation of creatures, endowing them with talents, enabling creatures to accomplish their perfection based on their natural dispositions, management and administration of the world of existence, legislation and enunciation of the laws required by the individual and society; *'adl* in the afterlife is, attending to, measuring and evaluating man's deeds on a scale. Divine *'adl* is an Attribute of God. While being real, perfect and absolute, it is one of the principles of creation. Accordingly, it is calculated as one of the fundamental principles in the life of the individual and society. This is the meaning of belief in divine *'adl*.

Belief in God's *'adl* signifies belief in *'adl* anywhere and anytime; that is, seeking *'adl* not only in philosophy but also in sociology.[7](#)

On the other hand, the Qur'an views *'adl* as a human and social quality rooted in human primordial nature, which means that in man's nature and creation is ingrained a tendency towards *'adl* and *'adl*-seeking and an aversion for oppression, tyranny, in injustice and discrimination. This is a fact warranted by man in his inner nature even though preoccupation with superficial fools and worldly matters keep him in ignorance. The Qur'an does not recall man to something beyond his human existence, intellect and nature. If Qur'an calls man to *'adl*, it is *'adl* that inheres in him.

First Discourse

Study of Qur'anic Verses on 'Adl and Qist

The Holy Qur'an uses two important terms of *'adl* and *qist* to explain the notion of *'adl*. The term *'adl* and its derivatives and the term *qist* and its derivatives have been applied in the Qur'an respectively on 28 and 25 occasions. The term *'adl* denotes different meanings in the Qur'an as follows:

1– Ransom, retribution, equal or equivalent to something. In this part one can refer to verses 48 and 123 of *Surah* (chapter) *Baqarah* as well as verse 70 of *Surah An'am* and verse 95 of *Surah Al-Ma'idah*. The first two verses stress judgment on the Day of Resurrection based on the performance of the soul and refusing to call someone to account for someone else and non-acceptance of *'adl* and retribution. The third verse touches on the absence of *'adl* and retribution on Judgment Day against those whom the

worldly life has deceived and who have taken religion as a plaything. The fourth verse raises 'adl as retribution and equivalent of expiation and religiously prohibited seasonal expiation. (P. 108 and 109).

2 – 'adl in the sense of behavior which has been enjoined. In this part:

- a) Verse 90 of *Surah An-Nahl* heeds the command of God to 'adl and benevolence as well insurgency.
- b) Verse 76 of the above *Surah* gives order for 'adl and acting accordingly which is the very "straight path" and the man possessing this quality is preferred to the individual lacking in this quality (who is dumb and impotent and a burden on others).
- c) Verse 15 of, *Surah ash-Shura* calls the prophet's mission⁸ to aim at the realization of 'adl among mankind.
- d) Verses 3 and 129 of *Surah An-Nisa'* treats observance of 'adl in family life and among wives.
- e) Verse 8 of *Surah al-Ma'ideh* underscores observance of 'adl even in case of enmity and considers it to be closer to piety.
- f) Verse 152 of *Surah al-An'am* recommends just words and deeds regardless of whether they in one's favor or loss or those of relations as well as loyalty to them.

3 – As a basis and foundation of behavior and judgments as well as quality and even exclusive to man.

- a) Verse 82 of *Surah Baqarah* advises on 'adl in writing and signing a document.
- b) Verse 58 of *Surah an-Nisa'* commands observance of 'adl by the government, in judgment and in jurisdiction among people.
- c) Verse 9 of *Surah Hujurat* recommends efforts for establishing peace based on 'adl.
- d) Verse 95 of *Surah al-Ma'ideh* speaks about the necessity of jurisdiction of the possessors of 'adl in matters.
- e) Verse 106 of the above *Surah* talks about the necessity of owners in will and witness.

4 – Existential, philosophical, command and general 'adl in two aspects:

- a) Creation of the world of existence is based on 'adl.
- b) 'adl and moderation in human existence (verses 7 and 8 of *Surah Infitar* and 115 of *al-An'am*).

Summing up the verses on qist

In general, the survey of the verses on *qist* guided us on five main meanings of the term.

1– *Qist* as basis and foundation of existence that embodies divinity of the Creator; that is, His essential eternity or self-existence is manifest in rising to establish 'adl or *qist*. Therefore, *qist* is the basis of

creation and token of the fact that the Creator is living and eternal.⁹ As put by Ayatullah Taliqani:¹⁰

Qist means placing everything in its own place and station and calling on those with talents and rewarding them gifts in proportion; rising up for *qist* is a manifestation of the quality of self-existence and eternity ... His Oneness, and essential life and eternity is manifest in rising up for *qist*, integrating and granting life and perfection to all big and small and visible and invisible ingredients, setting up each within its own limit, in harmony with, preservation of and assistance each other. Whatever they possess from this force, radiance, essential properties and gravity interact with each other on the scale of *qist* and truth. Human life takes form by rising up for *qist* and endures, perfects and encompasses dignity and wisdom.¹¹

2- *Qist* as a basis and foundation of society and its affairs:¹² Here, perhaps it can be said that *qist* has an abstract sense with real and objective basis and foundation in the world. As the first sense stresses, validity and abstraction of the rules of *qist* are based on reality that coordinates the society with the world. The validity of *qist* in this sense is like that of the human society in the world of existence and composes human beings whose validity is based on reality.

From these two meanings it is understood that *qist* is a criterion in the world of society and human beings.

And, through intuitive and instinctive thought universal unity and *qist* are understood and establish *qist* for the harmony of society or the world.¹³ As an example one can cite an uprising on the basis of *qist* in the sense that people stage an uprising and revolution on the basis of *qist* or people may rise and revolt for the realization of *qist*. *Surah al-Hadid*, verse 25 reads: "Surely We sent Our messengers with clear proofs, and revealed to them the Book and the Balance, that mankind may observe the right measure." Here, an uprising and a revolution have been maintained as legitimate and competent, stressing its realization based on *qist*. Another inference can be made from this verse. An uprising for *qist* signifies an uprising for the dispensation of *qist*. In this case, *qist* is a goal and an uprising is staged to achieve it.

Also *Surah An-Nisa*, verse 135 reads: "O you who believe! Be you staunch in *'idalat*, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer to both (than you are)." In this verse, too, an uprising based on *qist* or for setting up *qist* has been underscored. The verse can also be expressive of the fact that an uprising for martyrdom for the sake of God should be accomplished on the basis of *qist* and in martyrdom one should not digress from the criterion of *qist*. Verse 127 of *Surah An-Nisa'* reads: "And that you should deal towards orphans with equity."

3 - *Qist* in the sense of action that is realizable and that can find expression: therefore, it is recommended and people should rise and revolt for it, as it is among the principles of the mission of prophets and their important goals and duties. Here, also considering the literal meaning of *qist*, it can be said that *qist* is a share that everyone has in the circle of his existence inside the society. Perhaps it can

be said that an equitable society is a society in which everyone can obtain his real share from every aspect. In verses dealing with this subject, God calls for the realization of *qist* and its implementation in the form of a command or order. Here, also, *qist* is either taken as a public order and perpetual matter enjoined by God or it is meant that God commands except on the basis of *qist*. It has been put forth as one of the features of superior and competent human beings, and opposition to them and their murder is like opposition to divine prophets and their murder. Therefore, enjoining *qist*, which by itself, is a meritorious act and opposition to enjoiner means opposition to the divine prophets and therefore opposition to God, who is the embodiment of real *qist* and the equitable.

4 – *Qist* as a quality that belongs to the individual and to the society and its affairs and society:

In this sense also the equitable is the one who observes the real rights and share of oneself and everyone, and deals with all on the basis of *'adl*, and is the distributor of existing blessings based on one's right. In contrast to this is the *qasit* meaning one who spoils the rights of others, oneself and God, deflecting from *qist*. Verses 282 of *Surah Baqarah* and verse 5 of *Surah Ahzab* read as follows: "O you who believe! When you contract a debt for a fixed term, record it in writing; and let a scribe write it down between you with fairness." And "Call them after their true fathers; that is more equitable in the sight of Allah."

5 – *Qist* is the ultimate and fundamental goal of the creation of the world, as noted in *Surah al-Hadid* verse 25: "Surely We sent Our messengers with clear proofs, and revealed with them the Book and the Balance, that mankind may observe the right measure." *Surah an-Nisa* verse 135 there is an allusion to *qist* where it reads: "O, you who believe! Be you staunch in *'idalat*." The term *Qawam* here is the hyperbolic form and expressive of the necessity of duration and perfection in rising for the realization of *qist*. To put it differently:

"Obviously, by permanent and all-out uprising for *'adl* is not meant physical standing, climbing or dismounting. Every individual and society that respects *'adl* is in a state of uprising and every true uprising with a logical purpose for the dispensation of *'adl* is the same as *'adl*. Reflection on *'adl* is a type of uprising for *'adl*, as thinking about life is a supreme manifestation of *'adl*. For this reason, the Holy Qur'an does not say *Qaem*, rather it says *Qawam*, which is the hyperbolic form of its concept. *Qist* and *'adl* refer to the necessity of duration of the uprising and their all-out nature, not being temporary and unilateral. [14](#)

Second Discourse: A Survey of the Concept of 'adl and qist, in the Qur'an

1- A Survey of the Concept of 'adl and qist

The special terms of a school of thought or a comprehensive human system construct a special order of categories and notions that are occasionally maintained as part of the language totality of that school, enabling one to understand the theoretical and intellectual foundations of that school. In such a method, naturally, the tendency towards the text finds a special standing and significance. To elaborate, the

meanings of phrases and terms are determined in a view of the text in which they have been used. It should not, of course, go unsaid that in addition to the tendency towards the text, the adoption of two other methods is also fundamental and essential: one, explaining the meaning of the terms in the totality of the language applied by that school or order.

To put it differently, the lexical and etymological discourse on the terms and the meaning of the terms in a view of the social, cultural and historical circumstances and introducing phrases in which the terms are applied. Anyhow, what counts is that for understanding the intellectual and philosophical foundations of a school, one should first and foremost inquire about the language of that school, and language comprises a set of terms each of which are expressive of a special perspective of that school regarding the world or interpreting the world on its basis.

To put it differently, each of our terms is expressive of a special aspect and angle from which we look at the world. What we call a "concept" is nothing but a manifestation of this mental aspect and angle. In other words, a concept is a more or less lasting and fixed state of that aspect and angle. Etymology or denotation is the analytical survey of such aspects and stands having been crystallized in terms of language.¹⁵

In fact, for understanding the notion of a school, one should first treat its etymology of the terms. Perhaps the concept of interpretation of the Qur'an by the Qur'an is expressive of such a purpose. Although here the relationship of language with reality should also be considered and this subject has been fully regarded in the verses of the Qur'an, whether we consider realities as existential matters or social and cultural ones. That is why, except by understanding each term in the totality of a language system, the concept of the term cannot be clear, as it should. Therefore, as put by Isutsu:

"By analytical survey of the major and principal terms (religious-ethical) of language, the researcher may gradually attain the understanding of the fundamental structure of the system that all of the events involving moral judgment go through its sieve prior to developing into an attainable form for members of that language community."¹⁶

'*Adl* has been defined in manifold meanings such as *dad* (pleading for '*idalat*), *kismat* (destiny), share, fairness, moderation, balance, merit, equality, right, righteousness, temperance, middle way, *qist* (Name of the Names of God), *qist*, impartiality, etc.¹⁷ For example; in Al-Monjad the following meanings have been given: pleading for '*adl*, provider of '*adl*, just, equal, peer, righteousness, evenness, *qist*, judgment and fairness.¹⁸ The author of Lisan al-Arab also writes in this respect: "'*adl* is what human beings maintain to be perseverance and righteousness. '*Adl* is the opposite word for tyranny."¹⁹ At times, the term has been defined as pleading for '*adl*, *qist*, fairness, adjustment, appraisal, resistance of disposition contrasted with oppression, fairness,²⁰ evenness, judgment, opposite to oppressor, just, fair, straight disposition, straightforward, correct, fair²¹ and equitable.

Qist has also been defined as '*adl*, pleading for '*adl*, *qist*, judgment, just, righteous, fair, '*adl*-seeker,

quantity, measurement, measure, scale, portion,[22](#) share.[23](#)

By reviewing the terms it is understood that sometimes *qist* and *'adl* have been applied as meaning against oppression. For example; in verses 47 and 48 of the Qur'an, *Surah Yasin* the phrase "*qaza bainahom belqist*" has been brought up against "*la yazlamoon qist*." It means that judgment by *qist* is equivalent to not being subject to oppression. Since God is the dispenser of *qist*, therefore, His will is maintained as a criterion for dispensing *qist* in human society. "Whoso judgeth not by that which Allah hath revealed: such are wrong doers."[24](#)

Also in contrast to *'adl* and *qist* which have been occasionally used synonymously (*Surah an-Nisa*, verses 3, 128 and 129), the term "*meil*" has been used to mean going beyond the limit, immoderation, intemperance. Generally speaking, and based on what was stated in chapter one, in the Holy Qur'an, *'adl* has an ontological and philosophical meaning, a sense of measurement of existence, attribute of essence and action of the Truth, in anthropological terms as *'adl* and resistance, lasting disposition and in social and political terms as criteria and measure of affairs and in all cases as perseverance, straight path and moderation. On this basis, perhaps the general concept of *'adl* can be explained as straight forwardness, resistance and straight path. Some exegetists have interpreted path and straight path as *'adl*.

Therefore, *'adl* signifies moving on the straight path and commensurate with nature and real structure of existence and man. For this reason, in this outlook, *'adl* also means equality, negation of discrimination, respecting merits and granting every rightful person what he/she deserves and also meaning "respect for merits diffused in existence and not withholding correct diffusion" and "placing everything in its right place."[25](#)

[2 - A Comparative Study of 'adl and qist in the Qur'an:](#)

Qist is sometimes defined as synonymous to *'adl* and sometimes as its opposite, also meaning share and portion. It is said that '*qistas*' which means "measure and scale" has been derived from *qist* which means *'adl*. Moreover, among the other beautiful names of God is being equitable, which has been explained as synonymous with being just. *Qist* is among the roots that, like *'adl*, are a characteristic of man, society and things.

Many researchers and interpreters have not maintained any difference between these two terms and consider them as synonymous. For instance, Imam Khomeini writes:

"*Al-Qist*, the vowel sound coming below the letter Q signifies *'adl* and its placement after *'adl* is therefore an interpretive preference."[26](#)

'Allamah Tabataba'i[27](#) has the following comment to make in this respect:

"*Qist* means *'adl*, and rising up for *qist* signifies acting just and preserving *'adl*. Therefore, by "*Qavamin*

Bil-Qist is meant those who completely rise up for *'adl*. The closest factor and the most complete cause for following the truth and protecting its loss is this very quality.²⁸

However, a further study clarifies the differences between these two concepts:

Some scholars consider *qist* to be opposite to oppression and *'adl* as opposite to cruelty. Therefore, *qist* signifies that the rights of others should be respected and no aggression be made, while *'adl* signifies respect for moderation, balance and equality in all affairs as their circumstances require them to be, also heeding inclinations, awareness, interests, feelings and inner tendencies in addition to behavior. Therefore, perhaps it can be said that *qist* is more concerned with human relationship with other human beings, objects and nature, while *'adl* covers also man's relationship with himself and with God.

That is why in the Qur'an *qist* has been applied more in cases of respect for the rights of individual in the society and reward and punishment and establishment of order accordingly. Dr. 'Ali Shari'ati explaining *'adl* and *qist* writes:

"*'adl* consists of the legal form of social relations among individuals and social groups based on the recognized rights of individual and group, and *qist* consists of the real share of everyone and every group from the entire material and spiritual blessings and social resources in the face of the role they play in society."²⁹

To express the difference between *qist* and *'adl*, Shari'ati uses two terms: One is legal right and the other real right. Respect for legal right is *'adl* and respect for real right is *qist*.³⁰ Legal right is founded on agreement and contract while real right is the real share and lot of the individual remote from agreement.

Based on what was stated, even by assuming that *'adl* in this perspective is simply a social-*'adl*, this outlook of *'adl*, that is, respecting legal rights, is not so much acceptable. Moreover, *'adl* is an inclusive concept covering existential dimensions and features of existence and man, also serving as factor protecting the individual human being. Moralists have accordingly said: A just person is one whose mental forces of his soul are moderate and none of his instincts overpowers the other forces.³¹

Perhaps some of the verses are oriented towards an outbreak of oppression or the likelihood of its occurrence and the association of *qist* with terms such as measure, weight, balance has created this idea in the minds of some persons that verses dealing with *'adl* rest on state and this state is, more than all else, an inner situation.³² However, *qist* in its conventional concept is not a state but an outward situation based on written criteria and laws: "Conventional *qist* is outward and its establishment has outward criteria and signs."³³

This assumption is not acceptable either because *qist* is an objective issue which is that same true and real share of every being in the world and existence, while conventional *qist* or real *qist* in the society is the same as social affair coupled with the truth and real share of individuals and societies. Therefore, real *qist* is the basis of conventional *qist* and both have special criteria and rules. On the other hand, *'adl* is not simply an inner state and a worldly habit, but as put by Imam 'Ali ('a),³⁴ [making sure] that

everything is placed in its real place.³⁵ Therefore, *'adl* constitutes the basis of *qist* and *qist* is the consequence of *'adl* in the life of the individual and society.

2 – Some scholars have defined *'adl* as equality and *qist* as respecting the share and right of every one. *'Adl* can be taken as a criterion and standard, but *qist* cannot be regarded as a criterion and rule. Therefore, it may be said that *qist* does not mean *'adl* (is not the same as the meaning of *'adl*) but rather setting the share and portion. If the share and portion is rightful, it is an instance of *'adl*; foregoing it is an instance of oppression, and in fact *qist* means maintaining the share and considering the side to be right, and *'adl*, its quality.

3 – The study of the issue is of importance also from this dimension that in the realm of realization, *qist* can be placed prior to *'adl* and *'adl* as perfection of *qist*. In a *qist*-oriented society, everyone attains his/her rights in conformity with his/her talent or aptitude and efforts. Since people differ in abilities, talents and vocations, in a *qist*-oriented society differences exist. However, *'adl* exists after the elimination of inabilities, backwardness and gap among natural blessings. Therefore, some people have considered an *'adl*-oriented society as being superior to *qist*-oriented society:

'The establishment of *qist* has been the cornerstone of a healthy assembly and is the purpose of all prophets' missions; dispensation of *'adl* is perfection and the completion of the mission³⁶.

'Adl applies also to inner states, emotions and purification of the soul and the creation of moderation in physical faculties and placing each member and power in its right place, while simultaneously regarding introduction of temperance and edification of the society. Therefore, in spiritual terms, the realization of *'adl* is owes itself to *'adl* and minus *'adl* it will not be possible to realize *qist*.

3 – Instances of *'adl* and *qist*:

The Qur'an has touched on the numerous and outstanding instances of *'adl* and *qist* or manner of its implementation in human societies. These instances have been propounded in different dimensions of political , social, economic, moral and spiritual life, expressing the significance, necessity and the position of *qist* and *'adl* and the *qist*-oriented and *'adl*-oriented society as seen by the Qur'an. Some of these instances are briefly as follows:

1– The negation of usury as one of the most corrupt form of oppression and economic injustice and an obstacle to *'adl* and *qist* in a human community. In numerous verses of the Qur'an (*Surah Baqarah* verses 275 and 279, *Surah Al-e 'Imran* verse 130, *Surah an-Nisa'* verse 161, *Surah Rum* verse 39, etc.) have strictly negated usury, emphatically forbidding its practice and enumerating its losses. For example; in verses 278 and 279 *Surah Baqarah* considers its practice as synonymous with war against God and the Messenger of God (s).

"O you who believe! Observe your duty to Allah, and give up what remains (due to you) from usury, if you are believers. But if you do (it) not, then you have waged a war against Allah and His messenger.

But if you repent, then you shall have your principal; [In this way,] you do not oppress anyone, or be subject to oppression."

2 – A description of religious tax and a fifth of the net income and other financial rights and procedure of distribution and consumption in the cause of God, stressing the term "in the cause of God".

3 – Raising the issue of temperance and moderation in life and in the administration of social and individual affairs. For instance, in Surah Forqan verse 67 the Qur'an reads: "And those who, when they spend, are neither prodigal nor parsimonious, but between these is a just temperance."

4 – Raising the issue of interest free loan or money loaned without interest.

5 – Laying stress on consultation in political, social and economic affairs of society and enjoyment of others' intellect.

6 – Support for human rights and the rights of the deprived and oppressed people, women, orphans and other weak layers of society as well as the rights of members and organs of man.

7 – Negation of any form of domination seeking and insurgence in the realm of economics, politics and culture.

8 – Negation of arrogance, egotism, selfishness, impetuosity, conceit and undue prejudices.

9 – Negation of luxury, tendency towards the worldly pleasures, extravagance and dissipation.

10 – Support for the rights of animals, plants and environment.

11 – Sympathy for the downtrodden and weak people in the society and helping them.

12 – Trusteeship even regarding disbelievers.

13 – Helping the downtrodden and oppressed people.

14 – Rendering service to people and struggle for their liberation from the domination of others, and oppression of tyrants, and presenting the theory of a liberating jihad.

15 – Negation of any form of discrimination.

16 – *'Adl* in judgment and arbitration.

17 – Above all, observing *'adl* by the government over the society and seeking *'adl* and pleading for *'adl* for the oppressed.

18 – Stressing payment of full rights in contracts and proscription of shortchange, etc. Take the following Qur'anic verses: "Woe to defrauders,"³⁷ "Woe to every slandering traducer, who has gathered wealth (of

this world) and has arranged it."[38](#) The term *mutaffafin* in the first verse is derived from the root *Taff*; which precisely means shortchange in terms of measure, weight and scale. It is a special technical term for failing to observe *'adl* and *qist* in dealings concerned with weight and measure or scale and the like.

19 – Denunciation of amassing property and wealth: "They who hoard up gold and silver and spend it not in the way of Allah, to them give tidings of a painful doom."[39](#)

20 – Prohibition of misappropriation of other's belongings unfairly: "And eat not up your property among yourselves in vanity"[40](#)

21 – Resistance in the course of the right and truth: "So continue then in the right way."[41](#)

22 – Not appealing to arrogant powers in arbitrations and judgments: "How they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them to stray."[42](#)

23 – Observing *'adl* in measure and weight and, generally speaking, in transactions: "And diminish not the goods of the people, and do not make mischief in the earth, working corruption."[43](#)

24 – The question of *lex talionis* and *'adl* in it: "And We prescribed for them therein: The life for the life."[44](#)

25 – Bearing just testimony based on *qist*.

26 – Observing *'adl* in treating the enemy: "And let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah."[45](#)

27 – *'Adl* in writing documents and contracts and correspondence: "And let a scribe write it down between you with fairness."[46](#)

28 – Banning capital sins, evils, indecent acts such as homicide, larceny, etc.

29 – Prohibiting the devouring of the property of orphans: "Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame."[47](#)

30 – Prohibiting the assisting and abetting the oppressors and tendency towards them: "And incline not toward those who do wrong lest the Fire touch you."[48](#)

31 – Breaking one's promise and infraction of what God has commanded people to associate: "And those who break the covenant of Allah after having plighted their word thereto, and who cut asunder what Allah has commanded to be joined, and who work corruption in the earth, theirs shall be the curse, and theirs the Evil Abode."[49](#)

32 – Interdicting corruption in the earth: "And those who work corruption in the earth, theirs shall be the curse, and theirs the Evil Abode."[50](#)

33 – Forbidding disingenuousness, treason, bribery, *suht*⁵¹ etc.: "It is not for any Prophet to deceive (mankind), whoso deceives will bring his deceit with him on the Day of Resurrection. Then every soul will be paid in full what it has earned; and they will not be wronged."⁵²

Third Discourse: A Further Survey of 'adl in the Qur'an

1 – Other Terminology

It should be known that in addition to the two fundamental terms of *'adl* and *qist* there are other phrases and terms in the Qur'an that are either synonymous with the two or with one of them or are expressive of one of the dimensions of *'adl* or express description or elucidation of descriptions and explanations of *'adl*. Some of these words are also expressive of the instances of *'adl* and *qist* in social life or in the creation and existence. Some others present practical criteria or experimental and objective indicator or research instrument for research or recognition of existence of *qist* or *'adl* in the totality of society or in one of the dimensions of society – such as religion, law, property, contract, government, etc., or one of the qualities of a just and equitable man. Here, since it will not be possible to study the relative pronoun completely, some of these important terms and the concepts derived thereof are alluded. These words and concepts, generally speaking, are the following:

- Perseverance, right way
- *Qawam* and *qiwam*
- Equal, equality, equalization
- Middle
- Measure, weight, balanced
- Measure
- *Qistas*
- *Qasd* (Intention)

Istiqamah, straight path

Lexically, (the word) *istighamat* means resistance in a specific situation stand and endurance in it. Idiomatically, it means resistance and steadfastness on the straight path and rightful divine human nature. For instance; in *Surah Hud*, the Holy Qur'an addresses the Messenger of God (s): "So continue then in the right way as you are commanded."⁵³

Steadfastness in affairs based on rights and their norms indicates temperance. Therefore, many interpreters define it as moderation and temperance and *'adl*. Sayyid Qotb in interpreting this verse

writes:

"Istiqamah signifies moderation and crossing the right way without drifting to either side. And this requires constant vigilance and alertness and unceasing investigation into the borders of the path and preventing human interactions, which are more or less inclined to deviation."[54](#)

Some of the jurists have defined 'adl as resistance in religious law, because in resistance stress is laid on the absence of extremes in a way that no intemperance or dereliction of duties is made in an affair. A straight path is also expressive of the moderate and straight way. Ibn Mandur writes: "*al'Adlu: ma qama fi an-nufus innahu mustaqim wa huwa zidd al jawr.*"[55](#)

Imam Khomeini considers 'adl in absolute terms as absolute resistance and invokes verse 56 of *Surah Hud*: "That you worship none, save Allah. Lo! I fear for you the retribution of a painful Day."[56](#) In his interpretation, this subject has been expressed in the Qur'an in a special manner; that is, the phrase *wa 'staqim kama umirat* is followed by *wa umirat li 'adl-e baynakum*.

Qawam and qiwam

Qawam is one of the words that has been used in the sense of 'adl and moderation and observing symmetry and resistance in affairs. In expressing the qualities of upright men (servant of God), the Qur'an expresses one of these features in the following words: "And those who, when they spend, are neither prodigal nor parsimonious, but between these is a just temperance."[57](#)

In this verse there is talk of the charity payment of the servants of God. This charitable contribution is neither extravagance nor immoderation, but rather standing in a state of moderation and temperance. Hence, straightness is between the two extremes and observance of it in any affair is moderation and 'adl. Of course, *qiwam* (with the vowel sound coming below the letter Q) means instruments and tools of resistance and steadfastness in affairs or means for the realization of 'adl and temperance:

"This is the notion of a servant of God and a model for Muslim believers. *Wa kana bayna dhalika qawwama.*" *Qawam* comes with the vowel sound coming above the letter Q, meaning 'adl while with the vowel sound coming below the letter Q, the term means an instrument of steadfastness, here meaning 'adl.[58](#)

Istiwa and Siwa

These terms derive from the root *siwa* meaning equality, equilibrium and being equal. *Istiwa* in affairs has sometimes been taken as synonymous with justice in the sense that by instituting equality, affairs will come to a state of balance, equilibrium and a type of harmony and some sort of balance emerges among components in a way that everything will be settled in its own place. *Siwa* also means being smooth in terms of conditions, resources, talents and capabilities. In the world of existence, creation is based on *istiwa*, and moderation or justice as it is stated in the Qur'an, "... who created and shaped."[59](#)

"The All-Beneficent (God) is firm in power."[60](#)

Also the terms "*sava al-sabil*" and *seratan sava* mean right way and moderation in the path and observance of temperance in life and can express the same meaning. "So follow me, and I will lead you on a right way."[61](#)

Vasat

The term "*vasat*" means being away from deviation and being in the path of moderation and temperance and the middle way. *Surah Baqarah* defines Islamic society as "*ummahta vasatan*" or moderate nation.[62](#) Interpreters in explaining this term predominantly allude to two meanings: 1 – *vasat* (middle) in the sense of just and moderate and straight, 2 – *vasat* in the sense of model and prototype and paradigm for others. This feature, which conveys the competence of the *ummah*, is accomplished in the shadow of '*adl*, moderation and temperance and being away from extremes.

It is by this guidance and development that you save the *ummah* of Islam from deviation and enhances the levels of your intellects so that you will be the others' testimony from that lofty environment and this moderation constantly becomes your path, method and disposition.[63](#)

Mizan, Vazn and ...

Principally, *mizan* means scale and means of measurement and balance. In other words, it is an instrument for the settlement of rights among people, in contracts and transactions. Some of the interpreters have taken *mizan* in the Qur'an to mean '*adl*. For instance, the exegetist of "*Munhaj al-Sadiqin*" writes the following below verse 25 of *Surah al-Hadid*:

"And some maintain that by the verse is meant '*adl* that requires civil politics and causes discipline of affairs and fulfillment of duties. Then, he observed: "... and we sent down the iron."[64](#)

Also when the Qur'an says: "And He rose up the heaven and set the balance" means that in the creation of the existence and structure of the world, observance of moderation and balance has been accomplished and every matter and power and form as much as is required has been employed. Therefore, the verse implies expressing creation based on '*adl* and *qist*. Hence, balance is another meaning of '*adl* and *qist* that prevails both in the creation of the world of existence and its administration and in the social system of human beings and his guidance to the straight path and moderation.

Wazn is derived from balance meaning measuring objects in terms of their mass and weight. In the words of 'Allamah Tabataba'i, this term in the Book of God has been applied for measuring deeds as well in spite of the fact that acts do not have the heaviness or lightness of earthly objects.[65](#)

On this basis, being *mawzun* also means the existence of moderation in affairs and objects. If we say certain person's speech is *mawzun*, it means that the components of his word are proportional, eloquent and desirable. Therefore, moderation and temperance and resistance and, in general, '*adl* prevail s in it.

Hence, the existence of *mouzun*, *vazn* are regarded as features and criterion of *'adl*.

Kayl and makiyal

Kil and *makiyal* both means measure or instrument for measuring and weighing objects. Hence, they are regarded as instruments of the realization of *'adl* and *qist* in the economic dimension. Their existence and its correct application are analogous to an indicator with which one can talk of the realization of *qist* and *'adl* somewhere.

Qistas

Qistas literally means scale, measure and criteria: that is, an instrument for measuring, but as "*mizan*" has been taken as synonymous with *'adl*, *qistas* has also been defined as *'adl*. *Mufradat-i Raqib* reads: "*Qistas* is the same as "*mizan*" and scale and signifies *'idalah*, as *'idalah* has been defined in terms of "*mizan* ..".⁶⁶ In the Holy Qur'an the term has been applied on two occasions and both in the form of "And fill up the measure when you measure, and weigh with the straight balance," and "And weigh with the true balance." It has therefore been said: "Of course, this instruction is not exclusive to weighing salable objects, rather in every work and thought and every word of moderation or balance that shows the correct and right measure should not be lost."⁶⁷

Qasd

Qasd also in the Qur'an has been defined as the right way, moderation and *'adl*. "Be modest in your walk,"⁶⁸ that is, take up a moderate and middle way in your behavior and treatment. In your life style or policy in life you should move in conformity with *'adl* and along straight path.

2 - Zulm in the Qur'an

The concept of *zulm* in the Holy Qur'an has occupied a special place for itself. For this reason, it has been said: "If we say it is one of the most important words of negative value in the Qur'an we have not exaggerated. In fact, we face various derivatives of this root on almost every page of the Qur'an."⁶⁹

The term *'zulm'* by itself has been used in the Qur'an in twenty occasions, but its numerous derivatives have been applied in 316 cases, of which its subject concept such as tyrant, tyrants and the like have come in 135 cases and in 23 cases the term obscurity.⁷⁰ In some cases, the Qur'an emphatically forbids *zulm* as an action or an individual and collective disposition and states: "Neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss."⁷¹ The verse is the most fundamental slogan of Islam regarding *'idalah* in society, obliging Muslims neither to do *zulm* nor abandon themselves to *zulm*. From the perspective of Qur'an, also oppressors will never experience salvation: "The wrongdoers will not be successful."⁷²

Zulm has been defined in different forms. For example, it has been written: "*zulm* means tyranny and transgressing the limit. Etymologists and many of the men of letters consider *zulm* to mean placing

everything in no other than its special position. From their viewpoint, oppression in religion means transgression from right towards wrong."[73](#)

Furthermore, some have said that oppression consists of the fact that a person goes beyond his limits and infringes upon or aggresses the rights of others, while oppression in the Qur'anic viewpoint has more extensive and inclusive dimensions encompassing all existing dimensions of existence, man and society. As regards God, it should be said that *zulm* is an utterly negative attribute, and His holy presence is devoid of any *zulm*. "The word changes not before me and I do not the least injustice to My servants."[74](#) And "Surely Allah does not do *'adl* to the weight of an atom, and if it is a good deed, He multiplies it and gives from Himself a great reward."[75](#) Accordingly, oppression has no meaning in creation and existence, for they have been set up based on *'adl*. But, in general terms, oppression regarding man, according to Qur'anic verses, is classified in three categories as follows:

1 – Man's oppression to himself. One of the glaring instances of oppression is to oppress to one's existence (soul, body, intellect, nature and in general what belongs to him and is indicative of his self). In this respect the Holy Qur'an says: "But of them are some who wrong themselves."[76](#)

2 – Oppression against other human beings (individual or collective), which is the same as aggression of rights and one's limits and transgressing the rights of others. "Lo! Those who devour the wealth of orphans wrongfully."[77](#) Sometimes this type of oppression has been cited as *mazlameh* (plural of *zulm* or oppression).[78](#)

3 – Oppression in relation to God which predominantly mean ungratefulness, biting the hand that feeds one, ingratitude and polytheism. For instance, regarding polytheism the Qur'an says: "Surely to associate others with Allah is a mighty wrong."[79](#)

Generally speaking, the concepts inferred from the word *zulm* in Qur'anic verses consist of the following:

1 – Transgression from one's limits and rights, 2 – aggression upon the rights of others, 3 – placing everything in a place other than its special standing and deflecting them from their limits, 4 – darkness and gloom in the face of light and illumination, 5 – tyranny and oppression and *'adl*, 6 – transgressing from the right towards the wrong.

All these definitions may be summed up in the sentence "failing to place things in their place and deflecting them from their limits" that is synonymous with *'adl*. To put it briefly, *zulm* means *'adl* and oppression in the sense that man transgresses his limit and gets engaged in an act that he is not entitled to do.[80](#) By and large, *zulm* in the Qur'an has been heeded as an evil or mischief distancing man gradually from the appreciation of the truth and immersing him in deviation and degeneration; also it has been as tantamount to negative and harmful action.

The interpretation of Ibn Fars, who considers its first meaning to be opposed to light and illumination[81](#) or, "darkness", is also expressive of going beyond the limit and framework of things. Therefore,

detachment from the truth and light and plunging into wrong is the feature of *zulm*. *Zulm* eventually leads to the destruction of human societies and pushes peoples and civilizations towards the precipice and (of destruction) decadence, as stressed in the Qur'an.⁸²

Also, the Qur'an mentions, in numerous cases, confrontation with oppression, and accepting oppression and doing oppression and confronting or aiding and abetting in oppression. Hence the oppressor has the right to fight with all his power for his freedom from oppression and appealing for *'adl* and dispensing *'adl* and *qist*. His defense and fight in such a cause is fully and completely legitimate and necessary. "And whosoever defends himself against those who do wrong to the people, and are insolent in the earth wrongfully; there awaits them a painful chastisement."⁸³ The Qur'an also cites countless instances and criteria of *zulm*.

It should not go unsaid that although *zulm* is divided into three types (oppression against God, oppression against others and oppression against one's own self), each and every oppression is before all else oppression to one's self, because oppression signifies committing an act or accepting a belief or disposition which man has not the right to have and therefore withdrawal of man from one's limits and going beyond his rights is doing oppression against one's self. Although, at times, this oppression against others is committed or applies to the Creator of the world. On this basis, as suicide is regarded as oppression against one's self, disbelief, ingratitude, sin, aggression and transgression on the rights of others is also oppression against one's self.

In the Qur'anic perspective, any transgression from the path of truth and human rights and any deflection from the course of divine and human nature is a kind of oppression. Disbelief and polytheism are both oppression. Transgressing divine limits is also considered oppression. Fornication and corruption, discrimination and tyranny and unjustified and unwarranted war or any form of aggression, hegemony and despotism and self-centeredness, abusing the rights of human beings, rejection of pure people, eating up the property of orphans, usury, bribery, debauchery, negligence and ignorance, turning away from the signs of the truth, forgetfulness of the course of truth, making vicious calumnies against God and His verses, negation of truth, ascribing lie to God and His servants, blocking the path of God, crooking the path of truth, disbelief instead of faith, following the arrogant people and distortion of the truth, and all and all are glaring instances and manifestations of oppression and therefore vestiges of injustice.

For example; the Qur'an outright declares that an aggressive and unwarranted war is oppression as it is an unjust war and aims at realization of domination by somebody other than God over man or hegemony of man over man . On this basis, it is obligatory for those who are subject to aggressions and unjust wars to fight to remove the aggressive tyrannical domination of themselves. "Sanction is given to those who fight because they were wronged; surely Allah is able to give victory."⁸⁴

One of the most beautiful statements in Qur'an is that it has ascribed the adjective "oppressive" to a human society separate from the single individuals. Oppression is not attributed to man as an individual

but rather to gatherings, groups, religions and laws as well. In the Qur'an the adjective oppressor has been applied in four cases for *qariyah* or *qura*. For instance; in the following verse, the Qur'an says: "How many a city We have destroyed in its evildoing, and now it is fallen down on its turrets! How many a ruined well, a tall palace!"⁸⁵

Therefore, *zulm* (oppression) has a very extensive and general meaning and includes cases such as spoiling the rights of others or oppression and discrimination in the rights of fellow countrymen as samples or instances of its vast concept. As pointed out, at times it is seen that in the Qur'an *zulm* has been taken as synonymous with disbelief and sometimes with polytheism and at times with bribery or making it.

On this basis, we realize that as explained by Baydawi in his interpretation on discussing verses 135 and 136 of Surah An'am of the Qur'an, the term *zulm* has more general and comprehensive meaning than *kufur* (disbelief) and for this reason *'adl* also has a very extensive concept and comprises any of man's movements and that of the society and existence in the course of man's divine nature the right and his rights. For this reason, it can be said that faith is an instance of *'adl* as disbelief and polytheism are instances of oppression. For example, the Holy Qur'an says: "O my son, do not associate others with Allah; surely to associate others with Allah is a mighty wrong."⁸⁶

Other concepts

In addition to the term *zulm*, there are numerous other words and terms in the Qur'an which have been used in contrast to *'adl* and *qist*. Some of the most important of these words consist of:

1- *Ja'ir* (*jawr*) or tyrant (tyranny), 2 - *baghy* (insurgent), 3 - *batar*, 4 - *'ata*, 5 - *taqa* (insurgence), 6 - *fisq* (debauchery), 7- *i'tida*, *ta'addi* and *'adu*. (aggress), 8 - *israf* (prodigality), 9 - *ifrat* (overindulgence), 10 - *fujur* (libertinism), 11 - *jabbar* (tyrant), 12 - *kufur* (disbelief), 13 - *istikbar* (arrogance).

These words are applied sometimes in the face of *'adl* and *qist* and sometimes as instances of oppression and *'adl*. Here, let us study some of these concepts subjects of our discussion:

Ja'ir (jawr)

Jawr is derived from *jara* meaning proximity and is applied in the sense of deviation from the path or turning away from the truth. As put by Raqib Isfahani: "This term came to be applied to all cases of deviation from truth and from it the term *jawr* was coined."⁸⁷ In the Qur'an the term *ja'ir* has been applied only in one case in the sense of tyrannical, crookedness, deviation and dishonesty, "*adil men almahjta*."⁸⁸ As such, it exactly stands against *'adl* and means oppression, aggression from limits and failing to observe the rights of others. "Allah's it is to show the right way; and some do swerve from it."⁸⁹

In the Hadith (narration) on the "army of intellect and ignorance", Imam Ja'far Sadiq (a)⁹⁰ has been quoted as defining the term *jawr* as one of the forces of ignorance and in contrast to *'adl*.⁹¹

Baghy

Baghy has also been applied in the sense of trespassing, aggression and turning away from the truth. It is also said that "*baghye alayhi* " means "he oppressed him, did injustice to him, turned away from the truth, disobeyed and lied. "That is to say, [it means] oppression, tyranny and also jealousy or envy, because envy is also oppression."⁹²

In the Qur'an, *baghye* has been applied in different senses, one of them being aggression and swerving from the course of right and truth. For example, regarding Korah and his oppression against the people of Prophet Moses (peace be upon him), the Holy Qur'an says: "Surely, Korah was of the folk of Moses, but he became insolent to them, for We had given him treasure such that the very keys of them were too heavy a burden for a company of men endowed with strength. When his own folk said to him: Do not exult; surely Allah loves not those that exult."⁹³ In this verse there is talk of insurgence of Korah's⁹⁴ over the people of Moses,⁹⁵ thus expressive of his oppression in economic dimension, amassing wealth and failing to apply it favorably and boasting over the people.

Or sometimes *baghye* in the earth has been applied in the sense of oppression or dimensions of oppression, as put by the following verse of the Qur'an: "The way (of blame) is only open against those who do wrong to the people, and are insolent in the earth wrongfully; there awaits them a painful chastisement."⁹⁶

In another place, the term has been applied along with fornication and indecent act and in contrast to *'adl* and goodness or benevolence. "Surely, Allah enjoins *'adl* and kindness, and giving to kinsfolk, and forbids lewdness and admonition and wickedness."⁹⁷

Batar

The term *batar*, in principle, means intoxication, selfishness, ingratitude and arrogance. It is also applied in the sense of rebellion in blessing and wealth. "And how many a city We have destroyed that was thankless for its means of livelihood!"⁹⁸ The verse implies that many of the inhabitants of cities and societies spend their life in lewdness, welfare seeking and luxury and spoiling the rights of others and destroyed the divine blessings and for this reason they were destroyed. The term *batar* here means inebriation from blessings, selfishness and destroying and spoiling riches. Elsewhere, the term has been applied as dispositions of the hypocrites.⁹⁹

'Ata, Tugha, Istikbar and Istiqna

The terms *'ata*, *tugha* and *istikbar* are more or less synonymous and in the sense of conceit and behaving conceitedly, seeking exultation and rioting in the land. The term *ata*, which is followed by the preposition "of", means distancing and turning away from order and command and refractoriness in the face of the truth. Arrogance also bears the same meaning. In fact, there are three fundamental elements in these concepts:

A. Turning away one's face from and in disobedience to truth

B. Refractoriness, conceit, pride and self-conceit

C. Extremity and excessiveness

On this basis, these concepts can express mental states of the arrogant persons and their superficial and behavioral states. Accordingly, some have written:

Perhaps we can say that *'ata* refers to outward and palpable manifestations of conceit in behavior and words, while arrogance alludes to the inner state of conceit. [100](#)

However, *tugha* and *tughyan* denote excess and extremity in purposes or intentions, self-conceit and disobedience.

Montgomery Watt comments on *tugha* in the following words:

Tugha is ascribed to one who goes his own way without regard for obstacles and moral and religious considerations and limits and does not allow anything to obstruct his way, attaching unlimited and infinite confidence in his power and capabilities. [101](#)

Therefore, (an arrogant person) is one who pays no heed to any of the limits and any of the rights of human beings and who is an oppressor and a tyrant and has deviated from the path of *'adl*. In the language of Sayyid Mahmud Taliqani:

"However, *taghut* is one who deflects from all social limits and rights and tramples upon all of them. He seems to have gone so beyond the torrents of the self and sensual desires that trample upon all limits." [102](#)

All these words are indicative of deflection from the path of *'adl* and trampling the rights and deviation from the way of a sound human nature and deviation from the straight path. "Then, as for him who rebelled, and chose the life of this world, surely the Hell will be his home." [103](#)

Istighna is from the root *ghana* meaning needlessness and complete reliance on one self, resulting in nothing but arrogance and conceit and ignoring the right of others.

[Jabbar](#)

Jabbar is derived from the root *jabr*, here meaning domination and enforcement of coercion and oppression. "Force (*jabbarahu*) him to do something." [104](#)

This verse is applied to man in the sense of reproach, which is usually defined in the Persian language as oppressive, and a merciless, hard-hearted and unjust killer out of anger and being conceited and oppressor. Therefore, prophets have been remote from this quality. For example, regarding the prophet

of Islam (s) the Holy Qur'an says: "We know very well what they say; you are not a tyrant over them."[105](#)

Hence, *jabbariyat* means oppression, tyranny, despotism, selfcenteredness, refractoriness, despisement for others, considering oneself superior to others and domineering them, dominating them unjustly based on coercion. From the viewpoint of the Qur'an recalcitrant and domineering people, that is any tyrant, are doomed to failure and loss and destruction. "And they sought help (from their Lord) and every forward potentate was brought to naught."[106](#)

By and large, *jabbar* has been defined thus:

"One who considers himself so great that is needless of others naturally inclines to dominate all his fellow creatures and wants to exercise power over them in utmost self-centeredness and despotism. *Jabbar* is a word applied to describe such a man."[107](#)

['Adu, i'tida](#)

The word *'adu*, which occasionally accompanies *baghy* and *i'tida*, more or less means stepping beyond one's limits or transgressing upon the limits and rights of others or, to put it differently, in the sense of oppression, transgression and violation from truth and *'idalah*. In the Qur'an, in many cases the word trespass has been defined as being utterly synonymous with oppression and absence of *'idalah*. For instance: "And fight in the way of Allah with those who fight with you, but begin not hostilities. Surely Allah does not love those who exceed the limits."[108](#)

In this verse, the term "*latatadou*" means not to deflect from the path of *'idalah* and not commit oppression or in another word not to transform a just and human war into an unjust and aggressive one. Also, it can be added that, if the most important cases of oppression is arrogance in the face of truth and breaking the divine limit, then oppression also carries a similar meaning in the Qur'anic perspective.

[Israf and ifrat \(Prodigality and Extremity\)](#)

Israf and *ifrat* (extravagance and extremes) also mean overindulgence or aggression from *'adl* and moderation. However, the indulgence does not connote aggression against the rights of others. Obviously, every *israf* or *ifrat* carries the connotation of overindulgence followed by a type of extreme way resulting in some kind of transgression upon the rights of others. The Holy Qur'an occasionally takes *israf* to mean excessive use of worldly blessings (eating, drinking, dressing, etc.) that God detests. At other times, the terms are taken as deflection from the path of *'adl* and truth and superseding it by an act oppression, as what the people of Lout did, being maintained as a type of corruption in the land. Therefore, the Qur'an regards prodigal people as those who spread corruption in the land and who fail to correct things. "And obey not the command of the *musrifin* who spread corruption in the land, and reform not."[109](#) On this basis, *israf* here is synonymous with deflection from the path of *'adl* and signifies oppression. In some verses, particularly, *israf* and *ifrat* have been defined as tyranny, going to extreme in negation of truth, transgression of the limits and aggression against rights. "They (Moses and Aaron)

said: Our Lord! We fear lest he may hasten with insolence against us and transgress all bounds."[110](#)

Fisq and fujur (debauchery and libertinism)

Fisq (debauchery) can be defined as withdrawal from obedience or divine limits or path of sound human nature and *fujur* (libertinism) as abstaining or distancing from the straight path and *'adl*. Therefore, *fisq* has been taken as failing to obey the command of God while *fujur* has been placed against *taqwa* or piety. Some people have considered *fisq* and *kufr* (disbelief) to be synonymous, while from Qur'anic verses it can be inferred that the meaning of *fisq* is more extensive than that of *kufr*. *Fisq* can be said to be the cause of *kufr*. "Verily, We have revealed to you clear communications, and none disbelieve in them except the transgressors (*alfasiqun*)."[111](#)

In some verses, hypocrites (*munafiqun*) have been officially called *fasiq* (libertine): "Verily, *munafiqun* (hypocrites) are *al-fasiqun* (iniquitous)." This is expressive of the fact that *fisq* can mean hypocrisy and instability and that whimsicality is characteristic of a *fasiq*, as disloyalty, treason, duality and evilness are other qualities of a *fasiq*.

To sum up, *fisq* has been occasionally used as an antonym of guidance and faith and movement in the path of truth or *'adl*. For this reason, *fisq* also runs counter to *'adl* and is its opposite. The *fasiq* (debauchee) is one who deflects from the course of truth and stands against the pious and benevolent people.

The words that were dealt with here have been applied as *'adl* and oppression or expressive of one of its dimensions or instances. Consequently, the terms stand in a way against *'adl* and *qist*. The words somehow mean transgression from limit or deflection from truth. Their prevalence in individual and society is indicative of deviation, incorrectness, lack of balance and absence of *'adl*. And any aggression or transgression from correct human path and nature and the limits set by God purport oppression and conflicts with *'adl*. It follows that the Holy Qur'an attaches paramount significance to *'adl* in most extensive and best possible form. This sacred book most elegantly explicates the concept of *'adl* and oppression, presenting different instances, indicators and criteria. As put by Hadrat ('a), "This is the Qur'an that speaks about *'adl*."[112](#) Elsewhere, the Imam says: "Qur'an provides fresh and pleasant gardens of *'adl* for its aspirants."[113](#)

Part two: 'Idalah in the Sunnah ('Idalah in tradition)

- 'Idalah in the thought of the Messenger of God (s)
- 'Idalah in the thought of the Immaculate Imams ('a)
- 'Idalah in the political lifestyle of the Holy Prophet (s) and the Infallible Imams ('a)

First Discourse: 'Idalat (Justice) in the thought of the Messenger of God(s)

1 – The principles of 'idalah in the thoughts of the Messenger of God (s)

The Holy Prophet (s) was divinely appointed as a prophet to rise up in order to crystallize *'adl* and *qist* and implement justice in the society and within the souls of human beings as well as perfect the loftiest moral virtues. He was a selfless man who was annihilated in God. He did not think of anything but the interests of the human society, did not talk but for public interest and did not take a step but for the public good and happiness. "Nor he speaks out of caprice."[114](#)

Such a sublime man who sacrificed himself wholeheartedly for the society proclaimed that the aim of his divine mission was to perfect moral virtues in all aspects of individual and social life. He has been sent by God to elevate people from the nadir of contemptibility to the zenith of honor and glory, to liberate them from the bondage of slavery to arrogant powers and to guide them towards worship of the One God.

The Holy Prophet invited man to God, who wants nothing of them but to observe *'adl* and Oneness. Both of the notions are useful for man and not for God or His messenger. God gains no benefit from worship by His servants who suffer no loss as the result of servitude to God. In fact, their good and interests in this world lie in nothing but servitude to the One God as sustainer of the universe. "Those who follow the Apostle, the Prophet, who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to bear. Then those who believe in him, and honor him, and help him, and follow the light which is sent down with him, they are the successful."[115](#)

Based on this verse, the Prophet of Islam (s) takes several fundamental measures regarding people, all of which comprise the movement of the society towards *qist* and *'adl* viz., 1 – Enjoining good, 2 – forbidding the evil, 3 – praising what is clean, 4 – damning uncleanness and unclean elements, 5 – removal of heavy burden of the absence of freedom and will, 6 – breaking the yokes and chains of injustice and oppression.

God assigned the Prophet (s) for *'adl* and *qist* to utilize in the society. "I am commanded to be just among you."[116](#) He has not only been delegated to realize *'adl* but also instructed to stand firm in his mission. "Therefore stand firm (in the straight path) as thou art commanded."[117](#) He treasured the qualifications conducive to the crystallization of *'adl* and *qist*. "He was erudite; his traditions were based on growth, perfection and blossoming and his words separated the truth from falsehood; and his rule was hoisted upon justice, invested with the most sublime moral values."[118](#) Imam 'Ali (a) in a brief statement described the Holy Prophet in the following words:

"His conduct, behavior and treatment of others were based on justice, moderation and even

temperament." [119](#)

A. The first principle of *'adl* from the perspective of the Messenger of Allah (s) is equality of human beings in the creation and existence. From his viewpoint, all human beings are in essence equal; no one is superior to or has privilege over others, as he observed in his Hajjat al-Ved'a [120](#) (valedictory pilgrimage to Mecca);

"O people! Your God is One, so is your father. You all descend from Adam and Adam from the earth. No 'Arab is superior to a non-'Arab unless by *taqwa* (piety)." [121](#)

In some editions of this sermon, at the beginning of the sermon we read the following: "O, people! In Islam people are equal [in the sight of God]; people are of equal scale [no one is superior to the other]." [122](#)

In another expression, we read: "People are equal like a comb's row of teeth [and no one is superior to the other]." [123](#) In the religion of God and in relation with the Creator of the universe; that is, in the realm of truth and path to (spiritual) growth, people are servants, who are equal before God, because all are His creatures and are thus equal in their creation. Hence, borrowing from the Holy Prophet (peace be upon Him). "All are the children of God and no one is separate from God in this respect and are not different from others. "All people are God's family and the most beloved of them for Him is the most useful of them to his family." [124](#)

B. The principle of freedom based on the equality of humankind can be taken as the second principle of the principles of *'adl* from the perspective of the Messenger of God. Equal human beings in the view of the Messenger of Islam are equal in terms of intellect and consequently, enjoy equal free will and freedom in determining their fate. Therefore, obeying the Prophet is among the good practices that fulfill their public interest. For instance; in the second Aqaba Covenant, [125](#) those swearing allegiance to the prophet took the following oath:

"We take nothing as partner to God; we will not commit theft; we will not commit fornication; we will not kill our children; we will abstain from any contrived slander and lie; we will not disobey his command in doing good." [126](#)

He also expressed in a highly beautiful and pleasant way the freedom of humankind as the freedom from each other's bonds and the equality of them in lordship and mastership of individual human beings as follows: "Each of the children of Adam [every human being] enjoys lordship; man is the master of his wife and children and the woman commander of her house." [127](#)

C. In the political thought of the Messenger of God (peace be upon Him), the third principle of *'adl* is fraternity and amity of human beings. Believers are brothers-in-faith of each other and this brotherhood encompasses all dimensions of the life of the individual, as he himself took a step for the realization of this brotherhood in *Madina an-Nabi* and pronounced people as brothers in faith by entering into an amity

or contract of brotherhood in twos.

He spelled out the philosophy of brotherhood in the following words: "O, People! Verily believers are brothers, and the property of a believing brother is not permissible for the other believer except by satisfaction and consent of the possessor of the property." [128](#)

In the view of the Messenger of God (s) human beings are equal to each other and must be equal. Above all, every one is the mirror of his brother, as put in the following words: "Every one of you is the mirror of his brother; when you see him in suffering or affliction, you should fend it off from him." [129](#)

Equality and brotherhood have conditions, indicators and criteria without which they will not find expression. It is these very criteria and indicators that signal the existence of *'adl* and *qist* in society. For instance; "It is remotely humane and chivalrous to take advantage of your brother." [130](#)

It is meant that in a society based on equality and brotherhood not everyone can seek his own benefit, assuming that in light of his profit, the interest of others will also be fulfilled. His brotherhood finds expression and society is equal and brotherly when everyone thinks of public interest rather than considering his own personal interests. One should not seek one's own interest in others; rather one should seek to secure public interests.

Assisting each other and creating a society based on cooperation and synergy in all areas constitute the primary conditions for *'adl* to realize in the society. Hence, others in any situation are your brothers in faith and you are responsible towards them, but should know how to uphold the rights of brotherhood. "Heed (the actions of) your brother' whether he is an oppressor or an oppressed. If he is an oppressor, prevent him from committing oppression and if he is an oppressed, give him a helping hand." [131](#)

D. The fourth principle can be said to be altruism, social concern and public-spiritedness. The Holy Prophet states: "What you like for yourself, like it for your brother and what you dislike for yourself, dislike it for others as well." [132](#) This saying encourages equality of outlook, perspective and deeds among human beings in dealing with one another. This principle can be called public-spirited or public-oriented because its main axis constitutes public interest and not individual profit. He described just people in the following beautiful words:

"The most equitable man is the one who likes for others as he likes for him and what he dislikes for him, dislikes it for others." [133](#)

In this expression, *'adl* has been defined in the most elegant language in individual and social concept. This means becoming one with others and seeing others like you and yourself like others. This is the meaning of *'adl* in the sight of the Messenger of God (peace be upon Him). He also observed: "The most righteous people are the most righteous for people." [134](#) Elsewhere, he stated: "The best people are the most useful ones for the people."

E. The fifth principle is amicability, amity and friendship with people. The Holy Prophet (s) repeatedly underscored these concepts, which were expressive of the merging of individual in society, being counted as important principles and pillars of *'adl*. The Holy Prophet considered the most important foundation of intellect next to faith to be friendship with people:

"Next to faith in God, friendship with people and doing good to affable and inaffable ones among them are the foundation on which wisdom is constituted." [135](#)

In a different expression the Prophet observed, "The most inauspicious people are the ones who are inimical to people and people are inhospitable to him." [136](#)

The Holy Prophet stressed these principles to perfect the human society in light of *'adl*. In developing *'idalah* in individual human beings, the Holy Prophet underscored the observance of *'adl* in thought, deeds and words. For example; he said: "A Muslim is one from whose hands and tongue Muslims are safe." [137](#) The truth of a spiritual journey and essence of ethics is to hold one's tongue and hand from causing nuisance to and committing oppression against people. Holding back the tongue means withholding any verbal aggression and trampling the rights of individual human beings by tongue. Holding back the hand (physical aggression) implies preventing all manifestations of material aggression and the failure to observe *'adl* with regard to the life of the people. *'Adl* in word is a prelude to *'adl* in action and consequently in thought, intention and purpose. Regarding equality in purpose, intention and hearts, stress is laid on equality. "Be equal so that your hearts would be equal; associate with each other and be kind to each other." [138](#)

Based on what was stated, some of the most important principles of *'adl* and *qist* from the viewpoint of the Messenger of God consist of: 1. equality of human beings, 2. freedom and free will, 3. amity and brotherhood among human beings, 4. public-spiritedness and public interests, 5. amiability and friendship. Furthermore, some other fundamental principles; that is, unity, intellect and wisdom and faith can also be cited.

2 - The Station of 'Idalah in the Thought of the Holy Prophet (peace be upon him)

As stated earlier, the messenger of God was the embodiment of *'adl*. Accordingly, by considering the necessity of *'adl* in the human society, he laid great stress on *'adl* and *qist*. From his view, *'adl* constituted the axis and foundation of creation and existence, and the heaven and earth have been established on the basis of *'adl*. The prophet (peace be upon Him) said: "Heaven and earth [the entire universe] have been set up on the basis of *'adl*." [139](#)

In this outlook, *'adl* is the basis of creation, which has no meaning without it. Balance and proportion in the creation of the world is indicative of the construction of the universe based on *'adl*. On this basis, the Creator of the universe has provided every living creature with the means to survive and continue existence in the creation based on *'adl*. The Creator guides each being towards its desired perfection based on *takwini* [140](#) guidance as indicated in the following verse of the Qur'an: "He is the God who

created and shaped, and who determined and guided." [141](#)

In this perspective, *'adl* is the criterion and measure of God on the earth. Resorting to *'adl* contributes to the salvation of people. "*'idalah* (justice) is God's measure on the land. Anyone who observes it will go to paradise; anyone who fails to observe it will go to hell." [142](#)

In the view of the Prophet of Islam (peace be upon Him) *'adl* is the criterion of all collective and individual, spiritual and material, physical and spiritual, political and non-political things and should be embodied in thought, word, deed and behavior. That is to say, man and society should feel just, think just, say just and behave just. For instance; the path towards true happiness from his perspective consists of: "speaking just" and "donate your excess property in charity" [143](#) and "speak just" and "apply *'adl*." [144](#) The messenger (s) stresses *'adl* in speech in all its forms in the following words: "Anyone who believes in God and the Resurrection Day either speaks good or keeps silent." [145](#)

'idalah (justice) in expression of feeling and emotion and outlook and perspective has not been ignored by the messenger and has considered *'adl* and *qist* in all aspects dealing with individual and social feelings and emotions. For instance; he says: "Verily, God revealed to me to observe humility so that no one would pride oneself to others and no one would oppress others." [146](#)

On priding oneself, which is inconsistent with *'adl*, he said: "Shall I inform you of the most inauspicious servants of God? He is the very arrogant and hard-hearted man." [147](#) *'Adl* in action and behavior of individuals whether in relation to the individual himself or God or whether in relation with others and society has been repeatedly underlined: "In judgment, act just" [148](#) And "Abstain from injustice and oppression. Verily, oppressors reside in the purgatory, darkness and gloom." [149](#)

In the eye of the messenger of God (s), man is obliged to follow *'adl* in any spiritual and physical situation or state. *'Adl*, in his viewpoint, is salvation and is among the liberating factors that bring happiness to man and society. "*'idalah* (*'idalah*) in time of equanimity and wrath is a life buoy." [150](#)

However, it should be understood that the outlook of the messenger (s) into *'adl* is not summarized in expressing its significance and universality, rather it should be taken as the expression of the virtue and superiority of *'adl* and *qist* and particularly the just and equitable people and disapproving of oppression and mischief and oppressors and tyrants and their cohorts and collaborators and those that succumb to oppression and injustice have been time and again underscored in the Messenger's speeches under different titles. Here, for instance, a number of them are referred:

- 1) *'Adl* is the protecting shield and everlasting paradise. [151](#)
- 2) *'Adl* in his viewpoint occupies a place that an hour of observing it is superior to a yearly performance of acts of worship, and saying night and day prayer and keeping fast. In contrast, oppression and tyranny is rejected in a way that an hour of doing it is in the sight of God more intense than committing a sin for 60 years. [152](#)

3) From his view point, *'adl* is good and better for kings and commanders of society. [153](#)

4) the station of *'adil* (just) people and those observing *'adl*, he said: 'The *'adil* people on the Resurrection Day sit in the pulpits of light in the Throne of God on his right side. The just people are those who observe *'adl* in their judgment, and towards their custody and subordinates." [154](#)

5) On general indicators of *'adl* and perfection of honorability of representatives, rulers and leaders of human society, he says: "One who does not commit oppression in dealing with people, who does not tell a lie to people, who abides by one's promise to people, this man's humanity is perfect and his *'idalah* apparent; so, friendship with him is obligatory and backbiting him is forbidden." [155](#) Do not do injustice to people in any state, tell the truth in speaking with people and keep to the promises you give to people.

6) Refusing to help the oppressors and tyrants in the sight of the Prophet (peace be upon Him) is such that walking with them is an offence. "Anyone accompanying the oppressor has truly been entangled in crime and sin." [156](#) "Assisting the oppressor and tyrant is equal to voicing disavowal and hatred of God and His Prophet(s)." [157](#)

7) Governance and superintendence of affairs from his perspective have no meaning without *'adl*. He considered guardianship and leadership of the affairs of people at any level to be nothing but trusteeship. If someone is appointed to guard the affairs of people and fails to guard it as he does his life, he will not scent paradise, because he has deflected from the course of *'adl*. So solemnly and beautifully, he put it: "If one among my ummah takes charge of people's affairs and fails to do as one protects one's own property, he/she will not experience paradise." [158](#)

In fact accepting responsibility in such an outlook does not find meaning except with *'adl*. "If you want me to tell you about sovereignty, it begins with censure and ends in penitence and chastisement at the Resurrection Day. If you want me to inform you of leadership and politics, it means first remonstrance, second repentance and third punishment on the Day of Judgment unless one observes *'adl*." [159](#)

8) Regarding *'adl* towards children, he stresses even the manner of kissing them in the following words: "God likes you to treat your children justly even in kissing them." [160](#) Finally, in the sight of the messenger of God (s), *'adl* is the criterion and measure of assessing the deeds and actions of human beings, words and thoughts and feelings and emotions on earth – a scale that determines the status of man beyond this world and in the world hereafter: "*'adl* is the measure of God on the earth; everyone that finds it will be guided to paradise and anyone who abandons it will be guided towards hell." [161](#)

2. The Concept of *'adl* in the sight of the Messenger of Allah (s).

Now we should look into what the view of the prophet is on the meaning and concept of *'adl* and *qist*. The messenger of Islam entertained an all-encompassing and multi-dimensional view of *'adl*. It can be inferred from his words and utterances that when we consider *'adl* in its general conception, that is, existential or general *'adl*, we give more heed to real proportion and moderation and equality. In other

words, it can be said that the messenger on the subject of existential 'adl gave regard to balance or equality based on wisdom. From this perspective, perhaps it can be propounded that the messenger considered 'adl as placing things in their true station based on wisdom and general interest. The messenger says: "Heaven and earth has been set up based on 'adl," pointing to the fact that existence is based on real balance and true proportion based on wisdom.

True moderation finds meaning in the sense of placing things in their rightful place. From this concept, we arrive at the relationship of existential 'adl with 'adl in its human sense; that is, real equality or observing the right place of things. In this perspective, 'adl in its human sense is the criterion of balance or measure of God on the earth; that is, a scale and an instrument with which all human issues are weighed. "Adl is the scale of God on earth." In his viewpoint, 'adl is placed against oppression and sometimes against 'jawr" and, at other times, against any deviation from the path. On this basis, perhaps it can be said that he considered movement in the correct course and straight path was 'adl and deviation from the course inconsistent with 'adl. Therefore, in his perspective, 'adl is the direct line and moderate path from the outset of man's movement to accomplishment of absolute truth. "This is My straight path, so follow it. Follow not other ways." [162](#) It can, therefore, be said that when regarding 'adl in its civil and social sense, he considered equality in its real sense. In a narration, he addresses Hadrat 'Ali ('a) most eloquently in the following words: "O Ali! Whatever you do not like for yourself, do not like for others and whatever you like for yourself, like for your friend so that you would be just in your judgment and so that you would be just and loved by the people, of the heaven and in the heart of the people on earth [163](#)."

Here, the messenger of God raised the existence of 'adl and qist in the society in simplest expression, giving up one individual interests and individualism and heeding public interests, treating others equally in a way that you would view yourself like others and others like yourself and thinking equally about yourself and others and acting and behaving equally. In general, in this expression, two general actions are presented and four results of these two actions. Both actions express considering oneself one and the same with others and heeding public interests rather than individual ones in a way that one considers oneself part of the total society, thus liking others equally or disliking him and others equally. Then, 'adl has found expression in such an individual. He will be 'adil (just) in his judgment and is loved by people of the heaven and earth in his outlook of 'adl and commanding it and giving it reality.

Therefore, in this expression 'adl has been both defined and its criteria and general and all-out indicator for 'adl have been cited. In another narration we read: "The most just person is one who likes for himself what he likes for himself and dislikes for others what he dislikes for himself." [164](#) Such words are not only expressive of the criteria and practical indicator for 'adl and qist, rather it is a principal definition and at the same time its workability. This subject can be treated in three dimensions and the result of the three choices is to supersede public interests by individual and personal one. These three dimensions consist of:

1. Considering people equal with us in thought, reflection and thinking.
2. Believing in people's equality and sincerity in terms of faith and belief.
3. Treating people like us in individual and social behavior, conduct and action.

This outlook results in superseding individual will by public will. That is to say, individual wills coalesce and public interest and will dominates. JeanJacques Rousseau made an interpretation similar to this hundreds of years after the Prophet of Islam in his book entitled Social Contract. In such a perspective, "the public will only heed common interest"[165](#) and the only way to secure public interests is to heed such a concept and its practical expression.

The generality of *'adl* which has been raised by the messenger of God is expressive of the inclusiveness and vastness of this equalitarianism and generalization encompassing all human beings without any room remaining for discrimination and exception. "Anyone whose *'adl* becomes generalized will win over his enemy."[166](#)

When distributing the booty obtained from the Battle of Badr, Sa'd Ibn Abi Waqas objected to the Prophet's equal distribution. The prophet gave him a decisive answer in the following words:

"The questioner means if you regard the horse-riding combatants and commander to be equal to weak and ordinary ones. The Holy Prophet replies in the following words: "May your mother lament your death. Did you emerge triumphant except by means of the weak?"

Therefore, equality and egalitarianism in the view of the Prophet of Islam (s) is so important that in the division of the war booty[167](#), commander and soldier, horse-rider and infantry, weak or strong and all and all get equal share.

Attention to antitypes of *'adl* in the thought of the prophet (s) is expressive of the significance of *'adl* in his perspective and can be summed up as follows:

1. Classifying leaders into *'adil* (just) and *zalim* (tyrant) and introducing them and expressing their fate in the following words: "The most loved people on the Day of Judgment and the closest one to God is the just ruler and the most hated of them is the tyrannical ruler."[168](#)
2. Assisting the oppressed and restoring their rights from the oppressor in the following words: "One who restores the right of the oppressed from the oppressor is my companion in paradise."[169](#)
3. Negation of tyrant kings who will come after the prophet in the following words: "After me will come leaders who commit oppression and tell a lie; anyone who attests their lies and helps them in their oppression is not from me and I detest him."[170](#)
4. Command to fight against oppressors and tyrannical and dictatorial leaders[171](#) in the following words:

"If you saw a tyrant but did not stop him from doing oppression, it is imminent that God would send you chastisement." [172](#)

5. Warning and frightening them with the supplications of the oppressed and considering it as the most efficient weapon in the following words: "Beware of the prayer of the oppressed, as it soars up to heaven like the flames of fire." [173](#)

6. Negation of any oppression and tyranny even in the area of affairs dealing with ownership of land and the likes of it in the following words: "Anyone who commits injustice a single inch of a piece of land against others, a chaplet of the heptagonal lands will be hung round his neck proportionately on the Day of Judgment." [174](#)

7. Negation of taking possession of the property of others and trespassing and transgressing the rights of others. If one of you takes a handful of soil and puts it in his mouth, it will be better than putting in his mouth what God has forbidden. [175](#) He also observed: "I swear by the One in whose hand the life of Muhammad lies, whenever a servant eats an ill-gotten morsel, no deed will be accepted of him for 40 days." [176](#)

8. Abstaining from harassing people: 'A Muslim is one from whose hand and tongue Muslims are safe.' [177](#)

9. Abstaining from unwarranted ideas and misunderstanding about others. [178](#)

10. Abstaining from rejoicing at another's misfortune and enmity with people. [179](#)

11. Negation of lie, hypocrisy, treason, cheating, oppression, insurgence, coercion, arrogance, conceit, trick, ill temperedness, *kharq* [180](#) and the like.

12. Stressing love, friendship, mercy, unity and sincerity.

13. Negation of the fact that an individual or society overcharges others: cursed is the one who overcharges him on others. [181](#)

14. Stressing more practical and palpable instances such as elimination of class and economic scheme, leniency and assisting the weak and the indigent, sympathizing with others' sorrow, meeting the needs of others, and observing the rights of animals. Observing the rights of objects, etc.

15. Expressing the rules of *lazara* [182](#) (harming and tricking others), *ghurur*, [183](#) *bara'at*, [184](#) refusal to help oppression and sin. [185](#)

Second Discourse: 'Idalah in the perspective of the Immaculate Imams ('a)

1 – Principles of 'Idalah in Political Thought of the Infallible Imams ('a)

The subject of *'idalah* in the political thought of immaculate religious leaders who are the true interpreters of the Book of God and words of the Messenger of God (s), is an extensive and profound subject calling for a apropos opportunity to take up. The Shi'ah Imams in pursuit of the Qur'an and the Holy Prophet of Islam (peace be upon Him) presented a symbolic and integrated picture of *'idalah* in the framework of a cohesive theory. This consolidation is openly and vividly observed in the book Nahj al-Balaghah¹⁸⁶ and in the thoughts and practical lifestyle of Imam 'Ali ('a) and his honorable son Imam Mujtaba ('a)¹⁸⁷, who guided the Islamic community for around five years. How beautifully Jeorge Jerdaq writes on the main reason for 'Ali ('a) to accept the Caliphate:

"What compelled 'Ali ('a) to accept the Caliphate was the fact that social *'idalah* was at stake."¹⁸⁸

The Immaculate Imams ('a) presented the theory of *'idalah* in society as something emanating from the equality of human beings in creation, reasons and their free will that drew a distinction between the man of will and other creatures. In a human society, human beings are different outwardly, but these differences are in outward aspects, acquisitions and accomplishments, while our religious leaders believed that human beings are equal in their creation and nature or in other words, being human, at the same time being free.

What counts in the study of the subject of *'idalah* is equality in creation, not in outward aspects, accomplishments and virtues that will be rewarded differently in the world beyond. To elaborate, the man of *taqwa* or piety is superior but the criterion to measure piety and set its reward or punishment is determined based on spiritual and otherworldly standards. Therefore, equality is a primary principle and criterion: "All creatures, big or small, light or heavy, weak or strong are equal in creation."¹⁸⁹

The conclusion he derives from equality in the creation of creatures, including man, is that all creatures are equal before the Truth. Therefore, the basis of rights constitutes equality founded on existential *'idalah*: "Therefore, people's affairs in terms of right should be equal in your eyes, because never will oppression and tyranny supplant *'idalah*."¹⁹⁰

Imam Sadiq ('a) has the following comment to make on the equality of people:

"People are equal like the teeth of combs and man is elevated with his brother and associate with one who does not like for you what he likes for him brings no good for you."¹⁹¹

Furthermore, in this perspective, monotheism is regarded as the basis of *'idalah* and equity. Equal people have a single God and believe in the oneness of the Lord, and the Creator paves the ground for equal rights and *'idalah* for them. Borrowing the words of Imam 'Ali ('a): "God has made firm and solid the rights of Muslims based on sincerity and monotheism."¹⁹² On this basis, *'idalah* can be set up on the basis of monotheism and equality in creation. Another pillar, which has been cited in the narrations of the Infallible Imams as the pillar and foundation of *'idalah* and, occasionally with the same standing, is *'aqf*

(intellect).

In discussing the basis and foundation of *'idalah*, theoretical intellect is propounded and in the discourse on maintaining intellect and *'idalah* at the same rank, practical intellect is put forward. In this perspective, the *'aql* is a light with which good and evil are differentiated.¹⁹³ Therefore, when Imam Sadiq ('a) talked about intellect as the source of affairs he meant theoretical intellect, which was the origin of *'idalah*. The Imam said, "Verily, the origin, source, force and edifices of affairs and the workings (of man) are the intellect with which every benefit is concerned and God has adorned man with it to serve as light and a shining torch."¹⁹⁴

On this basis *'aql* or intellect is the power of discretion, contemplation and reflection and an instrument for understanding the provenance and foundation of all affairs including *'idalah* and equity. Also, Imam Mujtaba ('a) defined *'aql* as the faculty for the salvation of man in the world and the life hereafter. He alluded to both theoretical and practical dimension of *'aql*, which could be the basis on which *'idalah* or equity was established.

As an example, the Imam (a) said: "*Aql* is the best faculty God has bestowed on man." He also said: "*Aql* can lead man to happiness in this and the world hereafter."¹⁹⁵ Imam 'Ali ('a) in one of his utterances defined *'aql* as synonymous with *'adl*. In defining *'aql*, he used the same wordings he employed in defining *'adl*. The Imam described sagacious people in the following words: "A sapient person is one who places everything in its rightful place."¹⁹⁶ In explaining *'adl*, the Imam said: "*'idalah* signifies placing things where they should be placed."¹⁹⁷

Also, other pillars of *'idalah* are man's freedom and free will. Man has been naturally created free. Being free and wise, he can decide. Therefore, the man of will is synonymous with a wise and free man. Such a man can be just and equitable. Imam 'Ali ('a) observed: "Do not be a slave to anyone because God has created you free."¹⁹⁸

Therefore, since man is free and autonomous, he can actualize *'idalah* within him and his society. If he were not free and if determinism loomed over his life and destiny, how would it be possible for him to become just and administer equity?

Also, from the viewpoint of Imam 'Ali ('a) and other Infallible Imams ('a), *'adl* and right are complimentary to each other. Since *'idalah* is there right finds meaning and since right is conceivable for man, then *'idalah* necessitates its realization. Therefore, *'idalah* is integral to right and gives meaning to duty. Without *'idalah* duty, too, will not find meaning. *'idalah* necessitates right for the individual and society, and generating duty thereof. Lack of association of right and duty is applicable only in one case, and that is in the case of the Beneficent God. Imam 'Ali ('a) is quoted as having said:

"If a person could be credited with a right without undertaking any duty, this right belongs to the Beneficent God, not His creatures. It is God who has the power of creation of His creatures and what He has ordained for creation conforms to *'idalah*. God has, however, required His creatures to obey His

commands as His right, for which He ordained multiple rewards. This is another favor that God's magnanimity necessitates. This is a right in God's power that obliges His creatures to observe in respect to Him. This right goes beyond the integral association to of right and duty."[199](#)

2- The concept of 'Idalah in the Thought of the Immaculate Imams ('a)

Let us now see how infallible religious leaders define *'idalah*. Imam 'Ali ('a) in a dialogue defined *'idalah* as narrated below:

"Once the Imam ('a) was asked: Which of the terms *'idalah* and generosity are superior? The former replied: 1- *'idalah* places things in right station, but generosity puts things out of their direction, 2- *'idalah* is a public statesmanship (public administrator or public interest) but benevolence is non-essential; therefore, of the two *'idalah* is more noble and preferable."[200](#)

In these utterances, two features have been deduced for *'idalah*:

- 1) The quiddity of *'idalah*, which is placing everything in its suitable place.
- 2) The scope and aim of *'idalah*. As far as the scope of *'idalah* is concerned, it is public and pervasive and covers humankind. In terms of objectives, it concerns public interests.

Perhaps this definition of *'idalah* can be said to be the most general definition of *'idalah* covering all its aspects both: Divine and human *'idalah*. In defining Divine *'idalah*, the Imam ('a) in a highly valuable utterance observed: The truth of God's Unity monotheism is not to incorporate Him in one's imagination and the truth of *'idalah* is not to accuse Him and attribute to Him something that is beneath His dignity.[201](#)

In the above utterance, not to accuse God and attribute to Him that which is remote from His holy presence signifies placing real understanding in its right place in the realm of knowledge and belief. 'Abdul Azhar has explained the preceding exposition as follows:

"This allegation is the most comprehensive conviction pronounced by Imam 'Ali (a). Despite being brief it is succinct and to the point and reveals the synopsis of what Muslims and monotheists have uttered or written thereof."[202](#)

The author of *al-Taraz*, too, writes thereof in the following words: "These sentences afford the entire monotheistic learning and wisdom despite their vast scope in terse and most elegant diction."[203](#)

Ibn Abel Hadid has underlined two basic points we intended to view in his comment of the Imam's description of *'idalah* as being superior to generosity as follows:

"The superiority of *'idalah* is due to two reasons: first, *'idalah* implies assigning everything its proper place; and second, *'idalah* signifies public statesmanship and is applicable to all religious and worldly

gamut, with the order and firmness of the universe affiliated to it."[204](#) In such an outlook, *'idalah* signifies real balance and proportion of things whether in the world of creation or within the individual and the human society. Hence, *'idalah* in the eye of Imam 'Ali ('a) and other infallible religious leaders is noble. To elaborate, the following quotation will not be out of place:

"*'idalah* exists on equal footing with noble world phenomena and existence acquired its features from obtaining from the world of existence. It is that physical symmetry in the creatures of the world that every phenomenon receives its suitable components and conditions, occupying its proper place ... This proportion and suitability in man's qualities lies in balance among them and abstaining from going to both extremes and observing temperance."[205](#)

Imam 'Ali ('a) elaborating on the components and branches of *'idalah* also observed:

"*'idalah* has four branches: keen-sighted understanding, truth-seeking knowledge, goodness in judgment and firmness in forbearance."[206](#)

By the above statements is meant *'idalah* is not realizable except by toeing these four branches, which are regarded as pillars for giving reality to *'idalah*.

Infallible religious leaders ('a) occasionally defined *'idalah* as equality. This equality is based on competence, and equality in social aspect is based on merits and capabilities. Hence, *'idalah* here means fulfillment of rights in a way that no one's right is spoiled and that everyone is placed in its proper place based on his/her talent and efficiency. As versified by Mowlavi:

The King said, "Good is when it is done timely.
If you place the king on a chessboard, it is annihilation,
If you put the horse in place of the king, it is ignorance,
What is justice, when things are in their rightful place?
What is tyranny, when things are out of their rightful place?"[207](#)

Also, Imam 'Ali ('a) in interpreting the holy verse "Surely, Allah enjoins *'idalah* and kindness..."[208](#) observed: "*'adl* (*'idalah*) means fair treatment (equity) and *ihsan* (benevolence) signifies charitable act and being generous in giving."[209](#)

Here, the Imam ('a) unveiled another aspect of the wide dimensions of *'idalah*: observing the rights of others and refusing to trespass and transgress their rights – one of the numerous aspects of placing everything in its proper place. Of course, it is possible to visualize such vast meaning for *insaf* (fairness). *Insaf* is applied to the observance of the rights of others in the society and respecting public interests, while the notion of *'adl* is applicable to the any matter, right and interest in general. In this perspective, *'idalah* is like a human affair within Utopia and is the basis for social and individual affair, with politics, economy and society being constituted on it. As put by Murtada Mutahhari:[210](#)

"*'Idalah* in the form of Islam's social philosophy has been regarded by the commander of the faithful who maintained it as reputation of Islam and regarding it be superior to all else, with his politics to have been constituted on this principle."[211](#)

One of the prescriptions highly regarded by Imam Husayn ('a)[212](#) when dwelling on the cause and philosophy of enjoining to good deeds and forbidding evil is the collection of alms where necessary and placing them in their real position. This is the very notion of *'idalah*, as the philosophy of enjoining to good and forbidding evil is to actualize *'idalah* in society.[213](#) In our narrations, *'adl* has occasionally been defined as an ethical quality and human habit. For instance, Imam Sadiq ('a) when explaining *'idalah* in response to a question posed by his son as to which individual the quality of *'idalah* could be applied, observed: "It is the one who forbears the intimate ones, holds one's tongue from committing a verbal sin and abstaining from oppression and tyranny."[214](#)

In the above observation, *'idalah* has been taken as an individual's quality, constituting the pillar and background of *'idalah* in its general and social concept. Hence, Imam 'Ali ('a) maintained that consistency in *'idalah* lies in moderation of temporal desires.[215](#)

Elsewhere, Imam 'Ali ('a) stressed the social notion of *'idalah*. Where there emerges a conflict between individual and social interests, the Imam ('a) asserted the precedence of social and collective interests, stating: "Beware any action that gratifies you but upsets Muslims."[216](#)

In this attitude, every individual and group is placed in his/her real and proper place – the status of *'idalah*, leading to the realization of *'idalah* in society, while extortion, discrimination and oppression will be effaced from society. That is why Imam 'Ali ('a) recalled *'idalah* as the *mizan* (balance) of God when establishing what is right on earth. This criterion was set among human beings by God so that the right would be set up and the wrong suppressed.[217](#)

The two terms Imam 'Ali ('a) has stated to show the characteristics of the Divine criterion and relationship of *'idalah* with God and people consist of:

A. Appointment. *'Idalah* is Divine appointed on earth. The Holy Qur'an reads: "setting the balance."[218](#) Many interpreters have taken *mizan* to mean *'idalah* and qist. Furthermore, appointment is predominantly expressive of the adjustment of an objective or Creative (i.e. referring to the Creation) thing. For instance on the earth the Holy Qur'an says: "And He has appointed the earth for (His) creatures",[219](#) on childbirth "every nursing mother will forget her nursling and every pregnant one will be delivered of her burden,"[220](#) on appointment of a place "Surely the first Sanctuary appointed for mankind was that at Mecca."[221](#)

B. Establishment, which also means placing in secure position or making firm or secure and is predominantly applied to objective and real things. For instance, the Holy Qur'an speaks about setting up the mountains: "And the mountains, how are they set up?"[222](#) And also about "portion" in the following verse: "They shall have (their) portion of what they have earned."[223](#)

Also, where the Holy Prophet, as quoted by 'Ayesheh,²²⁴ observed: "God created two pans of scale like the earth and sky. The angels asked: O, God! Whom do You measure with this scale?"²²⁵ is meant that *'idalah* has been set and established. Therefore, on the basis of *'idalah* actions are measured. Imam Sadiq (a) in response to a question posed by Hesham who asked "what is the meaning of balance" said: "Balance means *'idalah*."²²⁶

3 - 'Idalah: an existential and human necessity and basis of everything

In the view of our infallible religious leaders (a), *'idalah* is a need for existence, man and society and occupies a prominent standing. It is regarded as the foundation of everything in the world and society and individual to the extent that even faith is constituted on *'idalah*. Here, three main axes dealing with the standing and significance of *'idalah*, indicators and its necessity will be taken up:

A) Standing and significance of 'idalah in the view of the Immaculate Imams (a)

On the station and significance of *'idalah* and equity and its impressions and results in human society, suffice it to quote a number of *Hadith* (narration) from the Immaculate Imams (a):

'Idalah and man's magnanimity

Imam Sadiq (a) said: "If *'idalah* is established among people, they will become needless"²²⁷

"Imam Kazim (a)²²⁸ said: "If *'idalah* is set up among people they will become wealthy."²²⁹

Relationship of 'idalah and faith

Imam 'Ali (a) said: "*Adl* is the ornament of faith."²³⁰ And "*Adl* is on top of faith and the highest level of faith."²³¹

In this perspective, the relationship of *'idalah* with faith has been stated that *'idalah* is the ornament and beauty of faith, its mystery (*sirre*) of faith and its highest level of faith. As the relationship of *'idalah* with faith is like the relationship of head with the body, the faith minus *'idalah* is not alive. Imam 'Ali (a) also stated: "*'idalah* is the foundation of faith."²³²

'Idalah as foundation and criterion

Imam 'Ali (a) said: "*Adl* is the criterion of politics."²³³ "*Adl* is the foundation on which the world is constituted."²³⁴ "*Adl* is the soul of commands."²³⁵ "Faith is constituted on four pillars: patience, certitude, *'adl* and Jihad."²³⁶

Ibn Malik has been quoted as saying that he asked 'Ali ibn Husayn to explain all about canons to him and the Imam said: "Telling the truth, ruling by *'adl* and abiding by one's promise."²³⁷

Above all, in the view of Imam 'Ali (a) and other Immaculate Imams (a) *'idalah* is translated into living

and life and the absence of *'adl* and generosity is regarded as oppression and discrimination, leading to the death of man and society.

Imam 'Ali (a) further said: "Adl is life."[238](#)

Imam Kazim (a) said: "To revive an arid land, God does not enliven it by rain, but by sending men who revive *'idalah*. Then the land will be revived by the revival of *'adl*. The enforcement of God's laws is more useful for the land than 40 days of rainfall."[239](#)

Superiority, virtue and loftiness of *'idalah* and equity

Imam 'Ali (a) said: "*'idalah* is salvation and generosity; equity is the highest of virtues."[240](#) "*Adl* is the best gift."[241](#)

Imam Sadiq (a) said: "*'idalah* is sweeter than the time when a thirsty one finds water"[242](#) and "*'idalah* is sweeter than honey, softer than butter and more fragrant than musk."[243](#)

Political and social impacts of *'idalah*

The most important political and social impacts of *'idalah* in the viewpoint of the infallible religious leaders (a) consist of: the stability and survival of a government and the political establishment in society, independence, power and dignity, the influence of the rule and order of rulers, the value and esteem of statesmen in society, the needlessness from friends and relations as well as aliens, the improvement of the affairs of society, etc.

Imam 'Ali (a) said: "*'idalah* is the shield of countries."[244](#) "Be *'adil* (just) so that your power perpetuate."[245](#) "*'idalah* is the support of people."[246](#) "One who is *'adil* in his government will be needless of his friends."[247](#) "Nothing corrects the citizens but *'idalah*."[248](#) "*'idalah* corrects people; the interest of citizens lies in *'idalah*."[249](#) "*Adl* is wider than the earth."[250](#)

The daughter of the Holy Prophet of Islam Fatimah (a)[251](#) said: "*Adl* is source of the tranquility of hearts."[252](#)

Some features and criteria of *'idalah*

Some of the features and criterion of *'idalah* from the viewpoint of Imam 'Ali (a) consist of:

A – Profound understanding, – steady and deep-rooted knowledge, – good and valuable wisdom, d – lasting forbearance. The holy Imam said:

"*Adl* has four criteria, or branches and foundations. First, profound understanding, because the realization of *'idalah* calls for profound apprehension and insight. If one enjoys deep understanding and is keensighted, then he will find a way into the depth of knowledge. The second step is the acquisition of wisdom, perception of the truth of matters (theoretical wisdom) and the quality of our treatment and

approach to them (practical wisdom). The fourth step is stable forbearance inspired from wisdom, knowledge and understanding."[253](#)

In the light of such forbearance, the individual knows what to do and shuns going into both extremes, treats with forbearance in social life and observes public interests. Such a man can be called just.

Another feature of *'idalah* in the eye of Imam 'Ali ('a) is denial of carnal desires resulting subsequent to a deep understanding of the truth and stages of (human) affairs. He said: "Recognizing and understanding the truth and acting according to its requirements" is another feature of *'idalah* in the sight of Imam 'Ali ('a).[254](#)

Also, Imam Kazim ('a) considered one of the most important indicators of the enforcement of *'idalah* to be its understanding in the best possible way (and acting most efficiently accordingly). He said: "One is not *'adil* unless one dispenses *'idalah* in the best possible way."[255](#)

Therefore, one who fails to understand *'idalah* efficiently does not recognize its dimensions and is unaware of the nature of affairs and matters cannot develop a complete and correct picture of *'idalah*, nor can he set out implementing *'idalah* in society. Furthermore, another criterion of *'idalah* is that it should not be defiled by injustice and oppression. Imam 'Ali ('a) said: "Oppression does not accompany *'idalah*."[256](#)

['Idalah: the most essential need of society and the loftiest expediency](#)

From the viewpoint of immaculate religious leaders, *'idalah* is an urgent necessity on which depends the survival of society. Minus its realization, society will not endure, nor will it remain stable in its political dimension. This necessity is observable in each and every society. Imam Sadiq ('a) described *'idalah* as one of the things people need urgently. He said: "People need three things urgently: security, *'idalah* and abundance and development."[257](#) Furthermore, no interest is superior to *'idalah* and equity and its realization in society. Therefore, *'idalah* cannot be sacrificed at the mercy of economic progress and political development, because all the interests of society are realized under the shadow of *'idalah*. Imam 'Ali ('a) said:

"Do you expect me to win by doing injustice to people? I swear by God that I will never do such a thing as long as stars appear one after another. If (the public) property belonged to me, I would divide it among them (the people) equally. Now, it belongs to God."[258](#)

The Imam considered love of things to be in three categories: one of them being that which is more general in *'idalah*. To elaborate, the wider the scope it covers in the realm of *'idalah*, the lovelier it will be. He said: "The justice should be the most endearing and significant matter for you."[259](#) That is why our infallible Imams stressed the negation of oppression and injustice, arrogance, the selection of the fittest individuals, winning public satisfaction in the administration of their affairs, avoiding dictatorship and self-centeredness, equality of just leaders with the lowest individuals in terms of living standards and the like.

The necessity of *'idalah* for the society is such that nothing is as effective as *'idalah* is in the improvement and development of cities and populated regions. Imam 'Ali ('a) said: "Countries did not flourish by something similar to *'idalah*. "[260](#)

The significance of *'idalah* is such that our infallible Imams had defined *'idalah* in the following words: consistency of existence and life, foundation of religion, pillar of law and Divine rights, basis of society and ethics, criterion of God in the land, factor contributing to the development and growth of the society and stability of governments, implementation of Divinely tradition and limits, coordination and tranquility of hearts and character of Divinely prophets. In political and social terms, too, *'idalah* has been defined as the right of people over governors.

Imam 'Ali ('a) said: "Your right over him is that he should be equitable towards you and establish *'idalah* among you."[261](#)

Third Discourse: 'Idalah in the political style of the Holy Prophet (peace he upon Him) and Immaculate Imams ('a)

1 - 'Idalah in the political style of the Prophet of Islam (peace be upon Him)

The Holy Prophet of Islam has actualized *'idalah* in his political, economic and social policy and, in general, in his whole lifestyle as he had presented the most precise and workable definitions of *'idalah* in the realm of thought. God describes him as enjoying "enormous nature" and "O Muhammad, thou art in no wise a compeller over them."[262](#)

God has repeatedly said: "Say: I am only a mortal like you."[263](#) In making *namaz* (prayer) a religious law in *tashahhud* (station of tranquility and quietude), the Holy Prophet stated: "Muhammad is the servant and messenger of God". All the Prophet's human aspect and manifestations, servitude and obedience to God, his prophethood, his revelations and inspirations by God embody *'idalah* and *qist*. The Prophet (peace be upon Him), who was "the blessing and gift from heaven for the world",[264](#) devoted whole life and existence to save the people, dispense *'idalah* and actualize faith in the human society in such a way that God addressed him in the following words:

"It may be that thou tormentest thyself (O Muhammad) because they believe not."[265](#)

The Holy Prophet in one of his supplications to the Creator of the Universe humbly sought refuge in God as follows: "O, My God! I seek refuge in Your Holy Presence lest I should do injustice or submit to oppression, transgress or be trespassed."[266](#)

It has been related that an 'Arab desert traveler approached the Holy Prophet and with rage demanded excessive portion of his share, crying: "Exercise *'idalah*, O Muhammad!" and the Prophet smiled and with utmost dignity and equanimity replied, saying: "O Bedouin! Who will do *'idalah* if I do not?"[267](#)

If Muhammad's existence had not been overwhelmed with *'idalah* and *qist*, how could a Bedouin Arab allow him to address the Prophet so much with effrontery and harshness and the Prophet replied with complete dignity and equanimity? This behavior towards that uncivilized Bedouin ensuring him of Muhammad's *'idalah* was embodied in the Prophet's peaceful and dignified answer, bearing witness to the latter's sincerity in dispensing *'idalah* and *qist*. If the Prophet of God had set up a wall of coercion, despotism and arrogance between him and the people, as is being done by leaders of the world, would a desert man have found such a peace of mind as to address the Prophet with such impudent words?

In the Prophet's answer underlies an enormous secret. By responding in negative interrogative sentence, he wanted to say he had not been delegated except for the institution of *'idalah* and if he would not observe *'idalah*, who would. On the other hand, the Prophet wanted to ensure that what the Bedouin wanted – excessive portion of his share – was not *'idalah*.

The Prophet's *'idalah* was such that traces of duality and discrimination had been effaced. For example, when a stranger apprehensively and tremulously attended the Prophet's assembly and could not say a word out of fear and terror, the Prophet called him to sit close to him and put his hand affectionately around his shoulder and said:

"Be comforted! I am not a king. Like you, I am the son of a woman who fed on desiccated meat in Mecca."[268](#)

That is why Imam 'Ali ('a) described the Holy Prophet's character as just, and the fifth Imam ('a)[269](#) commented on the Holy Prophet's practical method and political style in the following words: "The Holy Prophet abolished the *Jahiliyah* (age of ignorance) practices, and in treating people he commenced with *'idalah*."[270](#) The Prophet (peace be upon Him) constituted his movement on the abolition of *Jahiliyah* practices and the realization of *'idalah* in society. In the book entitled *Nahayat al-Masul fi Riwayat al-Rasul*, the Imam introduced the Prophet (peace be upon Him) and after describing his positive attributes[271](#) treats such attributes[272](#) from which the Prophet (peace be upon Him) was above and beyond.[273](#)

Anas Bin Malik had said:

"I served the Holy Prophet (peace be upon Him) for ten years. Not all my actions were pleasing to the Prophet. Nevertheless, never did he ask me in annoyance or disgust why I did not do so and so."[274](#)

'Ayishah had said: "The Prophet (peace be upon Him) has never raised a hand against anyone except in battles against disbelievers."[275](#)

When the Meccan aristocracy and chieftains insisted on the expulsion of the weak, barefooted and deprived people who came round the Prophet (peace be upon Him), he gave the people who became concerned, the following good tidings: "For me living and dying with you are agreeable."[276](#)

The arrival of the Prophet (s) in Yathrib,[277](#) the changing of its name to Madinah an-Nabi, the ratification of the Medinan Covenant, the observance of citizens' rights in conformity with *'idalah* and without discrimination were the salient features of *'idalah* exercised by Prophet Muhammad (s) in the administration of the society. The covenant partially reads that all Medinan people who accepted the covenant, irrespective of their beliefs, constituted a single *ummah* (nation). The covenant, which listed the name of each of the tribes accepting the covenant, further read: "Each tribe is free to practice its customs and beliefs[278](#) within the framework of the *ummah*. It stresses that each tribe will pay ransom for its captive based on two criteria:

a- Ma'ruf

b- *Qist* and *'idalah* among believers. In each and every case, *qist* is the pillar and criterion for each tribe's action.

This repetition (of the word) implies official participation of all of them in the covenant.[279](#) Above all, it means that each tribe is obliged to set *qist* and *ma'ruf* as criteria for its activities within the framework of a single *ummah*. Moreover, the repetition of the phrase conveys the significance of two subjects: *ma'ruf* and *qist*.

Article 13 of the covenant underlined collective fight against oppression and the realization of *'idalah* and equity as the goal of Madinah an-Nabi[280](#) and Article 15 defined God's *zimmah* (duty) to all citizens to be equal: "*ina zimallah wahid*."[281](#)

Furthermore, the covenant defended all non-believing citizens (Jews), insuring their security from any injustice or propagation and gave them support as long as they act within the framework of a single *ummah* and refused to aid the enemy and shunned either of the two acts below:

1- Oppression and cruelty (tyranny).

2- Sin.[282](#)

It is noteworthy that in this 47 article covenant, the term *qist* or equity has been mentioned nine times.[283](#)

In conclusion, Article 47 of the Medina Covenant reads: "*wa inna la yaholo hazal kitab*."[284](#) The Prophet of Islam was so disgusted with oppression and injustice that at the end of his life and at the peak of power and prophetic mission he sat at the pulpit despite his illness and, in a sermon addressed to the people, cried out:[285](#)

"Whosever's property I might have taken, now my property is at his disposal; he can take from it. Whoever I might have whipped on the back unjustly, now my back is at his disposal. "On fighting injustice, the Prophet observed: "Anytime my *ummah* (people) is incapacitated to shout at the oppressor, they should be bidden farewell."[286](#) At the time of Prophet's participation in the covenant of the chivalrous[287](#) in the prime of youth when he was simply called Muhammad, the Trusted One and had

not become the messenger of God yet and the fact that after his Divine appointment as prophet, he was quoted by Ibn Hisham as having made these comments on the same covenant: "I am not ready to breach my agreement (covenant of the chivalrous) in lieu of the most expensive gifts,"[288](#) indicating the station of *'idalah* in his policies.

Some of the characteristics of Prophet Muhammad (s) consist of: A Rebuttal of the lifestyle of kings and sultans, sitting on the ground, riding on an unsaddled donkey, eating food with slaves, considering himself as an indigent and impoverished person, preventing people from standing up in front him upon his arrival in token of reverence to him, wearing coarse clothes, not permitting an infantry man to accompany him while he was riding, etc.[289](#)

[2 -'Idalah in the political style of the Immaculate Imams \('a\)](#)

In the course of history, religious leaders have been just, a justice-seeker, a justice-diffuser, righteous and equitable above all else. The behavior and political style of the Shia religious leaders whether those whom people consider infallible and learned or those whom people consider upright have been just and equitable.[290](#) For this reason, they have been called the balance of equity: "The right religious leaders and Imams are the scales of equity and *'idalah*."[291](#) The Messenger of God (s) in a narration had stated: "*yakunu budi 'aimah qavamun bel qist*."[292](#)

In this narration, the Messenger of God alluded to one of the salient features of the leaders after him to the effect that they were constantly and continually rising up for *'idalah* and equity. He also observed: "O, Ali! You are the one to establish *qist* among my people."[293](#) From the viewpoint of the Messenger of God, it was not merely the immaculate Imams and their offspring who had to rise up for equity in the cause of God. From his viewpoint, philosophy of the Imamate is the same as *'idalah* and equity. The reason he appointed 'Ali ('a) as his successor was that 'Ali ('a) was more committed than others to the implementation of *'idalah* in society and treated people with justice with more exactitude than others: "*adalakom fi alreaya*."[294](#)

That is why it has been narrated: "He was murdered at the altar on account of his intense commitment to *'idalah* and equity."[295](#)

The true Shi'ahs and real followers of the Immaculate Imams ('a) also enjoy these characteristics: "O 'Ali! You and your followers are dispensers of equity and *'idalah*."[296](#)

From the viewpoint of the Immaculate Imams ('a), one that dispenses equity and *'idalah* in society is deserving of leadership. Imam Husayn ('a) stated: "I swear by my soul that the leader of a society should be one that orders on the basis of the Book[297](#) (governs based on the Qur'an) and rise up to establish equity."[298](#)

Of most important and outstanding features of the Imam of the Age (may God hasten his reappearance) is that, with his appearance on the earth, he will rise to actualize equity and *'idalah* across the globe. For

instance, the Holy Prophet has explicitly said:

"If in his occultation, there remains as much as the lifespan of Noah²⁹⁹ among the people, he will not die unless he reappears and fills the land, after having been overwhelmed with tyranny and injustice, with equity and *'idalah*."³⁰⁰

In another narration, he considered him the beginning and end of *'idalah* and described him in the following words: "The beginning and end of his movement, policy and appearance is *'idalah*."³⁰¹

In describing *'idalah* in his government and flight towards Mu'awiyah³⁰² of a number of Mammonists and those who sanctioned despotism and worldliness, Imam 'Ali ('a) wrote in a letter to Sahl ibn Hanif the governor of Medina:

"They are seekers of this world, are proceeding to it and are leaping towards it. They have known *'idalah*, seen it, heard it and appreciated it. They have realized that here, to us, all men are equal in matters of right. Therefore, they ran away to selfishness and partiality. Let them remain remote and far away. By Allah, surely they have not gone away from oppression and joined *'idalah*."³⁰³

From the viewpoint of Imam 'Ali ('a), *'idalah* was a public matter and oppression and injustice could only secure personal interest in a short-term period. Therefore, if *'idalah* is not tolerable to one, toleration of tyranny will definitely carry a heavier responsibility and is more difficult. Profiteering at the expense of the interests of the society is oppression and injustice. That is why, Mammonists prefer instant profit to *'idalah* in social interests, while it is *'idalah* that can insure public contentment and the survival of the society in the long run. As put by Murtada Mutahhari:

"From Ali's ('a) viewpoint, the principle which could preserve the balance of society, satisfy all and restore health to the society and peace to the soul of the society is justice. Oppression, injustice and discrimination cannot bring peace to the soul of the tyrant let alone the oppressed and downtrodden people."³⁰⁴

Upon the insistence of people and simply for actualizing *'idalah* and preventing oppression and tyranny, 'Ali ('a) accepted the Caliphate and government, as proved in the following words: "*ma akhaza ala mazlom la*."³⁰⁵

After the acceptance of the leadership of the society and resuming the land endowments made by Uthman Ibn Affan,³⁰⁶ he said:

"By Allah, even if I had found that with such money women have been married or slave-maids have been purchased, I would have resumed it because there is wide scope in the dispensation of *'idalah*, and he who finds it hard to act justly should find it harder to deal with injustice."³⁰⁷

In response to 'Ala, son of Ziyad Harithi, who lodged a complaint to 'Ali regarding the case of his brother Asim, a follower of Imam 'Ali ('a), for renouncing the world, the Imam strongly forbade him from living in

seclusion and to which 'Ala replied: "O, Commander of the Faithful! You are subsisting with these coarse clothes and unsavory food and I also follow suit." The Imam ('a) replied, saying: "Woe upon you, I am not like you. Verily, God has obliged rightful leaders to live like the weak people."[308](#)

'Ali's *'idalah*, was so intense that its toleration is extremely hard even for his brother 'Aqil.[309](#)

Imam 'Ali ('a) in Sermon 224 alluded to the story of Ash'ath ibn Qays who was once governor of Azarbayjan and who was now deposed and sought an opportunity to regain his post under the Caliphate of Imam 'Ali ('a), who called this incident more strange and amazing than the story of 'Aqil, because the former would ask about 'Ali ('a) at midnights knocking at his door. 'Ali had the following to say about this event:

"The past I hated seemed to be kneaded with the saliva of a snake or its mucous. Women who have lost their children will weep over you. Have you employed the religion of God to deceive me?"[310](#)

Such was *'idalah* and equity in the lifestyle of 'Ali ('a), who happened to meet Maytham, the date seller, who had picked out fresh dates and sold them at two different prices. Upon seeing this, the Imam ('a) became perturbed and asked Maytham: Why are you dividing the servants of God?" With his hands the Imam then mixed the good and bad dates and ordered Maytham to sell all the dates at an average price.[311](#)

In the realm of *'idalah*, equity and fairness, 'Ali ('a) displayed a fascinating behavior and prodigious lifestyle. The stories of the disappearance of the holy Imam's mailcoat, that of the Christian man at the time of his Caliphate[312](#) and the story of a Jew who took action against someone at the time of the 'Umar Bin Khattab[313](#) are other instances of 'Ali 's *'idalah*. A Christian poet described his *'idalah* in the following verses:

"He is the destroyer of oppressors like lightning, but shelter for the oppressed. He is the bastion of justice by his unique morality, sword and pen."[314](#)

Other immaculate leaders have been not only just but also equitable and dispensers of *'idalah*. For example, Imam Mujtaba's peace with Mu'awiyah was not but in line with restoring the rights of people, saving their life and securing their interests, as the Imam ('a) put:

"Verily, Mu'awiyah rose up to fight against me over the right which belonged to me and which was deserving of me, but I forewent my right for the public good and for the protection of their blood."[315](#)

In response to Abu Amer, who had described the Imam ('a) as "despiser of believers" after making peace with Mu'awiyah, he said:

"I am not a despiser of believers, but I deem it indecent to attain the government at the expense of your death."[316](#)

In response to Mu'awiyah, son of Abu Sufiyan,³¹⁷ who had told the Imam ('a): "You hope to be the Caliph but you are not competent for it," he said: "A Caliph is not one who commits oppression, brushes aside traditions, takes the world as his father and mother and considers the servants of God as his slaves. This treatment is the behavior of a king to gain a land wherein he enjoys for a short time and is doomed to depart."³¹⁸

The Imam ('a) addresses the people in the following words:

"O, people! We came to call you to God, the Qur'an and the *sunnah*³¹⁹ of His prophet. We came to call you to the One who is more knowledgeable than all knowing ones among Muslims and who is more just than all those whom you deem to be just."³²⁰

Imam Husayn ('a) described the philosophy of his revolt to be the actualization of equity and *'idalah*. He stated: "Do you not see that the right is not practiced and wrong not avoided? I see death as nothing but prosperity and life along with oppressors as adversity."³²¹

In his second sermon in front of the army of Ibn Ziyad on the day of 'Ashura,³²² Imam Husayn described his goal for confronting the oppression and injustice of the Umayyad and taunted the behavior of the Kufah people, who assisted the oppressors and tyrants and who abandoned him, the harbinger of truth and *'idalah*.³²³

The lifestyle of the Immaculate Imams ('a) like that of the Holy Prophet of God (s) was based on *'idalah*. In the same way that their words and thoughts underscored *'idalah* and equity in all aspects of life, likewise, they struggled to realize equity and *'idalah* in practice and in their deeds. Imam Sadiq ('a) observed: "The faith of one whose practical style and action do not conform or harmonize with his words is false."³²⁴

The true and real consistency of the society depends on the actualization of *'idalah* and it is incumbent upon leaders to take steps towards its materialization so that individuals can attain their rights in full and so that peace and security could prevail in the society. As put by Imam 'Ali ('a): "Enemies will be overpowered by just character."³²⁵

3 - The Necessity for the implementation of 'idalah and efforts of leaders

In addition to the preceding statements, the implementation of *'idalah* through prototypes, indicators, instruments, methods and other actions have been gradually propounded in the thoughts and lifestyles of religious leaders. These can be outlined as follows:

"Supervision over incumbent governments, fighting oppression and the tyranny of Umayyad and Abbaside Caliphs, supporting the deprived and oppressed people in society, serving the people, assisting the impoverished people and challenging the oppressors, training people in *'idalah* and equity, observing the share of the indigent and recommending the payment of zakat, alms, interest-free loans

and other financial dues, observing moderation and a middle way in life, goodwill and reliance on others, deeming oneself equal to others in rights, respecting the right in all conditions, sympathy with the oppressed, abiding by one's promise and pledge, work and effort, association with others, caring for the orphans, supporting human rights and the rights of animals." Below, we will touch on some of the advices made by the pure Imams ('a) in this respect:

1- A formulation of the treatise on rights by Imam Sajjad ('a), who discussed 50 rights and duties man is obliged to observe and other relevant subjects.[326](#)

2- Necessity of seeking the public good and attending to the problems of the public: Imam Sadiq ('a) observed: "One who fails to respond to the affairs of Muslims, is not a Muslim."[327](#)

3- Serving the people: Imam Sadiq ('a) stated: "People are my family and the most loved among them to me is the kindest among them to people and one who makes the greatest effort to fulfill their needs."[328](#)

4- Relationship with fellow human beings based on equality and brotherhood: Imam Sadiq stated: "Believers are brothers and serve as each other's eyes and proofs, never committing treason against one another, oppression or betrayal."[329](#)

5- Moderation in affairs: Imam Sadiq said: "One who does not observe economy, he enjoys no good in life."[330](#)

6- Goodwill in dealing with other people: Imam 'Ali ('a) observed: "Discrediting one by triggering suspicion is against justice."[331](#)

7- Trusteeship: Imam Sadiq said: "Return the trust even to the murderer of Imam Husayn ('a)."[332](#)

8- Taking bribes: Imam Sadiq stated: "The ruling on bribe corresponds to that on disbelief."[333](#)

9- Rights of animals: Imam Sadiq said: "Verily, the woman who had locked up (detained in confinement) a cat that died of thirst will be meted due punishment."[334](#)

10- Assisting and supporting the weak and helpless people: Imam Kazim ('a) said: "Helping the poor is the best form of alms-giving."[335](#)

11- Avoiding squandering public property: Imam 'Ali ('a) said: "Sharpen your pencils and draw your lines more closely, as Muslims can no longer tolerate any losses."[336](#)

12- Implementation of *'idalah* in society: Imam 'Ali ('a) actualized *'idalah* right at the heart of that day's society, Kufa, as put by him in the following words :

"Today, in Kufa people are affluent. The poorest of them in Kufa eat barley bread, live in a comfortable dwelling and drinks from Euphrates."[337](#)

That is why in going on pilgrimage to the Imam's tomb, we recite: "Greetings to you, the measure of God's *qist*, loyal and just. You are the scale of God's *'idalah*."[338](#)

- [1.](#) Surah al-An'am, 6:115.
- [2.](#) Surah al-Hadid, 57:25.
- [3.](#) Surah al-A'raf, 7:29.
- [4.](#) Surah an-Nahl, 16:90.
- [5.](#) 'Surah al-Ma'idah, 5:42; Hujurat, 49:9; Mumtahane, 60:8.
- [6.](#) From Imam Khomeini's viewpoint, this Holy Book is the external appearance of the Qur'an, but this shining scripture is the form of the grand Divine Name and in conformity with perfect man. Therefore, its inward aspect signifies existential perfection whose most superior and precise meaning is His manifestations of beauty and majesty. To elaborate, the Imam says: "Men of knowledge hold that this Holy Book has emanated from God almighty from the source of Essence and Attributive and Action aspects together to entirety of the manifestations of Beauty and Majesty ..." Imam Khomeini, *Adab al-Salat* (The discipline of prayer), Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, Fifth Edition, Bita, pp. 183, 321 as well as the Qur'an, the Book of Guidance as seen by Imam Khomeini, Collection of Tebyan, 13th Book), Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 1997, p. 16 also says: This Holy Book is the form of Oneness of all the Names and Attributes and knowledge of the sacred station or the Truth over all aspects and manifestations. In other words, this illustrious book is the manifestation of the Exalted Name just as Perfect Man is the manifestation of the (God's) Exalted Name. In fact, veracity of the two is one within him, the Unseen." Imam Khomeini, *Adab al-Salat*, Ibid . p. 321, Qur'an Book of Guidance as Seen by Imam Khomeini, Ibid. pp. 16-17. Institute for Compilation and Publication of the Works of Imam Khomeini, *Sahife-ye Imam*, Anthology of the Works of Imam Khomeini, Tehran: 2000, v. 17, p.434
- [7.](#) 'Ali Shari'ati in his book entitled "Ali, School of Thought, Unity, 'adl," Tehran: Huseiniyyah Ershid Publication, Bita, p. 49.
- [8.](#) Muhammad (s) was the founder of Islam. Prophet Muhammad was born in Mecca in 571. He belonged to the Hashim clan, a branch of the prestigious and influential Quraysh tribe. His father, 'Abdullah ibn 'Abdul-Mutallib, died before he was born, and after the death of his mother, Amina, when he was six, his uncle Abu Talib brought him up. He passed away on Safar 28. His great miracle was the Holy Qur'an.
- [9.](#) Surah Al-e 'Imran, 3: 18.
- [10.](#) Ayatullah Sayyid Mahmud Taliqani was born in 1920. The late Taliqani was repeatedly imprisoned because of his activities and this was the case yet again in 1964 due to his support of Imam Khomeini's movement. In 1971, he was exiled to Zabol and then to Baft (a town in the province of Kerman). After the victory of the Islamic Revolution Ayatullah Taliqani was appointed chairman of the Revolutionary Council and was an elected member of the Council of Experts. In August 1979, Imam Khomeini designated him as his representative to lead the first Friday congregational prayer at the Tehran University campus. Imam Khomeini had called him the Abuzar of the age. He died on September 10, 1979.
- [11.](#) Sayyid Mahmud Taliqani, *Rays of Qur'an*, part five, v. 3, chapter Al-e 'Imran, compiler Sayyid Muhammad Mahdi Ja'fari, Tehran: Joint Stock Company of Intishar in cooperation with Mu'allim Intishar, 1978, pp. 49-50.
- [12.](#) Surah ar-Rahman, 55:9; al-An'am, 6:152; Hud, 11:85; Yunus, 10:47-45; al-Hadid, 57:25, 135.
- [13.](#) Sayyid Mahmud Taliqani, *ibid.* 51.
- [14.](#) Ja'far Muhammad Taqi, *Translation and Interpretation of Nahj al-Balaghah*, v. 3-2, pp. 272- 271.
- [15.](#) Tushihiko Isutsu (?), *Ethical Religious Concepts in the Holy Qur'an* (new edition with additions and corrections), translated by Fereydon Badri , Tehran: Farzan Publication and Research, First Edition, 2000, p. 19
- [16.](#) *Ibid.* p. 28.
- [17.](#) Refer to Ahmad Sayyah, *Farhang Bozorg Jame' Novin*, translation of al-Munjad, Tehran: Islam Publication, Bita, v. 2, pp. 1017-1016
- [18.](#) Ibn Mandur, *Lisan al-'Arab*, *ibid.* v. 9, p. 83.
- [19.](#) Ibn Mandur. *Lisan al-'Arab*, *ibid.* v. 9, p. 83.
- [20.](#) Khalil Al-Jar, *Laros Dictionary*, *ibid.* v. 2, p. 1430.
- [21.](#) Elias Anton Elias, *Novin Dictionary* (Arabic-Persian), translated by Sayyid Mustafa Tabataba'i, Tehran: Islamiyyah

Bookstore Publication, 1978, p. 428.

[22.](#) The two terms are Arabic and mean portion and qist.

[23.](#) Ibid. pp. 540–539 and other stands.

[24.](#) Al-Ma'idah, 5:47 and 5:49.

[25.](#) Murtada Mutahhari, Divine 'Adl, Ibid. pp. 73–66, Islamic Worldview 3 (Divine 'adl and Qada and Qadar), Tehran: Iran Textbook Publication Company, 1999, p. 15.

[26.](#) Imam Khomeini, Exposition of Forty Hadith, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 16th Edition, 1998, p. 577.

[27.](#) Ayatullah al-Uzma 'Allamah Sayyid Muhammad Husayn Qadi Tabataba'i was a well-known scholar in the city of Tabriz. He was born in 1903. A great Islamic researcher, Allamah Tabataba'i devoted over 60 years to the study of different Islamic disciplines. He was well versed in Arabic literature, rhetoric and figures of speech, fiqh and usul. In the field of self-purification, he trained under the prominent mentor of spiritual journey Ayatullah al-Uzma Sayyid 'Ali Qadi Tabataba'i. 'Allamah Tabataba'i shines out brilliantly in the chain of the caravan of mystics. Design and architecture of Hujjatiyeh School in Qum is his work. He has left behind valuable works, chief among which are Tafsir-e al-Mizan (an exegesis of the Holy Qur'an), Fundamentals of Philosophy and Methodology of Realism, annotation on Asfar of Sahrudin Shirazi (Mulla Sadra). This sagacious faqih (jurisprudent) and 'arif (mystic) passed away in 1979.

[28.](#) Al-Mizan Interpretation, v. 19. p. 171.

[29.](#) 'Ali Shari'ati, History and Understanding of Religions, (2), Collection of Works: (15), Tehran: Tashayyu-Publication, 1979, p. 36. Of course 'adl here has been taken in its social meaning, which is one of the dimensions of 'adl that is, social 'adl.

[30.](#) Shari'ati in contrast to 'adl uses the French term Justesse and suggests the term Egalite as synonym for qist with some leniency and explanation. Of course, he maintains that a term of this precision and depth overwhelming with meaning does not exist for qist. In this respect refer to Ibid. pp. 38–39.

[31.](#) Sayyid Mahmud Taliqani, Ibid. p. 52, footnote.

[32.](#) Hatam Qaderi, "Qist, 'Adl and Government", anthology of papers of the international congress on Imam Khomeini and the revival of religious thought, Tehran: Institute for compilation and publication of the works of Imam Khomeini, v. I, 1998, p. 356.

[33.](#) Ibid. p. 359.

[34.](#) 'Ali ('a), the first leader of world Shi'ah Muslims, was born in Mecca in 600 AD to a mother named Fatimah and a father named Abutalib (the uncle of the Holy Prophet of Islam). He was brought up in the house of the prophet of Islam at the age of six. 'Ali was the first convert to Islam and one of the most faithful followers of the Prophet. He was martyred at a niche in a mosque.

[35.](#) Imam 'Ali ('a), Nahj al-Balaghah, compiled by Sayyid Razi, with corrections made by Muhammad Dashti, Appendix of al-Mu'jam al-Mufahris al-Alfad al-Nahj al-Balaghah, Qum, Imam 'Ali ('a) Publication, 1369, Maxims no. 437, p. 226.

[36.](#) Sayyid Mahmud Taliqani, Ibid. p. 54.

[37.](#) Surah Mutaffafin, 83:1.

[38.](#) Surah Humazah, 104:1, 2.

[39.](#) Surah Tawbah, 9:34.

[40.](#) Surah Al-Baqarah, 2:188

[41.](#) Surah Al-Hud, 11:112.

[42.](#) Surah al-Nisa', 4:60.

[43.](#) Surah al-Shuara', 26:180–183.

[44.](#) Surah al-Ma'idah, 5: 45.

[45.](#) Surah al-Ma'idah, 5: 8.

[46.](#) Surah al-Baqarah, 2: 282.

[47.](#) Surah al-Nisa', 4: 10.

[48.](#) Surah al-Hud, 11: 113.

[49.](#) Surah Ra 'd, 13: 25.

[50.](#) Ibid.

- [51.](#) Suht means collapse and bring utmost hardship and chastisement. In terminology of fiqh, the term means obtaining any evil and illegitimate property causing shame to receiver and giver. Fughaha (jurisprudents) define suht as any ill-gotten property and pronounce it haram (religiously forbidden).
- [52.](#) Surah Al-e 'Imran, 3: 161.
- [53.](#) Surah Hud, 11: 112.
- [54.](#) Sayyid Qutb, In the Shadow of Qur'an, Translated by Ahmad Aram, Tehran: 'Ali-Akbar 'Ilmi Book Store, Bitā, v. 12, p. 91.
- [55.](#) Ibn Manzur, Lisan al-Arab, Beirut: Dar Ahya al-Turath al-Arabi, 1988 M, al-Mojalad altase'a, p. 83.
- [56.](#) Imam Khomeini, explication of the hadith on Intellect and Ignorance, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 1st Edition, 1998, pp. 147-148.
- [57.](#) Surah Furqan, 25: 67.
- [58.](#) Ali Akbar Hashemi Rafsanjani, Social Justice, Economic Issues, Qum: Imam Sadiq ('a) Publication, Bitā, p. 61.
- [59.](#) Surah A'la, 87: 2.
- [60.](#) Surah Taha, 20: 5.
- [61.](#) Surah Maryam, 19: 43.
- [62.](#) Surah Baqarah, 2: 143.
- [63.](#) Sayyid Mahmud Taliqani, The Rays of the Qur'an, Tehran: Intishar Joint Stock Company, 1, 3rd Edition, Bitā, p. 324.
- [64.](#) Mulla Fathullah Kashani, great exegetist of Munhaj al-Sadiqin fi Ilzam al-Mukhalifin, v. 10, with annotations by 'Ali-Akbar Ghaffari and introduction and footnotes by Mirza Abu'lHasan Sharani, Tehran: Islamiyyah Bookshop, 3rd Edition, 1968, v. 9, p. 192.
- [65.](#) Sayyid Muhammad Husayn Tabataba'i, al-Mizan Interpretation, translated by Sayyid Muhammad-Baqir Musawi Hamedani, Qum, Islami Publication, 1984, v. 2, p. 202.
- [66.](#) Raghīb Isfahani, Ibid. pp. 3-4
- [67.](#) Abbas Mehrin Shushtari, Dictionary of Terminology of the Qur'an, Tehran: Darya Publication, 3rd Edition (1975), pp. 411-412.
- [68.](#) Surah al-Luqman, 31: 19.
- [69.](#) Toshi Hiko Isutsu, Ibid. p. 331.
- [70.](#) Muhammad Fu'ad 'Abd al-Baqi, ibid. pp. 429-439, The word zulm, of which there exist 111 verbal derivatives of the term is 111 case and 205 noun derivatives.
- [71.](#) Surah al-Baqarah, 2: 279.
- [72.](#) Surah al-An'am, 6: 135.
- [73.](#) Endowment Ministry and Islamic Shu'un, al-Mawsu'at al-Fiqhiyyah, al-Kuwait, dar alSawt, at-tab'a al-awla, 1414 H, 1994 M, al-Joz' al-Thalathun, p. 5.
- [74.](#) Surah Qaf, 50: 29.
- [75.](#) Surah an-Nisa', 4: 40.
- [76.](#) Surah Fatir, 35: 32.
- [77.](#) Surah an-Nisa, 4: 10.
- [78.](#) In This respect, refer to Sayyid 'Abdul-Husayn Dastghayb Shirazi, Mazalim, drawn up (compiled) and corrected with introduction by Sayyid Muhammad Hashem Dastghayb, Tehran: Hamid Publication, Bitā.
- [79.](#) Surah Luqman, 31: 13.
- [80.](#) Toshi Hiko Isutsu, ibid, p. 332.
- [81.](#) 'Ibn Fars, Maqais al-Lughah, v. 3, p. 468.
- [82.](#) Surah Kahf, 18: 59: "And We destroyed those cities, when they did evil, and We appointed a fixed time for their destruction."
- [83.](#) Surah ash-Shura, 42: 41.
- [84.](#) Surah Hajj, 22: 39.
- [85.](#) Surah Hajj, 22: 45.
- [86.](#) Surah Luqman, 31: 13.

- [87.](#) Raghīb Isfahānī, *Ibid.* p. 103.
- [88.](#) *Ibid.*
- [89.](#) Surah Nahl, 16: 9.
- [90.](#) Imam .J'afar Sadiq ibn Muhammad (a), the sixth Imam of the Shīah world, was born in 705 AD and passed away in 770 AD. He played a unique role in reviving the original Islamic learning, running numerous religious classes and educating believing forces benefitting from the condition of his time. This role is so unprecedented that Shī'ism is attributed to Imam Sadiq as Jafari School.
- [91.](#) Abu Ja'far Muhammad Ya'qub Kōlaynī, *Usul Kafi*, v. 4 , Tehran: Dar al-Kutub al-Islamiyyah, 1367, v. 1, p. 24; Imam Khomeini, *Explanation of the Hadith of the Army of Intellect and Ignorance*, p. 17.
- [92.](#) Muhammad-Baqir Muhaqqiq, *Da'ira al-Fara'id*, Tehran, Bi'that publication, 2nd Edition, 1983, v. 23 (B), p.364
- [93.](#) Surah Qasas, 28: 76.
- [94.](#) Narrations have it that Croesus or Korah was a Hebrew. Some narrations say he was a cousin of Prophet Moses (a). Croesus was overambitious, miserly, jealous and very wealthy. Several stalwart people carried the keys of his treasures with difficulty. Once Hadrat Moses demanded one fifth of his property as religious tax. Croesus showed parsimony and thought of concocting an accusation against Moses. Croesus accused Moses of adultery in collusion with a prostitute. The woman was summoned to take an oath in front of Moses and the people of Israel and was awakened by admonition, announcing that what Croesus said was fraudulent and calumny. And that Moses was pure and glorified. Moses then imprecated Croesus and God brought an earthquake, with the earth swallowing Croesus and his treasures.
- [95.](#) Moses was a Hebrew prophet and was born at the time of the reign of the Pharaoh. Moses was assigned by God as messenger at the age of 40 and revolted against the Pharaoh and put an end to his reign with a rod that gave him the power to work miracle.
- [96.](#) Surah Shora', 42: 42.
- [97.](#) Surah Nahl, 16: 90.
- [98.](#) Surah Qasas, 28: 58.
- [99.](#) Surah al-Anfal, 8: 47: "And be not like those who came forth from their hopes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do."
- [100.](#) Toshi Kiho Isutsu, *Ibid.* p. 298.
- [101.](#) *Ibid.* p. 299.
- [102.](#) Sayyid Mahmud Taliqani, *Jihad and Martyrdom*, [Tehran]: Bitā, Bina, p. 7.
- [103.](#) Surah Nazi'at, 79: 37-39.
- [104.](#) Muhammad Baqir Muhaqqiq, *Da'ira al-Fara'id*, *ibid.* v. 1. p. 5.
- [105.](#) Surah Qaf, 50: 45
- [106.](#) Surah Ibrahim, 14: 15.
- [107.](#) Toshi Hiko Izotso, *ibid.* p. 304.
- [108.](#) Surah al-Baqarah, 2: 190.
- [109.](#) Surah ash-Shu'ara, 26: 151-152.
- [110.](#) Surah Taha, 20: 45.
- [111.](#) Surah al-Baqarah, 2: 99.
- [112.](#) 'Abdul Vahim ibn Muhammad Tamimi Amadi, *Explanation of Ghurural-hikam and Daralhekam with an introduction, correction and annotations by Mir Jalal al-Din Husayni Armavi (Mohades)*, seven volumes, Tehran: Tehran University Publication (No. 1818), 1995, v. 6, p. 207.
- [113.](#) Imam 'Ali ('a), *Nahj al-Balaghah (al-Mu'jam)*, sermon 198, paragraph 198, paragraph 27, Subhi Salih, sermon 198, *Fayd al-Islam*, sermon 189, Ibn Tamim, sermon 183.
- [114.](#) Surah Najm, 53: 3.
- [115.](#) Surah A'raf, 7: 157.
- [116.](#) Surah Shawra, 42: 15.
- [117.](#) Surah Hud, 11: 112.
- [118.](#) Surah Qalam, 68: 4.

- [119.](#) Nahj al-Balaghah, (al-Mu'jam), sermon 94, Subhi Salih, Sermon 94.
- [120.](#) The last pilgrimage to Mecca by the Holy Prophet in 10 AH.
- [121.](#) Ibn Muhammad Hasan Bin 'Ali Harani, Taha al-Ughul, corrected by 'Ali Akbar Qafari, Tehran, Islamiyeh Bookshop, 1398 H, p. 33; Nahj ul Fesahah, compiled and translated by Abulqasim Payandeh, Tehran: Javidan Publication, 3rd Edition, 1999, p. 829; Mahdi Maltaji, Solidification of International Peace, sermon of the Messenger or God in his valedictory Hajj, Tehran: Ashrafi Publication Organization, 2536, p. 28.
- [122.](#) Ibid.
- [123.](#) A Guide to Humanity (search through Nahj al-Fasahah, compiled by Murteda Farid Tonkaboni, Tehran: Islamic Culture Publication Office, 3rd Edition, No. 1999, p. 589, Nahj al-Fasahah, p. 789, Hadith No. 3149.
- [124.](#) A Guidance to Humanity p, 589, Nahj: al-Fasahah, p. 789, Hadith or narration No. 3150.
- [125.](#) Aqabah, lying between Mina and Mecca, was an important station for Muslims making the pilgrimage to Mecca. The holy prophet took allegiance from tribal leaders at this port town on two occasions. In the first Aqabah Covenant, 12 people from the tribes of Ows and Khazraj paid allegiance to the Prophet in 12 AH. In 13 AH, Mas'ab along with 73 men and women, paid allegiance to the Prophet in Aqabah to provide military support to the Prophet, who selected 12 from among them as superintendents.
- [126.](#) Muhammad Hamidullah, letters and political agreements of Hadrat Muhammad (s) and documents of the early years of Islam, translated by Syed Muhammad Husayni, Tehran: Soroush Publication, 1st Edition, 1374, p. 90; Refer to Sireh Ibn Hesham, v. 2, pp. 84-85; Ya'qubi History (Arabic text), v. 2, pp. 28-29.
- [127.](#) A Guide to Humanity, p. 583; Nahj al-Fasahah, pp. 614-615, Hadith No. 2177.
- [128.](#) Tuhafu-l-Oghul, p. 33 (with a little difference); Nahj al-Fasahah, p.829; Ahu Muhammad Hasan ibn Shobeh Harani, Fruits of Knowledge, translated by Parviz Atabaki, Tehran: Foruzan Ruz Publication, 1376, p. 42.
- [129.](#) A Guide to Humanity, p. 88; Nahj al-Fasahah, p. 269, Hadith No. 580.
- [130.](#) A Guide to Humanity, p. 89; Nahj al-Fasahah, p. 663, Hadith No. 2411.
- [131.](#) A Guide to Humanity, p. 88; Nahj al-Fasahah, p. 265-266, Hadith No. 561.
- [132.](#) A Guide to Humanity, p. 49; Nahj al-Fasahah, p. 700, Hadith No. 2700.
- [133.](#) A Guide to Humanity, p. 585; Nahj al-Fasahah, p. 216, Hadith No. 317.
- [134.](#) A Guide to Humanity, p. 587; Nahj al-Fasahah, p. 469, Hadith No. 1500.
- [135.](#) A Guide to Humanity, p. 588; Nahj al-Fasahah, p. 496-497, Hadith No. 1636.
- [136.](#) A Guide to Humanity, p. 588; Nahj al-Fasahah, p. 535, Hadith No. 1796.
- [137.](#) The Messenger of Mercy, p. 103.
- [138.](#) A Guide to Humanity, p. 87; Nahj al-Fasahah, p. 210, Hadith No. 289.
- [139.](#) Muhsin Fayd Kashani, As-Safi Interpretation, Beirut: al-Matboat al-'Elmi Institute, 2nd Edition, 1982, v. 5, p 107.
- [140.](#) By takwini guidance is meant guiding creatures by God under the cover of the order of creation and calculated laws of the world of existence. In this respect, the Holy Qur'an says in the language of Moses (a): "Our Creator is One who created and shaped, and who determined and guided."
- [141.](#) Surah A'la, 87: 2-3.
- [142.](#) Mirza Hasan Nuri Tabarsi, Mostadrak al-Vasael and Mostanbet al-Masail. Beirut: al-e Beit la- Hayat al-Torath, 2nd Edition, 1988, v.11, pp. 317-318, quoting Qutb Ravadi, Lob al-Bab.
- [143.](#) The Messenger of Mercy, p. 28.
- [144.](#) Ibid. p. 107.
- [145.](#) Ibid.
- [146.](#) Ibid. p.114
- [147.](#) Ibid.
- [148.](#) A Guide to Humanity, p. 447, Nahj al-Fasahah, p. 192, Hadith No. 200.
- [149.](#) The Messenger of Mercy, p. 89.
- [150.](#) Tohaf al- 'Ughul, p. 10.
- [151.](#) Bihar al-Anwar, v. 77, p. 165.
- [152.](#) Ibid. p. 75, p. 352; Al-Hayat, v. 6, p. 325

- [153.](#) A Guide to Humanity, p.448; Nahj al-Fasahah, p.578-579, Hadith No. 2006
- [154.](#) A Guide to Humanity, p.448; Nahj al-Fasahah, p. 322, Hadith No. 829.
- [155.](#) A Guide to Humanity, p. 112; Nahj al-Fasahah, p. 725, Hadith No. 2762; Tohaf al-Ughul, p. 56; Bihar al-Anwar, v. 77, p. 162.
- [156.](#) Nahj al-Fasahah, p. 743, Hadith No. 2873.
- [157.](#) The Messenger of Mercy, p. 184.
- [158.](#) Ibid., p.185
- [159.](#) Ibid. p. 187; A Guide to Humanity, pp. 334; Nahj al-Fasahah, p. 265, Hadith No. 56.
- [160.](#) A Guide to Humanity, p. 447; Nahj al-Fasahah, p. 306, Hadith No. 754.
- [161.](#) Mirza Husayn Nuri Tabarsi, Ibid. v. 11, pp. 317-318.
- [162.](#) Surah al-An'am, 6: 153.
- [163.](#) Tuhaf al-Uqul, p. 15; Bihar al-Anwar, v. 77, p. 69.
- [164.](#) Bihar al-Anwar, v. 77; Nahj al-Fasahah, p. 220, Hadith No. 340.
- [165.](#) Jean-Jacques Rousseau, Social Contract, Translated by Manouchehr Kia, Tehran: Ganjineh Publication, 2nd Edition, 1352, p. 34.
- [166.](#) Bihar al-Anwar, v. 75, p. 359, Muhammad Rida Hakimi, Muhammad al-Hakimi and 'Ali alHakimi, al-Hayat, Tehran: Islamic Culture Publication Office, 1408 AH, 1367 AHS, v. 6, p. 330.
- [167.](#) The first battle between Muslims and polytheists broke out in the month of Ramadan of the second year of Hegri at a place near Badr Well lying between Mecca and Medina below the al-Safra oasis 28 Farsang from Medina, with Muslims emerging victorious. This battle came to be called the "Great Badr" and "The First Badr."
- [168.](#) Bihar al-Anwar, v. 75, p.351; al-Hayat, Ibid.
- [169.](#) Bihar al-Anwar, v. 75, p.359; al-Hayat, Ibid.
- [170.](#) Prophet of Mercy.p.93.
- [171.](#) Ibid. p. 85-97, Mustafa Delshad Tehrani, Nabawi Sirah, vol. 2, Social Behavior, Tehran: Publication and Printing Organization of the Ministry of Culture and Islamic Guidance, 1994, pp. 141-178, 204-205.
- [172.](#) The Messenger of Mercy, p. 92.
- [173.](#) Ibid. p. 89.
- [174.](#) Ibid. p. 101.
- [175.](#) Ibid. p. 103.
- [176.](#) Ibid. pp. 102-103.
- [177.](#) Ibid. p. 106.
- [178.](#) See also Ibid. p. 111
- [179.](#) See also: Ibid. p. 113.
- [180.](#) Weak-mindedness, irresolution, foolishness, stupidity.
- [181.](#) Hurr-e Amoli, Wasail ash-Shi'ah, corrected by 'Abdur-Rahim Rabani Shirazi, vol. 2, Tehran: al-Makbat al-Islamiyyah, 1401 AH, v. 12, p. 18.
- [182.](#) The rule of lazarar negates harming others, meaning that the holy lawmaker has banned Muslims from causing irreparable damage to others.
- [183.](#) Ethical term implying conceit. The term is originally derived from the Glorious Qur'an and means carnal soul being deceived.
- [184.](#) A term used in usul (fundamentals of fiqh or jurisprudence). It is a practical principle. Execution of this principle is based on two conditions; first, if there is no way to demonstrate canon and second if it does not occasion loss to others. After fulfillment of these two conditions and if its implementation does not cause the laws of Islam to fall into abeyance, bara'ah can be applied.
- [185.](#) Islam is constituted on justice among individuals in society. No individual is superior to others in terms of race or class. The laws of Islam have been formulated in a way as to prevent any form of oppression to individuals in Islamic society. One who transgresses upon the rights of others or helps others to commit oppression will be censured strongly.
- [186.](#) Nahj al-Balaghah (The Peak of Eloquence) is a collection of speeches, sayings and letters of the Commander of the

Faithful, Imam Ali ibn Abi Talib (a) compiled by Sharif ar-Radi Muhammad Ibn al-Husayn (d. 1016). The contents of the book concern three essential topics: God, man and the universe and include comments on scientific, literary, social, ethical and political issues. Except the words of the Glorious Qur'an and of the Holy Prophet (peace be upon Him), no words of man can equal it in eloquence.

[187.](#) Imam Hasan son of Imam Ali and second of the Imams was born in 3rd AH and passed away 50 AH. His mother was Fatimah, the daughter of the Holy Prophet of Islam. He attained the Caliphate after his father but renounced in a bid to prevent worsening of discord among Muslims, spending most of his life in seclusion in Medina.

[188.](#) Jeorge Jerdaq, Imam 'Ali (a), Voice of Human 'Idalah, Beirut: Dar al-Maktab al-Hayat, 1970, v. 1, p. 155.

[189.](#) Nahj al-Balaghah, (al-Mu'jam), pp. 5–6, Sermon No. 185, Para. 17–18: Subhi Salih, 185; Fayd al-Islam, Sermon 227; Ibn Miytham verse 227.

[190.](#) Nahj al-Balaghah, (al-Mu'jam), p. 182, Letter no. 59; Subhi Salih and Fayd al-Islam, Letter no. 59: Ibn Abi al-Hadid, Sermon 59, Ibn Miytham, Sermon 58.

[191.](#) Tuhaf al-'Uqul, p. 387.

[192.](#) Nahj al-Balaghah, (Al-Mu'jam), Subhi Salih, Sermon 167: Fayd al-Islam and Ibn Miytham, Sermon 166; Ibn Abi al-Hadid, Sermon 167.

[193.](#) Al-Sayyid Muhammad-Taqi al-Mudarrisi, al-Tashri al-Islami, Munahijah and Muqasidah, Tehran: al-Mudarrisi Publication, al-Taba'at al-Saniyeh, 1413 Gh, Al-Joz Al-Awal, p. 12.

[194.](#) Abi Ja'far Muhammad ibn Ya'qub Kulayni, Usul al-Kafi, Translation and Explanation by Sayyid Ja'far Mustafavi, Tehran: 'Ilmiyyah Islamiyyah Publication, Bitā, v. 1, p. 33.

[195.](#) Sayyid Hasan Shirazi, Ibid., quoted from al-Sayyid Muhsin al-Amin al-'Amili, A'yan al-Shi'ah, v. 4, p. 88.

[196.](#) Nahj al-Balaghah, Fayd, Wise Saying No. 235; al-Mu'jam, Wise Saying No. 243; Ibn Miytham, Wise Saying No. 229; Al-Khu'i, 223; Ibn Abi al-Hadid, 240.

[197.](#) Nahj al-Balaghah, Fayd, Wise Saying 429; Al-Mu'jam and Subhi Salih, Wise Saying 437; Ibn Miytham, Wise Saying 41; al-Khu'i, 415; Ibn Abi al-Hadid, 446.

[198.](#) Nahj al-Balaghah, Fayd, Letter 31; Al-Mu'jam, Subhi Salih; Ibn Miytham; al-Khu'i; 'Abdu and Mulla Salih, Letter 331.

[199.](#) Nahj al-Balaghah, Fayd al-Islam, Sermon 207, pp. 681–682; al-Mu'jam, Sermon 216; Subhi Salih, Sermon 216.

[200.](#) Nahj al-Balaghah, Fayd al-Islam, Maxim No. 429, p. 1290; al-Mu'jam, Maxim No. 437; Subhi Salih, Maxim No. 437; Muhammad-Baqir Majlisi, 110–volume Bihar al-Anwar, Beirut: new edition, v. 75, pp. 350 and 357.

[201.](#) Nahj al-Balaghah, (al-Mu'jam), Maxim No. 470; Subhi Salih, 470; Ibn Miytham, 442.

[202.](#) Sayyid Ibrahim Sayyid 'Alawi, Divine 'idalah and Human 'idalah and Nahj al-Balaghah, Tehran: Nahj al-Balaghah Foundation, first edition, 2001, p. 16.

[203.](#) Ibid, pp. 16–17 quoted from 'Abd az-Zahra Khatib, Masadir Nahj al-Balaghah and Asaideh, Beirut, v. 4, pp. 317–318.

[204.](#) Ibid, p. 42 quoted from Ibn Abi al-Hadid, Translation and Explanation of Nahj al-Balaghah, old edition, p. 1280.

[205.](#) Sayyid Nur ad-Din Shari'atmadari Jaza'iri, "Idalah in Imam 'Ali's (a) Political Thought", Political Science, 3rd Year, No. 11, Winter of 2002, pp. 17–18.

[206.](#) Nahj al-Balaghah, (al-Mu'jam), Maxim No. 31; Fayd al-Islam, 30; Ibn Miytham, 26.

[207.](#) Jalal ad-Din Muhammad Balkhi, Mathnawi Ma'navi, Edited by Rinolda Nicholson, through the effort of Nasrollah Pourjavadi.

[208.](#) Surah Nahl, 16: 90.

[209.](#) Nahj al-Balaghah, (al-Mu'jam), Maxim No. 231; Fayd al-Islam, Maxim No. 223; Subhi Salih, Maxim No. 231; Bihar al-Anwar, v. 74, p. 413.

[210.](#) Martyr Murtada Mutahhari was a committed and hard-working clergyman who played a very effective role in presenting the true picture of Islam. Martyr Mutahhari produced valuable works in different scientific, religious, political, social, economic and cultural fields. This Islamic philosopher, thinker and great researcher was martyred by one of the agents of the terrorist group "Furqan" in Ordibehesht 1978.

[211.](#) Murtada Mutahhari, 20 Discourses, Qum: Sadra, 5th Edition, 1978, p. 11.

[212.](#) Imam Husayn, son of the Commander of the Faithful, 'Ali (a) and Fatimah, daughter of the Messenger of Islam, was the third Shi'at Imam. He was born in 625 in Medina. In 6l AH, despite a small army, he revolted against the rule of Yazid

ibn Mu'awiyah and in a bloody epic in the desert of Karbala in Iraq, Imam Husayn and 72 of his companions and family members achieved martyrdom and his surviving family taken captive by the army of Yazid.

[213.](#) Al-Hayat, v. 5, p. 178; Tuhaf al-'Uqul, p. 241.

[214.](#) Tuhaf al-'Uqul, p. 384.

[215.](#) Bihar al-Anwar, v. 78, p. 81.

[216.](#) Nahj al-Balaghah, Fayd al-Islam: al-Mujam, Subhi Salih, Ibn Abu'l-Hadid and Sayyid Ja'far Shahidi, Tehran: Scientific and Cultural Publication, 9th Edition, 1997, Letter No. 69.

[217.](#) Explanation of Ghurar al-Hikam and Dar al-Kalam, Ibid, v. 1, p. 222.

[218.](#) Surah ar-Rahman, 55: 7.

[219.](#) Surah ar-Rahman, 55: 10.

[220.](#) Surah Hajj, 22: 2.

[221.](#) Surah Al-e Imran, 3: 96.

[222.](#) Surah Ghayesheh, 106: 19.

[223.](#) Surah al-Baqarah, 2: 202.

[224.](#) Wife of Prophet Muhammad (peace be upon Him), she was born in 613 and died in 678 AD.

[225.](#) Jalal ad-Din Seuti, al-Daror al-Mansur fi al-Tafsir Belmathur, Qum: Maktabeh al-Mar'ashi al-Najafi, 1404 AH v. 3. p. 70.

[226.](#) Muhammad Husayn Tabataba'i, al-Mizan fi Tafsir al-Qur'an, Translated by Sayyid Muhammad Baqir Muwsawi Hamedani, Qum, Islamic Publication affiliated with Society of Teachers of Qum Theological Seminary, Qum, v. 8, p. 17, quoted by Abu Mansur Ahmad ibn

'Ali Tabarsi, al-Ihtijaj 'Ali Ahlal Lejajj, Najaf, Bitā, v. 2, p. 98.

[227.](#) al-Hayat, v. 5, p. 189 and v. 6, p. 345.

[228.](#) Imam Musa Ibn Ja'far (d. 128 AH), is the seventh Shi'ah Imam. His holy shrine lies in Kazamain, Iraq.

[229.](#) Ibid, v. 6, p. 345 .

[230.](#) Bihar al-Anwar, v. 78, p. 80; Muhammad Muhammadi Reyshahri, Mizan al-Hikmat, Beirut: Dar al-Hadith Insti ute, 1419 AH, v. 4, p. 1839.

[231.](#) Explanation of Ghurar al-Hikam and Dar al-Kalam, v. 2, p. 30: Mizan al-Hikmat, Ibid.

[232.](#) Nahj al-Balaghah, (al-Mujam), Maxim No. 31; Fayd al-Islam, Maxim No. 30.

[233.](#) Explanation of Ghurar al-Hikam and Dar al-Kalam, v. 6, p. 116.

[234.](#) Bihar al-Anwar, v. 78, p. 83; Mizan al-Hikmat, v. 4, p. 1838.

[235.](#) Explanation of Ghurar al-Hikam and Dar al-Kalam, v. 1, p. 104; al-Hayat, v. 5, p. 186.

[236.](#) Nahj al-Balaghah, (al -Muj'am), Maxim No. 31; Fayd al-Islam, Maxim No. 30.

[237.](#) Mirza Husayn Nuri Tabarsi, Mustadrak al-Wasa'il, v. 11, p. 316.

[238.](#) Explanation of Ghurar a-Hikam and Dar al-Kalam, v. 1, p. 64

[239.](#) Mizan al-Hikmat, vol. 4, p. 1839.

[240.](#) 'Abd al-Karim bin Muhammad Yahya Qazvini, Survival and Decline of Government in the Political Diction of the Commander of Faithful, by Rasul Ja'fariyan, Qum: Ayatullah al'Uzma Mar'ashi Najafi's Library Publication, 1993, p. 97.

[241.](#) Ibid, p. 112.

[242.](#) Mizan al-Hikmat, v. 4, p. 1839.

[243.](#) Ibid. v. 4, p. 1838.

[244.](#) Explanation of Ghurar al-Hikam and Dar al-Hikam, v. 2, p. 62; Mizan al-Hikmat, v. 4, p. 1838.

[245.](#) Explanation of Ghurar al-Hikam and Dar al-Hikam, v. 2, p. 178.

[246.](#) 'Abd al-Karim Bin Muhammad Yahya Qazvini, Ibid., p. 99.

[247.](#) Explanation of Ghurar al-Hikam and Dar al-Hikam, v. 5, p. 175.

[248.](#) Ibid, v. 1, p. 354; al-Hayat, v. 1, p. 175.

[249.](#) Mizan al-Hikmat, Vo. 4, p. 1838.

[250.](#) Ibid, v. 4, p. 1840.

[251.](#) Fatimah, nicknamed Zahra (born in 605 AD and passed away in 632), the daughter of the honorable Messenger of

God, the wife of 'Ali ('a), man of justice, taqwa or piety and the first Shi'at Imam, the mother of Imam Hasan and Imam Husayn ('a), the second and third Shi'at Imams. She loved her father so much that the Holy Prophet called her "the mother of her father." Fatimah lived with the Prophet (peace be upon Him) and 'Ali ('a), these two chosen creatures of God in the most prosperous period of the Prophet's time and most eventful days of 'Ali ('a). Due to the great hardship and pain she suffered after the heavenly departure of the Messenger of God, she passed away in the prime of her youth.

[252.](#) Ibid, v . 4, p. 1838.

[253.](#) Nahj al-Balaghah, (al-Mu'jam), Maxim No. 31; Fayd al-Islam, Maxim No. 30, p. 1099-1100; Sayyid Ja'far Shahidi, Maxim No. 31, p. 366.

[254.](#) Nahj al-Balaghah, Subhi Salih, Sermon 87; Fayd al-Islam, Sermon 86; 'Ali Ansariyan, A Guide to Subjects of Nahj al-Balaghah, v. 6, p. 346.

[255.](#) Al-Hayat, v. 6, p.346.

[256.](#) Imam 'Ali ('a), The law and order of Mu'allim al-Hikam and Mansur Makarim ash-Shim, by Qadi Qada'i, translated by Firuz Harirchi, Tehran: Amir Kabir Publication, 2nd Edition, 1997, p. 35.

[257.](#) Tuhaf al-Uqul, p. 334.

[258.](#) Nahj al-Balaghah, Fayd al-Islam, Sermon 86, pp. 389-391.

[259.](#) Nahj al-Balaghah, Fayd al-Islam, Letter 53, p. 1019; Sheykh Muhammad 'Abduh, Explanation of Nahj al-Balaghah, v. 3, p. 95.

[260.](#) Mizan al-Hikmah, v. 4, p. 1839.

[261.](#) Bihar al-Anwar, v. 75, p. 356; al-Hayat, v. 6, p. 31.

[262.](#) Surah Qaf 50:45.

[263.](#) Surah Kahf, 18: 110; Surah Fusilat, 41: 1.

[264.](#) The Prophet of Mercy, p. 15.

[265.](#) Surah ash-Shawra, 26: 3.

[266.](#) The Prophet of Mercy, p . 164.

[267.](#) Ibid, p. 83.

[268.](#) Sunan Ibn Majah, Hadith No. 1101, Messenger of Mercy, p. 80 (with some modifications).

[269.](#) Imam Muhammad Ibn 'Ali, also called Baqir ('a), is the fifth Shi'at Imam (57-114 AH). He lived a blessed life for 57 years. His Imamate tenure lasted 19 years. Due to his mastery over Qur'anic and Islamic sciences, he was called "Baqir al-'Ulum" literally meaning "splitter of science."

[270.](#) Al-Hayat, v. 6, p. 359; Sheykh Tusi, al-Tahdhib, v. 6, p. 154.

[271.](#) Perfect attributes which God had gifted the Prophet of Islam (s), or pleasing attributes and moral excellence such as honesty, taqwa (piety) and others.

[272.](#) Attributes from which the sacred essence of the Prophet (s) was glorified such as hypocrisy, tormenting people, false claim and other moral evils.

[273.](#) Sa'duddin Muhammad Ibn Sa'ud Kazaruni, Nahayat al-Mas'ul fi Riwayat al-Rasul, translated and compiled by 'Abd al-Salam Bin 'Ali al-Barghohi, with corrections and appendices by Muhammad Ja'far Bayhaqi, Tehran: Scientific and Cultural Publication Company, 1985, v . I, p. 336.

[274.](#) Ibid, p. 339.

[275.](#) Ibid, p. 339.

[276.](#) Hashem Zadeh Harisi, The Voice of 'Idalah, (rules of representation in Islamic Consultative Assembly), Tehran: Qur'anic Sciences Foundation, 1st Edition, 1369 AHS, p. 122 quoted from Durul Mansur, v. 5, p. 380.

[277.](#) Yathrib is one of the major cities of Saudi Arabia and the second Islamic city in terms of majesty and holiness. The city lies northeast of Mecca in the district of Hijaz. After the hijrat (migration) of the Prophet Muhammad (s) to it, it was renamed Madinah an-Nabi (City of the Prophet). The Holy Shrine of the Messenger (s) and a number of his household rest in peace in this city. It is now simply called Medina.

[278.](#) 'Ali Ahmadi Mianji, Makatib al-Rasul, Qum: Yas Publication, 1982, v. 1, pp. 241-263; Muhammad Hami Allah Al-Haydar Abadi, collection of al-Saiq al-Siyasat Fi al-Ahd al-Nabawi wal Khlafat al-Rashedeh, Cairo: Akhriyeh al-Talif wa Tarjomeh wa Nashr, 1941, pp. 1-7; the Holy Prophet's letters and political covenants in Medina and the documents of the

early days of Islam, translated by Sayyid Muhammad Husayni, Tehran: Soroush, 1374, pp. 101–111, "rubatihin esteqamatihim:" Makatib al-Rasoul, v. 1, p. 242.

[279.](#) Rasul Ja'fariyan, The History of the Development of the Government and Caliphate from the Advent of Islam to the Fall of the Umayyad, Qum: Centre of Publications Office of the Islamic Propagation, Qum Theological Seminary, 2nd Edition, 1999, p 47.

[280.](#) Makatib al-Rasul, v. I, pp. 241–263; collection of al-Wasaeq al-Siasiyeh, pp. 1–7; Ibn Hisham al-Sirat al Nabaviyat, research by Mustafa al-Saqa Beirut: Dar al-Ma'rifat, v. 2, pp. 501–504.

[281.](#) Makatib al-Rasul, v. I, pp. 243–263; An Anthology of al-Wasaeq al-Siasiyeh, pp. 1–7; Ibn Hisham, Ibid.

[282.](#) Muhammad Hamidullah, letters and political agreements of Muhammad (s) and documents of the early days of Islam, translated by Sayyid Muhammad Husayni, Tehran: Soroush, 1st Edition, 1374, pp. 105–106 and Hamo, the first written constitution in the world, translated by Gholamreza Saeidi, Tehran: Bithat Publications Institute, Bitap.60.

[283.](#) Letters and political agreements of Muhammad (s) and documents of the early days of Islam, p. 105, the first written constitution in the world, p. 60.

[284.](#) Letters and political agreements of Muhammad (s) and documents of the early days of Islam, p. 105, the first written constitution in the world, p. 55–64.

[285.](#) The Prophet of Mercy, p. 90.

[286.](#) Ibid., p. 93.

[287.](#) Of the covenants of the Age of Ignorance, the time when the residents of Mecca consisted of the two tribes of Jerham and Qatora. Three men from the two tribes pledged not to let free any oppressor in Mecca, to secure the land of God, and to restore the right of the oppressed so that people would live in peace and security. However, the covenant slid into oblivion in the course of time. Therefore, the Quraish tribes decided resolutely to revive this tradition. Hence, the Bani Hashim, Bani Abdullah, Bani Asad, Bani Zohreh and Bani Tamim who were clans of the Quraysh came together in the house of Abdullah ibn Jazan and pledged to defend any oppressed people whether residing in Mecca or coming from other cities. The Prophet of Islam, who was in the prime of youth, was also present and was proud of his participation in the meeting.

[288.](#) Ja'far Subhani, The Radiance of Eternity, Qum: Center of Islamic Publications of Islamic Propagation Office of Qum Theological Seminary, Bitap, v. 1, pp. 152–153; Mustafa Delshad Tehrani, Ibid. p. 294.

[289.](#) Ibid. pp. 294–305.

[290.](#) For instance, in this category valuable works, such as "al-Imam 'Ali ('a): The Voice of Human 'idalah" has been produced by the Christian author, Jeorge Jerdaq.

[291.](#) Bihar al-Anwar, v. 71, p.226 .

[292.](#) Ibid, v. 36, p. 271.

[293.](#) Ibid, v . 38, pp. 135–155.

[294.](#) Muhammad Rida Hakimi, Qur'anic Society-Building, anthology of (articles), Tehran: Islamic Culture Propagation Office, 2000, p. 80 quoting Abu al-Mu'ayyid Hanafi Maki Khwarazmi, Kitab al-Manaqib, p. 66.

[295.](#) Murtada Mutahhari, 20 Discourses, Qum, Sadra Publication, 12th Edition, p. 28.

[296.](#) Bihar al-Anwar, v. 39. p. 307.

[297.](#) By the Book is meant the Glorious Qur'an that is one of the basic sources of Islamic fiqh or jurisprudence and pronouncement of laws.

[298.](#) Ibid, v. 46, p. 335, Khatib Khwarazmi, The Site of Murder of Husayn ('a), Qum: 1392, v. 1, pp. 195–196. Also refer to Muhammad Sadiq Najmi, Utterances of Husayn ibn 'Ali ('a) from Medina to Kerbala, Qum: Society of Teachers' Islamic Publications Office, Bitap.

[299.](#) One of the grand prophets traceable to Adam. For years, he invited his people to the straight path, but they insisted on their wrong behavior. Then God warned Noah against an enormous flood and Noah made a ship and rescued his followers, relatives and a large number of animals from destruction.

[300.](#) Kamil Solayman, Times of Deliverance, Translated by 'Ali-Akbar Mahdi-Pour, Tehran: Afaq Publication, 1405 H, v. 1, p. 78 and with some changes in Bihar al-Anwar, v. 51, p. 81; al-Hayat, v. 5. pp. 184–185.

[301.](#) Kamil Solayman, Ibid, v. 1, p. 77; Bihar al-Anwar, v. 52, p. 310.

- [302.](#) Mu'awiyah, son of Abu Sufiyan, (15–60 AH) was the founder of Bani Umayyad Dynasty. At the time of Mu'awiyah and his family members, aristocracy and a hereditary monarchical system that was in sharp contrast to the ideological pillars of Muslims were revived.
- [303.](#) Nahj al-Balaghah, (al-Mu'jam), Letter 70; Fayd al-Islam, Letter 70, p. 1072.
- [304.](#) Murtada Mutahhari, Search into Nahj al-Balaghah, Qum: Sadra Publication, 9th Publication, 1993, p. 113.
- [305.](#) Al-Dalil 'ala Mawzdu 'at Nahj al-Baaghah, p. 429 and p. 661; Nahj al-Balaghah, (alMu'jam), Sermon 3; Subhi Salih, Sermon 3; Fayd al-Islam, Sermon 3.
- [306.](#) The third caliph of the four caliphs (644– 656 CE).
- [307.](#) Nahj al-Balaghah, (al-Mu'jam), Sermon 15; Fayd al-Islam, Sermon 15; Al-Dalil Ala Mouzoat Nahj al-Balaghah, p. 493 and 661.
- [308.](#) Ibid, p. 494; Nahj al-Balaghah, (al-Mu'jam), Sermon 209, pp. 128–129; Subh Salih, Sermon 209; Fayd al-Islam, Sermon 200.
- [309.](#) Refer to Ad-Dalil 'Ala Mowuzu'at Nahj al-Balaghah, pp. 495–496: Nahj al-Balaghah, (alMu'jam), Sermon 224, p. 138; Subhi Salih, Sermon 224; Fayd al-Islam, sermon 215.
- [310.](#) Ad-Dalil 'Ala Mowuzu'at Nahj al-Balaghah, p. 496; Nahj al-Balaghah, (al-Mu'jam), Sermon 224, p. 139; Subhi Salih, Sermon 224: Fayd al-Islam, Sermon 215.
- [311.](#) 'Ali Shari'ati, 'Ali ('a), School of Thought, Unity, 'idalah, Tehran: Husayniyyah Irshad Publications, Bita, pp. 92–93.
- [312.](#) Refer to Mustafa Delshad Tehrani, Government of the Sun, Tehran: House of Young Thought, v. 1, 1999, pp. 382–383.
- [313.](#) Refer to ibid, p. 383. A companion of the Messenger of God and the second of the four rightful Caliphs or Islam (634–644). At the time of his caliphate, Iraq, Iran, Egypt and Damascus were conquered by the mujahidan (combatants) of Islam.
- [314.](#) George Jerdaq, ibid, p. 5, p. 1091.
- [315.](#) Sayyid Hasan Shirazi, Ibid, p. 199.
- [316.](#) Ibid, p. 201.
- [317.](#) Abu Sufiyan was among the aristocrats or the Quraysh in the age of Jahiliyyah and an inveterate enemy of the Holy Prophet (s). Up to the conquest of Mecca, Abu Sufiyan rejected Islam and after the fall of Mecca, embraced Islam, and the Messenger of God granted him amnesty.
- [318.](#) Ja'far Murtada al-'Amili. al-Yahat al-Siyasat al-Imam al-Hasan ('a). Qum: al-Nashr al-Islami, Bita, pp. 37–38; Tabarsi, al-Ihtijaj, v. 1, p. 419; Ja'for Murtada al-'Amili, Political Life of Imam Hasan ('a), translated by Muhammad Sepehri, Tehran: Islamic Propagation Organization 1988. p. 51; Bihar al-Anwar, v. 33, p. 354 and v. 44, p. 89 and other references (with minor differences).
- [319.](#) Literally, the sunnah means the method and terminology of fiqh or jurisprudence, it refers to the Prophet's deeds, words and silence in the face of an act done in front of him without taqiyyah (dissimulation) conditions being applicable to them.
- [320.](#) Sayyid Hasan Shirazi, Ibid, p. 176.
- [321.](#) al-Hayat, v. 5, pp. 180–181; 'Abd al-Karim al-Husayni al-Qazvini, The True Picture of Husayni Revolt in the Mirror of Historical Documents, translated by 'Ali Alawi, Tehran: Badr Publication, 1362, 1404, p. 128.
- [322.](#) Martyrdom of Imam Husayn and 72 of his companions occurred on the 10th of Muharram 61AH (680 AD) in Karbala desert, Iraq. Since then, the anniversary of the Imam's martyrdom came to be called Husayni 'Ashura or simply 'Ashura and the Shi'ahs hold mourning ceremonies on the first 10 days of the month of Muharram.
- [323.](#) Ibid, p. 185; Hashim Harasi, previous, pp. 232–235.
- [324.](#) Muhammad Jawad Mughniyah, Moral Values in Imam Sadiq's ('a) Fiqh (jurisprudence), translated by Sayyid Muhammad Radmanesh, Tehran: Muhammadi Publications Center, 1360, p. 123
- [325.](#) Explanation of Ghurar al-Hikam and Dar al-Kalam, v. 3, p. 219; The Qur'anic Society Building, p. 140.
- [326.](#) Tuhaf al-'Uqul, pp. 260–278.
- [327.](#) Usul al-Kafi, v. 3, p.239.

[328.](#) Ibid, v. 3, p. 285.

[329.](#) Ibid, v. 3, p. 243.

[330.](#) Hur 'Amill, Wasa'il ash-Shi'ah, ibid, corrected by 'Abdur-Rahim Rabbani Shirazi, v. 2, Tehran: al-Maktab al-Islami, v. 2, p. 525.

[331.](#) Nahj al-Balaghah, (al-Mu'jam), Maxim No. 220, p. 207; Fayd al-Islam, Maxim No. 211, p. 1184.

[332.](#) Bihar al-Anwar, v. 15, p. 148.

[333.](#) Ibid, v. 24, p. 9.

[334.](#) Wasa'il ash-Shi'ah, v. 3, p. 239.

[335.](#) Bihar al-Anwar, v. 78, p. 326; Sayyid Muhammad Taqi Hakim, The Words of Imam Musa Bin Ja'far ('a), Tehran: Bitā, 2nd Edition, p. 99.

[336.](#) Ibid, v. 41, p. 105.

[337.](#) Ibid, v. 40, p. 327.

[338.](#) Ibid, v. 100, pp. 348-349.

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