

Principles Of Realizing Social Justice From The Perspective Of The Qur'an And Nahj Al-Balaghah

Dr. Seyed Zuhair Al-Mesilini (Tunisia)

Scientific Department of Islamic Theology, Golestan Representative
Office, Al-Mustafa International University, Tunisia.

Orchid code:0009-0008-1335-7267

Email: zohir_mesilini@miu.ac.ir

Abstract

Social justice is implementing a coherent set of policies and measures that guarantee the attainment of rights for all people without any bias or inclination towards those in power positions or influence. Social justice has a high status according to the Qur'an Because the Qur'an calls for its spread in human society, and through the verses related to justice, seeks to grow and educate the nation in a way that makes it worth and ready to establish justice and the ruling group from deviating from the implementation of social justice due to complex methods and oppression, and has warned against the aggression shown by the enemy; God says: "Evil does not force you to disobey justice; Pursue justice, which is closer to piety". Nahj al-Balaghah emphasizes the essential concepts and principles that reflect the originality and responsibility of Islam for the realization of social justice and the removal of shackles and chains from man so that man can achieve his freedom and dignity and enjoy them and all his rights and benefit from all the blessings God has bestowed. Imam Ali (AS) has paid attention to the principles that one of his functions is to help implement justice in society. According to these two Islamic sources (Qur'an and Nahj al-Balaghah), social justice can be explained with these characteristics: First: The legal charter and the concepts related to human justice in general, which have been promoted by the Imam, are documented by revelation; That is, God Almighty is the one who has established rights for human beings that meet their social needs and prerequisites; Second: These rights

apply to all groups, nations and peoples; That is, human beings enjoy these rights wherever they are, regardless of racial, religious or ethical affiliation; Because Islam considers only human beings in its legal principles, regardless of any classification imposed by social, historical, cultural and religious conditions; Third: These rights are fixed and permanent and cannot be changed or stopped for the sake of self-interest and personal or partisan desires; Fourth: The protection of these rights and their implementation should be entrusted to people who are adorned with virtues, piety, knowledge and away from the one's worldly desires.

Keywords: Social Justice, Holy Quran, Nahj al-balagha, Imam Ali (AS)

Introduction

According to the Qur'an, social justice is one of the most important infrastructures of human society. So, it must be set up. God says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ ... } {; Indeed, God commands justice ...) and in many verses, he encourages the spread of justice in all fields and areas of society. Through the verses of justice, the Holy Qur'an intends to develop and train the Islamic nation in a way that makes it worthy of justice and equality, without considering any component that may divert it from this path, such as considering friendship and enmity, and closeness and kinship and other factors influencing the administration of justice. Even perversion of justice has been announced as misleading and a way of following the passions:

(O you who have faith! Be maintainers of Justice and witnesses for the sake of Allah, even if it should be against yourselves or [your] parents and near relatives, and whether it be [someone] rich or poor, for Allah has a greater right over them. So do not follow [your] desires, lest you should be unfair, and if you distort [the testimony] or disregard [it], Allah is indeed well aware of what you do.) Islam has not only urged Social Justice but has provided separate solutions for its realization based on its particular worldview and its original method and special tools. Therefore, social Justice

in the Islamic worldview is not only brilliant theories and slogans but also a view that has found its way into real life in the life of the Holy Prophet (PBUH) and after him, Imam Ali (AS), who was to complete this blessed process. They tried hard to protect the principles of Justice among the people and to reject any deviation, violation of rights, and reconciliation with falsehood against the truth. They only sought to equate the people in their just governments. I was mainly seen in Imam Ali's government; his way of ruling made many opportunists upset and caused them to start conspiring against him and spreading traps for him, while Imam Ali (AS) was decisive in his method and was not afraid of any of them, even he considered Justice above grace and forgiveness. He was asked: Which is better: Justice or forgiveness? They said: 'Justice puts things in their place, and forgiveness takes them out of its way. Justice is an all-encompassing policy, and forgiveness is a special event. 'So justice is more honorable and superior.'

This research is based on the hypothesis according to which it is concluded that the Holy Quran and Nahj al-Balaghah have an exceptional view on social justice, which, on the one hand, has generality, depth, and practical application, and, on the other hand, can be used to solve the problems caused by the lack of justice in the contemporary world. The primary purpose of this article is to try to explain the principles of social justice in Islamic political thought. This research will cite and rely on what has been mentioned in the Holy Quran and Nahj al-Balaghah as two primary sources in this field. The Holy Qur'an outlines the concept of social justice in terms of legislation and calls for it with encouragement and threats. But Nahj al-Balaghah has narrated to us the practical model of social justice that Imam Ali implemented during his rule; This is the model that was established after the Holy Prophet (PBUH) in a way that history has not narrated to us that even one day - whatever the circumstances - forgot social justice to achieve personal, party, or religious goals. But he theoretically emphasized the realization of social justice and applied it in practice, even to those who had a different opinion or even religion. Imam (AS), from the first moments of coming to power, tried to strengthen the foundations of justice and reform what was corrupt in the Islamic Ummah. He equated it to giving privileges and ordered the rich to pay the dues they owed. He dismissed some governors, sued others, and enforced

significant principles such as “Where did you get your wealth from?”

Research Methodology

Regarding the method of this research, it should be noted that the nature of the research required that the descriptive-analytical method be used as the main method. Then, whenever necessary, examples of the life of Imam Ali (AS) were cited, so that the research does not turn to mere theorizing and then lacks reality.

The importance of research

The importance of choosing this topic can be summarized as follows:

First, Social justice in the view of the Qur’an and Nahj al-Balaghah is the inalienable right of the citizens, and in this regard, there is no difference between members of society. Therefore, this view provides solutions to many problems plaguing our Islamic communities.

Second, Political systems in Islamic societies can overcome the difficulties and political, cultural and social conditions that are involved with the citizens, and this overcoming is done through respect for the rights of citizens and the establishment of social justice.

Third: All Islamic societies, especially Arab societies today, feel the urgent need to strengthen relations with members of the community and strengthen internal unity; one of the functions of this unity is to protect the government against any foreign invasion by enemies; This happens when the social rights of the citizens are restored because then the citizens will have broad participation in defending their homeland against the attack of a foreign enemy.

The literary and technical meaning of social justice

First: the literal meaning of social justice

Before discussing in detail, the various technical definitions of the term “social justice”, it is worthwhile to look at the literal meaning of the term “justice” because the concept of social justice derives from it. Justice is one of the concepts that have different meanings in Arabic. “Idalat” (Justice) in

Arabic comes from “Adl” and it is what in the minds means right and firm and anti-distortion and inaccuracy, such as: «عَدَلَ الْحَاكِمُ فِي الْحُكْمِ يَغْدِلُ غَدْلًا وَهُوَ عَادِلٌ، مِنْ قَوْمٍ غُدُولٍ وَعَدْلٍ” Justice” is one of the names of God Almighty. “Justice” means one whose passions will not distract or deviate him in his judgment. “Adl” in Arabic morphology was originally an infinitive that was turned into an active participle of the same root, which is “Adil”, which means “just” ‘Idalat ‘Udulat, Ma’dilat and Ma’dalat all come from the same source. (Ibn Manzoor, 1414, 11/430). The Arabic opposite of Adl is the term Jowr (oppression). He was treated with justice in a case (he did justice to him in the case). He was just. ‘Adl (Justice) also means satisfaction and persuasion in the testimony. The plural form of ‘Adl with this meaning is ‘Udul (Al-Razi, 1999: 202). Accordingly, the lexical definition of social justice can be understood through its opposite term, social oppression and embodied in several forms, including tyranny, slavery and social pressure.

Second: The technical definition of social justice

Islamic thinkers have offered almost the same definitions of Justice with slightly different wording. Sheikh Ṭūsī has defined Justice as the resemblance of an object to itself, the equation between two things. He has said: "It (Justice) is the counterpart of something (Al-Ṭabarsi, (1995: 1,103). Ibn Abi al-Ḥadid believes that moral Justice is the moderate ethics that guides people to move between extremes and says: "Justice is the same as moderate morality, and it is situated between vices and virtues. For example, courage is between recklessness and fear, and forgiveness is between avarice and extravagance. Accordingly, there is a middle and moderate morality between the two opposing characters, called justice" (Ibn Abi Al-Ḥadid, (1967, 18: 216 and 272). Allama Tabatabai has defined it as follows: "Justice is equality between things in a way that everyone and everything deserve it" (Al-Tabatabai, (1991) 12: 253). Elsewhere, He has said: "Justice is the middle state between two extreme ends" (Ibid.) But Martyr Motahari has defined it as follows: "Justice means observing the right of every person and not violating it" (Al-Motahari, 16). The most pivotal definition of Justice is expressed in Imam Ali's (AS) words: Justice means observing the rights of every person. He says: "The humiliated person is noble to me until I do justice to him, and the powerful and oppressing person is

weak to me until I punish him" (Al-Sharif Al-Radi, (2001), Al-Khuttabah 37: 81).

Third: Social justice according to philosophers

Sages and philosophers have different definitions of social justice, and this difference stems from the difference in the conditions that govern societies and the mentality of individuals. For example, medieval philosophers and sages paid great attention to nature and its effect on individuals and governments, leading them to believe that justice is behaviour that is in harmony with nature and the protection of natural rights. They believed that justice was the ideal or natural principle or agreement responsible for determining the request, acknowledging it, and taking practical care of it. Thus, Aristotle believes that justice, in its general sense, includes all virtues. But in its specific meaning, virtue gives the right to every person (Zaki Najib Mahmoud and Batri Amin, 1: 298). He states that the ideal government is the government that seeks to spread prosperity and welfare throughout society.

It does not matter what the form of government is, but the enthusiasm, morale, and stability of the figures - leaders - and its elements are essential. Among Islamic philosophers, Farabi was engaged in theoretical sociology and the expression of its prerequisites and needs in the light of the political and social conditions prevailing at that time. He has written several treatises and writings in the political field, the most famous of which is the book known as "Al-Madinah Al-Fadhla". A book in which society is likened to the body and its leader to the heart, such a leader who manages the activities and works of others and gives them the desired order, must have specific characteristics such as strength and firmness and decision-making power and intelligence and must be fascinated by science and aiding justice (Tajtiz. J., Debord (1954): 655).

The first task of the government is to establish justice and expand it. Khajeh concludes that this leader is the successor of God on earth and the doctor of the world responsible for maintaining its order and moderation. The other sages, philosophers and scholars who in their discussions have dealt with the form of government based on justice and fairness have followed his path, such as Ibn Sina (ibid.), Allameh Tabatabai (ibid., 1991) ibid, his unique student martyr Motahari (in books such as Revelation and Prophecy,

Social Evolution of Man, Twenty Articles, Islam and the Necessities of Time, Divine Justice) and on the top late Imam Khomeini, who excelled in this issue due to the practical aspect of his debates in Velayat-e-Faqih.

Imam Khomeini (rah) has not only mentioned the theoretical limits and intellectual frameworks of a just government but has gone beyond it and diligently tried to institutionalize this theory in the minds of the ummah and convince them to accept it. On the other hand, after trusting God and with the help of different sections of the nation thirsty for justice and equality, he established an Islamic government. He built its foundation on the implementation of law and the spread of social justice in society. The spread of justice in its broadest sense, without oppression, is a challenging and complex task. At the same time, Imam Khomeini (rah) has tried as hard as he can to make it practical, as after him Imam Khamenei (Dama- Ziluh) in most of his speeches and theories emphasizes the institutionalization of the concept of social justice in the parts of government, especially those parts that are directly related to social life.

Fourth: Social justice in the Qur'an and Nahj al-Balaghah

In the view of the Qur'an, social justice is one of the foundations of society that God has made its establishment obligatory and has ordered people to try hard to spread it among the ummah. God Almighty says: "God commands justice" (Al-Nahl: 90). And He says: (O David, indeed, we have made you a successor in the land. So, rule and judge and decide among the people in a just way) (p. 26). He also warns the Islamic Ummah against deviating from justice due to the enemy's sophisticated methods of oppression and aggression. He says: (Evil and enmity of a group should not force you to act against justice. Do justice, which is closer to piety) (Al-Ma'ida: 8).

The primary purpose of the mission of the prophets was to establish justice and equality, as God Almighty says: (We have sent Our Messengers with clear proofs, and with them, we have sent down the Book and the Balance, so that the people may act in equity) (Al-Hadid: 25).

Given the importance and value of justice, the Holy Qur'an has generalized it to include all sections of society. For example, emphasizing justice in witnessing, he says: "Bring two witnesses to bear witness ... this is closer to fairness and

justice before God” and “The Just people among you should judge. (Al-Ma’ida: 95). Also, in the case of Polygamy, the Quran emphasizes the justice between wives emotionally and says: “And if you are afraid that you will not do justice to the orphans, marry two or three or four of the women you love. So if you are afraid of not doing justice, be content with one woman ...” (al-Nisa: 3) . Then says: “And you will never be able to establish justice among women, even though you do your best ...” (Al-Nisa, 129).

Emphasizing justice in speaking and commenting on others, the Qur’an says: “And when you speak, be fair, even if it were a relative;” (Al-An’am: 152). Emphasizing justice in judging, it also says: “Indeed Allah commands you to deliver the trusts to their [rightful] owners, and to judge with fairness when you judge between people. Excellent indeed is what Allah advises you....” (Al-Nisa: 58). And it also orders to do justice in all aspects of life: “O you who have faith! Being maintainers, as witnesses for the sake of Allah, of justice, and ill feelings for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness and be wary of Allah. Allah is indeed well aware of what you do.” (Al-Ma’ida: 8).

Social justice in Nahj al-Balaghah is introduced as having equal opportunities for all members of society. While Imam Ali (AS) implemented all kinds of justice, especially social justice, in his government practically, and as is done in some political systems, he did not restrict himself to theorizing and chanting slogans. He valued the government only if justice was done or oppression was rejected. When Ibn Abbas came to him, while he was patching his shoes, Imam Alis said, "O Ibn Abbas, what is the price of this shoe?" he said: It has no price. He said," I swear by God, this shoe is more beloved to me than ruling unless I revive a right or remove a falsity "(Al-Sharif Al-Radhi, (2001) Al-Khuttubah 33: 76).

In this regard, he has also said: “O God, you know that in fact what we did was not a competition over power, nor to gain anything in this worthless world, but to restore the magnificence of your religion, and to reveal in your lands the goodness so the oppressed people may be safe, and your forgotten rules may be restored” (ibid.). Both the Holy Quran and Nahj al-Balaghah emphasize some essential principles in establishing social justice, and their absence

can lead rulers and agents away from moderation and justice. Here are the most important of these principles.

Principles of social justice

Man is civil, and to continue his material life, he needs his fellow human beings to have a decent social life through which he can meet the needs of his life. Since social life is associated with differences and conflicts, laws governing society should regulate social relations so that everyone knows their rights and duties against individuals in the community. Therefore, social justice is the same as giving the right to every rightful person, and every right holder achieves their righteousness, and there is no oppression against them. He does not oppress any of his fellow human beings. Here are the most essential principles of social justice that the government needs to provide for its citizens. These are:

1) The right to a dignified life:

The right to a decent life in Islam is one of the most essential social rights among human rights; this is the first human right, and other rights come after it. When it exists, the rest of the rights are observed, and the other rights disappear when it ends. This right has been given to human beings by God Almighty regardless of their beliefs and inclinations. The Shari'a and the heavenly religions agree on it. This right is inferred from this verse: "That is why We decreed for the Children of Israel that whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all humanity, and whoever saves a life is as though he had saved all humankind.

Our apostles certainly brought them manifest signs, yet even after that, many commit excesses on the earth." (Al-Ma'ida: 32). This has been stated in the farewell sermon by the prophet: "Your blood, honour and property are respected, like the sanctity that this day has in this month and this city" Also, this right can be derived from the words of Imam Ali (AS) in Nahj al-Balaghah, as it is in his treaty to Malik Ashtar and advises him and emphasizes the right to life for all and not to contaminate his hands with bloodshed, where He says: "Avoid the unjust and unlawful bloodshed because nothing like unjust bloodshed can cause the divine torment and increase the unfavourable events, and decrease the blessings and shorten the lifetime.

On the Day of Judgment, God Almighty will first judge the blood shed by the people. So do not try to get power by

shedding forbidden and unjust blood Because this weakens and minimizes the power and finally destroys it. You have no excuse for premeditated murder with God and me Because there is retribution in it" (Al-Sharif Al-Radi, 2001, Part 53/4); this means that the head of government and his agents and all his employees are equally subject to the law of saving lives. There is a collection of material that can be found in this text, such as:

First, Emphasis is placed on the sanctity of blood and that the right to life is guaranteed for all Because in the sources, the blood, in general, is mentioned, and it is not dedicated to the blood of Muslims.

Second: Emphasis on the equality between the ruler and the subordinate, in the sense that the officials have no immunity in the matter of encroaching on the lives of others.

- Warning that bloodshed provokes anger and outrage among the people so that it leads to anxiety and instability, which is one of the essential causes of riots and revolutions; "Because every blood leads to vengeance and every right needs to be revered" (Al-Sharif Al-Radi, 1997, vol. 1, 201). According to this right, and based on the view of the Qur'an and Nahj al-Balaghah, a set of important religious rules is formed, which are:

1- The sanctity of killing a human being: God says: ", 'Come, I will recount what your Lord has forbidden you. That shall not ascribe any partners to Him. You shall be good to the parents; you shall not kill your children due to poverty—We will provide for you and them—you shall not approach indecencies, the outward among them and the inward ones, and you shall not kill a soul [whose life] Allah has made inviolable, except with due cause; this is what He has enjoined upon you so that you may exercise your reason." (Al-An'am: 151); That is why We decreed for the Children of Israel that whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all humanity, and whoever saves a life is as though he had saved all humanity. Our apostles certainly brought them manifest signs, yet many committed excesses on the earth even after that. (Al-Ma'ida: 32). Through these verses, the Holy Qur'an emphasizes that all people are equal in this right once they are alive and that there is no difference

between a noble and an ordinary human being, between the knowledgeable and the uneducated, between the sane and the insane, between the adult and the child, between man and woman, between a Muslim and a non-Muslim. Any aggression to harm a human being, regardless of his/her status, is, on the one hand, aggression and violation of the divine will and the only donor of life, and on the other hand, is a crime against all humanity and means deprivation of basic human rights; That is the right to life. Therefore, Imam Ali (AS) considered murder as a great crime and said: "Disbelief in God and killing of the soul are among the great sins" (Kulaini, (2009) 2: 278).

2- Retribution of the killer and payment of ransom and blood money: "God Almighty says in Surah Al-Baqarah: There is life for you in retribution, O you who possess intellects! Maybe you will be Godwary!" (Al-Baqarah, 179). The law of retribution has been enacted to protect the blood of the innocent and to prevent the corrupt from playing with the lives of human beings, just as Islam has made it obligatory to eat, drink, dress, and have shelter to protect the lives and not to infringe on it,

it has also made blood money and atonement obligatory. It has forbidden abortion and asked for the care of the fetus. It has given the pregnant and lactating woman fewer religious tasks so that her responsibility would be lighter, and she would be more supported. Then, from the very beginning of birth, Islam has rules for children in naming, childbearing, growth, education, providing Halal food, and training until puberty. All this is due to God's incredible attention to preserving human life and continuing humanity. It has been narrated from Imam Ali (AS) that one of the rights of the people of the society over the government is that in the following cases, according to what the Imam has determined, they should be given an appropriate ransom: Inadvertent murder by government agencies (Al-Shafi'i, 1983/183) Judicial errors: "If the judge performs the hadd of murder, then the immorality of the witnesses is found out, the diyat is paid from the treasury ... and if he performs the hand on the pregnant woman, and as the result of fear her fetus is aborted ..., the diyat will be paid from the treasury ... there was such a case d

during the time of Umar's caliphate" (Al-Hilli 1387: 4, 181). Imam Ali (AS) is quoted as saying: "Whoever dies in the crowd of Jumu'ah prayer or Arafa or by falling from the

bridge and it is not known who the killer is, the blood money should be paid from the treasury" (Al-Tusi, 1390,)

"Whoever digs a well or builds a pillar which harms a human being, he/she is subject to redress" (Al-Sanaani, 72); this can include the government's duties and responsibilities against the harm it may cause to some members of society. Also, when the doctor and the veterinarian make a mistake in diagnosing the disease or prescribing medicine, and then the patient or animal dies, the Imam orders them to pay the ransom (Al-Ameli, 29: 260-261).

3- The right to privacy: The Qur'an has explicitly stated that forcible entry into the house or entry into it from other spaces that the door is forbidden, as has it forbidden the entrance without the prior permission of its owner. God says: "It is not piety that you enter houses from their rear; rather, piety is [personified by] one who is Godwary and enter houses from their doors." (Al-Baqarah: 189). Moreover, He says: "O you who have faith! Only enter houses other than yours once you have announced [your arrival] and greeted their occupants. However, if you do not find anyone in them, enter them once you are given permission. Moreover, if you are told: 'Turn back,' do turn back. (Al-Noor, 27-28). The implication of this is the absolute prohibition of entering other people's homes by force and without permission, especially when resting or sleeping, just as it respects the human right to the confidentiality of correspondence or documents and does not allow anyone to look at it without his permission.

2) The principle of social solidarity:

The principle of social solidarity is one of the most prominent features that Islamic law distinguishes in its view of the importance of social cooperation among the people of the Ummah so that the Holy Qur'an calls for cooperation based on goodness and non-cooperation based on sin. It says: "Cooperate in piety and Godwariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed, Allah is severe in retribution." (Al-Ma'ida: 2). This principle is one of the main pillars of social justice. Social solidarity includes the right to financial benefits and guarantees, and so on. Its philosophy is to strive for solidarity among people and to bridge the gap between people without discrimination or bias, such as providing

financial assistance to people in greater need, providing appropriate health services for all groups, and supporting people born in low-income families by providing them with adequate education and decent work. The biography of the Holy Prophet (PBUH) and Imam Ali (AS) shows beautiful examples of paying attention to this principle so that all people in Islamic lands were subject to medical support and social solidarity.

This social solidarity stems from the Qur'an's view of man. In this view, man is not only a material being but also a respected material and spiritual being. Hunger and need crush this creature and reduce its value. Therefore, his basic needs for a decent life must be met. Hence, it is unsurprising that the Holy Qur'an explicitly condemns miserliness and mean people who accumulate wealth and take it out of the social cycle. Since avarice keeps people from enjoying social wealth, the Quran says: "Woe to every scandal-monger and slanderer, who amasses wealth and counts it over, He supposes his wealth will make him immortal! No indeed! He will surely be cast into the Crusher" (Al-Humzah: 1-4), "Did you see him who denies the Retribution? That is the one, who drives away the orphan, and does not urge the feeding of the needy." (Al-Ma'un: 1-3), "Let the stingy not suppose that [their grudging] what Allah has given them out of His bounty is good for them; no, it is bad for them. They will be collared with what they grudge on the Day of Resurrection. To Allah belongs the heritage of the heavens and the earth, and Allah is aware of what you do." (Al-Imran: 180).

Imam Ali (AS), as the ruler and responsible for the people's affairs, devoted a large part of his thoughts and deeds to improving the condition of people experiencing poverty so that they could live with dignity and respect without mercy or compassion. He sent his agents to different regions to meet the material needs of people with low incomes by giving a sufficient allowance from the treasury. When he makes Malik Ashtar the governor of Egypt, he says: "For God's sake, be the guardian of the right that God has assigned to them and asked you to preserve it; And give them a part of the treasury and a part of the grains of the Islamic lands in each city. The farthest one has the same interest as the nearest one (all are equal); you must respect the rights of each one. Let not your business and joy overlook them; Because your excuse will not be accepted if you have wasted low-value affairs for paying significant

matters" (Al-Sharif Al-Radi, 2001, Malik Ashtar Covenant). By doing this, Imam (AS) seeks to achieve social stability by providing a decent life for all the poor and needy. We see that three groups of the weak of the ummah have priority in giving the right of social solidarity to the Imam (AS), which can be considered an example of supporting the weak. These three groups are:

A) The Orphans:

An orphan is "the one whose father has died, and he is regarded as an orphan until he reaches the age of puberty and intellectual development" (Bahr al-Ulum, 1985: 11). Islamic law in both the Holy Qur'an and the Prophetic tradition (Al-Tabarsi, 1995/3: 26) has paid particular attention to orphans. Imam Ali (AS) had a unique experience caring for orphans; this was common in his family, especially by his father, Abu Talib, who sponsored the Messenger of God (PBUH) when he became an orphan. Later, Imam Ali (AS) himself was supported by the Prophet (PBUH), and he took over the guardianship of Imam Ali (AS). This experience strengthened the Imam's view towards orphans and protecting their rights. Imam (AS) encouraged all individuals and institutions of society to support orphans as the best way to gain the pleasure of God Almighty and achieve social stability. He says: "Fear God about how to treat the orphans, fear God. Do not take turns in feeding them (do not feed them once and do not leave them hungry once) and be careful not to humiliate them" (Al-Sharif Al-Radi *ibid*, 539). Imam (AS) considers the rulers directly responsible for protecting orphans and their rights. Imam (AS) describes the virtuous and worthy ruler as the "father of the orphans" (Al-Nu'man al-Maghribi, *ibid*, 74). He (AS) recommends Imam Hassan and Imam Hussein (AS) as follows: "I recommend you have piety... and have mercy on the orphan and help the oppressed" (Al-Mahmoudi, 7: 149). He instructs his agents: "Have mercy on the widow and the orphan" (Modir, 1417/109: 1). He also says: "Oppression towards orphans and slaves causes torment and deprivation of blessings" (*Ibid*: 1/587).

B) The Widows:

A widow is a woman whose husband has died. Imam Ali (AS) paid particular attention to widows and considered special rights for both orphans and widows financially and socially. He always emphasized: "Have mercy on the widows and orphans" (Al-Iskafi: 283) and said: "Oppression towards the

orphans and maids causes the descent of torment” (Modir, 1417, 587). During his rule, Imam (AS) cared for and supported the widow (Al-Hamdani: 1375 :809). While dying, he reminded his companions of the importance of protecting the rights of this group of the ummah and ordered: “Strive for the rights of widows and the poor” (Al-Mahmoudi, *ibid*, 2: 371).

C) Senior Citizens: Imam (AS) had included adults and elders of the ummah in the right to social security. He said: “The elder is cherished because of his age ...” (Al-Wasiti, 1997 :551). Imam (AS) quotes the words of the Prophet (PBUH): “Whoever respects the elderly because of age, God Almighty will protect him from the terror of the Day of Judgment” (Al-Nuri, 1987, 8: 467). Imam (AS) emphasizes that one of the characteristics of a believer is: “They never disturb the elders and always respect them” (Al-Majlisi, 1983 :309). Imam (PBUH) believes that the respect for adults and the need to provide them with a model of a decent life is part of this duty from a spiritual dimension. This duty is emphasized for those in power; he says: Now remember God and have mercy on the children of your families and respect their old ones” (Al-Mahmoudi, *ibid*, 2 :142). Imam (AS) believes that any disrespect to adults is the result of the existence of a corrupt leader in the ummah; he says: “A cruel and strict ruler will rule over you, and he neither respects your elders nor has mercy on your children ... and strikes you on the head and makes you thorny” (Al-Mahmoudi, 2 :573). In Imam Ali’s (as) view, unrighteous societies are those whose “children do not magnify their elder ones” (Al-Sharif Al-Radi, :449). In practice, the Imam (AS) honoured and magnified the adults and gave them alms from the property of the Muslims (Al-Numeiri, 1410, 1:337); even when he saw a blind older man who was begging, Imam Ali (AS) said: Who is this? They said: O Amir of the believers, he is a Christian. The Commander of the Faithful (pbuh) said: You benefited from his physical labour until he grew old and weak, and now you have stopped helping him and giving alms to him! Give donations to him from the treasury” (Al-Ameli, 11 :49); this indicates the method of Islam in dealing with adults, even though they are not Muslims.

Imam (AS) also ordered to give financial assistance to anyone unable to work due to illness or otherwise. Therefore, he ordered “mercy for the disabled and the

injured” (Al-Ameli, 75: 98). As for those who can work but do not get a job opportunity, Imam (AS) included them in social security in a different order. The theory of Islam does not stop at helping people experiencing poverty only in terms of social security. However, in his all-encompassing view, it encourages public solidarity among all members of human society. It should be based on two principles: one is the principle of support for each other. This principle cannot be separated from other rules of Islam, which impose on taxpayers financial and non-financial fines, which in most cases are paid to people experiencing poverty and people with disabilities. The second is the principle of brotherhood, which Islam considers the cornerstone of healthy social relations. Therefore, the concept of brotherhood in Islam and its economic effects on the distribution of wealth has been one of the most effective and efficient tools of social solidarity in reducing class gaps between individuals in society.

3) The principle of social security:

One of the most critical social rights in the Islamic system is the right to social security. One of the characteristics of a responsible government is providing internal and external security for the citizens. Imam Ali (AS) believes that the philosophy of the government is to provide social security, where he says: “God knows that our action was not to compete for power. And not to gain anything of this worthless world, but to revive the signs of your religion and to reform the problems in your lands so that the oppressed may be safe and the legal presets of your religion may be fulfilled” (Shahidi, 2014: 95 Sermon 131)

In a few chapters, the Holy Qur’an has called for the provision of social security prerequisites in military, security, and economics or otherwise. God says: (Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know. However, Allah knows them.) (Al-Anfal: 60). In fay’a, (spoils) he has given a share to the orphans and the poor and the wayward and has forbidden the hoarding of wealth in the hands of some. God says: “The spoils that Allah gave to His Apostle from the people of the townships are for Allah and the Apostle, the relatives and the orphans, the needy, and the traveller so that they do not circulate among the rich among

you.” (Al-Hashr: 7). In this last verse, the Holy Qur’an emphasizes the impressibility of hoarding wealth and extensive property and it is handing over to a small number of individuals and groups, as in some other verses, it commands charity as one of the ways of fair distribution of wealth, which will help society with achieving economic justice. The Qur’an believes that the poor and deprived have a specific right to the property of the rich; God says: “and there is a known share in whose wealth, for the beggar and the deprived” (Al-Ma’arij: 24-25). So, if they do not pay it, they are like the thieves of the property of people experiencing poverty (Al-Nuri, (1987) 11: 380). We see that Ali’s plan to build a secure society in Nahj al-Balaghah focuses on several critical elements that can play an active role in achieving social justice. Perhaps the most important of these are:

Spiritual or psychological element:

The effort to spread the moral concepts and ethics of piety-based kind causes guidance among the people of society until peace and spirituality prevail among the people: “Indeed, the neighbour (pilgrim) of God is safe, and his enemy is in fear” (Al-Sharif Al-Radhi, *ibid*, sermon 88, 140).

Judicial element: Regarding the judicial element, Imam Ali (AS) always addressed his words to human beings for the sake of human beings and played the role of educating, guiding, and improving human destiny and warned those who were seeking to get positions which they were not entitled to and to spread chaos in the society, and said: “Three people will not enter Paradise [the first of them] is the one who sheds blood” (Al-Wasiti, 1997 :215) Imam (AS) says that the commission of this crime is a sin that cannot be forgiven: “Among the sins that cannot be forgiven is the cruelty to one another. God, the Blessed and Exalted, swears by Himself and says: I swear by my honour and glory, I will not forgive the oppression of any oppressor, even if the oppression is as minor as striking a hand or touching the palm” (Al-Mahmoudi, *Ibid*, 3, 249). However, the moral controllers that are the hidden dimension of religion sometimes create necessary restraints, but certainly not for everyone. These controllers are useless for someone who is a criminal, or his perceptive powers are blinded by greed. Imam (AS) describes such people as: “They have the shape

of a human being, but their heart is the heart of an animal" (Al-Sharif Al-Radi, *ibid*, Sermon 86: 137). They try to destroy the human being and destroy the mission to build civilization. Imam (AS) stands against them both materially and legally. These are the same external legal and material elements.

According to this principle, the Imam (AS) emphasizes the issue of retribution. Retribution is a practical action that Imam (AS) interprets one of its aspects as follows: "God Almighty made retribution obligatory so that blood is not shed" (Modir, 1417, 2: 95). Therefore, Imam Ali (AS) established a system through which the judiciary is protected, and as a result, the rights of individuals are protected. This system has two dimensions: The Qualities of a judge. Imam Ali (AS) emphasizes that the position of a judge should not be considered a source of income or an advantage but a heavy responsibility that should be tolerated by a person who assumes it.; He says: "Judges are of three kinds: two are destroyed and one is saved.

The two categories that are destroyed are: one is the oppressor who intentionally oppresses, and the other is the Jurist who makes mistakes. The savior is those who do what God has commanded" (Al-Nuri, 1987, 71:247). In addition to the general characteristics of being a man, having puberty, and being Muslim, the most critical conditions that the Imam (as) has set for those who assume the position of judge and must be present in the judge are the following:

1- Justice: "One of the conditions that must exist in a judge is justice. Justice is a psychological characteristic that leads to fulfilling religious duties and avoiding prohibitions. When a judge does not have such a characteristic, he cannot assume the position of a judge" (Al-Qurashi, 2002, 26/9). Imam (AS) says: "Only the most pious people and the farthest from falsehood are capable of keeping people on the right path." (Al-Nuri, 1987, 17:359).

2- Knowledge: It is quite clear that the judgment, although it requires its practitioner to be away from prohibitions and perform religious duties, also requires them to have sufficient and full knowledge about the issues so that if this knowledge is not achieved, the correct and fair judgment according to Imam's view will be impossible (Al-Najmi, 1419: 341). Imam (AS) says: "And a man who has accumulated ignorance and strives a lot and has a place among the ignorant of the ummah and is immersed in the darkness of

ignorance, till the time he drinks from decayed water and acquires vain knowledge when he sits among the people to judge and be responsible for untying the knot when a case is brought to him, he gathers invaluable contents then he issues the verdict decisively ... while he does not know whether he has made a right decision or a wrong one. If he is right, he fears that he has made a mistake, and if he is wrong, he hopes he is right. His oppressive judgment has caused the oppressed to shout" (Ibid)

Psychological characteristics: In addition to the condition of justice and knowledge that the Imam (AS) has made their existence obligatory in the judge, there are also necessary prerequisites called psychological characteristics that the judge must have. Imam (AS) says to his governor, Malik Ashtar: "Choose the best person in your court to judge among the people, the one who is not exhausted by hard work, the one whom the parties of the dispute do not anger. He should not insist on the wrong decision; when he knows the truth, it should not be difficult for him to accept. He should not be tainted with greed and should not be satisfied with the least understanding; he should be more cautious in his doubts and should rely on arguments and reasons the most; he should be least angry with the people referring to him; he should be more patient in discovering matters. The verdict should be the most decisive. His greasy tongue will not mislead one not deceived by others' praise. These people are very few" (ibid, treatises 53: 556-557)

Second dimension: Honesty and neutrality of the judge: Imam Ali (AS) has called for protecting the judiciary's position and independence. When a judge is not independent in his or her judgment and is influenced by other agents, there will be no independent judiciary in the true sense of the word. Therefore, after explaining the conditions that must be in the judge, he (as) suggests providing a distinct status for the position of a judge. He () recommends Malik Ashtar: "Then try to evaluate the judge's judgment, give him a wage so that he becomes needless in a way that would not refer to people, and give him such a status that your relatives will no longer try to lure him, so that he may be safe from the conspiracy of men" (Ibid, Book 53, P. 557). In this text, Imam (AS) would give three guarantees for the position of judgement, which are:

First: the ruler should examine and evaluate the judgment of his judge and supervise the verdicts he issues; this "ensures that the judge does not deviate and proceeds according to clear and direct traditions; Because then he knows that supervision will discover the oppressive verdict, and in addition, there will be ignominy in this world and the torment of the Hereafter" (Mohammad et al. al-Din, 1972: 64).

Second: Providing sufficient financial and economic funding for those in charge of the judiciary so that greed is eradicated in his soul and he performs his job while he has no dreams of wealth or fear of poverty, which may affect his judgment. Therefore, Imam (AS) says: "A judge must only do the judging, and his sustenance must be provided" (Hassan Al-Qabanji, 2000 :496). Imam (AS) paid many salaries to the agents who were engaged in the job of judging and meeting their economic needs (Al-Qarshi, 2002 9 :28).

Third: Strengthening the spiritual status of the judge. In Imam Ali's view, the judge is "a man who fears his money to be robbed and his position to be lost and his dignity to be damaged. He fears being killed by some powerful against whom he has issued verdicts.". When he has no guarantees to protect him from all this, fear will force him not to be strict with the powerful because of their power and with the wicked because of their evil. In such cases, the law will be enforced unilaterally; that is, it will be enforced only to the poor and vulnerable people from whom the judge feels safe. This fear stems from the lack of security at the judiciary, the lack of protection against favouritism, and its immersion in political consideration and other issues.

In such a system, one word from a powerful or wealthy person is enough to deprive the judge of his position. Imam (AS) was aware of this point and provided treatment for it. To be safe from all these cases, the judge must have a high position with the ruler that no one other than him can covet in his position, and such a position is not provided for another. In this way, he will be safe from the conspiracies of the men of power and trust his position and himself. Moreover, this position of his will create fear in the hearts of the wicked, and thus when the wicked deviate from the truth, he can bring them back to the right path" (Mohammad et al., 1972 :65).

4) Economic element:

Undoubtedly, the economic element has a vital role in achieving social justice. One of the rights of citizens, which is the government's responsibility, is to provide relative economic prosperity, which is achieved by creating job opportunities that meet their economic and livelihood needs. Eliminating the signs of poverty and reducing the class gap between the strata of society is one of the meanings of economic justice. The realization of such an essential and practical element depends on the realization of the following:

A) Equality in the distribution of wealth: Imam (AS) began his rule by announcing this slogan: "Equality in the distribution of wealth: none of you, whether an Arab or a non-Arab, whether he receives a pension or not, should not be deprived. (Majlisi, *ibid*, 32, 16). In one of his sermons, he describes his method in the principle of Equality in the distribution of wealth: "But about this Fay', no one is superior to another in having it. God finalized the way it should be divided. So it belongs to God, and you are the Muslim servants of God, and this is the book of God to which we confess and submit, and we are faithful to the covenant we made with the prophet. So, if someone is unsatisfied with it, he can do whatever he wishes" (*ibid.*).

B) Confiscation of the property of the aristocratic class, which was obtained through oppression: Imam Ali (AS) announced at the beginning of his ruling that he would confiscate all the lands that were given to people by the previous caliphs and all the large property that they gave to the aristocratic class. In this regard, he says: "O people, I am one of you; you have every right I have, and you have every duty I have. I will make you follow the way of your prophet, and I will do what you are commanded to do. All the estates that Uthman entrusted and every money he gave from God's property were unjust and invalid Because nothing invalidates the truth. If I find out that the money is spent on marriage, paid as dowry, used to buy enslaved people, or distributed here in the cities, I will return that money. Justice will finally bring prosperity. He for whom justice is problematic, oppression is more problematic" (Ibn Abi al-Hadid, *ibid*, vols. 1, 1, 5 and 4)

C) Helping the poor and needy: One of the clear things in the policy of Imam (AS) is that he did not hesitate to implement his principles on himself so that he lived like the weakest

people and helped them with their needs. All he wanted was to be one of them. This behaviour of Imam (as) was due to his refusal to accept any form of class distance. In one of his wills, he says to one of his agents: "When you look at people of society, you will see nothing except the poor who are struggling with problems, the rich who are ungrateful to God's blessing and the misers who are stingy."

5) The element of security:

One of the elements that play a leading role in achieving social justice is maintaining internal and external security. Without internal and external security, social justice cannot be achieved. Therefore, Imam Ali (AS) undoubtedly emphasizes maintaining security in both its internal and external dimensions. Because he says of one of his confidants: "Through him, I guarded the dangerous frontiers." Also, in praise of the military force, he says: "Soldiers, by the permission of God, are the fortress of the farmers and the ornaments of the governors and the dignity of religion and the way to gain security, and the labors' affairs will be organized only by them" (Al-Sharif Al-Radi, books 53, 553). One of the duties of the government and the ruler is to "ensure the security of the roads" (ibid., Sermon 40:83). Regarding external security and the goodness of peace, he says: "Do not reject the peace that your enemy calls for and in which there is the pleasure of God; Because peace preserves your soldiers and brings welfare and security of your country" (Ibid., Sermon 40, 83). According to Imam (AS), the element of security is an essential criterion for evaluating the status and performance of the government and the progress of society; "The worst countries are those in which there is no security and prosperity" (Modir, 1417 :535), and other blessings and facilities will be lost when there is fear and anxiety in society; He says: "A blessing is not more pleasant than security" (Al-Sharif Al-Radhi, 2: 218).

Results

Finally, we can conclude this research and suggest some recommendations. These results are:

1- Social justice in the view of the Qur'an and Nahj al-Balaghah is not just a slogan but a real and tangible issue in various fields and areas and has a special place in the Qur'an and Nahj al-Balaghah.

2- Social justice in Islam is not away from the primary purpose of religion. Social justice lies in the growth of human spiritual development in the two areas of knowledge and practice. However, negative, and positive are closely related to human development, growth and promotion towards the desired goal. Therefore, the attention of the Qur'an and Nahj al-Balaghah to social justice includes both theoretical and practical dimensions, which is due to the direct impact of social justice on human beings as a living and effective tool in achieving that lofty goal of spiritual development.

3- In the view of the Holy Quran and Nahj al-Balaghah, social justice is related to the internal situation of human society. It includes all members of society, including the people of Jizyah. Allah Almighty says: (Allah allows you to deal with kindness and justice with those [polytheists] who did not make war against you because of religion and did not expel you from your homes. Indeed, Allah loves the just.). Therefore, there is no difference between the members of the society in achieving their social rights, and the ruler must observe this issue without any ethnic or racial discrimination or other considerations.

4- In the view of the Qur'an and Nahj al-Balaghah, one of the most critical factors in achieving social justice is the elimination of factors that lead to a lack of social justice And eliminating the negative consequences of discrimination such as marginalization, social exclusion, and deprivation of certain rights; And providing equal opportunities; That is because, for example, talking about equality in job opportunities does not make sense when unemployment is common and there are no job opportunities; this will require the government to make policies and put compensatory measures on the agenda to provide job opportunities. Also, job opportunities will only be meaningful if there are strategies to teach job skills to all members of society, especially the poor ones. Therefore, people must be empowered to use opportunities and equal competition to achieve them.

Recommendations and suggestions

1- Activation of strict supervision over officials in the implementation of social justice and especially in the distribution of salaries and job opportunities. There is no doubt that supervision is essential in the realization of social

justice among the people of the society on the one hand, and in protecting property and lives from destruction and extravagance and waste and causing good work and implementation of approved plans according to the predesigned with the best quality, on the other hand.

2- Activation of spontaneous civic work based on informing individuals and society about their rights and the importance of the principle of social justice and expanding legal awareness that empowers people to play their role in reforming the path of elites and power.

3- Activation of the principle "Evil of a group does not force you not to do justice; do justice that preemptive justice is closer to piety". This principle requires that the elites take the lead in implementing this principle through actions that eliminate the opportunities for provocative sedition and confront all kinds of deviations and corruption that undermine the principle of social justice.

Bibliography

1. The Holy Quran
2. Nahj Nahj al-Balaghah
3. Abu Bakr Abdul Razzaq Al-Sanaani, Al-Musnaf, Researched by Habib Al-Rahman Al-Azami, vol. 1, p. .72
4. Al-Amili, Muhammad bin Al-Hassan Al-Hurr, Wasa'il al-Shi'ah to study the issues of Sharia, Researched by Abd al-Rahim Rabbani, (Beirut, Dar Al-Ahya Al-Tarath, Bitar).
5. Al-Hamdani, Ahmad al-Rahmani, Imam Ali ibn Abi Talib (from the title of the book), (Iran, Al-Munir for printing and publishing, 1375AH).
6. Al-Hanafi Al-Razi, Zayn al-Din Abu Abdullah Muhammad bin Abi Bakr bin Abdul Qadir, Mukhtar Al-Sihah, Beirut - Sayda: Al-Muktabah Al-Asriyyah - Al-Dar Al-Namuzji, 1420AH / 1999 AD.5 - .
7. Al-Hilli, Abu Talib Muhammad Ibn Al-Hassan Ibn Al-Muttahir, Idhahul Favaid, (Qom, Scientific Press, 1387AH)
8. Al-Hur 'Ameli, Wasil al-Shia, Vol. 29, P. 260-261.
9. Al-Iskafi, Abu Ja'far Muhammad bin Abdullah Al-Mu'tazili, al_me'yar wal-Muwazinah, researched by Sheikh Muhammad Baqir Al-Mahmoudi, (Beirut, Al-Hayat School.
10. Al-Kulaini, Abu Ja'far Muhammad ibn Ya'qub ibn Ishaq, Al-Kafi, esearched by: Akbar al-Ghaffari, 3rd Edition (Tehran, Dar al-Kitab al-Islamiyya, 1388AH).
11. Al-Maghribi, Al-Nu'man Ibn Muhammad Ibn Mansour Ibn Ahmad Al-Tamimi, Da'aim Al-Islam, Researched by Amin Ibn Ali Asghar Faizi, (Egypt, Dar Al-Ma'arif, 1963)

12. Al-Mahmoudi, Muhammad Baqir, Nahj al-Saadah fi Mustadrak Nahj al-Balaghah, (Beirut, Al-Mahmoudi Foundation, No Date).
13. Al-Najmi, Muhammad Sadegh, al-Adhwa ala al-Sahihain, translated by Yahya Kamal Al-Bahrani, (Qom, Islamic Knowledge Foundation, 1419)
14. Al-Nouri, Mirza Hussain, Mustadrak al-Wasa'il wa Mustanbat al-Masa'il, Researched by al-Bayt Foundation, (Beirut, Al-Bayt Foundation, 1987).
15. Al-Numairi, Abu Zayd Umar Ibn Shabba, History of the Enlightened City (al-Akhbar al-Madina al-Nabawiyah), researched by Mahdi Muhammad Shaltout, (Qom, Dar al-Fikr, 1410AH).
16. Al-Qapanchi, Hassan, Musnad al-Imam Ali (AS), researched by Sheikh Tahir al-Salami, (Beirut, Scientific Foundation, 2000)
17. Al-Qurashi, Baqir Sharif, Encyclopedia of the Imam Amir al-Mu'minin Ali ibn Abi Talib (AS), (No Place, Al-Kawthar Foundation for Islamic Knowledge, 2002).
18. Al-Sanaani, Abu Bakr Abd al-Razzaq, Al-Musnaf, Researched by Habib Al-Rahman Al-Azami,
19. Al-Shafi'i, Muhammad ibn Ali ibn Idris, Al-Alam, Ch 2, (Beirut, Dar al-Fikr, 1983).
20. Al-Sharif Al-Radi, Muhammad bin Al-Hussein Al-Musawi Al-Baghdadi (Al-Jami '), Nahj al-Balaghah, commentary and list: d. Sobhi Al-Saleh, researched by Tabriz Tabrizian, (Iran, Dar Al-Hijra Foundation, 2001).
21. Al-Sharif Al-Radi, Muhammad bin Al-Hussein Al-Musawi Al-Baghdadi (Al-Jame '), Nahj al-Balaghah, Sharh Muhammad Abdu, Iran, .1997
22. Al-Tabarsi, Abu Ali Al-Fadl Ibn Al-Hassan, Majma'u-l-Bayan fi Tafsir al-Quran, Ch. 1, (Beirut, Scientific Foundation, 1995)
23. Al-Tabatabai, Muhammad Hussein, Al-Mizan in the Interpretation of the Qur'an, Beirut-Lebanon, Scientific Press Foundation, .1991
24. Al-Tusi, Abu Ja'far Muhammad ibn al-Hasan ibn Ali, Tahdhib al-Ahkam, Researched by Hassan al-Musawi, (Tehran, Dar al-Kitab al-Islamiyya, 1390AH).
25. Al-Wasiti, Kafi al-Din Abu Al-Hassan Ali Ibn Muhammad Al-Laihi, 'Uyun al-Hikam wal-Mawaiz, Researched by Hussein Al-Husseini, (Qom, Dar Al-Hadith, 1376AH).
26. Bahr al-Uloom, Izz al-Din, Orphans in the Qur'an and Sunnah, Ch 2, (Beirut, Dar al-Zahra, 1985).
27. Ibn Abi Al-Hadid, Izz al-Din bin Hiba Allah bin Muhammad, Sharh Nahj al-Balaghah, Researched by Muhammad Abu al-Fadl Ibrahim, Ch 2, (Beirut, Dar Al-Ahya Al-Kitab Al-Arabiya, 1967)
28. Ibn Manzoor Al-Ansari, Muhammad Ibn Makram Ibn Ali, Abu Al-Fadl, Jamal Al-Din "Lisan al-'Arab", Beirut: Dar Sader, 1414 AH.3 ج - .

29. Majlisi, Mohammad Baqir, Bihar al-Anwar, 2nd Edition, (Beirut, Al-Wafa Foundation, 1983).
30. Mudir, Kadhim, the ruling from the words of the Imam Amir al-Mu'minin Ali (AS), 1st Edition, (Mashhad, the foundation of printing and publishing in the province of the Holy Razavi, 1417AH).
31. Razi al-Yasin, Peace of Hassan, Ch 2, (Baghdad, Dar al-Arshad, 1965), p. .260
32. Shahidi, Seyyed Jafar, Nahj al-Balaghah, Tehran, Farhangi Scientific Publishing Company, 2014
33. Shams al-Din, Muhammad Mahdi, Studies in the approach of rhetoric, Ch 2, (Beirut, Dar al-Zahra, 1972)
34. Tajtizi, J. Deborah, History of Philosophy in Islam, translated by Abu Rida Muhammad Abdul Hadi, Beirut-Lebanon, Dar al-Nahda al-Arabiya, .1954
35. Ya'qubi, Ahmad Ibn Ya'qub, Ya'qubi History, (Beirut, Dar Sader, Bita).
36. Zaki Najib Mahmoud, and Batri Amin, the great philosophers in the East and the West: their journey and how to understand them, Dar and Library Library, Ch 1, .2007