

## THE SEMANTIC SCOPE OF JUSTICE AND ITS FOUNDATIONS IN THE QURAN AND NAHJ AL-BALAGHAH

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### ABSTRACT

*One of the basic underpinnings of the Islamic state, which is somehow in the domain of Islamic governance, is the principle of justice. The Quranic verses have clearly addressed the principle. This issue also has a special place in the political thought of Imam Ali (AS) and its most striking appearance has been found in Nahj al-Balaghah. The purpose of this paper is to examine the semantic scope of justice in the verses of the Qur'an and the traditions narrated from Imam Ali (as) is in Nahj al-Balaghah. After examining the meaning of the word and the definitions that exist for this term, the basic principles of justice have been discussed from the point of view of Islam and Nahj al-Balaghah, from the point of view of Imam Ali (as) Recall.*

**Keywords:** Justice, Determination, Truth, Quranic verses, Nahj al-Balaghah.

### INTRODUCTION

#### *The Importance of Justice*

One of the fundamental concepts in Islamic culture is the just concept that plays a decisive role in various religious doctrines including Qalam, jurisprudence, religion, ethics, and so on. This word has a special place in the interpretation of the Qur'an, especially in the light of the citation of the sciences mentioned in the sacred text. It seems that the most comprehensive interpretation of the significance and fair position of the prophet of the knowledge of Islam (pbuh) is that: in the proclamation of Al-Samawat and al-Zayi this narrative, Adel Rikin has been introduced in all the truths of the universe that are ongoing in all matters of existence, but In the definition, any science from the point of view of itself and any science on the basis of its commitment to the expression of justice means. (Tabatabaei, 1954 AD; Hashempour Mola et al.,(2015

The category of justice as a metaphorical element is a question of the validity of divine religions, and especially of Islamic thought. In Islamic thought, justice itself has a fundamental position, so that both the Holy Qur'an and the Sunnah have been debated about it, and then, as one of the most controversial religious concepts, has always been the subject of the study of Muslim scholars Including the jurisprudent and philosopher and theologian. The Holy Quran along with the work of the people called for followers of God by the prophets and the cultivation and training of humans, the issue of the establishment of justice in the community and the formation of a society that forced the people to justice. (Rashshh) In this regard, the Purpose of the Prophets is to bring faith in God among the people so that the religion and

ethics of the individual and society can be met in order to bring people to justice. The Shi'a intellectual foundations have placed justice as one of its religious and religious principles and considered the historical and religious culture of Shiism as an inseparable part of it, and not only the mission of the divine prophets and the Prophet of Islam (PBUH) and the Imams In the context of justice, he explains that his ideal city, which will be realized with the advent of Hazrat Hojjat (aj), is just in the light of the category of justice. (Rashshh, 2007)

#### *The definition of semantics:*

In a simple definition, semantics is a term used to refer to the study of the meaning of language elements, in particular the study of the actual conditions of sentences and linguistic expressions. Semantics, such as the science of principles that provides the logic of the jurisprudential inference, is the logic of the science of linguistics, with which one can be guided by the error in understanding the indications of the word and the understanding of the meanings of the words and the compositions of a supposed text. (Tahir, 1969; Hashempour Mola et al., 2015).

#### *Justice justification:*

From the Qur'anic point of view, the basis of the right (araf 159) is the necessity and purpose of faith (Maedah, 106, and Hadid, 25), so that the eyes of the witness (Maedah, 106) and even the scribe (Baghera, 282) Not buried

By studying the verses of the Qur'an, one can realize the meaning of justice in the analogy that the just means the just (verse 95 and 106 of the verse 2 and the divorce), the deviation of the right (Nisa 135 and 60), fair treatment and the observance of the middle (Maedah 8 (Verses 48 and 123), parables and peers (verses 1 and 150), the right and the standard of certainty (115 Aanam, 282 Bakhr, 58 Nisa, 9 Hajjar), Fitness and balance (7 revolutions) have been used

As the sermons, letters and wisdom of Nahj al-Balaghah are examined, we can disclose the semantic variation of justice in Nahj al-Balaghah, so that the term in terms of reversal, equivalence and punishment<sup>1</sup>, deviation of the right<sup>2</sup>, punctuation and seeing all

To the right<sup>3</sup>, to the right<sup>4</sup>, to the right and to the right,<sup>5</sup> to the benefit and the loss of someone to speak<sup>6</sup>, to fit and balance<sup>7</sup>, to judge the right and the right with it (without defects)<sup>8</sup>, to righteousness<sup>9</sup>, to release and to free up<sup>10</sup>, Prohibition of deviation.

The Prophet (pbuh) orders the rulers to spread justice (wisdom 476) and introduce the Qur'an as the source of justice (Sermon 198) and make it one of the divine good traits (sermon 91, sermon 214, sermon 106, sermon 185, sermon 191) And the Prophet (PBUH) (Sermon 94 and

<sup>1</sup> Wisdom 234, Letter 31.

<sup>2</sup> Sermon 91, Letter 53, Letter 32

<sup>3</sup> Wisdom 437, Sermon 15, Wisdom 31, Letter 53, Sermon 220, Letter 50, Letter 70, Sermon 87, Sermon 227, Sermon 231.

<sup>4</sup> Sermon 198, Sermon 131, Letter 53, Letter 70, Sermon 94, Sermon 216, Wisdom 476, Sermon 91, Sermon 185, Letter 27, Letter 46, Sermon 106, Sermon 127, Sermon 177.

<sup>5</sup> Wisdom 470

<sup>6</sup> Letter 53, Sermon 91

<sup>7</sup> Sermon 209, Sermon 72, Sermon 138, Wisdom 374, Sermon 191, Sermon 91

<sup>8</sup> Letter 53, Sermon 214

<sup>9</sup> Letter 53, Wisdom 359

<sup>10</sup> Sermon 91



Sermon 72) and the Imam's (as) rule of thumb (Sermon 138) and open to the public (sermon 15), of the four pillars of faith (wisdom), the brightest of the eyes of the rulers (Letter 53), causes the ruler's satisfaction and assurance of the landlord (letter 53), and believes that justice must be the most comprehensive of affairs (letter 53), which leads to the same in the eyes of the ruler (letter 70), the elimination of the air of the soul from the heart (sermon 87) and people do not consult He rules justice in wisdom (wisdom 220), and it is justice that places everything in its place (wisdom 437), imposes orders of fair treatment (sermon 127 and sermon 177), and ultimately emphasize that justice should not be weakened The disbelievers are disappointed. (Letter 46)

### *Definition of justice:*

The word "justice" has a universal and universal meaning, and it is a general concept; but when we look at it in the textbook of Nahj al-Balaghah, we find that this term is dependent on other terms and its concept in relation to other Phrases and text vocabulary. Undoubtedly, the word "justice" in the words of Imam Ali (as) is somewhat different from what was in ancient Greece, for example, Plato used to mean this term in the book of the Republic. Justice in Plato's view is based on the acceptance of a class and society that the Shah's philosopher runs, which undoubtedly contradicts the equal attitude of Ali 'Imam (a) and Islam about the people, and the meaning of justice in Nahj al-Balaghah can not be understood in terms of justice In liberal readings, they are the same. In the modern and liberal view of justice, human rights are examined only from secular and nonsuit attitudes, while justice with Imam Ali (AS) has the ultimate goal, which is the establishment of a vital spiritual and religious foundation that will lead to salvation and blessing (Apzali, 2014).

Ayatollah Motahari defined justice as "granting the right to his owner" (Motahhari, Beet) and Allamah Tabatabai, "to put everything in its place. (Tabatabaei, 1954 AD)"

From Imam Ali's viewpoint, justice prevents chastity<sup>11</sup>, prevents oppression<sup>12</sup> and leads to the right to a right<sup>13</sup>.

Perhaps we can dare say that the most complete definition of justice in the behavior of Imam Ali (as) has been closed. Because the Holy Prophet, with all his enthusiasm, did not sum up justice just in the form of human morality and human-minded definitions, but in all the arteries of human life, including politics, culture, individual and social rights, economics..... Current and Sari know. Imam Ali (a), with an extraordinary account 1400 years ago, believed that all human issues and dimensions had an organic and vital connection, and if any part of its position was removed, it would be equally damaged by justice and moderation and Subversion and oppression. Therefore, the Prophet (PBUH & HP) says in a wise and comprehensive saying: "Almighty is on four branches: on a profound understanding and scholarly knowledge, and a good judgment, and steadfastness in tolerance". (Feyz al-Islam, 1996)

Therefore, at a glance, one can assume that the Prophet attributes two branches of justice to the theoretical and human vision and two other branches to his scientific and behavioral aspects.

<sup>11</sup> You may also be interested in this site. You can also use the search form to download this image. (Letter 50)

<sup>12</sup> Addressing some of the deeds: La yatmā) لا ييأس الضعفاء من عادلك. Letter 46(20.

<sup>13</sup> between the chest and mouths of the seasons, and the lilies of the valley; The Cuban Lobbies, and the Covenant of Mayors between the Consumers (Letter 25)



Thus, in the attitude and judgment of Mola Ali (as), the definition of justice is not confined within the human behavior and practice, and its main foundations are related to human thought and reason Imam Ali (AS) believes that justice is only valuable and credible when it does not appear as a cross-sectional approach to human behavior, but to the properties of the soul, in the attitude and behavior of man. That is why the Prophet expressed his superior qualities: "Al-Adl Afzal Sejday (Qazvini, 1951 AD)" In Imam Ali's view, justice is based on the concept of right, with this in mind the right-sharing of justice can be based on the following He expressed:

- 1) The rights that human beings have with us. Because of the total equality of all human beings in humanity, their rights and human qualities are equally equal. Righteousness based on these rights is the exercise of these rights and the granting of these rights to humans.
- 2) The rights that a person has for his membership in the community, the source of these rights is the credits that are rationally established for the administration of society, and the obvious example is the enactment of the law. Justice based on these rights is the implementation of the law.
- 3) The rights that individuals receive due to their individual efforts and responsibilities. Like the right to a product of work and effort, justice here is no longer a substitute, but the unilateral gift of rights to the rights holders.

Nevertheless, in the eyes of some scholars of justice, the observance of the legal right of every person is in contrast to the role played by the community, in other words, the allocation of salaries in the amount of the contracts concluded. While installing, granting and observing the real rights of the individual, which may be higher or lower than the contractual amount. (Shariati, Beethat)

#### ***Literally meaning of justice:***

Dehkhoda has given different meanings for justice, such as dedication, fairness, non-exaggeratedness, equality and reciprocity, arbitrary judgment, and so on. (Dehkhoda, 1941)

In the Arabic language, justice means anti-harmony, what is considered in the direct human being, the correction of scales, and the simulation of something to another, and its application to the four forms of justice in judgment, justice in speech, justice in the sense of sacrifice, and in other words in the case of polytheism Emphasized. (Ibn-i-i-Muhammad, 1993 BC)

Farahidi also made sense of justice in the sense of being popular in the verdict, promise, sacrifice, and way. (Farahidi, 1989 BC)

Meanwhile, the meaning of "justice" means "value", "righteousness", and a righteous and just man with "Kasra". (Tarihi, 1955 AD)

Raghib also applies equivalence to Fvth in the sense of understanding with an insight and justice with Kasra about what is perceived with senses.<sup>14</sup>

Zubaidi also has three meanings in Taj al-Oroh, the abandonment of extremes and the verdict of the truth from the meaning of justice. (Zabidi, 1993 BC)

<sup>14</sup> Al-Raghib al-Asfahani, Abolqasem al-Hussein ibn Muhammad, (Bey), Al-Fardat al-Fahr al-Quran, Investigating Seyyed Mohammad Gilani, Beirut, Dar al-Ma'rafa.

"Jalal" is a word that has many, sometimes conflicting, meanings; it has made it difficult to define it. "Justice" means moderate meanings, succession, equalization, sacrifice, like, price, righteous man, weight and size of thing, right and right, like, peer and equal, kiel and pumy, intermediate, adjudication And the verdict is right And Fairness, promise, or decree which is satisfied with the satisfaction of the people and used in opposition to the extent that they are close to each other; at the same time, in "retreat" means the withdrawal and deviation of the way and the law of justice in the sense of obligatory unanimity The Muslims also used this combination. (Khosrowpanah, 2014)

Some think of justice as a spiritual commonplace and it means the principle of justice in the sense of non-exaggeration, but it believes that if justice is used with "an", it means deviation, withdrawal, and conjunction. (Mostafavi, 2006)

### *The meanings of justice in the Quran and Nahj al-Balaghah:*

Conceptually, justice can be explained in various interpretations: one of these interpretations is the harmony and balance of objects that is in contrast to inconsistency and disproportionality. Another interpretation is equality and non-discrimination, which is, in fact, the absence of difference between individuals. In other words, in terms of merits and entitlements that are used in the sense of observing the rights of individuals and of giving them the right to oppose it, it is against justice, that is to tame and violate the rights of others. As in the fourth interpretation, in terms of talent and deserve the enjoyment of divine grace, here humans are not equal, and justice, that is, the refusal to give grace to one who has the capacity to deserve it.<sup>15</sup>



| The meaning of "justice" in Nahj al-Balaghah  |  |  |   |
|---|--|--|---|
| Address   | Word   | Meaning  |   |
| Wisdom 234, Letter 31,  | الْعَدْلُ، تَعْدُلُ  | Instead and equivalent, punishment                           | 1 |
| Sermon 91, Letter 53, Letter 32,  | عَدْلَ، عُدُولُ، يَعْذِلُ،<br>عَدَلْتُ   | Deviation from the right                                     | 2 |
| Wisdom 437, sermon 15, wisdom 31, letter 53, sermon 220, letter 50, letter 70, sermon 87, sermon 227, sermon 231  | الْعَدْلُ، الْعَدْلُ، الْعَدْلُ، عَدْلِي، عَدْلِيكَ،<br>بِالْعَدْلِ  | Discreet behavior and seeing everyone in one eye (mediation) | 3 |
| Sermon 198, sermon 131, letter 53, letter 70, sermon 94, sermon 216, wisdom 476, sermon 91, sermon 185, letter 27, letter 46, sermon 106, sermon 127, sermon 177. | الْعَدْلُ، عَدْلِيكَ، بَعْدِلُ، الْعَدْلُ، بَعْدِلُ،<br>الْعَدْلُ، عَدْلُهُ، عَدَلْ،<br>عَدْلِيكَ، بِالْعَدْلِ | Righteousness (called justice and righteousness)             | 4 |
| Wisdom 470  | الْعَدْلُ، الْعَدْلُ   | For the benefit and harm of not speaking to anyone           | 5 |

<sup>15</sup> Motahari, Morteza, Bey, Divine Law, Qom: Sadra Publications, pp. 59-67. According to Quran, Jalal, justice from the point of view of Imam Ali (AS), two issues of political science, No. 5, 2007.



|  |   |                                      |    |
|--|---|--------------------------------------|----|
| . Letter 53, Sermon 91,  | عَدْلٌ، عَدْلٌ                                      | Proportional and balanced            | 6  |
| . Sermon 209, sermon 72, sermon 138, wisdom 374, sermon 191, sermon 91 | الْعَدْلُ، عَدْلٌ، عَدْلٌ، عَدْلٌ، عَدْلٌ، فَعَدَلَ | The right and what is right with it. | 7  |
| Letter 53, Sermon 214  | عَدْلٌ، عَدْلٌ                                      | Just                                 | 8  |
| . Letter 53, Wisdom 359,   | اعْدِلُوا   | Released and liberated               | 9  |
| . Sermon 91  | عَدَلْتُ  | Prohibition of diversion             | 10 |

| Meanings of "justice" in the Qur'an (Khosrowpanah et al., 2014)   |  |   |   |
|---|--|---|---|
| Address   | Word   | Meaning   |   |
| Bagareh48 and 123, Anam 70, Maedeh 95                             | عَدْلٌ، تَعْدِلُ، عَدْلٌ، عَدْلٌ   | Instead, a ransom, equivalent                               | 1 |
| Naml60 ,Nesa135   | ان تَعْدِلُوا، يَعْدِلُونَ   | Deviation from the right                                    | 2 |
| Nesa3 and 123, Maedeh8, Araf159 and 181, Nahl76, and 90, Shoora15 | اعْدِلُوا، ان لا تَعْدِلُوا، يَعْدِلُونَ، بِالْعَدْلِ، ان تَعْدِلُوا، لَاعْدِلَ، لا تَعْدِلُوا | Be fair, behave in the middle and observe the middle ground | 3 |
| Maedeh95 and 106, Talag 2   | ذُوا عَدْلٍ، ذَوَى عَدْلٍ  | Righteousness (called justice and righteousness)            | 4 |
| Anam 1 and 150  | يَعْدِلُونَ،   | Peer and the like   | 5 |
| Anam 152  | فَاعْدِلُوا  | For the benefit or harm of not speaking to anyone           | 6 |
| Enfetar 7   | فَعَدَلَكَ   | Proportional and balanced                                   | 7 |
| Bagareh 282, Nesa 58, Anam115,Hojrat 9                            | بِالْعَدْلِ، عَدْلًا   | The right and what is right with it.                        | 8 |

### *Fundamentals of Justice from the Viewpoint of Islam:*

The significance of justice in Islam is that there is no law in the Islamic system unless it comes from justice. Therefore, justice in Islam is a principle that is not assigned. (Sobhani, Beethat)

In general terms, one can say that the need for justice from the point of view of Islam is twofold. First, social life has not evolved in mankind, and this justice, which paves the way for evolution, and ultimately, the purpose of this evolution. Second, because human behavior is influenced by his inner desires, and these demands are not in keeping with the rights of others. But it is often in the opposite direction. Therefore, in Islam, personal control and social control in the realization of justice is one of the basic goals of religion. The goal of prophethood is presented in the context of its social meaning in the Quran. "We have sent our messengers for clear reasons, and with them the book is with them," said the Prophet. We sent down the heavens and the degree of justice to the righteous people "(Hadid / 25), and also, in his personal sense, it is the basis of resurrection, and Naza al-Muwazīn al-qasht al-qa'im And اننا Baha and the floor of the building; we will set up the balance of justice on the Day of Judgment ... "(Prophets / 47) Therefore, on the basis of this, we say that the

establishment of justice among people according to The statement of the Holy Quran has been the purpose of the Prophets, and this great goal is achieved only with the power and the rule. (Hakimi, 1935 AD)

Basically, in Islam, justice is based on faith. As martyr Motahari believes in the relationship between faith and justice: "Faith in God is the foundation of the idea of justice and the inalienable rights of the people, and the best guarantor of the justness of faith Is". (Motahari, 1935 AD)

The importance of justice in Islam is so high that some religious scholars believe that there is nothing in Islam unless it is aimed at the realization of justice in the social life of mankind. (Sobhani, Beethat)

Thus, the martyr Motahari says about the importance of justice in Islam: "Islamic theology paid more attention to justice than anything else. Islamic jurisprudence was preceded by any question of justice, and in the world of Islamic politics, more than any word, the word" justice" She eats". (Motahari, 1952 AD)

#### *Principles and requirements of justice from Nahj al-Balaghah's point of view:*

The discussion of justice in the political thought of Imam Ali (PBUH) is a very broad and profound topic, in the view of Imam Ali (as), justice, the chief and core, as a source of faith and the source of all good""Al-Adl Al-Ayman and Jama'ah al-Zahan." (Qavansari, 1980s)

Indeed, in the eyes of the Prophet, justice is tied to the belief in human thought and, on the other hand, a good collector is described. Therefore, he considers the benchmark of faith to be on the basis of justice, and from his point of view, he is a believer who is necessarily a righteous character of justice, and always moves on to a combination of justice. A person whose name is in the name of justice, and not only the infallible Imams of Shiites, has been raised in the history of mankind as a thinker, thinker, and politician. The statue of justice and justice is a privilege of justice and fairness, a perfect example of humanity and mercy and kindness and goodness, until even the others have said about him that his assassin was his own justice (and the murder of the lawyer of justice) and it's buggy. (Qazvini, 1951 AD)



Victory, dignity and dignity (Qazvini, 1951 AD)

The best is the blessings. (Qavansari, 1980s, p. 1, p. 216)

The strongest foundation. (Qavansari, 1980s, c3, p.205)

It increases the amount of blessings and charities (Qavansari, 1980s, c1, p.11)

Link is (Qavansari, 1980s, p3, p.374)

It causes people to be reformed (Qavansari, 1980s, c 1, p. 133)

It is a modification of affairs (Qazvini, 1951 AD)

And with all of it, he knows the amount and balance of God. (Mohammadi Ray Shahri, 1942 AD)

The significance of justice in the Prophet's sake is that when the Prophet is asked, is justice best, or is it worthy? He says: "Justice deals with things on its own, and forgiveness removes things from its direction. Justice, policymaker, and public administration. But Jude, it's a matter of interest to those who are interested. So justice is more noble and superb". (Dashty, 2000)

Thus, we see that Imam (a) also defines justice as it is famous: it is just that everything and every thing should be in its proper position, but jude, removes the object in its own direction. Imam (AS), in contrast to justice, preferred justice and argued that forgiveness, although a

character is mumbled and admirable, is not applicable everywhere and can not always be helped. It is possible that justice and forgiveness will disturb the system of justice in the community. And along with Jude, there may be a violation of the rights of others. But in justice it is not so. If the true right of every human being is given, then no one is wronged and no one has lost any rights. Therefore, justice in politics, society, judiciary and legal, criminal and other financial matters is a general principle that everyone is protected in the light of it and does not feel panic and anxiety in the violation of their rights. In fact, justice can be considered as a general, managerial and administrative law that includes the entire community, while this is not the case. So justice is superior. Basically, according to his religious attitude, he considered the foundation of the universe to be just, because he believed that God created it on the basis of the right, and the right to think of Imam Ali is the myth of concepts of truth, stability and justice. That is, no other term, like the right, can show the truth and justice. He imagined the universe as a just world, in which there is no right to be lost, and this justice in being and creation must also be in the behavior of human beings. In the ghamas of the Imam, the season of the Lord is based on justice, both in creation and in the behavior of his servants. This is where the Imam says: "Allah is faithful in every promise which he gives, and goes beyond that which he wronged his servants, he treats his creatures with righteousness, and whatever judgment he gives of justice". (Ayati, 1999)

In the eyes of Imam (AS), the origin and source of justice is in the light of faith in God, and the other faraway comes from this principle. Imam in this regard has a short but comprehensive sentence, they say in a sermon that they had delivered at the beginning of the caliphate: "God has established the rights of the Muslims to sincerity and monotheism". (Feyz al-Islam, 1955 AD)

Therefore, given the sanctity of justice and the importance that the Imam has given it, it is evident that a magnanimity can not remain silent about it or place it in a lesser degree. Therefore, the Imam declared the only goal of accepting the government as a right of judgment and invalidating a void, because in the great majestic view that maintains the balance of the society and makes everyone happy and the body of the community associates with the spirit and soul of the community Justice is. (Motahari, 1935 AD).

It can also be deduced from the Imam's statement that a righteous government can recognize it by showing the examples of justice to the people Attempting to administer justice to the Imam was not only a great honorable in his agenda, but also invited and advised his fellow workers and practitioners, as Imam (AS) wrote in his famous letter to Malik Ashtar " The clearest possible way for the governors to establish justice is in the cities under their rule and, therefore, to express their love for them, "(letter 53), and in particular, the justice and justice on which the Imam emphasizes and emphasizes It is the same justice that is related to the Qur'an Therefore, Imam (a) considers the Qur'an as the source of justice, and sees justice as the adornment at the head of faith. (Ma'adiqah, 1953AD)

#### ***Principles and Requirements of Social Justice from Nahjolbalaghe's Viewpoint:***

Social justice is related to each other in a more general function of the individual and social rights of the community. Based on this type of justice, all people in society, regardless of their legal personality, are equal in the rights to which social justice rests. The backbone, and the main point of gravity, is social justice derived from the rights that human beings enjoy from being human and because of membership in the community. Equality in the right to life and





equality in freedom are important examples of social justice. Equality against the law can thus be considered an important indicator of social justice. From the point of view of Ali (as), which is the concept of "state of affairs" in fact social justice, which in a general way encompasses all aspects of justice that bring about a social balance among society and its classes, the same as Imam Karara's He had a special emphasis, and in the famous charter of Malek Ashtar "It is noted that" the nation is a mixture of different groups, each component of which is linked to another component, and is not part of the other part: it is part of the army of the god and a group of public secretaries and crazy secretaries, some on The feet of the holders and the collective of fair and honorable agents; some of the people of Dhamma, Jayyazadeh, and others are craftsmen and craftsmen, and ultimately, a group of people in the lower reaches of the community, and need, and God has a special share of each of them in his book and tradition His Prophet, peace be upon him, and his family, have come to the fore in a position which he has forgiven us as a pledge for him. It's over." (Feyz al-Islam, 1955 AD)

The issue of social justice in the perspective of Imam is one of the issues that has been discussed less. As the martyr Motahhari also acknowledges, "we have always looked at moral justice in our personal and sensual virtues, but another important aspect is the social aspect of the theorem, and we have been thinking less than ever before." . ... Was justice fairly ethical, just like what we say is a congregation or a judge or witnessing a divorce or a divorce, should be righteous? This kind of justice, which does not kill anyone, is more likely to lead to fame, popularity and respect. That kind of justice of the murdered Mole was, in fact, his social philosophy and the kind of special thought that he had in Islamic social justice ... He was not just just, he was righteous. The difference between just and just-witted is the same as the difference between free and libertarian ... it's like a righteous one and the reformist one. In the Qur'anic verse of the Qur'an of Nisa, 135, Qur'an says: "Conwā Qawwīn, the emergence of the uprising, is the fulfillment of justice, and this is other than just from a personal point of view." (Motahari, 1952AD )

The issue of social justice from the point of view of Imam Ali is very important and important, which he considers the principle of health of the community. The martyr Motahari's professor says: "From the point of view of Ali (AS), the main principle that can maintain the balance of the society and It is a pleasure to keep everyone happy, to the body of the community of health and to the spirit of the community. It is justice, oppression and discrimination and discrimination, even the soul of the tyrant, and the soul of the one who oppresses him will be calm, let alone To the oppressed and overwrought. Great justice is a public one that can integrate everything into itself and pass it without problems, but cruelty and grime is a way that does not even lead the wrongdoer to the destination". (Motahari, 1935AD )

## CONCLUSION:

Since Islam is a school of justice and moderation, it is a direct path and the Islamic Ummah is a middle and middle one, and its system is just, so understanding the concept of justice in its true sense is indispensable by using verses and narrations and then its application in society. . Therefore, the purpose of this article is to express the diameters of the Sea of Knowledge of the Qur'an in this paper; we are bestowed on God to further identify and represent.



In the words of Imam Ali (as), there is no gap between politics and justice, and he considers the best policy to be based on justice. It is considered to be the factor of power. Considers justice to be the supreme policy. It advocates justice for people's consistency and solidarity in defense of the political system, and observes that it maintains the power and authority of the political system. Imam Ali (AS) recommends that justice be used as the best way to win people's confidence and protect popular support from the point of view of Ali (as), Jamal and the reputation of the rulers and the stability of the nation to justice. From the point of view of the words of Imam Ali (as) in Nahj al-Balaghah, it is very easy to talk about justice, but the practice is faced with many difficulties. Perhaps the secret of the complexity and complexity of the realization of justice in practice is that humans Justice is more based on their own inner desires, and mainly on the basis of their own interests, that is, many consider justice to be fair to themselves, while the complexity of the concept of justice and the difficulty of its practical realization impede It is not an attempt to reach it, because Imam Ali (AS) believes that, in any case, the realm of justice for all is a wider arena of the field of oppression Is. Therefore, justice is the lasting and permanent face of Imam Ali (PBUH), and the great soul throughout history is a benchmark and a useful indicator for measuring the truth of the custodianship of the affairs of various societies.

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