



# **JUSTICE THEORY**



*In the Name of Allah,  
the Compassionate, the Merciful*

# **JUSTICE THEORY**

*The Institute for Compilation and Publication  
of Imam Khomeini's Works  
(International Affairs Department)*



## Justice Theory

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## Transliteration Symbols

## Long Vowels

<i>Symbol</i>	<i>Transliteration</i>
$\text{A}$	$a_{\alpha \beta}$
$\mathfrak{s}^{\dagger}$	$\tilde{a}^{\dagger}$
$j$	$a_{\alpha \beta} j$

## Short Vowels

<i>Symbol</i>	<i>Transliteration</i>
'	ə
'	ɪ
í	ɛ

Persian Letters

<i>Symbol</i>	<i>Transliteration</i>
ئ	ئ
ئى	ئى
ئە	ئە
ئۈ	ئۈ

## *Preface*

Since antiquity, the question of *wilāyah* and equity has been man's most fundamental concern and most his important ideal on the plane, earth. *wilāyah* has been among the issues each and every high-minded individual has given careful attention to. Discussions about *wilāyah* and equity, its nature and quality as well as the procedure for its materialization and enforcement in human societies and within man's soul, have always been regarded as primary needs in man's life. Moreover, the tendency to *wilāyah* and *ikhlāṣ*-seeking are not merely a demand and a need sought by man; they are, in fact, an aspect of man's natural and rational predispositions without which his humanity cannot find meaning.

*ikhlāṣ* is a virtue on which an improvement in man's life and human societies is dependent. This virtue engenders perseverance and temperance in man as an individual and steadfastness, equality, moderation and freedom in human societies as well. The absence of *wilāyah* in society leads to discrimination, oppression and corruption and deficiency in public concern, consequently transforming a healthy society into one resting on inequality, injustice and ineffectiveness.

By looking into the sacred scriptures and history of Divine religions, we come to realize that prophets (peace be upon them) had been delegated to dispense *wilāyah* and equity in society. Their mission was aimed at helping people rise up for *wilāyah* and equity. Therefore, one of the noblest goals of divine religions had been the dispensation of equity and *ikhlāṣ* in the human society and in man's self. Succeeding the prophets, the luminous Imams (A) and reformers have endeavored to materialize this significant concept. A survey of the history of political thought since the materialism up to the present day is expressive of the fact that the optimal ideals and genuine aspirations of the world's great thinkers and philosophers have been to explicate *ikhlāṣ* and dispense it in human society. Hence, it can be admitted that equity and *wilāyah* is a principle that injects life and meaning to human

society. It is like water that invigories the tree of man's existence (individual) and his collective existence (society) keeping them alive, stable and verdant. Without *tawfiq* as they writer and use Freshness and life. As such, every human and liberal thinker has been, one way or another, in quest of the attainment of the real meaning and concept of *tawfiq* and its materialization in society. From the theoretical aspect, the subject of *tawfiq* has been treated as an important question in political thought, in general, and political philosophy, in particular, in the Islamic, oriental and occidental world.

Many of the prominent ancient philosophers, particularly the Greek philosophers, defined *hikmah* as putting things in their proper natural place and station. Consequently, just and natural properties were looked upon by most of them as synonymous and equal. Moreover, they thought, of this natural position and status as being desirable and ideal.

In contemporary Western liberalism, *hikmah* denotes retaining and preserving the individual's fundamental rights, assuming a descriptive aspect, resulting in a type of ultratraditional mentality. In this attitude, therefore, one may perhaps take a just and humanistic attribute as synonymous with each other. In a socialist thought and attitude, the concept of social *tawfiq* (justice) is maintained as fundamental pillars and principles, yet socialists propound distributive *hikmah* as *tawfiq* in the distribution of products, resources and outputs. In more precise terms, the question of *tawfiq* in this mentality assumes a purely economic aspect, and is settled simply by rational economy.

*Tawfiq*, in this perspective, is inclined towards the just and equal distribution of wealth. This notion of *tawfiq* is inspired by need and countenances the negation of private ownership in absolute terms. The Socialist outlook ceases to immediate the freedom of human beings and fails to materialize and disperse social *tawfiq* in practice.

In the world of Islam and the sphere of Islamic thought and civilization too, different theories and viewpoints have been put forward on the quest on of *tawfiq* and its implications. Shari'i and Sufi schools, *ahl al-hadith* (Traditionalists), *mujtahid*'s and *qadaries* have presented varying

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A title given to a group of older religious scholars in the early centuries of Islam. This group adopted a method of their own for the collection of abuluth (pl. of *buuth*) meaning normative and adopted special significance to the carrying of the *abuluth* and acting according to it. Despite the diversity of methods for the collection of *buuth*, this group

viewpoints. Generally speaking, in Islamic thinking, *akhlāq* has been maintained as the foundation and fundamental axis of all social affairs. In contrast to other religions as well as Greek philosophers, who had given a personal, individual and, at times, natural turn, and dedicated their energy to individual salvation and deliverance, Islam has devoted most of its attempts to the provision of social and human *akhlāq*, the public salvation and deliverance of human beings.

Of course, all religious and most of the philosophers eventually seek the individual's salvation, deliverance and happiness. However, in Islam and Islamic Ideology, individual salvation and happiness actualize in society in light of the realization of virtue, particularly *akhlāq* and equity. Generally speaking, from the Islamic viewpoint, man will become happy when he dedicates himself to the service of public interests by dispensing *akhlāq* and equity in society.

The present collection unfolds before the esteemed reader in three chapters drawn up in view of the necessity and fundamental standing of *akhlāq*, the quality of its dispensation in society and individual and the presentation of an epitome of the viewpoints of the subject. The first chapter presents a compendious study of the viewpoints propounded on the theory of *akhlāq* in ancient times, the Orient and modern ages. The second chapter dissects the different dimensions of the concept of *akhlāq* in Islam in view of its noble source, the Holy Quran. The third chapter attempts to expound on the viewpoints of one of the greatest and most striking contemporary thinkers and political leaders of the world of Islam, Hujjat Imam Khomeini (r), providing an overview of the issue of *akhlāq* within the frame of a special theory.

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subscribed to the fact that it treats religious sciences in native sources such as the Quran and Sunnah as well as in the major foreign sources.

The followers of the fifth Imam and the Imams of the Ahl al-Bayt believed implicitly upon the command of God that it is a duty of action against people, or groups of people, or individuals who commit sins that must be removed in institutions.

At first it seems that man is free in his actions and that God has granted him the choice of act. They believe that God has no right in the course of actions and in the nature of human conduct. This set developed at the time of the Banū Umayya and paved the ground for the emergence of *Imāmīyyah*.

## *Chapter 1*

### **A General Look into the Theory of *'idālah* (Justice) in Ancient Times and Modern West**

#### **First Discourse Concepts and Theories of *'idālah* in the Orient**

##### **1. Development of attitude to *'idālah* in history and man's primitive civilizations**

Some researchers believe that the birth of rational and deductive approach to subjects and phenomena originate from ancient Greece.<sup>1</sup> Naturally, the birth and emergence of political philosophy became perceptible at a specific time after the fall of the menaced dynasty. Consequently, the product of Greek civilization and its evolution is traceable to the 5<sup>th</sup> and 6<sup>th</sup> centuries B.C. However, despite this conviction, civilization is the product of man's rational outlook. And rational and deductive outlook and attempt to discover the truth is a human affair associated with his life on the planet earth and thus not privileged by a

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<sup>1</sup> "In ancient Eastern nations is more difficult to justify than in one of Western Europe, under a reign of civilization in Greece."

For instance, K. Halkīs considers political institutions of the Greeks. K. Halkīs, *L'Institution de la cité dans l'Antiquité*, Paris Thaurat, 1883, p. 85.

certain group, race or tribe. This type of outlook has not emerged at a given time or location on the earth either, but is rather a human process, formation of which has been gradually actualized.

The question of *akdām* is, on the one hand, assessing the understanding and implementing of which man, as an intelligent and truth-seeking being, and at the same time free and autonomous, has constantly been in pursuit of; while on the other hand, his human nature, born within his self pushes him towards *akdāk* and *akdām*-seeking. He has always detested and abhorred oppression and injustice, and loved *akdām* like a saved world.

For this reason, the subject of *akdāk* is in the depth of man's rational outlook and in the heart of the nature of *akdāk*-seeking and instinct of philanthropy, altruism, seeking order and even the justice, of self-love (egoism) in man who has aware, the feeling of inequality and injustice or oppression against himself or others.

And his inequality with others and the prevalence of discrimination between him and other fellow human beings has been quite enable to him. And this as a human subject in the sense that, for all human beings enjoying a healthy nature and sound intellect is perceive in more or less equal form.

Therefore, in the same way that the approach to the subject of *akdāk* and the tendency and attempt to realize it, has been a human and public drive, in man's primary civilizations attention and invitation to *akdām* in all its different dimensions and the struggle to materialize it in cities and societies are among the affairs that have engaged the attention of thinkers and informed individuals. Based on the extant literature in clay tablets dating back to 3000 BC, Urkagiza who was in command in Lagash, issued commandments in which signs of the instances of *akdāk* were found, for instance in one of them the following commandment stipulated:

"The chief priest is not hereinafter entitled to enter the garden of the poor neither and pick wood therefrom or collect taxes on its fruits."

Also in Orangor Law Book,<sup>1</sup> the first book of laws in known history, we read:

"I laid the foundation of *akdāk* for the good based on the competent and just laws of Suenmesh."

Around 18th century BC, Hammurabi<sup>2</sup> carved one of the greatest collections of law on a tablet with the aim of establishing social *akdām* in

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<sup>1</sup> One of the oldest Sumerian

<sup>2</sup> King Hammurabi, c. 1792-1750 BC.

Marguerite Chêche & Christophe Deltour, *Hammurabi and the 1490 law code*, Cambridge Ancient History, v. 5 (II), Cambridge University Press, 1990, pp. 227.

Babylonian law, still extant today, and now in effect, are laws commentating on the methods of attaining *akhlāk*.<sup>1</sup> In the preamble to the Hammurabi Code we read:

"So that I fear dispense and ensure *akhlāk* on the land and eradicate evil and inequity, lest the strong would colonize the weak."

## 2. *Idālah* in Zoroastrianism and ancient Iran

In Zoroastrianism, the question of *akhlāk* and its realization in the land is propounded, perhaps for the first time, in the frame of an integrated theory regarding past history. Based on this religion, Ahūzā Mazdā is the One God, Creator of the world of existence and its Sustainer, and is absolutely *zarīq* (just) and Righteous. *akhlāk* is both His Attributes and His Action. Ahūzā Mazdā is just in the essence of creation and has created the world based on *akhlāk*. He is just in both the administration of the world and in sending Zeaster – and revealing His injunctions and instructions in the next world and in rewarding the needs of men. Above all, Ahrura's *akhlāk* is the origin of the *akhlāk* pleaded by His servants. Therefore, His *akhlāk* (justice) is regarded as a pattern for Zoroastrian servants.

The Gats or Gahams, which are, in one version, the most authentic and intact religious acts of Zoroastrianism, attaches noticeable significance to the issue of *akhlāk* and uprightness. The law of Ashrah – as the path leading to the Truth or the law of uprightness and *akhlāk* and the abstain of Zoroastrianism and will of Ahūzā Mazdā – for implementation of *akhlāk* on the land states:

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1. The extant of the first Babylonian dynasty – exists a collection of the laws and codes of the Babylonian King, Hammurabi and the code legal code known in its entirety, engraved on a block of black basalt, researched by Georges et Frédéric archæologists at Susa, Iraq, formerly ancient Elam, in 1901 had been restored and is now in the Louvre in Paris.

This tablet consists of 28 laws in which among which the concern of defending property, ownership, trade, society, family, sex, trade, parent and workers' rights, workers' rights are worthy of note. Below is the summary of the research of Brancatelli, R. p. 296 as well as G. J. W. and G. H. L. The Babylonian Law, Oxford (Oxford University Press 1925), p. 5, *ibid*, p. 8.

2. People of ancient Iran used to have lived in Sarbaran. Other scholars believe he lived in Ray. The north east of Iran is predominantly cited as his place of residence. Scholars believe he died sometime between 120 and 120 BC, between 120 and 120 BC, although his burial is often placed him as having lived around 80 BC.

<sup>3</sup> *Akhlaq*

4. Regarding Ashra, refer to Kehr Lexicon, "New Perspective into an Ancient Persian Cosmopolitan Culture," 1975 Publishing House 2<sup>nd</sup> Edition, pp. 65-67.

"As Asha is a manifestation of Ahurā Mazdā's *ahûmâz*, Ahurā Mazdā has granted people free will to select his path in consultation with wisdom, and to choose one and has warned that every thought, word and deed is liable to reward or punishment in accordance with the law of 'Asha.'

There are few paragraphs in Gathas in which no hint has been made of Asha.

In the rivalry between good and evil, the forces of good seek to give reality to *ahûmâz* and righteousness and the earthly world is the arena of the struggle between right and wrong, *ahûmâz* and the absence of *ahûmâz*, good and evil. The term *Ara*, which some people have taken as Asha, is expressive of existence of innocence and perseverance of movement in the course of the temperance in individual and social life and has been regarded as equivalent to *ahûmâz*, uprightness, order, truthfulness and virtue.

In the viewpoint of Iranians, righteousness, Ara, whose meaning is closer to *ahûmâz* than to the true word, has been defined as harmony with moral and social order, and oppression and he as breaking and disturbing this religion.<sup>1</sup>

Conford in his valuable book entitled "From Religion to Philosophy", has defined Ara or Arashai in the following words, "the principle of a sublime orderly life and maintaining *ahûmâz* as a prerequisite for its attainment, because creation and attainment to *ahûmâz* is the ultimate goal of the evolution of the world."<sup>2</sup>

Also in this school of thought, the materialization of *ahûmâz* by the chosen servants of Ahura Mazda who enjoy Divine Light, is accomplished and they attempt to give reality to *ahûmâz* by correcting the affairs and placing everything under the laws of Asha and on this basis the value and superiority of the servants of Ahurā Mazdā become on their plea for *ahûmâz* generosity and righteousness.

The Parrotki Perseydön was not an angel

Nor did he wear goat skin and ambergris

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<sup>1</sup> 9.57 p. 1.

For instance, refer to Avesta, the most ancient Iranian script account and research work of Dr. Dara Jelali, Tehran: Mardas, Publishing House, 21 Farvardin, v. 1, 1374, p. 8; Avesta, Zoroastrianism, Varamin, Varamin, Tehran 1372, Parvard, 7 sur.

Araefte,

Asta' Ma.

<sup>2</sup> Abdolkarim Vafajani - The Birth of City of Ide and Idea: Mencency in Ancient Iran, Tehran - 3, Shahid Beheshti Cultural Education Publishing House, 1372 Shams, p. 302.

<sup>3</sup> T. M. Comerford, From Religion to Philosophy, Atlantic, Virginia: Eastman's Press, reprint, 1380, p. 17.

He obtains goodness by *wilāyat* and generosity.

Note: "If you will be generous, then you are Periydūn."

Also in the solets of ancient Iran, particularly in the Achaemenid era, *wilāyat* was defined as putting everything in its proper place. The realization of truth and righteousness has been raised time and again. For instance, in one of the inscriptions of Darius, the First we read:

"I, was by the will of Ahurā Mazdā, he is behind all. One man beat the other. It was by the will of Ahurā Mazdā that I decreed that no one should hit the other. Everyone should take his own place. They are scared of my law. The powerful cannot oppress the weak and do not quash him."<sup>1</sup>

In this writing putting everyone in his own place and the fact that no one can dominate; and tyrannize the other signifies the realization of *wilāyat*. The duty of the king is to give expression to *wilāyat* and order and provide security under the shadow of *wilāyat*.

### 3. *'Adlāt* in Judaism and Christianity

The question of *wilāyat* and its realization has been given the special attention in Judaism and Christianity. Since these religions have been founded on monotheism they cannot fail to view *wilāyat* as the axis of their religion. Therefore, in these religions *wilāyat* is regarded as the most important attribute of the exalted God. And He is the God of *wilāyat*. On this basis, any unjust, relations triggering poverty and wretchedness of man is in conflict with His will as the Creator of the good. The Old and the New Testament conspicuously hint at the conquest of injustice and tyranny. God is just, and His *wilāyat* serves as a point of departure for man and for reflection on *wilāyat* in society and its realization.

<sup>1</sup> Cf. *Book of Kings*, *W.M.S.*, p. 57, Verses 528-532, and 533.

<sup>2</sup> A living dynasty of Persia from about 550 BC to 330 AD after the Median and the Persian Empires, the last to conquer the territory of Māzandarān. In the time of the dynasty, King Darius II, it was conquered by Alexander the Great in 331 BC.

<sup>3</sup> *Mess. Pers. History of Zoroastrianism*, translated by Hermann Beck, 47th Tehran, The Publishing House, 1975, p. 172, quoted from the 20<sup>th</sup> inscription, Column 1, paragraphs 3 through 14. Also for information about the content of the Persepolis Inscription refer to Kulliq 1 in *Iranian Studies*, Correspondence to of Behmanide terms, and [Shiraz] Central Council of the National Council of Experts – the compilation of the translation in English by solar calendar, pp. 57-70.

<sup>4</sup> The 1st Apocryphal Sura in *Theology*, vol. 1, IV, 34, 2.

Considering the viewpoint of the sacred book, which regard man as the image of God,<sup>1</sup> man has been obliged to be actively engaged in the administration of the world and his active participation should be based on God's *akhlāq*.

Moreover, in his outlook, breaking the yoke and bones of oppression, liberating the slaves, helping the poor, clothing the naked ones and so on are all maintained as instances of *akhlāq* in society. In the Torah, the Book of Jacob, the prophet, we read:

"Nay, the fasting I like is the fasting that I desire, to break the bonds of the unjust, rend the yokes, liberate the slaves, break all yokes, distribute bread among the hungry people, provide shelter to the homeless poor people."

On the Resurrection Day, God will also trem with *akhlāq* and people will realize *akhlāq* in that world. Therefore, people will experience *akhlāq* on the Day of Resurrection and the homeless attain their rights.<sup>2</sup> In the Bible, too, stress has been laid on *akhlāq*. For example:

"And my judgment is, just because I do not seek my will."

On the other hand, setting forth canonical laws in the Holy Scripture comply with the efforts to the suspense *akhlāq*, so as to preclude disregard for *akhlāq* and the poverty of the weak and low-income strata of people by presenting social and criminal laws. On this basis, the injunctions and canonical laws of the Holy Book aimed at utilizing *akhlāq* and the truth. The Psalms of David<sup>3</sup> also narrated God's *akhlāq*. In one *akhlāq* and its necessity. For instance; in the fourth hymn we read:

"O, God of *akhlāq*, When I call you, respond to my prayer."<sup>4</sup> O,

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<sup>1</sup> Torah, the Holy Scripture (the Old Testament) (Genes. 1/2).

<sup>2</sup> *Qur'ān*, Chapter 39, Verses 58/5-8, 5-8/58.

<sup>3</sup> Torah, the Holy Book, Translated by Qasim, the Book of Mu'allimah, Chapter Four, no. 3-2; Isha. 1/34. (Prophet Jacob 4/11).

<sup>4</sup> The New Testament, that is, the Holy Bible. Oxford's International Association, p. 152, John 28/5, The Holy Bible, London, Hodder and Stoughton, 4<sup>th</sup> Empressor, 1979, John 5/59 (p. 211).

<sup>5</sup> The book of the Old Testament, a collection of hymns known as the psalms or Psalter attributed to King David. A partial classification of the Psalms include hymns of praise acknowledging God, a section describes record of songs in repentance, others for the glorification of good, and finally hymns on canon and prayer for sinners.

<sup>6</sup> The Psalms of David, Telan: Iran Holy Scripture Association Publishing House, 1990, Psalm 4, Paragraph 1, Zaher is also called the book of Psalms

"O, God! I am for *adilat* and the perseguer with me. Grant me *ikhlāq*, eradicate the wickedness of the evil-doers and perpetuate the just one, because the seacher of hearts are yeangs to the just God."<sup>1</sup>

In the eyes o' Saint Augustine, absolute *ikhlāq*—that is, *adilat* conforming to the generality of order—applies first and foremost to the celestial macrocosmic system. However, the *ikhlāq* in its limited scope may also apply to society and the limited terrestrial order in case when society and the temporal order are in conformity with that order and the celestial macrocosmic society.

"Real *ikhlāq* o' every government depends on its conformity with a universal and global system."

And Augustine's City of God's society seeks no objective except the realization of two main and great human aspirations, that is, *adilat* and peace. Of course, in his words and works, he considered *ikhlāq* in conformity with order, an order, which every society had within it for its survival and, in fact, that which brought moderation to the society and system.

From the perspective of Thomas Aquinas, too, our just relations are in conflict with God's will and individuals obey Him without an intermediary and receive His commands through natural or divine laws. Therefore,

"Man's duty for obeying the mundane commandments is as far as the limit the spirit, of *ikhlāq* requires such obedience."<sup>2</sup>

#### 4. *Adilat* in ancient China and India

In Far Eastern civilizations, such as China and India, in Confucianism and Buddhism and others there is glaring evidence of attention paid to *ikhlāq*. Here, we will first treat in passing *adilat* in ancient China's political thought and then touch on the subject in ancient Indian political thought.

Confucius, the greatest thinker of ancient China defines government as righteousness and *ikhlāq* as its utilization.

"To govern signifies doing everything correctly. If the prince undertakes the guidance of people out of righteousness and uprightness, no one will care

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<sup>1</sup> *Rāfi* Pahar, 7 Paragraph 9 and 10.

<sup>2</sup> Michael J. Freck, et al. *Sixty of Paliika Thought*, translated by Jyoti Shyam Chakraborty and S. Lalita. Varanasi: Pali Text Society House, 2014, series, v, 1, 1982 Part 2, p. 349.

<sup>3</sup> *Sāma* (see original), N. V.

not to be righteous. If you govern out of right and *wéidào*, what need remains for killing and beating?"<sup>1</sup>

This expression governing is synonymous with *taijiao*, that is, the putting of everyone's property to its place and as they should be. Moreover, Chinese philosophy is a pragmatic and humanistic philosophy and is less concerned with discovering the true nature of objects. The fundamental concepts of Confucian thought, that is, Jen – meaning humanity and the man's heart, and Li – meaning normal or regular and improvement of names are also in line with the realization of *wéidào* and the life based on it. These concepts aim at attaining the great harmony or *Ta Tung*,<sup>2</sup> which signifies a period of history when order and *wéidào* are established, which Confucius calls the age of great harmony.

From his perspective, the government has a heavy responsibility for attaining this harmony and lending order to people's affairs so that *taijiao* will find expression.

The main duty of government is to organize the affairs of the country and the nation in a way as to fulfill his duty from top to bottom in conformity with his standing and status in society so that the king is the king, the servant the servant, the father the father, the son the son, and no one transgresses his limit.<sup>3</sup>

Indian thought, too, believes on behavior and the creation of harmony between belief and behavior is raised in a way that knowledge and action mingle genuinely. Moreover, *Dharma* in the tradition of ancient India is indicative of the world's ethical order and conveys the concept of *wéidào* and virtue and ritual within whose frameworks Indians should live.

"Anyone talking about *Dharma* has spoke the exact truth."

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<sup>1</sup>Confucius, Discourses, translated by: Ebrahim Zanjehi, Tehran: Scientific and Cultural Publishing House, 2nd edition, 98, p. 67.

<sup>2</sup>Ch. Jr and Miray J. I., *A Way of Holophony in Ancient China*, Translated by A. Peshlou, Tehran: Meyer Publishing, 2002, p. 27, one of the famous six books of Confucianism dedicated to ethics and sciences and it is a life of living so that man, borrowing from the words of Confucius can establish a better life in his life. The title of this book is Li Ching or the 3000-year-old Chinese works such as the Great Learning or Lun Yu, and Doctrine of the Mean may be referred to the administration of individual's life and the society.

<sup>3</sup>ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Ta Tung.

<sup>6</sup>Confucius, Discourses, ibid, p. 67-115.

<sup>7</sup>Dabireh Shigari, Religions and Philosophical Schools of India, Tehran: Amirkabir Press, v. 1, 577, 28.

<sup>8</sup>Dutan

From the Buddhist perspective, the middle way (the eight steps)<sup>1</sup> or the way to a relief from suffering would not also be accomplished without internal journey towards God, although it relies on an inner purity. Therefore, in the second step, that is, righteousness and uprightness – thought, correct thought has three dimensions:

1- though, free from pleasure and sexual desire, 2- thought free from ill will, 3- thought, free from tyranny, which pave the ground for realization of *iddhi*.

Moreover, the fifth step signifies correct life and living based on *iddhi*. In other words, one should avoid a lifestyle associated with the harassment of others and should cease doing those acts and activities detrimental to others.

Generally speaking, the path to perfection in Buddhism is knowledge and *iddhi*. By knowledge, it means understanding the self, instincts, bonds and needs. *iddhi* in this perspective means that we should build our life on a moral basis so that accordingly, we can attain perfection through moderation and a middle way.

By and large, *iddhi* in eastern mentality has been raised to two dimensions of monotheistic religions (Zoroastrianism, Judaism and Christianity) and human schools of thought and philosophies (such as Confucianism and Buddhism). The latter predominantly from the spiritual source of *iddhi* and is standing in practical life and methods of its implementation. The former view *iddhi* as a fundamental principle, without which life has no meaning, and other human laws are erected on its basis. The One God is the embodiment of general and real *iddhi* and His *iddhi* is a point of departure and the real pattern for the realization of human *iddhi*.

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<sup>1</sup> The eight supreme ways or八正道 (Bāzhèdào), also called Eightfold Path. Refer to A. Leslie Treadwell, Lantau Beach Publishing House, c. 1998, pp. 28-31.

*Iddhi* and other 8 noble ways in *The Books of Buddha*, translated by A. Leslie Treadwell, Lantau Beach Publishing House, 1998, and p. 3.

## **Second Discourse**

### **'Idālāh in Western Thought (up to Renaissance):**

#### **1. 'Idālāh in the political thought of ancient Greece (from Pythagoras to Aristotle)**

##### **A- Pythagoras**

In the thought of Pythagoras who was under the influence of eastern thinkers particularly Zoroaster, *aristos* means considering the competencies of individuals in observing the traits of individuals in accordance with their natural talents. Individuals acquire status on the basis of these talents.

Pythagoras maintained different ranks for his students according to their natural talents. He put the most esoteric of his wisdoms at the disposal of those who were competent to perceive them. On the one hand, considering that Pythagoras viewed number as a noble principle, he postulated that *takhlis* emerged out of equal components and defined it as preserving the equality of the components. It is equally actualized by abstaining from extremism, establishing proportion, balance or symmetry among the parts. Since they maintained a descriptive state for *idālāh* and compensation or equality and found them in numbers, they also argued that *seyyid al-* was the first square number.<sup>1</sup> The government is just as long as the equality of its competencies exists and *takhlis* signifies preserving such equality.

##### **B- Socrates**

From the viewpoint of Socrates life signifies a desire perfection in self-control, *aristos*, courage and independence, which are attainable through

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Among many scholars and researchers this question has been raised and accepted that Pythagoras was a student of Zoroaster, and that he was under strong influences of Zoroaster and Parmenides in the same time. see for example, Vaidya, C. Hippolytus, see Lenzenkhan, Philostratus, Steven, Porphyry and ... For example, Ilichomatus, "aristos" states the teacher of Pythagoras, calls "Mozala" [Initiate] the mother of number and "Waz" the father of number." Refer to Debbicki, C. Guthrie, *History of Greek Philosophy*; (3) Pythagoreans and Pythagoreans. <sup>2</sup> *Ibid*, p. 82, quoted from Yomblanees, *Biography of Pythagoras*, pg. 81; and 87 (see other places).

<sup>1</sup> *Ibid*, pp. 267-268.  
<sup>2</sup> Abdur-Razzaq 'Azazi, *History of the West's Political Thought*, v. 1, From Beginning to End of Middle Centuries, Yemeni Office of International and Political Studies, 1999, p. 31.

knowledge and wisdom. He considers *aidat* a type of moral balance and harmony and subordination of the person's entire existence to an equal will free from duality. For this reason, his greatest activity in life consisted of a combat against any factor triggering disharmony in man's self and soul.

He considers just and useful action to be one and the same. He has excommunicated and accused one who has for the first time drawn distinction between just and , soft action.

Therefore, from his perspective, the value of everything lies in its utility and the usefulness of everything lies in it being just. Being religious is a method of thinking accompanied by just action.

### C- Plato

Plato, the student of Socrates, considers the basic goal of *Republic* to be the delineator of the concept of "aidat" and the way to attain it.<sup>7</sup> Of course, in discussing "aidat" he employs Diogenes's term, which apparently includes a wider implication of "aidat".<sup>8</sup> From his point of view, "aidat" is a desired ideal, which only those trained in the top of philosophy and wisdom can accomplish, and therefore is of the most beautiful type:

"I said, "aidat" is of the most beautiful kind; that is, ... is in the realm of values, but are desirable for the sakes of happiness both due to its own sake and on account of the results obtained thereby."<sup>9</sup>

Based on Plato's viewpoint, "aidat" is a kind of harmony and balance in affairs, in the sense that, For a society each of the individuals is simply engaged in a special activity in conformity to his/her natural qualification and

<sup>7</sup> Seeodor Gruppe's Greek thinker. Translated by Mihal and Huseyin. 7.01. February 1977. Publishing: "Sakarya University", 2008, v. 2 pp. 1- and 2.

<sup>8</sup> *Ibid*. p. 5.

<sup>9</sup> *Ibid*. p. 18.

Refer to Plato, Republic. Translated by T. G. Ruhani. Tehran: Scientific and Cultural Publishing House Company, 52. Ed., 1999. He said that the subject of the book deals with "aidat" issue in Greek language is "aidat" meaning the entire citizens' civil rights, political activity, government and political system, refer to such term in Plato. Translated by Mihal and Huseyin. 7.01. February 1977. *Anise New Publishing*, 1998, p. 3, as well as 1, 25, where else the thing of the book is "aidat". In 1975, Plato's major political work is concerned with the question of state, form of state and justice etc., therefore with the questions what is a just state and who is a just individual?

<sup>10</sup> See W. K. Attas, An Introduction to Plato's Republic. Reprinted, Oxford: Clarendon Press, 1982, pp. 1-11.

<sup>11</sup> *Ibid*. 1977. 2.

<sup>12</sup> *Ibid*.

<sup>13</sup> *Ibid*. pp. 12-13.

<sup>14</sup> *Ibid*. *Republic*, 7.01. p. 2.

talent and avoids intervening in the affairs of other individuals. *akhlāk* will be established in that society.

Every single individual in *majlis* should exclusively have one job, for which one is naturally endowed with specific talent... we mentioned that we have repeatedly argued and heard that engaging with one's own job and avoiding interference in the work of others is the same as *akhlāk*.

Plato's attitude to *akhlāk* is the product of considering man's individual existence as a multi-dimensional structure, each of which commands a special function. Based on his viewpoint, *akhlāk* develops in individual's existence when he considers the soul to be composed of three constituents, reckoning that each constituent performs its own specific function and that all the three constituents are in harmony with one another under the command of intellect. On this basis, *akhlāk* (an individual's existence) implies health of spirit, and cruelty or disharmony among the constituents is a sin. From Plato's perspective, *akhlāk* also signifies disjunction of individuals within the community and society and is based on a type of a legal work division in conformity to individuals' temperaments. Therefore, he considers *akhlāk* as protecting everyone's right to himself/herself.<sup>1</sup> In his opinion, *akhlāk* signifies that every one of the individuals in society is gratified with the position he holds. In a community, acceptance and fulfillment is the relevant duty throughout.

He writes, We have said time and again that being engaged with one's own job and avoiding interference in the work of others is the same as *akhlāk*.<sup>2</sup>

On this basis, the government in society deserves to be composed of special members of that society, that is, the luminaries *akhlāk* utilizes when the group governs the society.

#### D- Aristotle

Aristotle, a student of Plato, also considers man's real happiness to lie in virtue and virtue is also manifested in *akhlāk* in its highest form. He first reviews the meaning of the term *akhlāk* and sets forth two meanings as such: 1) legal affair | *akhlāk*; and 2) equity and equality | *Qist*. In

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<sup>1</sup> 737 p. 234.

<sup>2</sup> Abd-al-Kalīm Alīn, op. cit., p. 395.  
Tehāfūt.

Be gr. to 'Abd Al-Kalīm Alīn, *Mu'min wa 'ilm al-kutub fi 'ilm al-fikr* (Beirut: Cultural Services, translation of Nasr Publishing House, 1993), p. 21.

<sup>3</sup> *Husn Ruybatīn*, p. 221.

<sup>4</sup> Biruni.

Persian/Arabic language[1] He points out that in Modern Greek language it has been taken as being dovetailed with righteousness. In treating the subject of virtue, he turns to the concept of a middle way, and considers the function of *aristoi* in everything to be in the observation of moderation:

"It is understood that the best form of life is that which is based on moderation and which everyone can observe."

In this way, Aristotle makes it clear in his survey that a just action is a middle way between committing tyranny and undergoing oppression. It is, therefore, a kind of moderation. For this reason, it is the greatest of virtues. "As such it [it appears that] *aristoi* is the greatest of virtues."

*aristoi* contains all virtues.

*aristoi* is an absolutely perfect, piety, because acting according to it implies acting according to virtue in its entirety.

It is, therefore observed that while being a middle way, *aristoi* is not of the same weight as other virtues, it is, in fact, an inner habit and disposition to which human is subordinated.

In fact, from the viewpoint of Aristotle *aristoi* is equality among equal individuals. Moreover, in his perspective political *aristoi* is superior, because it is an *aristoi* pronounced between free and equal elements in life with the aim of accomplishing self-sufficiency. In his view, goodness in politics is also denoted *aristoi* and that is the highest form of goodness.

"The end to all learning and arts is goodness and the end to political learning which more is elevated than all other learning is the highest goodness. In politics, goodness is nothing but dispensing *aristoi*, on which the rest of all depends."

Moreover, as it was mentioned earlier the mental and inner aspect of *aristoi* is also of importance to him[2]. On this basis, a just individual enjoys the highest of virtues and can take control of the leadership of society and lead it to real happiness. Thus, he writes:

"The just is one who innovates or safeguards the prosperity of a political society in full, or in part."

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[1] Abd al-Rahman, Ḥāfiẓ, *Qāsiṣat al-Ādāb*, p. 134  
Tunis: Dar al-Kitab, 1982, 2nd edition 1997.

Aristotle, *Politics of Nicomachean*. Translated by: Prof. F. M. Gundelfinger, Tehran, 1344, p. 21.

[2] Kofi Ross, Aristotle, Translated by Khalid Qasim, Salam Library, Likia, 2009, Publishing House, 1995, p. 321.

Aristotle, *Politics*. Translated by: Prof. G. T. Rosay, Beirut Islamic Revivalism Publishing Publishing House, 1991, p. 132.

[3] Kofi Ross, *Ibid*, p. 321.

[4] Just et al., op. cit., p. 128.

## 2. Post-Aristotelian concept of *'idākh*

In post-Aristotelian period in the occident, the Stoic philosophers regarded the idea of balance with virtue and man's honorable life in the universal community, and put forth the concept of life – compatibility with nature and natural law. But Stoic philosophers, however, viewed nature from a more man-oriented perspective and accordingly paid greater heed to disposition and human nature. In the outlook of the Stoic philosophers, only virtue, which is a mental state of integrity, is synonymous with goodness in its full sense. They apparently considered virtue or goodness in the sense of conformity and compatibility with nature and on this basis assessed moral things, as: 1- Things compatible with nature that can be accorded relative value; 2- Things incompatible with nature or worthlessness; 3- Things that are neither valuable nor worthless.

Basic virtues consist of moral insights, courage, perseverance and *akīlah*, but they are either upheld altogether or crumble down altogether. They are then linked to each other and therefore man is either disposed to virtue or entirely lacking in virtue.

Another dimension of their thought is the theory of cosmopolitanism. Even though every human being is naturally a social being, life in society is a rational living and intellect is a common nature shared by all human beings. Hence, there is only one law and one land for all human beings. Zoroaster observes:

"All people are the citizens of Zeus's Aetopia (The City of gods) and should be constantly under one rule and common laws similar to sheep protected, guided and led by a shepherd."

On this basis, they argued that "All human beings are equal" and that "even enemies have a right to kindness, love, forgiveness and pardon."

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A school of philosophy founded in ancient Greece, the stoic school was established in Athens in 300 BC by Zeno of Citium in Cyprus Zenon, who derived much of his philosophy from ideas of Heraclitus, opened his school in a colonnade known as the *Mastodion* (Painted porch). The Stoics, like the Epicureans, emphasized ethics as the main field of knowledge, but they also developed theories of logic and natural science to support their ethical doctrines. The four cardinal virtues of the Stoic philosophy are wisdom, courage, justice, and temperance. Classification derived from the teaching of Plato.

John Burnet, *More Philosophy* – translated by Abu'l-Qasim Jundishapur, Ed. by Sisorgh Banu, 978-Shayes, p. 158, p. 1.

<sup>2</sup>Abdullah ibn 'Abbas, *Witr*, p. 172.

Travers Capelton, *Writings*, p. 153.

### 1. *'Adl* as viewed by Roman thinkers

Among Roman thinkers Polybius regarded sympathy with others and philanthropy as a mental basis of social relations and therefore insisted people's group interests.

After him, Sisron accepting the Stoic beliefs raised the question of natural law as the universal constitution. From his viewpoint and other Roman lawyers, *'adl* has a legal implication. From his perspective, *'adl* means acting according to nature or natural law. If all the rules of governments and actions of rulers and other individuals in society were constituted on such legal foundations, *'adl* would find reality. He observes:

"In fact, there is a rightful law and that is the sound reason that conforms to nature, applies to people and is immutable and eternal, and governs people at all times."

In such a perspective, sound reason and natural law constitute the basis of law that conforms to and is compatible with nature. And natural law and apprehension of sound reason is equal to all. On the relationship of law with natural law, he maintains that *'adl* is the same as natural law and its realization. If natural law is invalidated, *'adl* will cease to be.

*'adl* consists of natural law and natural law is equal everywhere, unalterable, eternal and binding for all people and all governments. For all laws to be just, they should conform to natural law. Man's sound reason is the criteria for the coordination of laws with natural law. God has ordained natural law.

In Scepus' view, a later Roman Stoic philosopher, the subject of *'adl* is also worthy of study by relying on two fundamental issues: attention to nature and natural law and necessity of performing good to others. Hence, he mentions:

"Live for others if you want others to live for you."

He insists that "Nature orders man to be useful to others whether they are slave or free men, liberal or illiberal; wherever there is a man, there is room for goodness".

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<sup>1</sup> George H. Sabine, *A History of Political Theory*, 2<sup>nd</sup> Edition, New York - Joff R. Reinhard and Son, Inc., 1957, p. 152.

<sup>2</sup> Abd al-Rahman Alavi, *Idat*, p. 191.

<sup>3</sup> Frederick van der Veen, *Idat*, v. I, p. 91.

*Idat*, p. 495, quoting Seneca, *On Duties*, 1.12, .24.

This legal perspective of *ius ecclesiasticum* and its dependency on natural law governed the thought of distinguished men of Christianity, particularly Church abbots throughout the Middle Ages.

### Third Discourse

#### *'Idāħu in modern Western political thought*

Considering the vastness of the subject dealing with *'idāħu* in this era, particularly in the 20<sup>th</sup> century, a discussion about *'idāħu* in the new political thought of the West will be taken up from several axes in brief.

##### 1. Early outlooks

###### A) Impacts of the Middle Ages

The onset of the Renaissance in Europe and its continuation was the product and natural result of its previous period: the Middle Ages. In the Middle Ages, despite the pressure resulting from the church domination over societies along with the crusades, one of the important issues was the acquaintance of the West with Islamic learning and philosophy.<sup>1</sup> The acquaintance of the West, particularly in the middle of the 12<sup>th</sup> century and early 13<sup>th</sup> century concurrent with the emergence of universities there, with thoughts and ideas of Muslim thinkers such as Abū Nasīr Ḥaŷib ibn Ṣīnā and others in the formation of the thought of theologians at the turn of the Middle Ages and thinkers such as Albert the Great, Thomas Aquinas, Rogers, Bacon and others is quite obvious.

By and large, one can realize that some of the Christian and non-Christian experts in recent times influenced by the views of Muslim theologians and thinkers and Islamic culture, as opposed to the idea of the church, introduced *'idāħu* as one of the most important social concepts which entered the Renaissance period from the Middle Ages. Previously, Augustine had announced, "where there is no *'idāħu*, there will be no government either".<sup>2</sup> In later years, this principle greatly mingled with the question of law in the course of the Middle Ages and was even incorporated into it. In the 17<sup>th</sup> century, also Niccolò Machiavelli said that wherever laws were not superior, no civil society would exist. Also, the principle of equality and equality of human beings entered the age of Renaissance as of this century.

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<sup>1</sup> Karim Sabri, *Philosophy in Middle Ages and Ideology of Justice*, Ithra Amman Publishing Society, 1998, pp. 83-224.

<sup>2</sup> Abū Ḥaŷib (571-572), 9, 6, p. 129.

### B) Humanist revolution and the question of *'idatih'*

The Humanist movement, although a cultural one in principle, was dedicated to the study of humanistic cultures (concerning the world of human beings) or more literary literature or like human units, and because the human being was the focal point of discussion of this school of thought, it focused human issues including *'idatih'*.

Among the humanists, Erasmus was a prominent personality. He wrote the book "In Praise of Idiots" to investigate and criticize the chaotic situation of his time – and articulated on the oppression, injustice and corruption of the clerics of the church. In his other satire, *"Talks Between Pope Julius II and St Peter"*, he exposed the chaotic situation and injustices of Christian clergymen and the Popes. For example, in his satire, he quoted St Peter as saying:

"O! You abject creature, fraud, usury and deceit have made you Pope... nevertheless such a tyrannical master who is the embodiment of injustice and inequity, is revered and idolized only because of bearing the title of Pope, good people should also abound in the world."

### C) Renaissance and the question of *'idatih'*

Among the thinkers of the world of politics, Niccolò Machiavelli is regarded as the noted representative of the Renaissance movement and among the innovators of political thought. The political and social situation at the time of Machiavelli was such that he preferred order and power to *'idatih'*. Accordingly, in addition to the separation of the spiritual and political realms and ethics and politics, he rejected the theory of natural law and divine law. He sought to theorize on a special type of political ethics, which came to be known as Machiavellianism. He thought out the way to rescue the society of Italy in those days lay in the realization of such an entity because the political entities in society did not exist. In a sense, he thought the only solution possible was the unity of Italy that was possible only under the leadership of a ruler who acted selflessly and resolutely to

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Will Durant, *History of Civilization*, v. 5, Renaissance, Translated by Sudir Taqzih dan Amanah Sejarah Islam, p. 28.

Refer to David Lowry's notes to *Praise of Idiots*, Translated by Nasur Saidie, Iman Publishing House and Publishing House "Pustaka Ulandan", pp. 3-24.

Will Durant, *History of Civilization*, p. 514.

George Sabine, *History of Political Theory*, 3. Edition, New York: Holt and Company, 1928.

champion this cause, nor being faltered by any humanitarian, ethical, religious or philanthropic considerations in his tasks.

Hence, Machiavelli opined that in such an anarchic, the attainment of power, in a due order, trust in people and attention to *hukm* and love alone could not be of any avail.

Therefore, if the basis of the rule of the single-fight people's sides were fear and terror, the former was of greater importance, because by fear one could administer the society better and put an end to vices. In general, Machiavelli held that taming the evil temperaments and animal dispositions in man was accomplished only through the application of a combination of coercion and oppression, deceit and trickery. Accordingly, the application of violence was desirable to accomplish benevolent goals.

#### D) Idealists, religious reformers and *'idālah*

At this very time, another group considered the way leading to the improvement of society and the realization of *'idālah* to be within the framework of a prescription of an ideal plan or expression of a kind of an idea, but not illusory society as observed in works such as Thomas More's "Utopia" and Campanella's "The City of the Sun". Writing these works is a kind of response to the existing injustice. Utopia was a political society that was socialist in terms of economy and based on pure equality. Some features of this socialist and just society consisted of:

- 1- Equality of the structure of cities: "The cities of Utopia are similar to each other and constructed based on climatic requirements."<sup>1</sup>
- 2- Absence of private ownership and division of labor based on the needs of society
- 3- Common and equal life based on love and affection

In Thomas More's perspective, *'idālah* means the equality of human beings in affairs, services and, generally speaking, a life in a Uopian, where *'idālah* is based on the equality of human beings.

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<sup>1</sup>Mihni-Rahman, *Three Pillars of Western Political Ideology*, v. 2 (New York and 19<sup>th</sup> century), Tehran, Office of International and Political Studies, 1993, p. 25.

Refer to Niccolò Machiavelli, *The Prince*, translated by Domenico Giordano, Tehran, Payam-e Book, 1999, Saka'at, pp. 127-128, Abutul-Karim Alavi, *Kad*, p. 12.

<sup>2</sup>Machiavelli, *Ibid*, p. 23.

Refer to Niccolò Machiavelli, *Il Principe*, translated by Mihenmard Hosseini, Tehran, Edizioni Z, Publishing, 1992, List 2000, Chapter 1, pp. 12-13.

<sup>3</sup>Thomas More, *Utopia* (first rendered into Arabic by Huseyin Sefli), Tehran, Arifi Publishing House, 2<sup>nd</sup> Edition, p. 162.

The movement to demand religion was launched with the aim of correcting religion and it reacted to the demands of the leaders of the church and the fedalists. This movement was originally initiated by William Akbar and Padra in the late Middle Ages, but two of its prominent proponents were Luther and Calhoun. Luther's thought on *ikâlib* can be summed up as follows:

- The true church is a congregation of believers; Popes are not an intermediary between God and people.

2. Negation of the wealth of the church and sale of salvation certificates and such practices.

3. Challenging the supremacy of the Pope.

On the other hand, by offering theories such as two kings, and rejecting rebellion against the ruler and considering disobedience to his command as a sin and applying violence in treating dissidents, Luther did not utilized *ikâlib*, he rather contributed to the promotion of oppression. Moreover, Luther's outlook ultimately led to the formation of the pillars of capitalism and accumulation of wealth, opening the way for the expansion of capitalistic principles in the West. Despite his dogmatic perspective of the Christian type, John Calhoun<sup>1</sup> stressed the distinction between a non-religious and religious government as Luther's, and reflecting on methods of civil *ikâlib* in expressing the duties of a non-religious government, he wrote:

"Regulate life through methods membranous to and essential to human society, to society the methods of civil *ikâlib*, keep our purposes firm and establish a general peace and calm".

Also, as an Evangelist protestant, he recognized only one absolute lawmaker in the universe, whose name was God.<sup>2</sup> From his perspective, the church undertook its role in society by the teaching knowledge of God, by attempting to input spiritual education in the implementation of *ikâlib* and administration of civil relations in society.<sup>3</sup>

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<sup>1</sup> Robert Milder-Ridderup, Alan, *936* pp. 31-35.

<sup>2</sup> He believed in a divine predestination by God for human beings and differences in destinies. Holding that God would achieve some and humans others, but if God, however, was just and there was no injustice in His destination. That is, whatever God did was just. A sentence corresponding to that held by both atheist and traditionalist contemporary Muslims.

<sup>3</sup> *Ibid* p. 85.

<sup>4</sup> Cicero's definition of public virtue is the sum of which virtue of good deeds.

<sup>5</sup> Brian Audia, Political Thought from Plato to Rousseau, Translated by Murray K. J. and Akbar Mirza - Tehran: Niyat Publishing - 2006, 1st ed., p.17.

<sup>6</sup> *936* p. 53.

In spite of this, Culbert's dogmatic outlook, the stress he laid on people's obedience to ruler—as Luther did, and his belief in God-chosen people, his pessimism towards human essence and negativity of an uprising vis-à-vis the ruler, excluding disobedience in cases where the ruler gave order against God's commandment—there remained no room for his outlook to set forth the question of *'idžlāt*, theoretically and practically. On this basis he said:

"Colonialism facilitated the merciless colonization by the capitalist."

Of course, in later years a tendency to *'idžlāt* was somewhat raised in this school of thought. For instance, John Knox maintained the right of resistance against the ruler.

"However, it is disbelief to say that God has ordered obedience to kings who issue orders to perpetrate evil and corruption."

#### F) Naturalist laws

In the early years of the new age other inclinations such as the attention to natural laws and Divine laws were also propounded. Although such thinkers needed power and social order, they were heedless of issues pertaining to *'idžlāt*. One of the important manifestations of this era was the theory of the Divine rights of kings raised predominantly by lawyers and statesmen of France and Britain. This group often preferred the interests of their own society to public interests. Among these one can cite Jean Boden and Bossuet. In discussing the end of a constitutive and dominant government, Boden refers to rational and intellectual virtue and relative welfare of all people. From his perspective, natural laws are clear and cogent and only the king should observe them. The king should already have reached an agreement with his subjects on them, because if some of the very general principles such as truth, sincerity and *'idžlāt* were not unanimously agreed upon, enormous differences would emerge in the opinion of the public, who would inquire how these principles should be enforced in inherent and objective choices of law's behavior.<sup>1</sup>

At the same time he argued that in the evaluation of whether a king was a just or a tyrant one was not to judge on the basis of the inverse treatment he applied. In Boden's viewpoint the oppressor was one who obtained

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<sup>1</sup> Alida Rauter, *ibid*, p. 107.

<sup>2</sup> George Bodin, *ibid*, v. 2, pp. 52-54.

<sup>3</sup> Michel Foucault, *ibid*, v. 2, part 1, p. 73.

<sup>4</sup> Refer to Jean Boden, Six Justifications Republics, Doc. 18, at chapter 18, n.

sovereignty. Merely, not through election, inheritance, drawing lots, or *wish-seeking* way of God's appointment and revelation."<sup>14</sup> Therefore,

"The Law does not permit an individual or a people to launch efforts to take the life or position of the ruler by way of force or *zakat al-*"<sup>15</sup>

However, in spite of this, Beden differentiates fully between a just king and a tyrant ruler. Beden also maintains that no government could remain in power minus religion, even a false religion and that social *zakat* has been constrained on the basis of religion and therefore not compatible with despotism. From his viewpoint God was just and did not allow any power to be entirely despotic or disregard the natural, Divine or human law. Therefore, although he favored absolute rule for kings, he propounded that:

"If the king is opposed to religious injunctions, he should obey God, not men of God."

In contrast to the inclination to public laws, a king's ideas emerged more or less in this period of time. Among the works of this period, Motam's book entitled *Defense of Freedom against Oppressors* enjoys great significance. He considers the foundation of the formation of sovereignty for dispensation of *zakat* chronologically to be after the creation of human being. He writes:

"Since then ... became necessary that a kind of sovereignty should be created for the settlement of differences and establishment of *zakat al-*, that is, preventing the affluent from suppressing the poor."<sup>16</sup>

In his opinion, this work was accomplished by two contracts: the first one between God, the king and the people for creation of a rightful religion and the second between the king and the people for the creation of a neighboring our government on the basis of which people were committed to obey the king sincerely while he also governed justly.

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<sup>14</sup> 9:57 Chapter 18a.

<sup>15</sup> 9:57

<sup>16</sup> This anti-socialism in the culture of Islamic theology can correspond to Art. 1 of the UN Charter (Universal Declaration of Human Rights).

<sup>17</sup> Abu'l-Rahman Al-Jili, 9:57 p. 68, 8, the same time he raises from one despotical and even heretic, and tends does not exempt subjects from obeying the ruler; and citizens are not allowed to raise objection to the wealth of the king ... they can only reprimand him respectfully or press for change in his rules without corrupting or revolting, see: *Abu'l-Rahman Al-Jili, Kitab al-Zuhra fi Sharh al-Kutub al-Salikah*, and Translated by Levy Soega, Tehran: Nasr Books, 1, Publishing House, 1995, p. 87.

<sup>18</sup> Abu'l-Rahman Al-Jili, 9:56 v. 2, p. 11s.

## 2. Outlooks of the Age of Enlightenment and the 19<sup>th</sup> century

### A) 'Iddat in Hobbesian tradition

#### 1- 'Iddat in the political thought of Hobbes

Hobbes considers man as an intrinsically evil being and holds a pessimistic and tragic view of him. From his perspective, in the natural state, everyone is his own arbitor... and his difference gives rise to conflict and war... Also, due to rarity of resources and greed-oriented efforts of human beings to access them a war of each against all will break out and man's life becomes lonely, wretched, evil, ferocious and short-lived. Therefore, all seek a single judge and accept his views regarding the threats posed to them, in cases of doubtful and contentious cases.

Hobbes, by relying on the concept of natural law, which is expressive of the motto "Do not do unto others what you do not desire others do unto you" and which is comprehensible even to the least-wised individuals... and insatiable man's instinctive desire for survival, raised the issue of (social) contracts by recourse to which everyone fulfills his ratifying it, i.e., his self-preservation, by fulfilling his pledges without posing any threat to others. This is Hobbes's concept of 'iddat; it implies that 'iddat lies in people's (acquired) habits in the execution of contracts and agreements [they enter into in the society] and their loyalty to such. In more precise terms, 'iddat connotes loyalty to one's pledge and covenant provided that others do the same.

In this outlook, 'iddat is not a criterion independent of man's will, it is rather an affair to be agreed upon. In fact, what Hobbes needs more than anything else is the security of the citizens and not the provision of 'iddat for them. Therefore, to provide for security, the ruler should enjoy absolute authorities in all fields. On this basis, neither the act of the ruler can annul the individual's promise nor can one accuse the ruler of tyranny.

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Thomas Hobbes, *The Elements of Law, Natural and Politic*, Ed. D. Ferdinand Vermae, 2<sup>nd</sup> Ed. Dr. M.V. Goldsmith London, 1668, v. I<sup>st</sup>, p. 8.

Ricard Llopart, *Hobbes*, Translated by Huseyin Inanici, Edham: Turca-Row Publishing House, 1998. Selçuk Çakırkaya, p. 191; Thomas Hobbes, *Elements of Law*, Vermae, 1668, v. 1<sup>st</sup>, p. 193.

Ricard Llopart, *Hobbes*, p. 211.

### **1- *Tidalah* in the political thought of John Locke<sup>1</sup>**

The most significant issue about *tidalah* from Locke's viewpoint is that he considers natural law to mean the protection of life and property and freedom of human beings, summing them up in ownership, and constituting this right on the basis of natural laws. He argues that, as a result of man's vacatio, public natural properties become private. Moreover, the entry of human beings into a civil or political society is to protect properties they have obtained in a natural situation. From Locke's viewpoint, the natural right to ownership is concluded with the fundamental right of protecting the self,<sup>2</sup> because it has not originated from a contract. However, his natural right has limits and boundaries and should not apply to objects that others have already obtained. Also the law of nature regarding ownership oversees the prevention of extravagance and excess. Man, who acquires properties by working should think exclusively not to spoil anything uselessly. His duty is not to think of others. Everyone thinks of himself and God thinks of all.

Therefore, we understand that individualistic utilitarianism resulting from wealth without virtues is accumulated wealth and what others have obtained against bad conscience, the foundation of Locke's viewpoint, utilitarianism and liberalism. That is why Schtrauss indeed rightly proounds:

"Locke's teaching of ownership is directly comprehensible although it is today regarded as a classic teaching of the "spirit of capitalism" or teaching governance with the main goal of establishing a government."

### **2- *Tidalah* in Montesquieu's political thought**

From the viewpoint of Montesquieu, natural law - in the sense of necessary relations and direct effects and results of the nature of beings<sup>3</sup> - reigns over all of them including man. Regarding man, this state of affairs creates a condition for *tidalah* that precedes human positive law because from his viewpoint in natural formulation - as compared to civil formulation - *tidalah* and just relationship have existed. In his words:

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<sup>1</sup>Bekhlid Tercip, 7667 p. 104.

<sup>2</sup>Ihs Schtrauss, *İhd*, p. 218.

<sup>3</sup>*İhd* p. 221, quoting from Locke, *İnsan-i İlahi*, I., 28. also,

<sup>4</sup>Ihs Schtrauss, *İhd*, p. 258.

<sup>5</sup>Montesquieu, *Spirit of Laws*, Translated and Written by TAALIM-i MURABBI WITH INTRODUCTION BY RÖHİS İSPİTİK, TİCARİ İŞ YAYINLARI, İSTANBUL, 1994, p. 82.

"If we argue that possibility for prevalence of 'idālah has been absent remote from the commands of positive law, it is like saying that prior to drawing the rule, all its truth we are not equal."<sup>1</sup>

Therefore, from Montesquieu's viewpoint, natural laws are just, and as man forget God and himself, he might also forget his fellow human beings. Hence, the political rulers remind him of his law. Thus, positive laws conform to natural laws as comprehended by man's intellect.

Generally speaking, the proportion of the laws to internal relations of the society and its needs as well as its constituents is the basis of the justness of laws.

In fact, in Montesquieu's view, although 'idālah is not an affair to agree upon, as reflected by Hobbes and Locke, it is casuistical and originating from man's natural propensities. Since man's natural tendencies differ in different societies, hence 'idālah in every society differs from that in another society. He also has regard for the principle of moderation in the formulation of laws. In his view, the political good always stands between two extremes.

### B) 'Idālah in Hume's tradition

#### 1- 'Idālah in Hume's political philosophy

Hume stressed the principle of interest and gained once the usefulness of the individual and others. Therefore, from his perspective, whatever results in the good of the society directly causes our gratification. Since 'idālah is a public affair, the society:

"Public usefulness is the sole source of 'idālah and contemplation over the useful results of this virtue is the sole foundation of its distinction."<sup>2</sup>

Although man's interest pushes him towards the society, in order to establish and regulate the individual's rights, there is a need for a consensus; the contract must be concluded by all members of the society - to give stability to possession of external properties, causing everyone to obtain whatever he can under the aegis of my luck and efforts.<sup>3</sup> It is thus very

<sup>1</sup> Jean-Jacques Chevalier, *Writings*, p. 15.

<sup>2</sup> Abd al-Rahman Zafar, *Writings*, 2, p. 31.

<sup>3</sup> Jean-Jacques Chevalier, *Writings*, p. 13.

Frederick Nevelson, *Hume's Philosophy, on Political Philosophy, from 'Idālah to 'Idālah*, Translated by Amrullah Khan, M.R. Farooq, Scientific and Cultural Publishing House and Sons, a Publisher, v. 2, 1997, pp. 36-37.

<sup>1</sup> *Writings*, p. 25.

<sup>2</sup> David Hume, *Essays of Moral Science*, Ed. by T. M. Seltby Digge, Oxford 1981, p. 360.

general factor of common interest from which concept one of *wilāyah* and oppression arises. Therefore, from his viewpoint, *wilāyah* is founded on the basis of personal interest or lacking of usefulness.

<sup>10</sup>Hence, personal interest is the main incentive for establishment of *wilāyah*, but sympathy or public interests is the source of moral acceptance along which comes virtue.

Hence, Hume regards *wilāyah* as an artificial virtue contrived by man, emanating from his training and contracts and as the result, of common law. Of course, he does not consider the artificial nature of *wilāyah* to mean vice-like, yet he does not contend it to be separate from human's nature and states, In fact, he does not believe in something by the name of eternal law or *wilāyah* as truth in the sense of its separation from human situation. Rather, from his viewpoint, *wilāyah* is an affair devised by man. Therefore, the goodness of *wilāyah* is founded not on conceptions but on discipline. From his viewpoint, government is also man's invention and the most important interest it brings to man is the establishment of *wilāyah*.

This creature during his advancement begins to lay the foundation of a political society so as to expense *wilāyah*; therefore, you should view the vast government machinery that seeks nothing but *wilāyah* an end, which is dispensing *wilāyah*.

## 2. *Wilāyah* in the viewpoint of Smith and utilitarianism

Adam Smith accepts the term empathy intended by Hume and takes it as meaning sympathy. From his viewpoint:

"We do not approve of any feature of the mind as virtuous except what is useful and sweet for the sake of the person himself or habit of others."

Of course, from Smith's perspective, the feeling of acceptance precedes usefulness and is a habit. Therefore, obedience arises from habit and habit gradually emerges from people's gathering in order to preserve and sustain generations. The constancy of habit also depends on the stages of the society's development, which it has undergone. It was at the second stage that ownership of domesticated animals had emerged and government created accordingly for the establishment of *wilāyah* and social order.

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<sup>10</sup>*Wilāyah* pp. 198-500

<sup>11</sup>*Wilāyah* p. 198.

<sup>12</sup>Frederick van der Veen, *Wilāyah* v. 5, p. 200.

<sup>13</sup>*Wilāyah* p. 273.

On this basis, he considers commercial society to be the most superior stage of historical evolution because in a commercial society *'idālah* and moral judgment are regarded as honored values.

By and large, *'idālah* in his view is the precursor of economic growth and the creation of greater benefit in society and, consequently, subject to traditions and customs of every society. This type of outlook is conservative. From Smith's perspective an unseen hand in the market, and economic process acts in a manner that social *'idālah* (justice) would materialize in the society.

The most important advocates of this tradition were culturalists such as Jeremy Bentham and his followers, particularly, John Smith Mill from whose viewpoint, too, feelings play a determining role in human's goals. And accordingly, people desire pleasure and abstain from pain and suffering. Therefore, the principle of usefulness for them constitutes the foundation of political thought, and emanates the *'idālah* in the society.

### C) *'Idālah* (justice) as seen by Rousseau and Kant

#### 1- *'Idālah* in Rousseau's political thought

Jean-Jacques Rousseau observed the corrupt and degenerated society of the Age of Enlightenment. From his perspective, this perversion is rooted in inequality and injustice pervading this supposedly civilized society, because it encourages its citizens to suppress their natural human desires and tendencies and replace them with false and artificial social behaviors.<sup>1</sup> At the same time, the society encourages extreme inequality among the citizens.<sup>2</sup>

Hence, a major exists characterizing the society in the Enlightenment Era in the west re. the question of injustice and human inequality and this inequality conflicts with natural and physical equality. In his book, he writes under the heading "A Discourse on the Origin of Inequality":

"Moral inequalities authorized by positive laws conflict with natural rights wherever they are inconsistent with physical and natural inequality. This contradiction resolutely teaches us what we should think about regarding the type of inequality ruling over civilized societies."

Moreover, in his vision man is not intrinsically evil and cruel but rather human beings have been naturally created simple savages and not

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<sup>1</sup> Thomas Spriggs, *Idālah*, p. 98.

<sup>2</sup> Jean-Jacques Rousseau, *Discourse on the Origin of Inequality*, New York, 1980, pp. 221-222.

mischiefvous creatures, and as a result they defend themselves against the evils wreaked by others but do not seek to commit oppression against others.

Accordingly, human beings have been created inherently equal and free, and no one is superior to the other in terms of creation. Of course, since natural inequalities prevail which are essential to sustain life, but the existing social organizations gradually keep such inequalities remote from freedom and equality more by aggrandizing them and transforming them to social ones. Amid all this, the institution of private ownership is calculated as the most important factor responsible for natural inequality.

Rousseau's attention to penities as the most important factor determining man's direction in society while regarding human conscience as its basis leads him to a special conception of a social contract in which man can build up a new society. In a civil society he bears mind, human beings are transformed into new moral beings possess of a style will called public will which,

"Only needs common interest while public will takes into consideration private interests and comprises only a collection of personal wills. However, if you eliminate from this collection the interests and desires that neutralize each other; what remains is the public will."

Public will is the product of truth, love and uprightness. One finds reality when all observe each other the way they see themselves and what they desire for themselves they desire for others. Based on public will, Rousseau's just society will be created, wherein no citizen becomes so rich as to bring others to his service and no citizen becomes so poor as to be compelled to sell himself.

In this outlook, *akhar* transgresses the limits of nature and usefulness and becomes a moral and human afair.

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<sup>1</sup> 1957, p. 227.

Jean-Jacques Rousseau, *Social Contract*, translated by Maudoh, E. 1957, Leiden: Van Gorcum Publishing House, 1954, p. 14, *Social Contract*, Translated by Chidioke Igwe, 1970 (Ju. 3075a), Zariah, Zariah Adah Publishing House, 1980, pp. 64-65.

At this regard, refer *Social Contract*, translated by Maudoh, E. 1957, pp. 18-19 and other reads also Jean-Jacques Rousseau, *Emile*, Translated by Chidioke Igwe, 1970, 77(2), Leiden: Celleste Jean Stock Company Publishing House Company, 1980, pp. 21-24; *Thoughts of Solitude*, London, by Mahtrin Publishing Company, Poona Books, 1975, 107.

<sup>2</sup> J. Rousseau, *Social Contract*, New York, 1952, p. 26.

## 2- *'Idzlat* in Kant's political philosophy

Kant regarded virtues as the basis of politics and expressed concepts such as freedom and *'Idzlat* through the framework of moral perspective. From his viewpoint, man's effort for the development of his character, which is his main objective in life, has two aspects - to combat against forces of nature in order to conquer them, & to struggle against his self to follow the law of intellect. Kant considered Rousseau's public moral will as the cornerstone of his thought and began interpreting it in a way that was binding on all. From his perspective, there were two rights, intrinsic rights that people enjoyed naturally and independent of any approved law, and acquired right, which was obtained only through the law's approval. From among these rights, the only right that is legitimate and whose natural right, of external freedom plays this role can create a legitimate basis for acceptance of the legal rule of a government. Therefore,

1- People enjoy an intrinsic right to external freedom. 2- the only legitimate limitation for the right to external freedom of the rights of others corresponds to freedom. 3- the prerequisite for the generalization of this right to external freedom is the prerequisite of *'Idzlat*. 4- *'Idzlat* necessitates a prescription to use coercion if need arises, for backed the conditions of *'Idzlat*. This right provides the base of the concept of *'Idzlat* for Kant. In defining *'Idzlat*, he writes, "The totality of conditions under which an individual's will can unify with the will of other individuals - in accordance with the general law of freedom."<sup>1</sup>

Hence, in his view *'Idzlat* necessitates that individual human beings act in full conformity with public will.

Based on such a definition, *'Idzlat* is a precursor to the unity of the individual's will with the will of other individuals and the practical realization of public will is based on a general law of freedom. Oppression or injustice will consist of any condition causing an individual's will to unite with another individual's will in accordance with a general law of freedom.

That is why, the use of force to confront such a situation is considered as the prerequisite of *'Idzlat* and its application in support of the intrinsic right compared to external freedom is a necessary condition for *'Idzlat*. Of course, the application of force for the realization of *'Idzlat* should also be just. Kant

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<sup>1</sup> Kant, *Practical Philosophy*, trans. by M. Fysis, ed. by H. L. Brackenbury, Cambridge University Press, 1973, p. 187.

<sup>2</sup> Kant, *The Metaphysical Elements of Justice*, trans. by H. L. Brackenbury, Cambridge University Press, 1970, pp. 43-44.

<sup>3</sup> Roger Stauder, *Ibid*, p. 8.

constitutes his political philosophy based on socialist outlook of *'idālah*. The government in his view should be based on *'idālah* and under the laws of *'idālah*. He writes; The government consists of the unity of a multitude of people under the laws of *'idālah*, that is, the conception of a government the way it should conform to the pure principles of *'idālah*.

### 3- *'Idālah* in the eye of Hegel

Expressed by Kant, Hegel stressed man's freedom as his fundamental purpose but considered it to be in following ideal form, his viewpoint.

"*Concept of Freedom*, which is man's goal, is kept red when all human beings know and understand the idea and harmonize with it and consequently, live accordingly."

In such conditions *'idālah* finds meaning. Therefore, in his outlook *'idālah* signifies coordination of the status quo with idea. On this basis, he places the individual at the service of the government and in his opinion the existence of the individual finds meaning as a citizen and in connection with the government.

### D) *'Idālah* in socialism

In reaction to the liberalistic outlook, particularly in the economic dimension, socialism took shape gradually, constituting the basis of his attitude to collectivism and "common stress laid on the transformation of a capitalistic industrial society to an egalitarian system in which a collective welfare or all changes into a real principle". This school considers the existence of a powerful and centralized organization as the best means to prevent transgressions and injustice in society.<sup>1</sup> The goal of almost all socialists is the dissolution of private ownership and the establishment of public ownership in its lieu. All of them have unity of view regard of principles but differ in ways to attain them. Socialists are divided into two groups, the idealists and the Marxists, as inspired by the views of Marx, idealist socialists such as Sismondi, Saint Simon, Proudhon, Fourier, Louis

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<sup>1</sup> See also

F. D. T. *The Dispossessed Idealists or 'Idālah*, p. 44.  
Abdu-Rahim, *Al-Madrasat*, p. 137.

Egalitarian system.

John M. Clark, *A Concise Encyclopedia of Politics* (Oxford: Oxford University Press, 1969), p. 51.

Osman Ozturk, *Aslı, Düşünce, İdeoloji, Thought* (Istanbul: Ege University Publishing House, 1983), p. 11.

Père Pierre Bour且, Blaigue and Robert Owen sought a change of the social organization for the establishment of *wel&#246;b* and equality.<sup>1</sup>

For Saint-Simon, the aim of economy should be the welfare of the society. "An eq*ui* lib*rium* will no, be created between productions and needs necessarily and automatically."<sup>2</sup> Rather the natural situation of production and needs creates a system of free exchange and liberalism, and this state of affairs necessitates "the intervention of the government in order to improve the social situation and change the undesirable current of economy."<sup>3</sup>

Saint-Simon also stressed the value of work and called for the equality of individuals at birth "in which case everyone with equal opportunities and provisions would undertake efforts and according to one's endeavor and talent would benefit the society's resources."<sup>4</sup>

On the same basis, in his view "The rule of human beings will be replaced by management of objects."<sup>5</sup> And therefore, he basically rejects feudalism's idea of ownership as the absolute right on which society and government are based. In his view, ownership is a kind of exploitation of man by man.<sup>6</sup>

The founder of scientific socialism was Karl Marx, who by innovating the concept of self-alienation<sup>7</sup> and relying on historical materialism and dialectic materialism, embarked on an economic interpretation of society and history and propounded that the history of all past societies was the history of their class struggles<sup>8</sup> and social classes were the product of the economic relationship of his age.<sup>9</sup> In this way by considering the five phases of historical transformation, based on the dialectic principles [of thesis- antithesis and synthesis], he brought up the idea that society would eventually reach its final stage, communism or secondary socialism, based on self-conscious communism.<sup>10</sup>

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<sup>1</sup>*Ibid.* p. 23.

<sup>2</sup>*Ibid.* p. 21.

In this respect refer to *ibid* pp. 120-128.

<sup>3</sup>*Ibid.* p. 26.

<sup>4</sup> See *Some Ideas of Improvement of Civilization from a Historical viewpoint*. Translated by V. Iyer Sankar, T2 from Veena Vali, 1953, p. 26.

<sup>5</sup> Engels, *Anti-D*u*ll*, p. 111, regarding socialist ideas also refer to *ibid* pp. 128-130 and L. Carr, *B*o*ok*.

<sup>6</sup> Refer to Anne Peter, Marx and Marxism, Lehman: Lehman University Publishing House, 2011, 11, 20, 21, 22, 23, 24.

<sup>7</sup>*Ibid.* p. 25.

<sup>8</sup> For more see *Encyclopedic Encyclopedia*, 1856, p. 57.

The Communist society in the eye of Marx is a classless society and the product of the crisis that breaks out in capitalism, and human societies reach the communism stage by passing through the agrarian stage of socialism, which is a classless society without a government, and wherein private ownership and division of labor dissolve. "Therefore, the establishment of a communist society is not feasible without the abolition of labor division and collective work."<sup>1</sup>

In this stage the fundamental criteria of socialist distribution—pay according to work done—will be elevated to the superior stage of communism—pay everyone according to his need. He writes:

"The society can write on its flag: from everyone according to his capability, to everyone according to his need."

In this way social *idālah* finds reality in the society.

By and large, the ideas of the thinkers of the 18<sup>th</sup> and 19<sup>th</sup> centuries in the West regarding *idālah* consist of:

A) Utilitarianist liberalism, which observes *idālah* manifested in usefulness and public interests and as a result regards it as an artificial virtue that is entirely dependent on usefulness and feeling; and is based on systems.

B) Moral liberalism, which defines *idālah* in moral context and in full conformity of the individual's with the public will.

C) Legalist socialism that sees *idālah* in economic equality and social welfare and regards capitalism as the origin of injustice and inequality.

D) Scientific socialism (Marx and Marxists) that presents *idālah* with an economic outlook and livelihood and within the framework of the principle of "from everyone according to his capability and to everyone according to his need."

### 3- *Idālah* in the political thoughts of the 20<sup>th</sup> century

#### A) Liberalism

Liberalism as the ideology of capitalism has attempted at economic progress based on individualism. Classical liberalism has in mind the inclusive structure and rule of law so that within it individuals can take a step towards the realization of their individual interests. Naturally, the government and law are not for the intervention in man's specific activities and measures but rather the existence of law is for the creation of a situation in which human beings can manifest their preferences. *Idālah* is not

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<sup>1</sup> André Gide, *Idéas* pp. 95-97.

<sup>2</sup> In part, quoting Marx, Capitalism of the Cold program.

concerns with the results of the preferred crimes. Poverty, social inequality and unemployment are not subject matters of *idzāfah* per se.

Therefore, *idzāfah* is a concept at the service of private ownership, individual avaries and utilitarianism, which has been occasionally called *coercive idzāfah* and at times placed opposite to distributive *idzāfah*, which is concerned with the subject of improvement, of the situation of society and its welfare. This definition comes at a time when liberals usually view the issue of *idzāfah* and social justice with equality and in confrontation with freedom. As such, in the 20<sup>th</sup> century rightist libertarians such as Friedrich Hayek, Robert Nozick and Friedman consider equality and *idzāfah* to be inconsistent with freedom and talking about social justice in society comprising free individuals to be triggering the emergence of a superior power and depriving human beings of freedom.

In contrast, leftist liberals such as Dewey and Laski did not believe in contradiction between freedom and social justice. For this reason, Dewey, for example, considered the main condition for the realization of democracy to be in the observance of equality of all individuals.<sup>7</sup> And thus, from his viewpoint, a free market economy does not conform to democracy. Here the viewpoint of some prominent thinkers are briefly touched on.

### 1. Ernest Barker

He believed that democracy could be guaranteed only by a law that was the manifestation of the right and *idzāfah*, and this unique single law was the gauge by which to assess the correctness of laws and regulations amongst nations. From his viewpoint, the law of *idzāfah* was fundamental to labor law and was the product of people's thought out of people of one particular age and time – product of the human mind throughout the course of history. In Barker's look, the law of *idzāfah* was the product of society and thus all social groups were morally duty bound to be effective in the general process of human evolution and advancement of the law of *idzāfah*.

### 2. Friedrich August von Hayek

In Hayek's look, *idzāfah* is maintained as subsuming of the vast subject of estates and just behavior consists of conduct in conformity to or compatible

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<sup>7</sup>*Idzāfah* p. 17.

This can also be seen in *History of Twentieth Century Liberalism and Conservatism* (London: New Publishing House, 2001), p. 27.

<sup>7</sup>*Idzāfah* p. 27.

<sup>7</sup>*Idzāfah* p. 18.

with generic behavioral rules endorsed by tradition which, in turn, is rooted in the culture and values of the society, and civilization has come into existence under the shadow of tradition. In his perspective, tradition so stands somewhere between instinct and intellect.<sup>1</sup> And custom and rules consist of imitated behaviors which have a historical and logical precedence and the human intellect is the product of culture and tradition, not its origin.

On this basis, from his perspective, ownership is the necessary condition for *nakhl* and the existing order in society is not a rational plan but rather a spontaneous order and therefore not pre-designed. On this basis, the market process is neither just nor unjust. Only man's deeds can be called just or unjust but the existing inequalities in the market system, are inevitable and even useful.

His view of distributional *nakhl* is based, firstly, on the removal of needs and observance of competencies that are unfounded and impractical and constituted mental criteria and unprincipled and selectively arbitrary sets. Secondly, this view disturbs the conformity between services and reward, which is the sole guarantee of economic competency. Moreover, the government cannot access the necessary information for improvement and correction of market processes. Therefore, the concept of social *nakhl* should be free from the political dictatoriality of the society.

### **3. John Rawls**

Putting it within the framework of Kantian tradition, Rawls looked at *nakhl* as tantamount to impartiality and by accepting the theory of contract and concepts such as the primary situation, veil of ignorance, fairness and principle of *nakhl* argued that *nakhl* was the nature of social organizations and systems or a situation in which principles of *nakhl* were

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<sup>1</sup> *Most Comprehensive Ethics in the Age of Islam*, vol. 9, p. 127.  
ibid p. 123.

Friedrich August von Hayek, *The Mirage of Social Justice: How a Legislator Can't Help Us*, London: Routledge, 1973, p. 66.

John Rawls, "Nakhl as Fairness," *Philosophical Review*, Nov., 1978, pp. 17-41/2. John Rawls, born in 1921, was the most important contentious political philosopher who strove under the influence of Kant's tradition and the belief in contractarianism. In *A Theory of Justice* he is the first formulation of his theory of *nakhl* he wrote articles in his book entitled, *Theory of Nakhl* (1971), which bring clarity to some of these articles content of *Nakhl* as fairness. Meeting of *Nakhl* by various *Nakhl* freedom of Law and Concept of *Nakhl*. It is together and through such as Nozick, Brian Barry, and McIntyre have profusely criticized Rawls' thought.

selected. In this perspective, man created 'adilat' and its principles and tried hard to find a way for the attainment of the principles of 'takhlis'. For the realization of this aim, he first explained the primary situation as hypothetical and the ideal situation in which all were aware of their own characteristics and sought to meet their own needs. The principles emerging from this situation "characterize conditions according to which no one is disposed to set his interest to be restricted in view of 'the existence of the interests of the rival unless the interest of others is proportionally confined.'

In such a situation cooperation among them becomes possible and since individuals are more or less equal in terms of capability, consequently, no one can defeat others in an ordinary situation. Of course, he has transferred the conditions of 'takhlis' in his book "Theories of 'adilat" to contractual situation and related them to the impartial selection of principles of 'takhlis'. Therefore, the principles of 'takhlis' emerge from a situation in which a fair selection has been made. These conditions require a veil of ignorance on the basis of which no one knows his standing in the society, class status or social position or status and is unaware of how much his share of the love and affection . . . the parties to the contract are not aware of what their concept of the good is and what their specific psychological bias is.

In the veil of ignorance, there exists a kind of initial impartiality, which is agreed upon. Hence, in his view 'takhlis' is that which free and equal persons agree upon.<sup>1</sup> In this theory, individuality in a society cannot really be equal. Thus:

'takhlis' in principle, consists of the elimination of unjustified privileges and creation of real equilibrium among man's coexisting wants in the construction of a social organization."<sup>2</sup>

On this basis, the principles of 'takhlis' consist of:

(a) Every member of a social institution etc. under its influence has an equal right compared to the most expensive freedom that is compatible to all.

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<sup>1</sup> *Ibid* p. 271.  
<sup>2</sup> John Rawls, *Justice as Fairness and Political Disagreement*; translated by Mustafa MFL 4370 review, *Ibid* p. 92.

b) Inequalities are unjustifiable unless this expectation that the inequalities will culminate in the interest of all is rational and provided that the persons and possible which the inequalities are attributed or through which it can be obtained are at the disposal of a<sup>1</sup>

By raising the primary situation and acquisition of these principles (from Rawls's departs a picture of western liberal-democratic society and, in fact, underscores the end-oriented and moral concept of *akidat* within the framework of liberalistic theory for these two principles are maintained as primary ethical principles of democracy. The first principle stresses the greatest equal freedom and the second one justifies and restricts social inequalities so as to favor the most deprived individuals. This concept of *akidat* comprises three constituents, freedom, equality and unequal reward. According to Rawls's words, public participation in understanding *akidat* is tantamount to fairness that constitutes the foundation of liberal democracy. In fact, in this perspective, the existence of inequality and class are real things, but this inequality should, firstly, be in favor of the deprived strata as much as possible and, secondly, this inequality is plausible for the administration of society. Therefore, private capitalism and the freedom of the labor market and utilitarianism continue to be in force and inequality in incomes and benefits of the different classes will become just and plausible in case of being in conformity with the second principle. However, such just inequality aggravates the situation of the poor.

Rawls's views have many loopholes. One can cite an instance such as being: crimes, contractual agreement, relativism, epistemology, moral pluralism and placing honored and weak beliefs as one, etc.

#### 4. Robert Nozick

By negating the theory of *akidat* based on fairness and the latest distributive situation, Nozick takes up the idea of *akidat* based on means under the title of distributive *akidat*. He also claims, as does Rawls, that he is among the followers of Kant and has accepted Kant's theory that *akidat* is the end and not the means. Hence, governments should be committed and

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<sup>1</sup> Cf., in Rawls, *A Theory of Justice*, Philosophical problems and solution (3rd rev.), cited by p. T. S. Lai and W. Reinhard, Oxford, 1975, n. 6.

J. Rawls, *Contractualism, Liberty and the Concept of Justice*, Cambridge MA, 1971, pp. 30-3, Trickle and J. Chapman, New York, 1963, p. 125.

For instance, refer to Huysman, *Basic elements in John Rawls's theory*, Review, pp. 12-5; in Brian Barry, *Principles of Justice*, London: Macmillan and Co., 1969; and Michael Sandel, *Just and Fair: The Dilemma of Distributive Justice*, Cambridge, 1982, p. 2.

R. Nozick, *Anarchy, State and Justice*, Oxford: Blackwell, 1974, pp. 12-13.

obliged to relate more bounds of the issue. On this basis, the minimum government is the most inclusive justifiable government. Any government that is more inclusive respects open the rights of people. Such a government it is the best means for the attainment of distributive *adilat*. By examining the issue of *adilat* in properties, he arrives to competency and argues that "the complete principle of distributive *adilat* simply argues that distribution is just when all have a share in properties and based on that distribution become the owners."<sup>1</sup>

Therefore, the principle of *adilat* in the transfer of properties through legitimate ways becomes disuse by passing through one distribution to another distribution. On just possession, he leaves the meaning of personal work with the interests of ownership and argues that collecting tax from incomes originating from work is not different from forcing others and is unjust.

### B- Critiques

The shortcomings of the theories based in the realm of liberalism triggered diverse critical theories developed by socialists predominantly comprising Frankfurt School, Walzer and conservatives such as Beckelatt, Schtrauss and traditionalist philosophers such as MacIntyre as well as thinkers such as Michael Sandel and Peter Berger. Here we will treat the viewpoints of some of them.

#### 1- Alasdair MacIntyre

He emerged as one of the prominent critiques of modernism in the face of queries such as historicism, relativism and liberalism and by relying on the moral philosophy of ethics, he used the necessity of *adilat* as being tantamount to virtue. In discussing the philosophy of ethics, he declared the superiority of the values-oriented ethics of Aristotle to the end-oriented school of utilitarianism and that of Kant's duty-oriented theory.

From his perspective, ethics in the west has lost its meaning and transformed into a cover for the attainment and preservation of power and had nothing to do with the good and truth. Moreover, from his viewpoint

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MacIntyre, (1984), *After Virtue and Complexity*, translated by Alyaa' Taha, Tahrir Scientific and Cultural Publishing House, 1999, p. 75.

Ronald Dworkin, *Adil and Consistency*, Translated by Khaled Makkawi, review, previous, pp. 36-37, borrowed from Dworkin, op.cit.

Dworkin, op.cit, p. 165.

Mohammed Egenhaugen, *Reform and Reconciliation of Justice*, written by Dush-Bahmanayi, Dr. S. Michal, review, 9/3, p. 181.

man was able to understand and judge the viewpoints of the rival. Thus, he rejected the views of relativists to the effect that rationality was not applicable in the specific sense, and also the view of scepticists,<sup>1</sup> who say that the pivotal beliefs of a tradition should not be taken as right, or wrong and, therefore, believed in the existence of the concept of fixed truth in contrast to relativism.

By relying on a fixed concept of *akidah*, he says:

"A utopia that lacks the practical empathy on the concept of *akidah* necessarily lacks the foundations essential for a political utopia as well."<sup>2</sup>

MacIntyre, by reviewing the viewpoint of Rawls and Nozick, heed the issue of competency and virtue and pronounced that both views were unable to introduce any moral or social link among individuals. Even by construction of *akidah* and virtue and merit be said:

"The new orderly polity including Capitalism, conservatism, radicalism or socialism should be thoroughly rejected and denied as of the time it is really obliged to committed to tradition of virtues."

## 2- Michael Walzer

From his viewpoint, the way to reach the hidden ideals of liberalism and socialism extends the space of practical life. Therefore, freedom, equality and social solidarity are correlative. By looking at radical pluralism, he believes in free enterprise and free ideas and views, and accordingly considers socialism to be responsible in the bedrock of liberalism. From his viewpoint liberalism is the world of wells and every wall creates freedom.<sup>3</sup>

Walzer considers the first and most significant condition for equality in society to be separation and independence of the various realms of social life from each other. From his viewpoint:

"This prevents one realm from dominating the other and does not allow individuals to use the rights and special privileges they have accomplished in one realm in other realms."<sup>4</sup>

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<sup>1</sup>See *ibid* pp. 485-493.

<sup>2</sup>MacIntyre, *Muslim and Utopia* translated by Maged El Tawil, in review file 1 p. 1, 7/57 p. 11.

<sup>3</sup>A. MacIntyre, *ibid* V, 14, p. 255.

<sup>4</sup>Michael Walzer, *Liberation and the Art of Scrutiny*, *Political Theory*, 1981, No. 12, p. 315.

<sup>5</sup>Muhammad Rafi' Al-Maqdisi, *Al-Siyasat al-Ummiyyah fi'l-Asbab al-Iqtida'iyyah* - *Book of Political Philosophy of Michael Walzer*, *Cultural-reformist Information*, 12<sup>th</sup> year, vol. 1 and 2, Mazar and Sehadeh, 1995, p. 12.

On this basis, he suggests that simple equality, equal division of wealth and existing resources among citizens does not resolve the problem of injustice in society, unless spheres are separated from each other and there is a giant wall between them. From Walzer's perspective, social possessions should be divided among people. 1- laissez-faire, 2- needs and 3- competency. The three should be in harmony with one another; because none of them can cover safely the entire realm and each of them is liable to various factors and issues. Therefore, in the totality of each sphere, special combination of these three principles constitutes the practical foundation for the realization of equality. In his discussion, he touches on issues such as the hardship of the work and specialized nature of some work and considers simple equality to be inconsistent with *akâlah*. Moreover, he considers the foundation of *akâlah* to lie in full membership in the society and considers it the fundamental right of every individual. This right has a universal credibility and every human community should recognize it. There is no exception and condition in this case.

Beyond this right, Walzer believes, there is no objective and universal foundation for distributive *akâlah* and the only point of departure here is the method of performance or the pragmatism of human beings and their viewpoints. Therefore, distributive *akâlah* in every society has its own form and it is where Walzer considers the views of Rawls and Hubert Mans, who maintain a general and rational foundation for *akâlah* to be incorrect.<sup>1</sup>

#### 3- Paul Elmer Moore

This American conservative critic by stressing equality of man's disposition and distinction between natural and spiritual law of man propounds that the modern world has been affected by nominalism, pragmatism and the will tilted towards power. In such a situation return to the old principles is a necessity.

He maintains the concept of social justice as a recourse based on which radical groups want to take power. In contrast, he defines *akâlah* as recognizing distribution and granting the right of every one to oneself. In explaining

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<sup>1</sup> M. Walzer, *Spheres of Akâlah: A Defense of Pluralism and Inequality*, New York: Basic Books, 1983, pp. 134-5.

<sup>2</sup> M. Walzer, *Spheres of Akâlah*, pp. 3-22.

<sup>3</sup> M. Walzer, *An Interpretation of Social Justice*, Cambridge, Mass: Harvard University Press, 1987, pp. 1-7.

*akhlāq*, he writes, “*akhlāq* is the inner state of spirit that concentrates on virtue in guidance and rule of will.”<sup>1</sup>

Therefore, his understanding of *akhlāq* is that of Plato and considers it to be tantamount to virtue. However, in his view, modern social *akhlāq* is only distribution of power, privileges and ownership that does not have any absolute criteria and rule and that is based on (random) selection. And the legislator that seeks to implement it should finely judge between private privileges and public interests according to his liking, thus resulting in the emergence of unjust situation.

The viewpoints and opinions presented in the West and other civilizations treated in this book can be classified under four major categories: a) naturalist viewpoints, b) sentimentalist viewpoints, c) utilitarian viewpoints, d) canonical viewpoints. The most important issue in these viewpoints, besides the determination of the nature of *akhlāq*, is its primary foundation, which is either agreement or contract or remote from human agreement, is rooted in the world of existence or emanating from revelation. Many of these viewpoints, by relying on rational and common principles, relatively, and agreement and moral plurality, have not presented a correct and reliable basis for *akhlāq*. Some others have also fallen into the trap of materialism and the rights emanating thereof define *akhlāq* in the context of materialism and pure utilitarianism. However, others consider the basis and concept of *akhlāq* to lie in the *Shari'ah* (Islamic law). Some others have noted the foundation of *akhlāq* with rational solution.

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<sup>1</sup> Husain, Ihsan: *Uttarakhandi's political thoughts in the 26<sup>th</sup> century A.D.*, p. 207.

## *Chapter 2*

### **Concepts and Theories of 'adl in Islam**

#### **Part One: 'Adl in the Holy Qur'an**

- Survey of Quranic verses on 'adl and qada'
- Survey of the Quranic concept of 'adl and qada'
- Further study of 'adl in the Quran

## Introduction

In the Qur'anic perspective, *zalil* enjoys an intrinsic value. Health and security in all matters are attached to *zalil*. In this Revealed Book, *zalil* is perceived as a fundamental and essential principle on which the truth of existence has been constituted, 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, *zalil* is both the essence and source of existence and existence has come into being on the basis of *zalil* in accordance with it. Also, the loftiest goal of the world, man and religions is to attain *zalil* and actualize it in the society and within man's soul.<sup>1</sup> For this reason, God has emphatically ordered all human beings, particularly the people of faith, to be a *sheikh*'s *zalil* and *gari*.

In the Qur'anic viewpoint and thought, *zalil* 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 one<sup>2</sup> 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 *zalil* and its realization in the whole gamut of human life. "Surely, Allah enjoins *zalil* and kindness... Among God's attributes one is also, He loves the equitable." "Surely, Allah loves the equitable."<sup>3</sup>

The Quran is itself the book of *zalil* and *gari*. It is, on the one hand, founded on *zalil* and, on the other, for the materialization of *zalil* and *gari* in human society. In general, *zalil* is the extrinsic and intrinsic aspect of the Quran. As put by Imam Khuzaimi, "One dimension of the Quran aims to eliminate oppression among human beings and introduce social *zalil* among mankind. If we, those who consider themselves to be followers of the Quran and the world Muslims strive to expand this dimension of the Quran – the dimension relating to the dispensation of Islamic *zalil* – in the world, then it will become a world acquiring the Quran's external appearance."<sup>4</sup>

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<sup>1</sup>*Sababu'l-hisab*, 6: 15.

<sup>2</sup>*Sababu'l-hisab*, 57:25.

<sup>3</sup>*Sababu'l-hisab*, 7: 21.

<sup>4</sup>*Sababu'l-hisab*, 10: 90.

<sup>5</sup>*Sababu'l-hisab*, 5: 2. *Hujjatu'l-Ummah*, 10: 8.

<sup>6</sup>The Tirmidhi's viewpoint does not look into the exterior appearance of the Quran, but, in shahīd scripture, it refers to the great "writing Name" in its content with perfect

From the viewpoint of the Qur'an, *self* is one of the Attributes of God and has different dimensions such as *tawfiq* 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, *self* in the afterlife is attending to, measuring and evaluating man's deeds on a scale. Divine *self* is an Attribute of God. While being real, perfect and absolute, it is one of the principles of creation. Accordingly, it is enunciated as one of the fundamental principles in the life of the individual and society. This is the meaning of belief in divine *self*.

Belief in God's *self* signifies belief in *self* anywhere and anytime, that is, seeking *self* not only in philosophy but also in sociology.<sup>1</sup>

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

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man. Therefore, its inward aspect signifies existential hierarchy whose most superior and precise meaning is His manifestation of beauty and majesty. To elaborate, the Imam says: 'Bktr al-Khawas' hold that the only Book has emanated from God Almighty from the source of knowledge and the attribute of Knowledge. No other aspects together to enigma of the manifestations of Beauty and Majesty...'. (Imam Khawas, Idrisid-Sufi). The discipline of pavares, Zuhra Institute for Compilation and Publication of the Works of Imam Khawas, Fifth Edition, 1362, pp. 83, 12, as well as the Quran, the Seal of Guidance is seen by Idrisid Institute for Collection of 1361/21-17. Idrisid, Idrisid Institute for Compilation and Publication of '12 Works of Imam Khawas, 1397, p. 10 also says:  
 The 77th Zuhra is due for the Progress of All the Names and MUL 1,23 and Knowledge of the secret student of the 11, the overall aspects and manifestations. In other words, its illustrates book is the manifestation of the results. Name is its surface, Man is the manifestation of the secret and secret Name. In the vicinity of the rays is one within them the Unseen. Idrisid Khawas, Idrisid Institute, 967, p. 32. Quran Book of Guidance has been by Idrisid Khawas, 967, the Idrisid Institute for Compilation and Publication of the Works of Imam Khawas, 867, 868, p. 76, 24. Anthology of the Works of Imam Khawas, 1393, v. 17, p. 424.

<sup>1</sup> Al-Shaykh al-Utridi, book entitled "The School of Thought of the Imams", edition 1360, Idrisid Institute for Compilation and Publication, 1377, p. 19.

## First Discourse

### Study of Quranic Verses on *'idha* and *qisā*

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

a) Reason, retribution, equal or equivalent or something. In this part one can refer to verses 48 and 123 of *Surah al-Baqarah* as well as verse 70 of *Surah al-Anbiya* and verse 95 of *Surah Al-Mulk* etc. 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 *'idha* and retribution. The third verse teaches on the absence of *'idha* 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 *'idha* as retribution and equivalent of expiation and religiously prohibited seasonal expiation. (P. 108 and 109).

b) *'idha* in the sense of delay or what has been enjoyed. In this part

a) Verse 96 of *Surah An-Nahl* beees the command of God to *'idha* and benevolence as well as insurgency.

b) Verse 26 of the above *Surah* gives credit for *'idha* and acting accordingly which is the very "straight path" and the man possessing this quality is preferred to the only dual lacking in this quality (who is dumb and impotent and a breaker of others).

c) Verse 12 of *Surah ash-Shura* calls the prophet's mission<sup>1</sup> to annul the realization of *'idha* among mankind.

d) Verses 3 and 120 of *Surah Al-Mulk* treats observance of *'idha* in family life and among slaves.

e) Verse 8 of *Surah Al-Anbiya* underscores observance of *'idha* even in case of enmity and considers it to be closer to piety.

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<sup>1</sup> Muhammad was the founder of Islam. Prophet Muhammad was born in Mecca in 571 A.D. He belonged to the Hashim clan, a branch of the prestigious and influential Qureish tribe. His father, Abdalillah, 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 Satur 28. His great name is the holy Quran.

1. Verse 152 of *Sūrah al-An‘ām* 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.

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

a) Verse 82 of *Sūrah Baqarāt* advises on *‘adl* in writing and signing a document.

b) Verse 58 of *Sūrah an-Nisā’* commands observance of *‘adl* by the government, in judgment and in jurisdiction among people.

c) Verse 96 of *Sūrah Hādītūn* recommends efforts for establishing peace based on *‘adl*.

d) Verse 95 of *Sūrah al-Hijr* speaks about the necessity of jurisdiction of the possessors of *‘adl* in matters.

e) Verse 116 of the same *Sūrah* talks about the necessity of owners in will and witness.

4. Existential, philosophical, command and general *‘adl* in two aspects.

a) Creator of the world of existence is based on *‘adl*.

b) *‘adl* and moderation in human existence (verses 7 and 8 of *Sūrah Al-Baqarāt* and 118 of *al-An‘ām*).

### **Summing up the verses on *qisṭ***

In general, the survey of the verses on *qisṭ* guide us on five main meanings of the term:

- *Qisṭ* as basis and foundation of existence that embodies divinity of the Creator; that is, His essential eternity or self-existence is manifest in using to establish *‘adl* or *niṣād*. Therefore, *niṣād* is the basis of creation and token of the fact that the Creator is living and eternal. As put by Āyatullāh Tālibpur<sup>1</sup>:

*Qisṭ* means placing everything in its own place (the status) and taking off those with talents and revereing their gifts in proportion, rising up for *qisṭ* is

<sup>1</sup> *Sūrah Al-Baqarāt*, 3-15.

<sup>2</sup> Āyatullāh Sayyid Muhsin Tālibpur was born in 1923. He late Tālibpur was repeatedly imprisoned because of his activities and this was the case again in 1944 due to his support of Imam Khomini's movement. In 1972, he was elected as a Member of the Legislative Assembly in the province of Semnan. After the victory of the Islamic Revolution, Āyatullāh Tālibpur was appointed chairman of the revolutionaries' Committee and was an observer on one of the Councils of Experts. In August 1979, Imam Khomeini designated him as his representative to lead the first Friday congregational prayer at the Tehran University campus. But he remained ill after a few days in the autumn of the year. He died on September 19, 1984.

a man festation of the quality of self-existent and eternity... He Oneness, and essential life and eternity is manifested in rising up for *qaṣr*, integrating and gravitating like one perfection to all big and small and visible and invisible ingredients, acting 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 *qaṣr* and truth. Human life takes form by rising up for *qaṣr* and encloses, perfects and encompasses dignity and wisdom.

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

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

And, through intuitive and instinctive thought universal unity and *qaṣr* are understood and establish *qaṣr* for the harmony of society or the world.<sup>1</sup> As an example one can cite an uprising on the basis of *qaṣr* in the sense that people stage an uprising and revolution on the basis of *qaṣr* or people may rise and revolt for the realization of *qaṣr*. *Surah al-Hajj*, verse 28 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." However, an uprising and a revolution have been maintained as legitimate and competent, stressing its replication based on *qaṣr*. Another inference can be made from this verse. An uprising for *qaṣr* signifies an uprising for the dispensation of *qaṣr*. In this case, *qaṣr* is a goal and an uprising is staged to achieve it. As *Surah an-Nahl*, verse 135 reads, "O you who believe! Be you witness in *ahkam* 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)."<sup>2</sup> In this verse, too, an uprising based on *qaṣr* or for setting up *qaṣr* has been underscored. The

<sup>1</sup> Sayyid Muqarrib Usmani, *Rays of Quran*, part five, v. 1, chapter, P. 1, *Imāra*, compiled Sayyid Muqarrib Usmani in 1976. Translated from Urdu by Sayyid Saeed Qasim, published in cooperation with Muslimanishan, 1978, pp. 1-5.

<sup>2</sup> *Surah an-Nahl*, 55 of the Quran, 152; *Hadīth*, 1185; *Ibn Māja*, 10, 17-18; *abu Dāwūd*, 57, 15, 135.

<sup>3</sup> Sayyid Muqarrib Usmani, *Imāra*, 51.

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 *qasr* and in martyrdom one should not be gross from the criterion of *qasr*. Verse 127 of *Surah An-Nisâ'* reads: "And that you should eat lowers or higher with equity."

3- *Qasr* in the sense of action that is realizable and does not find expression; therefore, it is more intended 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 *qasr*, it can be said that *qasr* is a share that every one 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 *qasr* and its implementation in the form of a command or order. Here, also, *qasr* 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 *qasr*. It has been put forth as one of the features of superior and competent human beings, and opposition to them and their主人 is like opposition to divine prophets and their主人. Therefore, enjoining *qasr*, which by itself is a numerous act and opposite of the ejective means opposition to the divine prophets and therefore opposition to God, who is the embodiment of real *qasr* and the equitable.

4- *Qasr* 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 right rights and share of oneself and everyone, and deals with all on the basis of *qasr*, and is the distributor of existing blessings based on one's right. In contrast to this is the *qasir* meaning one who spoils the rights of others, oneself and God, deflecting from *qasr*. Verses 781 of *Surah Baqarah* and verse 5 of *Surah Al-Baqarah* 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- *Qasr* is the ultimate and fundamental goal of the creation of the world, as noted in *Surah Hud*, 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 al-Anâ'â*, verse 115. There is an allusion to *qasr* where it reads: "O, you who believe! Be you stanch! A *kaaffir*!" The term *kaaffir* here is the hyperbolic form, and expressive of the necessity of duration and perfection in *qasr* for the realization of *qasr*. To put it differently,

"Obviously, by permanent and all-out uprising for *zalil* is not meant physical standing, climbing or clambering. Every individual and society that respects *zalil* is in a state of uprising and every true uprising with a logical purpose for the dispensation of *zalil* is the same as *zalil*. Reflection on *zalil* is a type of uprising for *zalil*, as thinking about life is a supreme manifestation of *zalil*. For this reason, the Holy Quran does not say *Qa'ida*, rather it says *Qadrat*, which is the hyperbole form of its concept. *Qa'ida* and *zalil* refer to the necessity of duration of the uprising and their all-out nature, not being temporary and unilateral."

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<sup>17</sup> M. Mu'min, *asq - Translation and Interpretation of Holy Qur'an*, v. 32, p. 2/2.

## **Second Discourse**

### **A Survey of the Concept of 'adl and qisq in the Qur'an**

#### **1- A Survey of the Concept of 'adl and qisq**

The special terms of a school of thought or a comprehensive human system construe 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, fixes 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 ones, examining 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.<sup>1</sup>

In fact, for understanding the notion of a school, one should first turn to 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

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<sup>1</sup>Tushihia al-Asas fi 'Ilm al-Kalam: Concepts in the Text of the Qur'an (new edition with additions and corrections), translated by Tengdri, I. I., Tehran: Farzad Publication and Research, first edition 2000, p. 18.

understanding each term in the totality of the language system, the concept of the term cannot be clear, as it should. Therefore, as put by Isals... “By analytical survey of the major and principal terms (the linguistic-meaning) 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 a sieve prior to developing into an attainable form for members of that language community.”<sup>7</sup>

*‘Adl* has been defined in manifold meanings such as *qadīr* (pleading for *‘Adl*), *kāraha* (destiny), share, fairness, moderation, balance, internal equality, *qāti’*, righteousness, uprightness, middle way, *qāfi* (Nerve of the Names of God), *qāfi*, impartiality, etc. For example, in Al-Mārijad the following meanings have been given, pleading for *‘Adl*, provider of *‘Adl*, just, equal, peer, righteousness, evenness, *qāfi*, judgment and fairness. The author of *Iṣrār al-Ārab* also writes in this respect: “*‘Adl* is what human beings maintain to be perseverance and righteousness. *‘Adl* is the opposite word of tyranny.” At times, the term has been defined as pleading for *‘Adl*, *qāfi*, fairness, adjustment, appraise, resistance of disposition contrasted with oppression, fairness, evenness, *qāfi* (the opposite to oppressor, just, fair, straight disposition, straightforward, correct, fair) and equitable. *Qāfi* has also been defined as *‘Adl* pleading for *‘Adl*, *qāfi*, judgment, just, righteousness, fair, *self-seeker*, quantity, measurement, scale, portion, share.<sup>8</sup>

By reviewing the terms it is understood that sometimes *qāfi* and *‘Adl* have been applied as meaning against oppression. For example: in verses 17 and 18 of the Quran, *Nūrūt Tārīq* the phrase “qāfi bātūhūn bēlqāfi” has been brought up against “la yuzlāmūn qāfi”. It means that judging it by *qāfi* is equivalent to not being subject to oppression. Since God is the disposer of *qāfi*, therefore, His will is maintained as a criterion for dispensing *qāfi* in

<sup>7</sup> *Ibid* p.28.

<sup>8</sup> Rāfi’ al-Aqīdah Barā’ah, *Jāmi’ah Tawzī’ah* Book 7, Ninth translation of H.M. Reid Edition, Islam Publications, 1977, v. 2, pp. 1017-1018.

<sup>9</sup> Dā Mu’ātil, *Tārīq* 16, *Bāb 1*, p. 82.

<sup>10</sup> Dā Mu’ātil, *Tārīq* 16, *Bāb 1*, p. 83.

<sup>11</sup> Lāz, Lāzkar, Lāzkar Dictionary, Bāb 3, 2, 2, 1120.

<sup>12</sup> This entry in *Rāfi’ al-Aqīdah* Tawzī’ah, translated by Sayyid Muhibb Tawzī’ah, Sharjah, 2000, Khurasani Publication, P. 98, p. 29.

<sup>13</sup> The two terms are Arabic and Persian and yes.

<sup>14</sup> *Ibid* pp. 82-83 and other studies.

In high society, "Whoso is death not by that which Allah hath revealed - such are wrong doers."

Also in contrast to *'adl* and *qisā* which have been occasionally used synonymy, sly (*Sūrah an-Nur*, verses 3, 128 and 129), the term "*tawād'*" has been used to mean going beyond the limit, indecency, impropriety. Generally speaking, and based on what was stated in chapter one, in the Holy Qur'an, *'adl* has an etymological 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 criterion 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 straightforwardness, resistance and straight path. Some exegesis have interpreted path and straight path as *'adl'*.

Therefore, *'adl* signifies moving on the straight path and concomitance 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 living individual 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".

## 2- A Comparative Study of '*'adl* and *qisā* in the Qur'an:

*Qisā* is sometimes defined as synonymous to *'adl* and sometimes as its opposite, also meaning share and portion. It is said that "*qisās*" which means "measuring and scale" has been derived from *qisā* which means *'adl*. Moreover, among the other beautiful names of God is being equitable, which has been explained as synonymous with being just. *Qisā* is among the roots that, like *'adl*, are 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, İmām Kōshayr writes:

*At *Qisā*, the vowel sound coming below the letter Q signifies *'adl* and its placement after *'adl* is therefore an interpretive preference.*<sup>1</sup>

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<sup>1</sup> M. 168, p. 11 and 5.  
Muhammad Muhsin, *Tafsīr an-Nūr*, 1899, p. 1300; Islamic Works Review, 2004, edited and published by Dar Qādī, Tehran, Iran; Devaran Publications, 1994, p. 12.

İmām Kōshayr, *Explanation of Qur'an*, Dār al-Kutub al-İslāmīyah, 1st edition, 1998, p. 82.

"Al-Baqarah: Tabarakat" has the following comment to base on this respect:

"Qurti means *safar*, and rising up for *qurbani* signifies saving just and preserving *safar*. Therefore, by "Qur'anic Bil-Qurbani" is meant those who completely rise up for *safar*. The closes, faster and the most complete cause for following the truth and preventing its loss is this very quality."

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

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

That is why in the Quran *qurbani* has been applied more in cases of aspect, for the rights of individual in the society and reward and punishment and establishment of order accordingly. Dr. 'Abd Sharif Tarzi explaining *safar* and *qurbani* writes:

"*safar* consists of the legal form of social relations among individuals and social groups based on the recognized rights of the individual and group, and *qurbani* 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."

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Abdullah ibn 'Abd Al-Muttalib Sayyid Muhsin bin Hujayr (97-140) was a well-known scholar in the city of Taif. He was born in 193. A great Islamic researcher, Al-Muttaib Tabatabai devoted over 30 years to the study of different Islamic disciplines. He was well versed in Arabic literature, rhetoric and figures of speech, *fiqh* and *tafsir*. He told that after purification he trained under the eminent mentor, mentor, spiritual journey Sayyid Ali ibn Sayyid Al-Tayyib in Al-Quds. He wrote 13 books on Islam in the chain of the eminent scholars. Besides, he is the author of *Tajzib al-Qur'an* in his work. He has 123 books, valuable works, chief among which are *Ihsan*, *Idhāt al-Bātin* (an exegesis of the 10th Quran), *Tarāneekh* (of Philosophy and Methodology of Realism), *Imitation on Asfi* at Seerah Khawass (Maktabat Sayyid), *Thesaurus of Sajid*, *Jihāz*, *da'īl* and *Waqā'at al-Sa'ad* (published away in 1376).

<sup>1</sup> AL-Kur'an interpretation v. 9 p. 22.

<sup>2</sup> 'Abd Sharif Tarzi, *Living and Understanding of Religions*, (2), Collected of Works, 12, Beirut, Al-Mustaqbal publication, 1976, p. 30. Of course, not here the *sa'ad* in its social meaning, which were of the transients and *sa'ad* that is good *sa'ad*.

To express the difference between *qasr* and *sifl*, Sharif affirms two terms. One is legal right and the other real right. Respect for legal right is *sifl* and respect for real right is *qasr*. 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 *sifl* in this perspective is simply a social *sifl*, this outlook of *sifl*, i.e., respecting legal rights, is not so much acceptable. Moreover, *sifl* is an inclusive concept covering existential dimensions and features of existence and man, also serving as factor protecting the individual human being. Meribah 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.

Perhaps some of the verses are oriented towards an outbreak of oppression or the likelihood of its occurrence and the association of *qasr* with terms such as measure, weight, balance has created this idea in the minds of some persons that verses dealing with *sifl* rest on state and this state is, more than all else, an inner situation. However, *qasr* in its conventional concept is not a state but an outward situation based on written criteria and laws. "Conventional *qasr* is outward and its establishment has outward criteria and signs".<sup>1</sup>

This assumption is not acceptable either because *qasr* is an objective issue which is that same true and real share of every being in the world and existence, while conventional *qasr* or "real *qasr*" in the society is the same as social affair coupled with the truth and reality of every culture and societies. Therefore, real *qasr* is the basis of conventional *qasr* and both have special criteria and rules. On the other hand, *sifl* is not simply an inner state and a world's habit, but as put by Imam 'Alī ibn Abī Tālib, [making sure] that everything is

<sup>1</sup> Sharif is inclined to *sifl* use the French term Justice and suggests the term Egale, as synonym for *qasr* with some leniency and explanation. Of course, he maintains that term of this precision and depth overarching with meaning does not exist for *qasr*. In this respect refer to *Ibid* pp. 58-59.

<sup>2</sup> Sayyid Mahinouz, *Talib al-Adl*, p. 22, footnote.

<sup>3</sup> Faizan Ghader, "Sifl and Siflism", in: *Catalogue of papers of the international congress on Islam, Law and Government*, catalog of papers of the international congress on Islam, Law and Government, the revival of religious thought, Islamic Institute for Civilization, Publication of the works of Imam Khomeini, v. 1, 1988, p. 156.

<sup>4</sup> *Ibid*, p. 351.

<sup>5</sup> 'Alī ibn Abī Tālib, the first leader of early Sharī'ah Muslims, was born in Makkah in 100 AH, to name her named 'Umm al-Qura' (the cradle of the mother of the prophet). When he was brought up in the house of the prophet of Islam at the age of six, 'Alī was sent to Isfah and one of their most faithful followers of the prophet. He was martyred at a young age. (See esp. v.

placed in its real place.<sup>1</sup> Therefore, *zakat* constitutes the basis of *qur'aanidha* and is the consequence of *zakat* in the life of the individual and society.

2- Some scholars have defined *zakat* as equality and *qur'aanidha* respecting the share and right of everyone. *Zakat* can be taken as a criterion and standard, but *qur'aanidha* cannot be regarded as a criterion and rule. Therefore, it may be said that *qur'aanidha* does not mean *zakat* by not the same as the meaning of *zakat* but rather securing the share and portion. If the share and portion is rightful, it is an instance of *zakat*; foregoing it is an instance of oppression, and in fact *zakat* means maintaining the share and considering the side to be right, and *zakat*, its quality.

3- The study of the issue is of importance also from this dimension that in the realm of realization, *qur'aanidha* can be placed prior to *zakat* and *zakat* as perfection of *qur'aanidha*. In a *qur'aanidha*-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 *qur'aanidha*-oriented society differences exist. However, *zakat* exists after the elimination of inequalities, backwardness and gaps among natural blessings. Therefore, some people have considered an *zakat*-oriented society as being superior to *qur'aanidha*-oriented society.

The establishment of *qur'aanidha* has been the cornerstone of a wealthy assembly and is the purpose of all prophets' missions; dispensation of *zakat* is perfection and the completion of the mission.

4- *Zakat* 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 *zakat* is only a set of *zakat* and minus *zakat* it will not be possible to realize *qur'aanidha*.

### **3- Instances of *zakat* and *qur'aanidha*\***

The Quran has touched on the numerous and outstanding instances of *zakat* and *qur'aanidha* or manner of its implementation in human societies. These instances have been propounded at different dimensions of political, social, economic, moral and spiritual life, expressing the significance, necessity and

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Imam Al-Ghazali, *Sahih al-Bukhari*, compiled by Sayyid Sabiq with corrections made by Muhammed Daoud, Appendix of *zakat in general*, *Muhadithat al-Sunnah al-Kabirah*, Qida, Littleton, MA, 1990, English version, 1999, Makhruhah, 4/1, p. 22.

\* Sayyid Muhyiddin Ali ibn Abi Talib, 2/96/1, 54.

the position of *zakr* and *salt* and the *qur'a*-or-a'la and *zalim*-oriented society as seen by the Quran. Some of these instances are briefly as follows:

1- The negation of usury as one of the most common form of oppression and economic injustice and an obstacle to *zakr* and *qur'a* in a human community. In numerous verses of the Quran (*Surah Baqarah* verses 275 and 279, *Surah Al-i Imran* verse 130, *Surah Al-Mâ'idah* verse 161, *Surah Rūm* verse 39, etc.) have surely 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 (ص).

"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 Fîl* verse 67 the Quran 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 earned without interest.

5- Laying stress on consultation in political, social and economic affairs of society and enjoyment of every 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 communism seeking any resurgence in the realm of economics, polities and culture.

8- Negation of arrogance, egotism, selfishness, injuriousity, 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 down-trodden and weak people in the society and helping them.

12- Trusteeship even regarding disbelievers.

- 13- Helping the down-trodden 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- *salt* in judgments and arbitration.
- 17- Above all, observing *ta'lil* by the government over the society and seeking *ta'lil* and pleading for *ta'lil* for the oppressed.
- 18- Stressing payment of full rights in contracts and proscription of shortchanging, etc. Take the following Quranic verses: "Woe to defrauders."<sup>1</sup> "Woe to every stammering traducer, who has gathered wealth (of this world) and has arranged it". The term *zalalat* in the first verse is derived from the root *zal*, which precisely means shefurance or terms of measure, weight or scale. It is a special technical term for failing to observe *salt* and *qasr* in dealings concerning 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."
- 20- Prohibition of misappropriation of other's belongings unfairly. "And eat not up your property among yourselves. 'Vanity'."
- 21- Resistance in the course of the right and truth. "So continue then in the right way."
- 22- Not appealing to arrogant powers in arbitrations and judgments. "How they would go for judgment (in their disputes) to false ones when they have been ordered to claim the truth! Such would mislead them to stray."
- 23- Observing *salt* 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."
- 24- The question of *lex talionis* and *ta'lil* in it. "And We prescribed for them therein: 'The life for the life'."<sup>2</sup>

<sup>1</sup> *Surah Al-Baqarah*, 87: 1.

<sup>2</sup> *Surah Baqarah*, 104: 1, 2.

<sup>3</sup> *Surah Tawbah*, 9: 71.

<sup>4</sup> *Surah Al-Baqarah*, 2: 188.

<sup>5</sup> *Surah Al-Hajj*, 22: 112.

<sup>6</sup> *Surah Al-Baqarah*, 2: 187.

<sup>7</sup> *Surah Al-Baqarah*, 20: 180-183.

<sup>8</sup> *Surah Al-Baqarah*, 5: 5.

- 25- Bearing just testimony based on *qiwâs*
- 26- Observing *Ihsân* in treating the enemy. "And let not hatred of a people incite you not to act equitably; nor, equitably, that is nearer to piety, and be careful of (your duty to) Allah."
- 27- *Ihsân* in writing documents and contracts and correspondence. "And let a scribe write it down between you with fairness"
- 28- Banning capital sins, evils, indecent acts such as homicide, infidelity, etc.
- 29- Prohibiting the devouring of the property of orphans. "Lo! Those who devour the wealth of orphans wrongfully, then do but swallow fire into their bellies, and they will be exposed to burning flame."
- 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."
- 31- Breaking one's promise and infaiction of what God has commanded people to associate. "And those who break the covenant of Allah after having plighted their word thereto, and who out-ancestor what Allah has commanded to be avoided, are they who work corruption in the earth; theirs shall be the curse, and theirs the Evil Abode".
- 32- Encouraging corruption in the earth. "And those who work corruption in the earth, theirs shall be the curse, and theirs the Evil Abode".
- 33- Forbidding disingenuousness, treason, bribery, *sukûl*, etc. "It is not for any Prophetic to deceive (rank id). 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."

<sup>1</sup> *Sunnah, Abu Dawud*, 5: 8.

<sup>2</sup> *Sunnah of al-Bayhaqi*, 2: 182.

<sup>3</sup> *Sunnah, Abu Dawud*, 1: 111.

<sup>4</sup> *Sunnah, al-Tirmidhi*, 13: 25.

<sup>5</sup> *Ibad*.

<sup>6</sup> *Sunnah, Abu Dawud* and *Tirmidhi*. Among hardship and chastisement, In terminology of *fiqh*, the term means abating any evil in d illegitimate property causing shame to receiver and given *raddâh* (jurisprudence), which *sabt* is any illegitimate property and pronounced it *takârîr* (rejection) by *sâlik*.

<sup>7</sup> *Sunnah, Abu Dawud*, 2: 161.

### 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 'ibadah and *qur'ur* there are other phrases and terms in the Quran that are either synonymous with the two or with one of them, or are expressive of one of the dimensions of 'ibadah or express description or elucidation of descriptions and explanations of 'ibadah. Some of these words are also expressive of the instances of 'ibadah and *qur'ur* - typical life or norm creation and existence. Some others present practical criteria or experimental and objective indicator or research instrument, for testing or recognition of existence of *qur'ur* or 'ibadah in the totality of society or in one of the dimensions of society - such as religion, law, property, conduct, government, etc., or one of the qualities of a just and equitable *adl*. Here, since it will not be possible to study the relative pronoun completely, some of these important terms and the concepts derived thereof are discussed. These words and concepts, generally speaking, are the following.

- Perseverance, right way
- *Istiqārah* and *qur'ur*
- Equal, equality, equalization
- Middle
- Measure, weight, balanced
- Measure
- *Qasr*
- *Qirw* (Intention)

##### A) *Istiqārah*, straight path

Lexically, the word *istiqārah* means resistance in a specific situation stand and endurance in i.e. khammatically it means resistance and steadfastness on the straight path and rightful way in human nature. For instance, in *Sūrat al-Hājat* the Holy Quran addresses the Messenger of God (s): "So continue then in the right way as you are commanded."<sup>1</sup>

Steadfastness in affairs based on rights and their norms indicates temperance. Therefore, many interpreters define it as moderation and temperance and 'ibadah. Sayyid Qutb in interpreting this verse writes:

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<sup>1</sup> *Sūrat al-Hājat* 1: 112.

*Istiqārah* signifies moderation and crossing the right way without drifting to either side. And this requires constant vigilance and alertness and unceasingly invests even into the borders of the path and preventing human interactions, which are more or less inclined to deviation.<sup>1</sup>

Some of the jurists have defined *zalil* as resistance in religious law, because in resistance there is lack of the absence of extremes in a way that no intemperance or dereliction of duties is mixed in an affair. A straight path is also expressive of the moderate and straight way. Ibn Mālik writes,<sup>2</sup> “*zalil*”

“*zalil*” *an qawī fi al-rafī’ wa-han mawtiquhu wa-han zāliha wa-jā’iha*.  
Ibnul Khummīs considers *zalil* in absolute terms as absolute resistance and invokes verse 65 of *Sūratul Hūd*, “*Lu! you worship none, save Allah. Lo! I fear for you the retribution of a painful Day.*” In his interpretation, this subject has been expressed in the Quran in a special manner; that is, the purpose of *zalil* *kānūnātūn* is followed by *irrāyātūn* *zalil* *zalilātūn*.

### B) *Qiwām* and *qiyām*

*Qiyām* is one of the words that has been used in the sense of *zalil* and moderation and observing symmetry and resistance in affairs. To express it, the qualities of upright men (servant of God), the Quran 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.”

In this verse there is talk of the charity payment of the servants of God. This charitability 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 *zalil*. Of course, *qiyām* (with the vowel sound coming below the letter Q) means instruments and tools of resistance and steadfastness – means or means for the realization of *zalil* and temperance.

“This is the nation of a servant of God and a model for Mankind, believers. “*Wa-humā hāru dhu'l-khalqayi qiyāmatūn*.” *Qiyām* comes with the vowel sound coming above the letter Q, meaning *zalil* while with the vowel

<sup>1</sup>Saved Qibl, *In the Shadow of Quran*. Translated by Sayyid Ali bin Tehrim (ANSAW) Imf Book Series, 1997, v. 12, p. 9.

<sup>2</sup>The Name of *Zalil* and Belief: *Fa-ala ilāz al-zalil qā’imātūn*, 13:88 M. a-Maqdisi al-Qur'a, p. 13.

<sup>3</sup>Imam Ahmad, *Explanation of the last three chapters and Resumes*; abu'l-Fadl ibn Abi'l-Qasim, *Comprehensive Explanations of the Verses*, 1970, Ithra Books, 1st Edition, 1998, pp. 11-148, *Sayyid Ali*, 25, v.7.

second coming; below the letter Q, the 'am means an instrument, or steadfastness, here meaning 'afl'.<sup>1</sup>

### C) *Istiqā* and *Sīra*

These terms derive from the root *s-w-d* meaning equality, equilibrium, and being equal. *Istiqā* in allah has sometimes been taken as synonymous with justice in the sense that, by measuring 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 at its own place. *Sīra* also means being steady, in terms of conditions, resources, talents and capabilities. In the world of existence, creation is based on *tazwīj*, and in creation of justice as it is stated in the Qur'an, "... who created and shaped..." "The All-Beneficent (God) is firm in power."<sup>2</sup> Also the terms "sīra al-sādī" and "sīra al-sīra" 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."<sup>3</sup>

### D) *Tarawī*

The term "tarawī" means being away from deviation and being in the path of moderation and temperance and the middle way. *Sīra Biyānīh* defines Islamic society as "moderate way" or moderation.<sup>4</sup> Interpreters<sup>5</sup> explaining this term predominantly allude to two meanings, 1- *tarawī* (middle) in the sense of just and moderate and straight, 2- *tarawī* in the sense of model and prototype and paradigm for others. This feature, which conveys the competence of the *nawāfi*, is accomplished in the shadow of *'adl*, moderation and temperance and being away from extremes.

"I like this guidance and development that you give the *nawāfi*. It is an effort to deviate 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."<sup>6</sup>

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<sup>1</sup> M. Nader, "Ahmad Rabi' (715), *Nasr al-Hidaya, Tafsīr al-Qur'ān*, Cemaat-i Tarīqatī 'Abdu'l-Hakīm, Peshawar, Pata, p. 6.

<sup>2</sup> *Sūrat al-Baqarah*, 137: 2.

<sup>3</sup> *Sūrat al-Baqarah*, 20: 5.

<sup>4</sup> *Sīra Biyānīh*, 19: 13.

<sup>5</sup> *Sīra Biyānīh*, 2: 41.

<sup>6</sup> Sayyid Muhsin Ali, *Al-Bayān al-Bāqī li Tafsīr al-Qur'ān*, Tehran: Minshār-e Kitab Sāz Company, 1, 2<sup>nd</sup> Edition, 8<sup>th</sup>, p. 124.

### E) *Mizan, Tariq 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 Quran to mean 'Ihsan'. For instance, the exegesis of "Muhyi al-Qur'aan" writes the following below verse 25 of *Surah al-Hadid*:

"And some 'amrūm' (lit. by the verse it's meant 'Ihsan') that becomes civil policies and causes discipline of affairs and fulfillment of duties. Then, he observed: "... and we sent down the iron"

Also when the Quran 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 *isti'ah* and *qisra*. Hence, balance is another meaning of *isti'ah* and *qisra* 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.

When *isti'ah* is derived from balance meaning measuring objects in terms of their mass and weight, in the words of 'Abdullah Libatibzī, this term in the Books 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.

On this basis, being *isti'ah* also means the existence of moderation in affairs and objects. If we say certain person's speech is *isti'ah*, it means that the components of his word are proportional, eloquent, and desirable. Therefore, moderation and temperance and resistance and, in general, *isti'ah* prevails in it. Hence, the existence of *mizan*, which are regarded as features and criterion of *Ihsan*.

### F) *Kayl and mukāfi'a*

*Kayl* and *mukāfi'a* both means measure or instrument for measuring and weighing objects. Hence, they are regarded as instruments of the realization of *isti'ah* and *qisra* in the economic dimension. Their existence and its corre-

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M. I. Fathullah as-sharif, exegesis of *Tafsir al-Qurtubi fi Ilm al-Qur'aan*, v. 1, with annotations by 'Abdullah Libatibzī, chapter one, introduction and footnotes by Mu'min Abdulkarim Sadiq, Dar al-Ma'arif Bookshop, 3<sup>rd</sup> Edition, 1984, v. 1, p. 32.

Sayyid Muhammad Husayn Tabataba'i, *al-Qur'aan Interpretation*, translated by Sayyid Muhsin Al-Deen, MSA, 1<sup>st</sup> English Edition, Qurtubah Publication, 1984, v. 2, p. 202.

application) are employed to give indicator with which one can talk of the realization of *qasr* and *zalim* somewhere.

### **G) *Qisâs***

*Qisâs* literally means scale, measure and criteria, that is, an instrument for measuring, but as *nâzîm* has been taken as synonymous with *zalim*, *qisâs* has also been defined as *'adl*. *Mâlikînâzîs Râbi'î* reads: "Qisâs is the same as 'âlî qâ'i' and scale and signifies 'âlîqâ'i, as 'âlîqâ'i has been defined in terms of 'nâzîm'."<sup>1</sup> 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 saleable 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."

### **H) *Zayd***

*Zayd* also in the Qur'an has been defined as the right way, moderation and *'adl*: "Be modest in your walk," 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 glorify straight path.

### **2- *Zâlim* in the Qur'an**

The concept of *zâlim* 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 find various derivatives of this root in almost every page of the Qur'an."

The term *zâlim* 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 tyrants, tyrants and the like have come in 127 cases and in 23 cases the term, obscurity.<sup>2</sup> In some cases, the Qur'an emphatically forbids *zâlim* as an action or an individual and collective

<sup>1</sup> Tâlibîn's *Tâlimat* 7/17 pp. 3-4.  
Tâlibîn, Edîdat Shâfi'î, *Dictionary of Terminology of the Qur'an*, Tehran: Donyâ Publication, 2, 1400/1419, 2/1, 25-311-12.

<sup>2</sup> *Sa'îd al-Zaydî*, 1, 31-13.  
Lâzî Hikâiyatî, 1966 p. 35.

<sup>2</sup> Qur'an 14: 5 - 14: 15, 967 pp. 299-300, several sets of which there exist 12 variant readings of the term in 14: 5 and 14: 15, see reference.

disposition and states: "Neither shall you incur (the debtors) sin nor loss, nor shall you be made to suffer loss." The verse is the most fundamental slogan of Islam regarding *zulm* in society, obliging Muslims neither to do *zulm* nor abandon themselves to *zulm*. From the perspective of Quran, all oppressors will never experience salvation. "The wrongdoers will not be successful."

*Zulm* has been defined in different forms. For example, it has been written, "*Zulm* means variety and transgressing the limit. Etymologists and many of the men of letters consider *zulm* to mean placing everything in an other than its special position. From their viewpoint, oppression in religion means transgression from right towards wrong."

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 oppressor – in the Quran's viewpoint has more extensive and inclusive dimensions encompassing all existing clauses 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*. "He who changes not before me and I do not the least injustice to My servants," and "Surely Allah does not do *zulm* to the weight of an atom, and if it is a good deed, He multiplies it and gives from Himself a great reward."<sup>1</sup> Accordingly, oppression has no meaning in creation and existence, for they have been set up based on *ta'at*. But in general terms, oppression regarding man, according to Quranic verses, is classified in three categories as follows:

1- Man's oppression to himself. One of the glaring instances of oppression is to oppress one's existence (soul, body, intellect, nature and in general what belongs to him and is indentity of his self). In this respect the Holy Quran says: "But of them are some who wrong themselves."<sup>2</sup>

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

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<sup>1</sup> *Saadiq al-Haqiqah*, 2, 174.

<sup>2</sup> *Saadiq al-Haqiqah*, 6, 15.

Judgment Ministry and Islamic Center of the House of Representatives, al-Kutub, 1, *Decisions of the National Assembly*, 141-1494 AH vol. 1, *al-Yadha*, p. 5.

<sup>3</sup> *Saadiq al-Haqiqah*, 2.

<sup>4</sup> *Saadiq al-Haqiqah*, 1.

<sup>5</sup> *Saadiq al-Haqiqah*, 1, 15-32.

wrongfully.<sup>1</sup> Sometimes this type of oppression has been termed as *murtadah* (cultural or Islamic oppression).

2- Oppression in relation to God which predominantly means 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."

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

- Transgression from one's limits and rights.
- aggression upon the rights of others.
- placing everything in a place other than its special standing and deflecting them from their limits.
- darkness and gloom in the face of Light and illumination.
- tyranny and oppression and *zulm*.
- 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 *zulm*. To put it briefly, *zulm* means *zalim* and oppression in the sense that man transgresses his limit and gets engaged in an act that he is not entitled to do. By and large, *zulm* in the Qur'an has been viewed as an evil or oneself distancing man gradually from the appreciation of the truth and narrowing him in deviation and degeneration; also it has been tantamount to negative and harmful action.

The interpretation of Abu Hafs, who considers its first meaning to be opposed to light and illumination, 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 peripety and (if destroyed) decadence, as stressed in the Qur'an.<sup>2</sup> Also, the Qur'an mentions, in numerous cases, confrontation with oppression and accepting oppression and doing oppression and confronting or adding and abetting in oppression. Hence the oppressor has the right to fight with all his power for his freedom from oppression and

<sup>1</sup> *Sayyid Qutub*, p. 1.

<sup>2</sup> In this respect refer to Sayyid Qutub (Muhammad Sayyid Qutub), *Maktabat al-Ummah* (revised and corrected with introduction by Sayyid Muhammed Husayn Daqiqi), Tehran, 1975, PUK editor, B.C.

<sup>3</sup> *Sayyid Qutub*, p. 2.

<sup>4</sup> Tusi, *Hikma*, translated p. 12.

<sup>5</sup> *Al-Baqarah*, 18: 89. "And We destroyed those cities, when they did evil, and We appointed fixed time for their destruction."

appealing for *safar* and dispensing *safar* and *qasr*. 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 my people, and are aggressors in the earth, wretchedly; there awaits them a painful chastisement." The Quran also cites countless instances and criteria of *zulm*.

Let's quote 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 of accepting a belief or dispense over what man has no 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 sin/crime 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 Quranic perspective, any transgression from the path of truth and human rights and any deviation from the course of divine and human nature is a kind of **oppression**. Disbelief and polytheism are both oppression. Transgressing divine laws is also considered oppression. Persecution and corruptness, discrimination and tyranny and unjust war and unwarranted war or any form of aggression, hegemony and despotism, and self-centeredness, abusing the rights of human beings, rejection of pure people, cutting up the property of orphans, usury, bribery, debauchery, negligence and ignorance. Cutting away from the signs of the truth, forgetfulness of the course of truth, making vicious claim as against God and His verses, negation of truth, ascribing lie to God and His servants, leaving the path of God, breaking 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 Quran 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 them. "Victory is given to those who fight because they were wronged, surely Allah is able to give victory."

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<sup>1</sup> *Sayyid Qutub*, *Ma'az*, 12-13.

<sup>2</sup> *Sayyid Qutub*, 22-33.

One of the most beautiful statements in Quran 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 have as well. In the Quran, the adjective oppression has been applied in four cases for *zulm* or *qazī*. For instance, in the following verse, the Quran says; "How many a city We have destroyed in its evil ways, and how it is fallen down on its owners! How many a ruined wall, a tall palace!"<sup>1</sup>

Therefore, *zulm* (oppression) has a very extensive and general meaning and includes cases such as violating 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 Quran *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 Baydawī in his interpretation on discussing verses 135 and 136 of Sūrah *Aḥl al-Bayt*, the term *zulm* has more general and comprehensive meaning than *kufr* (disbelief) and for this reason *zulm* 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 *zulm* as disbelief and polytheism are instances of oppression. For example, the Holy Quran says, "O my son, do not associate others with Allah, surely to associate others with Allah is a highly wrong".

### Other concepts

Student of the religion, there are numerous other words and terms in the Quran which have been used in contrast to *zulm* and *qazī*. Some of the most important of these words consist of:

- 1- *zulm* (tyrants) or tyrant (tyranny), *begly* (insurgent), 3- *bāṣir*, 4- *zulm*, 5- *qazī* (insurgent), 6- *zulm* (cruelty), 7- *zulm*, *zulm* and *zulm* (aggression), 8- *zulm* (prodigality), 9- *zulm* (overindulgence), 10- *zulm* (libertinism), 11- *zulm* (tyrant), 12- *zulm* (disbelief), 13- *zulm* (arrogance).

These words are applied sometimes in the sense of *zulm* and *qazī* and sometimes as instances of "oppressive" and *zulm*. Here, let us study some of these concepts subjects of our discussion.

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<sup>1</sup> Surah 22: 15.

<sup>2</sup> Surah 4: 51-52.

### 1. *Jāhīr (جَاهِر)*

*Jāhīr* is derived from *jāh* meaning proximity and is applied in the sense of deviating from the path or turning away from the truth. As put by Raphi Isfi<sup>1</sup>: “This term came to be applied to all cases of deviation from truth and from it the term *jāhīz* was coined.” In the Quran the term *jāhīz* has been applied only in one case in the sense of tyranny, crookedness, deviation and dishonesty, “right men *al-jāhīzū*”.<sup>2</sup> As such, it exactly stands against *‘adl* and means oppression, aggression from humans and failing to observe the rights of others. “Allah’s is to show the right way, and some do swerve from it.”<sup>3</sup>

In the *hadīth* (narration) on the ‘Army of Intellect and ignorance’, Imam Ja’far Ṣādiq (a)<sup>4</sup> has been quoted as defining the term *jāhīz* as one of the forces of ignorance and in contrast to *‘adl*:<sup>5</sup>

### 2. *Raghib*

*Raghib* has also been applied in the sense of trespassing, aggression and turning away from the truth. It is also said that “*kāfir al-āqīl*” means ‘the oppressed him, the injustice to him, turned away from the truth, he believed and lied.’ That is, at stay, it means oppression, tyranny and also jealousy or envy, because envy is also oppression.<sup>6</sup>

In the Quran, *raghib* 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 Quran 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

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<sup>1</sup> Raphi’s *Qur’ān Rāshī* p. 92.

<sup>2</sup> *ibid.*

<sup>3</sup> *Saadiq Andalusi*, loc. cit.

<sup>4</sup> Imam Ja’far Ṣādiq ibn Muhammad, the sixth Imam of the Shī‘ah school, was born in 705 AD and passed away in 765 AD. He played a unique role in reviving the original Islamic learning, running numerous religious courses and educating believing forces belonging from the community of his time. This role is unprecedented that Sīrah is attributed to him. See *Sādiq Al-Andalusi Scherl*.

<sup>5</sup> Yaqut al-Muradi, *Mu’jam Bayhaqī*, v. 1, 2nd year, no. 12-*al-Kāfir al-Jāhīzū*, 1367, v. 1, p. 24; Imam Ḥasan ibn ‘Uthaymīn, *Islamīzāt al-Kitāb*, v. 3, 3rd year, no. 12, p. 12.

<sup>6</sup> Imam Ḥasan ibn ‘Uthaymīn, *Mu’jam Bayhaqī*, 12, no. 12, *dar publication*, 2nd edition, 1388, v. 23 (b), p. 294.

not exult, surely Allah loves not those that exult.<sup>74</sup> In this verse there is also of insouciance of Ibrahim's (ever the people of Moses). This expressive of his oppression in economic circumstances, amassing wealth and failing to apply it, favorably and公正ly over the people.

Or sometimes *baghîr* in the earth has been applied in the sense of oppression or dimens one of oppression, as put by the following verse of the Quran: "The way (of bâghîr) is only open against those who do wrong to the people, and are insolent in the earth wrongfully, there awaits them a painful chastisement."<sup>75</sup>

In another place, the term has been applied along with fornication and indecent act and in contrast to *'âdil* and goodness or benevolence: "Surely, Allah enjoins *'âdil* and kindness, and giving to kinsfolk, and forbids lewdness and adulterous and wickedness."<sup>76</sup>

### 3. *Bâbiq*

The term *bâbiq*, 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!"<sup>77</sup> The verse implies that many of the inhabitants of cities and societies spent 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 *bâbiq* here means inebriation from

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<sup>74</sup> *Sûrah Târîq*, 24-75.

Muraro's state it that Cressus or Korch was a Hebrew. Some narrations say he was a cousin of Prophetic Moses.<sup>78</sup> Cressus was over ambitious in wife, jewels and very wealthy. Several thousand people carried the sons of his treasures with difficulty. Once God (Allah) Moses demanded one fifth of his property as religious tax. Cressus showed骄纵 and thought of concocting an accusation against Moses. Cressus accused Moses of adultery in collusion with an prostitute. The woman was actually a Christian daughter of Moses and the people of Israel, and was assoilated to a Prophetic emanation. But when Moses said was in Israel indeed of me. And that Moses was pure and glorified. Moses then approached Cressus and cast a single an earthquake with the earth swallowing Cressus and his treasures.

Moses was a Hebrew prophet, and was born at the time of the reign of the Pharaoh. Moses was assigned by God as a messenger at the age of 40 and revolted against the Pharaoh and put an end to his reign which lasted that gave him the power to work in miracle.

<sup>75</sup> *Sûrah Shâti'ah*, 12-12.

<sup>76</sup> *Sûrah Nâhâ*, 10-90.

<sup>77</sup> *Sûrah Qâfir*, 26-58.

blessings, selfishness and destroying and spoiling riches. Elsewhere, the term has been applied as dispositions of the hypocrites.<sup>1</sup>

#### 4. *'A'ā, Ḥigār, Islikhār and Istiqmā*

The terms 'a'ā, ḥigār and islikhār are more or less synonymous and in the sense of conceit and behaving conceitedly, seeking exaltation and noting in the land. The verb 'a'ā, which is followed by the prepositional suffix 'a'l', means distancing and turning away from order and composure 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 'a'ā refers to outward and palpable manifestations of conceit, behavior and words, while arrogance alludes to the inner state of conceit.

However, ḥigār and ḥigāra'ah connote excess and extremity in purposes or intentions, self-conceit and disobedience.

Montgomery Watt comments on ḥigār in the following words:

‘*Ḩigār* 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, attacking untaught and infantile go-fide *īmān* in his power and capabilities.

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 *īmān*. In the language of Sayyid Muhibbuddin al-Qazwīnī:

“However, ḥigār, is one who defleets from all social limits and rights and tramples upon all of them. He seems to have gone so beyond the currents of the self and sensual desires that trample upon all limits.”

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<sup>1</sup> Sirat ar-Ridā, 8, 7: “...and be not like those who came forth from their homes in great exaltation and to be seen about, and who turn away from the way of Allah, and Allah is well aware of what they do.”

<sup>2</sup> Tafsīr al-Baqī, 7667 p. 208.

<sup>3</sup> 7667 p. 203.

<sup>4</sup> Sayyid Muhibbuddin al-Qazwīnī, Sharḥ al-Mabāṣir, [Tafsīr] 8, 1, 294, n. 7.

All these words are indicative of deflection from the path of *'adl* and transposing 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 is his home."<sup>1</sup>

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

### 5. *Jahāz*

*Jahāz* is derived from the root *ħażiż*, here meaning domination and enforcement of coercion and oppression. "Force (*għażiżi*) him to do something."

This verse is applied to man in the sense of reproach, which is usually defined in the Persian language as oppressive, arrogant, hard-hearted and unjust killer out of anger and being corrected and oppressor. Therefore, prophets have been remote from this quality. For example, regarding the prophet of Islam (ﷺ) the Holy Qur'an says, "We know very well what they envy; you are not able to rule over them."

Hence, *jahāz* means oppression, tyranny, despotism, self-centeredness, indifference, contempt, for others, considering oneself superior to others and domineering, i.e., commanding them in just or unjust coercion. From the viewpoint of the Quran recalcitrant and domineering people, that is any tyrant, are doomed to failure and endless destruction, "And they sought help from them. Every head and every forward potentate was brought to naught."<sup>2</sup>

By and large, *jahāz* 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 almost self-centeredness and despotism. *Jahāz* is a word applied to describe such a man."<sup>3</sup>

<sup>1</sup> *Saħħieha* 20, v. 79, 37-38.

<sup>2</sup> Kawn minn ad-Deku k-Muħarridji. Dejja u l-Imra. In: *Deku*, Vol. 1, p. 5.

<sup>3</sup> *Saħħieha* 20, 15.

*Saħħieha* 172, 11 - 12.

<sup>4</sup> *L-Is-Sħieħha*, 1961, p. 201.

#### 6. 'Adl, 'Ihsan

The word 'adl, which occasionally accompanies 'ibtid' and 'ihsan', 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 'Adl/Adl'. In the Quran, in many cases the word trespass has been defined as being utterly synonymous with oppression and absence of 'ibtid'. For instance, "And fight in the way of Allah with those who fight with you, but begin not hostilities. Surely Allah does not love these who exceed the limits".<sup>1</sup>

In this verse, the term "takatadet" means not to reflect from the path of 'ibtid' 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 Quranic perspective.

#### 7. 'Ihsan and 'Izay (Prodigality and Extremity)

'Ihsan and 'Izay (extravagance and extremes) also mean over indulgence or aggression from 'ibtid' and inexcusation. However, the indulgence does not exclude aggression against the rights of others. Obviously, every 'ibtid' or 'Izay carries the connotation of over indulgence followed by a type of extreme ways resulting in some kind of transgression upon the rights of others. The Holy Quran occasionally takes 'Izay to mean excessive use of worldly blessings (eating, drinking, dressing, etc.) that God deems. At other times, the terms are taken as deflection from the path of 'ibtid' and truth and superseding it by an act of oppression, as what the people of Lut did, being mentioned as a type of corruption in the land. Therefore, the Quran regards prodigal people as those who spread corruption in the land and who fail to correct things. "And obey not the command of the 'arwah who spread corruption in the land, and reform no...".<sup>2</sup> On this basis, 'Izay here is synonymous with deflection from the path of 'ibtid' and signifies oppression. In some verses, particularly, 'Izay and 'Ihsan 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 they listen with unison once again to us and transgress all bounds."<sup>3</sup>

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<sup>1</sup> *Saadiq al-Kisa'i*, 2, 190.

<sup>2</sup> *Saadiq al-Kisa'i*, 26, 51-52.

<sup>3</sup> *Saadiq al-Kisa'i*, 20, 15.

### 3. *Fisq* and *fujur* (debauchery and libertinism)

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

In some verses, hypocrites (*nâfirûn*) have been officially called *fâsiq* (libertine): "Verily, *nâfirûn* (hypocrites) are *al-fâsiqûn* (impious)". This is expressive of the fact that *fâsiq* can mean hypocrisy and instability and that whimsicality is characteristic of a *fâsiq*, as disbelief, treason, duality and evildoing are other qualities of a *fâsiq*.

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

The words that were dealt with here have been applied as *harm* and oppression or expressive of one of its dimensions or instances. Consequently, the terms stand in a way against *harm* and *qâfâ*. The words so far now mean transgression from truth or deviation from truth. Their prevalence in individual and society is indicative of deviation, ineffectiveness, lack of balance and absence of *harm*. And any aggression or transgression from correct human path and nature and the Laws set by God purport oppression and conflicts with *harm*. It follows that the Holy Quran attaches paramount significance to *harm* in most extensive and best possible form. This sacred book most elegantly explicates the concept of *harm* and oppression, presenting different instances, indicators and criteria. As put by Hadra, "AB (6), "This

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*Suâdî al-Qâfihi*, 2, 36.

is the Qur'an that speaks about *idālah*.<sup>77</sup> Elsewhere, the Imām says: "Qur'an provides fresh and pleasant gardens of *idālah* for its aspirants".

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<sup>77</sup> Abd al-Vahid ibn Kathīr, Muamīn Aṣlāl's explanation of Ḥadīth-al-Kabīr, and Ḥadīth-al-Baqī' with an introduction, corrected and annotated by Kāfi Zulfiqar-Purvi Jāfirī, Amman, 1996, (first seven volumes), Beirut: 12 Janāt Library Publication, No. 1818, 1998, v. 6, p. 207.

Imām Ḥanbal, *Kitāb al-Muṣṭaqbi*, al-Mālikī, 1st ed., vol. 1, p. 198, margin note 198, p. 120; Ḥabīb al-Ḥāfi, 1st ed., 1998, Beirut: Dar al-Kutub, sermon 189, Beirut, 2002, p. 83.

## **Part two: *Idāḥah* in the *Sunnah* (*Idāḥah* in tradition)**

- *Idāḥah* in the hour of the Messenger of God (v.)
- *Idāḥah* in the hour of the Immaculate Imams (a)
- *Idāḥah* in the spiritual lifestyle of the Holy Prophet (v) and the Infallible Imams (a)

## First Discourse

### 'Iddah (Justice) in the thought of the Messenger of God (ﷺ)

#### 1- The principles of 'Iddah in the thoughts of the Messenger of God (ﷺ)

**B)**

The Holy Prophet (ﷺ) was divinely appointed as a prophet to rise up in order to crystallize *self* and *past* 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 so, thinks of anything but the interests of the human society, did not tell but for public interest and did not take a step out for the public good and happiness. "Nor he speaks out of caprice".<sup>52</sup>

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 *self* and One law. 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 less as the result of serving to God. In fact, the reward and interests in this world lie in faith and 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 evil, 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."<sup>53</sup>

Based on this verse, the Prophet of Islam (ﷺ) takes several fundamental measures regarding people, all of which comprise the movement of the society towards *past* and *self* viz., 1- Enjoining good, 2- forbidding the evil, 3- praising what is clear, 4- detaching uncleanness and unclear elements, 5- removal of heavy burden of the absence of freedom and will, 6- breaking the veiles and chains of injustice and oppression.

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<sup>52</sup> *Sirah Nabia*, 52; 2.

<sup>53</sup> *Sirah*, Vol. 7, p. 57.

God assigned the Prophet (ﷺ) for *'adl* and *qawm* to utilize in the society. "I am commanded to be just among you." He has not only been delegated to realize *'adl* but also instructed to stand firm in his mission. "Therefore stand firmly in the straight path as thou art commanded." He treasured the qualifications conducive to the crystallization of *'adl* and *qawm*. "He was gentle, his judgments were based on growth, perfection and broadening and his words separated the truth from falsehood; and his rule was heisted upon justice, invested with the most sublime moral values." Imam 'Ali (رض) 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."

A. The first principle of *'adl* from the perspective of the Messenger of Allah (ﷺ) 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-'I'dah* (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 *Zaqarni* (piety)."<sup>1</sup>

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]."

In another expression, we read: "People are equal like a coin's two sides and no one is superior to the other."<sup>2</sup> In the religion of God and in relation with the Creator of the universe, that is, in the realm of truth and path to spirit, all growth, people are servants who are equal before God, because all are His creatures and are thus equal in their creation. Hence, bearing in mind

<sup>1</sup> *Sahih Muslim*, 42 - 5.

<sup>2</sup> *Sahih Muslim*, 1: 112.

<sup>3</sup> *Sahih Qudsi*, 182: 1.

<sup>4</sup> *Sahih al-Bukhari* and *Tarikh al-Tabari*, sermon 94, Sub 10th sermon 94.

<sup>5</sup> The last pilgrimage to Mecca by the Holy Prophet in 10 A.H.

<sup>6</sup> *Ilmi Muhannadi* (Ibn 'Umar 3: 1 - 37), 1470H, al-Malikiyyah, corrected by 'Abdullah 'Umar Daffi, Beirut: Islamic Bookshop, 1386 H, p. 33; *Nasir al-Sufi*, compiled and translated by Sayyid 'Abdullah 'Umar Daffi, Tahrir: Ihsan, 70 Publication, 3: Tafsir, 533, p. 52; *Mab'ah al-Hajj*, Solidification of Islamicational, 1440, sermon of the Messenger of God in the Caliphatory Hajj, Ihsan Ashraf Publication Organization, 27/34, p. 28.

<sup>7</sup> *Ibid.*

<sup>8</sup> *Ummah* p. 10, Demographic Report 1990-1991, Nizam al-Umrah, compiled by Murtaza Jan, 10-15th Jan 1420AH, 1st issue, Culture Guidance Office, 2<sup>nd</sup> division, Nov 1990, p. 88, *Ummah* p. 78; *Hukm* No. 3 - 3.

the Holy Prophet (peace be upon Him): "All are the children of God and no one is separate from God at this respect and are not different from others. All people are God's family and the best behavior of them for Him is the most useful of them to his family."<sup>1</sup>

B. The principle of freedom based on the equality of humankind can be taken as the second principle of the principles of *Idahah* 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 his strict precepts that fulfill human public interest. For instance, in the second *Aqqa Covenant*, 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 slance; and he, we will not disobey his command in doing good."

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 man in lordship and mastership of individual human beings as follows: "None of the children of Adam, every human being, enjoys a lordship, man is the master of his wife and children and the woman commanding her house."<sup>2</sup>

C. In the adhan along 'Iddahah the Messenger of God (peace be upon Him), the third principle of *idahah* 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 *Khandaq Al-Madina* and pronounced people as brothers in faith by entering into an unity or contract of brotherhood in twos.

<sup>1</sup> *Ghadir al-Hikmatin*, p. 583; *Sahih al-Bukhari*, vol. p. 789; *Muslim* on narrators, M. 3, 27.  
<sup>2</sup> As an dying between Medina and Mecca, was a important station for Muslims making the pilgrimage to Mecca. The only prophet took allegiance from tribe leaders at this port town on both sides. In the first *Aqqa Covenant*, 12 people from the tribes of Qays and Khazraj paid allegiance to the Prophet, in 12 A.H. in 13 AH, Abu Ubaidah with 73 men and women, paid allegiance to the Prophet in *Zurbat* to provide military support to the Dissident, who selected 12 from among Quraysh superintendents.

<sup>3</sup> Muhammad Ibn 'Abdullah, letters and political agreements of Huda, Muhammad (1) and documents of the early years of Islam, as related by Sayyid Khatib and Hussein - al-Ulum Sayyid Publication, 1st Edition, 2/1, p. 90. Refer to: *Sahih Al-Bukhari*, v. 2, pp. 3132; *Yusufi* (Interpretation), pp. 28-29.

<sup>4</sup> *Ghadir al-Hikmatin*, p. 583; *Sahih al-Bukhari*, p. 789; *Muslim* No. 2, 77.

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 permission and consent of the possessor of the property."

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 free it from him."

Equality and brotherhood have conditional indicators and criteria without which they will not find expression. These are very criteria and indicators that signal the existence of *u'llah* and *rasul* in society. For instance, "In a completely humane and civilized society take advantage of your brother."

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 every one 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 *u'llah* to reside 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."

The fourth principle can be said to be a transnational 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."<sup>1</sup> 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 describes just people in the following beautiful words:

<sup>1</sup> *Tadhkirat Ghadir*, p. 53, with a little difference; *Nihayat al-Bari*, 3/66, p. 329; 'Abd Muhsin and 'Abdul 'Aziz Shabib Kararani, *Traits of Knowledge*, translated by Dr. 'Abdullah 'Umaran, Imanon Raz Publication, 1996, p.12.

<sup>2</sup> *Tadhkirat Ghadir*, p. 58; *Nihayat al-Bari*, 3/66, p. 209; *Hadith*, No. 58.

<sup>3</sup> *Tadhkirat Ghadir*, p. 58; *Nihayat al-Bari*, 3/66, p. 209; *Hadith*, No. 241.

<sup>4</sup> *Tadhkirat Ghadir*, p. 58; *Nihayat al-Bari*, 3/66, p. 205-206; *Hadith*, No. 58.

<sup>5</sup> *Tadhkirat Ghadir*, p. 49; *Nihayat al-Bari*, 3/66, p. 70; *Hadith*, No. 270.

"The most equitable man is the one who loves for others as he likes for himself and what he dislikes for him, dislikes it for others."

In this expression, *'adl* has been embodied in the most elegant language in individual and social context. 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."<sup>1</sup> Elsewhere, he stated: "The best people are the most useful ones for the people".

L- The fifth principle is amicability, unity 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 ussible and ineffable ones among them are the foundation on which wisdom is constituted".

In addition, expression the Prophet observed: "The most inauspicious people are the ones who are inimical to people and people are inhospitable to him".

The Holy Prophet stressed these principles to perfect the human society in light of *'adl*. In developing *'adl* 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".<sup>2</sup> The truth of a spiritual journey and essence of ethics is to keep one's tongue and hand from causing nuisance to and committing oppression against people. Holding back the tongue means withholding the 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

<sup>1</sup> *Guide to Da'wah*, p. 585; *Sahih al-Bukhari*, vol. 21, Hadith No. 117.

<sup>2</sup> *Ibid.* 587; *Sahih al-Bukhari*, vol. 40, Hadith No. 500.

<sup>3</sup> *Guide to Da'wah*, p. 588; *Sahih al-Bukhari*, vol. 9, Hadith No. 107.

<sup>4</sup> *Ibid.* 588; *Sahih al-Bukhari*, vol. 525, Hadith No. 766.

<sup>5</sup> *Al-Mawqif, ar-Rawd*, p. 162.

your rights would be equal, associate with each other and be kind to each other.<sup>1</sup>

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

## 2- The station of *Takhalif* in the thought of the holy Prophet (peace be upon Him)

As stated earlier, the messenger of God was the embodiment of *Tawhid*. Accordingly, by considering the necessity of *Tawhid* in the human society, he laid great stress on *Takhalif*. From his view, *Tawhid* constitutes the axis and foundation of creation and existence, and the heaven and earth have been established on the basis of *Tawhid*. The prophet (peace be upon Him) said: "Heaven and earth [the entire universe] have been set up on the basis of *Tawhid*".<sup>2</sup>

In this outlook, *Tawhid* is the basis of creation, which has no meaning without it. Balance and proportion at the creator of the world is indicative of the construction of the universe based on *Tawhid*. 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 *Tawhid*. The Creator guides each being towards its desire perfection based on *Tawhid*'s guidance as indicated in the following verse of the Quran: "He is the God who created and shaped, and who determined and guided".

In this perspective, *Tawhid* is the criterion and measure of God or the earth. Resorting to *Tawhid* contributes to the salvation of people. "Takhalif" (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.<sup>3</sup>

<sup>1</sup> *A Guide to Humanity*, p. 87; *Saheeh al-Bukhari*, p. 1, *al-Badr* No. 283.

<sup>2</sup> In *Surah Idris* 17:70, *Ibn Qayyim* *Rawdah al-Malik* vol. 1, p. 107, Institute 2<sup>nd</sup> Edition, 1982, p. 83, 107.

<sup>3</sup> Takhalif guidance is meant guiding creatures by God's rule, the criterion of the order of creation and ordered laws of the world of existence. In this respect, the Holy Quran says in the language of Moses: "O, O! Creator, you who created, you shaped, and who determined and guided".

*Saheeh Idris* 2:27; 2:21.

<sup>4</sup> Dr. Hisham Mirza, *Al-Adl wal-Hukm fi al-Ummahat al-Arabiyyah*, Beirut: Dar al-Fikr, 1985, 7th Edition, 1988, p. 1, pp. 1, 2-318, quoting Q 10:137 in 5. *Fatawî al-Baz*.

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 emulated in thought, word, deed and behavior. That is to say, man and society should be 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 to charity" and "speak just" and "apply *'adl*". 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 he is still."

*Ikhlas* (justice) in expression of feeling and emotion and values 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."

On "pride oneself", which is inconsistent with *'adl*, he said, "Shall I inform you of the most mischievous servants of God? He is the very arrogant and hard-hearted man."<sup>1</sup> *'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 the prophet (s) *"aqd"*.<sup>2</sup> And "Abstain from injustice and oppression. Verily, oppressors reside in the prison, darkness and gloom".

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 exaltation and is among the liberating factors that bring happiness to man and society. "Abstain (from *'adl*) in time of economic and wealth distribution".<sup>3</sup>

However, it should be understood that the outlook of the messenger (s) on *'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

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<sup>1</sup>The Message of Man, p. 28.

<sup>2</sup>Ibid. p. 67.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid. p. 11.

<sup>5</sup>Ibid.

<sup>6</sup>Al-Qudsiyyah, p. 117, Subh al-Su'ud, p. 192, Razim, No. 200.

<sup>7</sup>The Message of Man, p. 29.

<sup>8</sup>Ibid. p. 73, 83, p. 1...

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) 'iblî is the protecting shield and everlasting paradise.<sup>1</sup>
- 2) 'iblî 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 600 years.

3) From his viewpoint, 'iblî is good and better for kings and commanders of society.

4) On the station of 'iblî (just) people and those observing 'iblî, he said, "The 'iblî people on the Resurrection Day sit in the palaces of light in the Throne of God on his right side. The just people are those who observe 'iblî in their judgment, and towards their subjects and subordinates."

5) On general indicators of 'iblî and perfection of amorability of representatives, rulers and leaders of human society, he says: "One who does not commit oppression on a 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 *zâkîh* apparent, so friendship with him is obligatory and backbiting him is forbidden."<sup>2</sup> 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."<sup>3</sup> "Assisting the oppressor and tyrant is equal to voicing disavowal and hatred of God and His Prophet (s)."

7) Governance and superintendence of affairs from his perspective have no meaning without 'iblî. He considered guardianship and leadership of the affairs of people at this 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

<sup>1</sup> *Muslim*, book 1, v. 77, p. 165.

<sup>2</sup> *Bukhârî*, p. 75, p. 382; *Nâfi' Thâbit*, v. 3, p. 325.

<sup>3</sup> *Gâidat al-Hâfiqîn*, p. 118; *Sahîh al-Bîrûnî*, p. 578; *Sahîh al-Bukhârî*, Kit. 2, 66.

<sup>4</sup> *Gâidat al-Hâfiqîn*, p. 118; *Sahîh al-Bîrûnî*, p. 122; *Badrûn*, M. 823.

<sup>5</sup> *Gâidat al-Hâfiqîn*, p. 122; *Sahîh al-Bîrûnî*, p. 725; *Badrûn*, M. 2702; *Idât al-ghâlib*, p. 54; *Târîkh ad-Dârîn*, p. 77, p. 102.

<sup>6</sup> *Sahîh al-Bîrûnî*, p. 712; *Badrûn*, Kit. 2873.

<sup>7</sup> *Badrûn*, v. 1, p. 181.

life, he will not see paradise, because he has deflected from the course of *'idah*. So solemnly and beautifully, he put it, "If one among my *ummah* takes charge of people's affairs and fails to care for one's own property, he/she will not experience paradise."<sup>1</sup>

In fact accepting responsibility in such an outlook does not find meaning except with *'idah*. "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 policies, it means first retribution, second repentance and third punishment on the Day of Judgment, unless one observes *'idah*".<sup>2</sup>

8) Regarding *'idah* 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." Finally, in the sight of the messenger of God (p), *'idah* 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. " *'idah* is the measure of God on the earth, everyone that finds it, will be guided to paradise and anyone who abandons it will be引导 to hell."<sup>3</sup>

## 2. The Concept of *'idah* in the sight of the Messenger of Allah 6)

Now we should look into what the view of the prophet is on the meaning and concept of *'idah* and *istiqṣā*. The messenger of Islam entertained an all-encompassing and multi-dimensional view of *'idah*. It can be inferred from his words and utterances that when we consider *'idah* in its general conception, that is, existential or general *'idah*, 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 *'idah* gave regard to balance or equality based on wisdom. From this perspective, perhaps, it can be propounded that the messenger considered *'idah* 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 *'idah*", pointing to the fact that existence is based on real balance and true proportion based on wisdom...

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<sup>1</sup> Ibid, p. 185.

<sup>2</sup> Ibid, p. 187; *al-Fadilat al-Maqamīyah*, p. 354; *Saḥīḥ al-Bukhārī*, *abū*, p. 265, *Thuluth*, No. 51.

<sup>3</sup> *Uṣūl al-Kutub*, p. 117; *Saḥīḥ al-Bukhārī*, *abū*, p. 302, *Thuluth*, No. 754.

<sup>4</sup> Miftah Jihādīn, Kifāyah, 9, 57 v., 1, pp. 3-7, 518.

The moderation finds meaning in the sense of placing things in their rightful place. From this concept, we arrive at the relationship of existential *zakat* with *zakat* in its human sense; that is, real equality or observing the right place of things. In this perspective, *zakat* 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. "*Zakat* is the scale of God on earth." In his viewpoint, *zakat* is placed against oppression and sometimes against "yourself" 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 *zakat* and deviation from the course, inconsistent with *zakat*. Therefore, in his perspective, *zakat* 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." It can, therefore, be said that when regarding *zakat* in its civil and social sense, he considered equality in its real sense. In a narration, he addresses Hadrat 'Abdullah (رض) most eloquently in the following words: "O 'Abdullah! 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."

Here, the messenger of God has set the existence of *zakat* and *qurbat* in the society in simplest expression, giving up one individual interests and individual sin and seeking 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 consideration of 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 taking others equally or disliking him and others equally. Then, *zakat* has found expression in such an individual. He will be *zaki* (just) in his judgement and is loved by people of the heaven and earth in his outlook of *zakat* and commanding it and giving it reality.

Therefore, in this expression *zakat* has been well defined and its criteria and general and all-out indicator for *zakat* have been cited. In another

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<sup>1</sup> *Sahih al-Bukhari*, 53.

<sup>2</sup> *Ibidem*, 19, p. 15; 86, *al-Jaridat*, 4, p. 77, p. 61.

in 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." Such words are not only expressive of the general and practical indicator for *salt* and *qasr*, rather it is a principle 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 private 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 will evanesces and public interest and will dominates him. Jacques 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" – and the only way to secure public interests is to heed such a concept and its practical expression.

The generality of *salt* 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 exception and exception. "Anyone whose *salt* becomes generalized will turn over his enemy."

When distributing the booty obtained from the Battle of Badr, Sa'd ibn Abi Waqqas objected to the Prophet's equal distribution. The prophet gave him a due share 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?"

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<sup>1</sup> *Al-Bukhari*, Kitab al-Sunnah, v. 77; *Nihayah al-Makar*, p. 229; *Majlis al-Nuzul*, p. 5.

<sup>2</sup> *Al-Bukhari*, Kitab al-Sunnah, Social Context, Translated by Mawdoo'atul-Uia, Ithraar Publishing Publication, 2<sup>nd</sup> Edition, 1382, n. 14.

<sup>3</sup> *Al-Bukhari*, Kitab al-Sunnah, v. 78, p. 254; Muhimmati Rabi'ah (Hm. Muhammed Ali) and Idris bin 'Abd al-Hakam (Hm. Idris), Islamic Culture Publication Office, 1408 A.H. - 1988 C.E., p. 120.

Therefore, cruelty and colonialism in the view of the Prophet of Islam (s) is so important that in the vision of the war leader, commander and so forth, he understood that many, weak or strong and all will get equal share.

Attention to antonyms 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 *'adilless* (tyrannical) and interacting them and expressing their fate in the following words: "The nos. oval 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."
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."
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; everyone who attests to their lies and helps them in their oppression is no friend mine and I detest him."
4. Command to fight against oppressors and tyrannical and colonial leaders in the following words: "If you saw a tyrant b., did not stop him from doing oppression, it is imminent that God would send you chastisement."
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 comes up to heaven like the flames of fire."

The first battle between Muslims and polytheists broke out in the month of Ramazan of the second year of Hegira at a place near Badr Well (see verse 35 of Surat al-Baqara, sura 2<sup>1</sup>). Fusing from Medina with Muslims emerging victorious, this battle came to be known as the "Great Battle" or "the First Badr".

<sup>1</sup> *Surat al-Baqara*, 2: 215, 351, *al-Badr*, 9: 67.

<sup>2</sup> *Surat al-Baqara*, 2: 215, 350, *al-Hajj*, 2: 67.

<sup>3</sup> *Prophet of Islam*, p. 93.

<sup>4</sup> *Badr*, 2: 35-57, Ed. M. D. Daher, *Tafsir al-Nabawi*, 8 vol., 2. Sezgin Ushayir, 12th year publication of the Islamic Organization of the Ministry of Culture and Islamic Guidance, 1994, p. 111, 78, 20, 205.

<sup>5</sup> *Zhurnal simeg MDM*, p. 92.

<sup>6</sup> *Ibid*, p. 84.

6. Negation of any oppression and tyranny even in the area of affine dealing with ownership of land and the likes of it in the following words: "Any one who commits injustice to a single right of a person of land against others, a chapter of the bequested lands will be hung round his neck proportionately on the Day of Judgment."<sup>1</sup>
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. He also observed: "I swear by the One in whose hand the life of Muhammed lies, whenever a servant eats an ill-gotten meal, no need will be accepted of him for 10 days."
8. Abstaining from harassing people. "A Muslim is one from whose hand and tongue Muslims are safe."
9. Abstaining from unwanted ideas and misunderstanding about others.<sup>2</sup>
10. Abstaining from rejoicing at another's misfortune and cruelty with people.<sup>3</sup>
11. Negation of lie, hypocrisy, treason, cheating, oppression, insincerity, coercion, arrogance, conceit, trick, ill-temperedness, *shirz*, and the like.
12. Stressing love, friendship, mercy, unity and sincerity.
13. Negation of the fact that an individual (see also) overcharges others, curse, is the one who overcharges him on others.<sup>4</sup>
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 so few, meeting the needs of others, and observing the rights of animals. Observing the rights of objects, etc.
15. Expressing the rules of *nām*<sup>5</sup> (harming and tricking others), *qatā'ib*, *bardā'at*, refusal to help oppression and sin.

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<sup>1</sup> *Buk* p. 61.

<sup>2</sup> *Buk* p. 63.

<sup>3</sup> *Buk* pp. 22-103.

<sup>4</sup> *Buk* p. 66.

<sup>5</sup> *Ibn Qayyim* *Badr al-Sayf* p. 1.

<sup>6</sup> See also *Buk* p. 13.

<sup>7</sup> Weak-mindedness, incaution, foolishness, stupidity.

<sup>8</sup> Thrice. And *z̄āt al-ash'āl* corrected by 'Abdus-Salām (1971, Sh. 17, v. 2, 14 in *al-istiṣrā'at*), 14.1 All. v. 12, p. 17.

## Second Discourse

### 'Ihdah in the perspective of the Immaculate Imams ('a)

#### 1- Principles of 'Ihdah in political thought of the Infallible Imams' ('a)

The subject of 'Ihdah in the political thought of infallible 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 analyze. The Shī'a Imams ('a) (part of the Qur'aan) and the Holy Prophet, o' Islam (peace be upon him) presented a symbolic and integrated picture of 'Ihdah in the framework of a cohesive theory. This consolidation is openly and visibly observed in the book *Nihāyat al-Bidāyah*<sup>1</sup> and in the thoughts and practical lifestyle of Imam 'Ali (a) and his honorable son Imam Majlis (a), who guided the Islamic community for about five years. How beautifully George Jendūq 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 'Ihdah was at stake."

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The rule of 'Ihdah requires having a witness, meaning that the holy Lawmaker has banned Muslims from causing insurmountable damage to others.

This is a normative concept. The term is originally derived from the Glorious Qur'aan and means mutual soul being deceived.

This term can also mean the mentality of right or just-spiritedness. It is a practical principle. Execution of this principle is based on two conditions: first, if there is no way to act or ignore something, it is allowed not to do it or break it; others. After fulfilling both of these two conditions and if its implementation does not cause the loss of 'shari'ah' it is to obey it, regardless of its politeness.

Islam is constituted on justice among individuals in society. No individual is superior to others, at terms of race or class. The Laws of Islam have been formulated in a way so as to prevail any form of oppression to individuals in Islamic society. One who arrogates upon the rights of others or helps others to commit oppression will be captured severely.

*Nihāyat al-Bidāyah*, the peak of eloquence is a collection of speeches, sayings and letters of the Commander of the Faithful, Imam 'Ali ibn Abī Tālib (a), compiled by Sharīf al-Aslāmī Muhammād ibn al-Thābit (r), ed. I. B. A. The contents of the book concern three essential topics: law, nature and the universe and its numerous elements on scientific, literary, social, ethical and political issues. Except, the works of the previous Qur'aan and the only 'wukuf' (peace) is upon the two worlds of man and jinnat in sequence.

<sup>1</sup> Ibrāhīm Qasān, son of Imam 'Ali and second of the Imams, was born in 3<sup>rd</sup> AH and passed away 50 AH. His wife, 'Umm al-Quraish, was the daughter of the 7<sup>th</sup> Prophet of Islam. He attained the Caliphate after his father but remained in a bid to prevent worsening of discord among Muslims, spending most of his life in seclusion in Medina.

George Jendūq, *Ihdah in the Political Thought of Imam 'Ali (a)*, Beirut: Al-Maktabat al-Intishar, 1979, v. 1, p. 55.

The Immaculate Imamas (ع) presented the theory of *'adalah* in society as something emanating from the equality of human beings in creation, reasons and the Divine will that drew a distinction between the 'will 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 believe 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 *'adalah* 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".<sup>1</sup>

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 consists in equality founded on existential *'adalah*. "Therefore, people's affairs in terms of right should be equal in your eyes, because never will oppression and tyranny support *'adalah*".

Imām Sādiq (ع) has the following comment to base on the equality of people:

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

Furthermore, from perspective, monotheism is regarded as the basis of *'adalah* and equality. Equal people have a single God and believe in the oneness of the Lord and the Creator gives the ground for equal rights and *'adalah* for them. Borrowing the words of Imam 'Alī (ع), "God has made firm and sole the rights of Muslims based on sincerity and monotheism." On this basis, *'adalah* 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 *'adalah* and, occasionally

<sup>1</sup> *Nihāyat al-Dīn*, 1:427, *al-Jawāhīr*, no. 543, Section 25, Part 1, 17-18; *Qudrat al-falā'il*, 1: 52; *Tanqīh al-Uṣūl*, Section 227, ibid Myāmar, verse 227.

<sup>2</sup> *Sayyid ar-Rida*, *al-Burāq*, p. 182, Lālat al-ṣabab, 29; *Bahr al-Ulūm*, 1:66, note 26; *Wazīr al-Hukm*, Section 10, 10; *Wazīr al-Hukm*, Section 10, 10.

<sup>3</sup> *Tafsīr al-Qūsī*, p. 387.

<sup>4</sup> *Nihāyat al-Dīn*, 1:31-Kifāyah, 29; *Bahr al-Ulūm*, 1:66, note 26; *Wazīr al-Hukm*, Section 10, 10; *Wazīr al-Hukm*, Section 10, 10.

with the same standing, i.e., *iqqā* (intellect). By discussing the basis and foundation of *ikhlāq*, theoretical intellect is propounded and in the discourse on iniquitous intellect and *taklīf* man, the same rank, practical intellect is put forward. In this perspective, the *iqqā* is a light with which good and evil are differentiated.<sup>1</sup> Therefore, when Imām Ḥāfiẓ (r) talked about intellect as the source of affairs he meant theoretical intellect, where was the origin of *ikhlāq*. 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 adored man with it to serve us light and a shining torch."<sup>2</sup>

On this basis, *iqqā* or intellect is the power of discretion, contemplation and reflection and an instrument for understanding the provenance and foundation of all affairs including *taklīf* and equity. Also, Imām Mujtaba (r) defined *taklīf* as the faculty for the salvation of man in the world and the life hereafter. He alluded to both theoretical and practical dimension of *iqqā*, which could be the basis on which *ikhlāq* or equity was established. As an example, the Imām (r) said: "*Al-qawl* is the best faculty God has bestowed on man."<sup>3</sup> He also said: "*Al-qawl* can lead man to happiness in this and the world hereafter."<sup>4</sup> Imām Ḥāfiẓ (r) in one of his utterances defined *iqqā* as synonymous with *al-qawl*. In defining *iqqā*, he used the same wordings he employed in defining *ikhlāq*. The Imam addressed equestrian people in the following words: "A sapient person is one who places everything in its rightful place."<sup>5</sup> In explaining *ikhlāq* the Imam said: "Taklīf is signifies placing things where they should be placed."<sup>6</sup>

Also, other pillars of *ikhlāq* are man's freedom and free will. Man has been naturally created; i.e., 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

<sup>1</sup> Al-Sayyid Muhsin al-Abdullah, *Uṣūl al-İslam, Aḥkām al-İslam* and *Muṣawatü* *Uṣūl al-İslam*, Dibyaşan Matbaası, 1413/14, Al-Jaz, Al-Āwāl, p. 12.

<sup>2</sup> Mawlānā Muhsin ad-Dīn, *Tanqīh al-İkhlāq*, Translated and explained by Sayyid al-Faqrīgulay, edited by Muhsin al-Āwāl, Darul Ihsan Publications, Book 3, 1, p. 23.

<sup>3</sup> Sayyid Husayn Shīrāzī Rāzī, quoted from al-Sayyid Muhsin al-Abdullah, *Aḥkām al-İslam*, v. 4, p. 85.

<sup>4</sup> *Nihāyat al-Bihārī*, Tāsi, Wise Saying 36, 2/8; 4/57; Ḥajj, Wise Saying No. 2-3, Ḫuḍārī, Wise Saying No. 226, Aṣ-ṣuhū' 3/3; Ḫayr, 4/14; Ḫāfiẓ, 1/7.

<sup>5</sup> *Nihāyat al-Bihārī*, Tāsi, Wise Saying 429, 3/5; Ḫajj, Wise Saying 431; Ḫayr 3/3; Ḫāfiẓ 4/2.

just and equitable.<sup>1</sup> Imam 'Alī (r) observed: "Do not be a slave to anyone because God has created you free."<sup>2</sup>

Therefore, since man is free and autonomous, he can actualize *akhlāq* within him and his society. If he were not free and if determinism loomed over his life and destiny, there would ... be possible for him to become just and admirable only?"

Also, from the viewpoint of Imam 'Alī (r) and other Infallible Imams (a), *akhlāq* and right are complementary to each other. Since *akhlāq* is there right finds meaning and since right is conceivable for man, then *akhlāq* necessitates its realization. Therefore, *akhlāq* is integral to right and gives meaning to duty. Without *akhlāq* duty, there will not find meaning. *akhlāq* necessitates right in 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 Benevolent God. Imam 'Alī (r) is quoted as having said:

"If a person could be credited with a right without undertaking any duty, this right belongs to the Benevolent 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 *akhlāq*. 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."

## 2- The Concept of *'idālah* in the thought of the Immaculate Imams (a)

Like us new set of Infallible religious leaders define *'idālah*. Imam 'Alī (r) in a dialogue defined *'idālah* as narrated by 'Ow:

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

In these utterances, two features have been dedicated for *'idālah*:

<sup>1</sup> *Nihāyat al-Bidāyah*, Tārīh Tārīh, 31; N-M, from *Shū'ūl al-filāḥah* by Kifāyah, 7-Khāṣṣat Nidhār and Mu'ādh al-Filāḥah, Letter 35.

<sup>2</sup> Nahj al-Balaghah, Fadā'il al-Mutawakkil, Sermon 21, pp. 91-92; al-Maqām, Bernard 2-6, Bulhān Qālibi, Sermon 21c.

<sup>3</sup> *Nihāyat al-Bidāyah*, *zayyādah*, Mawāhib, No. 429, p. 1299; J-Khāṣṣat Nidhār, No. 132; Qālibi Qālibi, Khāṣṣat No. 13; Kifāyah, ad-Dawār, Majlis 1, 110; volume *Ba'ru'l-Hikam*, Beirut; see section 3, 28, pp. 320 and 321.

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

Perhaps this definition of *ikhlāṣ* can be said to be the most general definition of *ikhlāṣ* covering all its aspects both Divine and human *ikhlāṣ*. In defining Divine *ikhlāṣ*, the Imaam (r) in a highly valuable utterance observed: The truth of God's Unity monotheism is not to incorporate H in in one's imagination and the truth of *ikhlāṣ* is not to accuse Him and attribute to Him something that is beneath His dignity.<sup>11</sup>

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

"This allegation is the most comprehensive conviction pronounced by Imaam 'Abdul Aziz. Despite being brief, it is succinct and to the point and reveals the synopsis of what Muslims and nonbelievers have uttered or written therein."<sup>12</sup>

The author of *al-Tanqīh*, 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."

Imam Ma'alib has underlined two basic points we intend to view in his comment of the Imaam's description of *ikhlāṣ* as being superior to generality as follows:

"The superiority of *ikhlāṣ* is due to two reasons: first, *ikhlāṣ* implies assigning everything its proper place; and second, *ikhlāṣ* signifies public statesmanship and is applicable to all religious and worldly gamut, with the order and firmness of the universe attached to it. In such an outlook, *ikhlāṣ* signifies real balance and proportion of things whether at the world of creation or within the individual and the human society. Hence, *ikhlāṣ* is

<sup>11</sup> *Tanqīh al-Bulagh*, 1st Volume, Mawid No. 470; Sharī'ah [p. 7]; ibn Maymūn, 22.

<sup>12</sup> Sayyid 'Abdul Aziz, *Al-Imām al-Bāqī: His Life, Virtues and Human Qualities and Study of his Teachings*, Transl. Sayyid 'Abdul Aziz, 1st edition, 2001, p. 11.

*Ibid.*, pp. 1-17 (noted for 'Abdul Aziz Imaam, *The Life, Virtues and Qualities of 'Abdul Aziz*, 1st edition, p. 53).

*Ibid.*, p. 42 (quotation from Ibn Maymūn); Translation and Explanation of *Tanqīh al-Bulagh*, 1st edition, p. 28.

the eve of Imam ‘Alī (r) and other infallible religious leaders is noble. To elaborate, the following quotation will not be out of place:

*‘Ahd’ū exists on equal footing with noble word phenomena and existence because 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 conciliose, 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.”*

Imam ‘Alī (r) elaborating on the components and branches of *‘idālah* also observed:

*‘Ahd’ū has four branches: keen-sighted understanding, truth-seeking knowledge, goodness in judgment and firmness in forbearance.”*

By the above statements is meant *‘Ahd’ū* is not negligible & except by focusing these four branches, which are regarded as pillars for giving reality to *‘idālah*.

Infallible religious leaders (r) occasionally defined *‘idālah* as equality. This equality is based on competence, and equality (social aspect) is based on merits and capabilities. Hence, *‘idālah* 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 higher merit and efficiency. As verified by Mewlana<sup>7</sup>:

The king said, “Good is when it is come timely,  
If you place the king on a chessboard, it is annihilation,  
If you put the horse in piece 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 right place”

Also, Imam ‘Alī (r) in interpreting the holy verse “Surely, Allah enjoins *‘idālah* and kindness...” observed, “*‘idālah*” means fair treatment (equity) and *rāyah* (benevolence) signifies charitable act, and being generous in giving.”<sup>8</sup>

Here, the Imam (r) unraveled another aspect of the wise dimensions of *‘idālah*, observing the rights of others and refusing to trespass and transgress

<sup>7</sup>See: ‘Abdullah bin Shabat, ‘Abdullah ibn ‘Umar, “*‘Idālah in modern Islamic Political thought*”, Political Science, 7, Year: No. 11, Winter of 2012, pp. 17- 5.

<sup>8</sup> *Nihāyat al-Buyūd fi Ma’ānihi*, Muṣṭafā al-Kāfi, Ḥāfiẓ al-Isfahānī, 29; Ibn Māshā’iḥ, 26.

<sup>9</sup> In fact, ‘Abdullah bin Shabat, *‘Idālah* (Volume 1), edited by Erolka Schelser, French translation, 3rd edition, Paris, 1991.

<sup>10</sup> *Tafsīr al-Qurtubī* (ta-Slām), Vol. 23, page 141, 70. Mawdū’iyyah, 223; Subḥān al-Halīl, Mawdū’iyyah, 23; *Uṣūl al-Fiqh*, Vol. 71, p. 12.

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 *akhlāq* (honesty). It can also apply to the observance of the rights of others in the society and respecting public interests, while the notion of *akhlāq* is applicable to the any matter, right and interest in general. In this perspective, *akhlāq* is like a human affair within Ummah and is the basis for social and individual affair, with politics, economy and society being constituted on it. As put by Mufti Muqtada Mutahhar<sup>20</sup>:

"*akhlāq* in the form of Islam's social philosophy has been regarded by the commander of the faithful who named it as regulator of Islam and regarding it be superior to all else, with his parties to have been constituted on this principle."

One of the prescriptions highly regarded by Imam Husayn (r)<sup>21</sup>, when dwelling on the cause and philosophy of enjoining to good deeds and forbidding evil, is the collection of aims where necessary and placing them in their real position. This is the very notion of *akhlāq*, as the philosophy of enjoining to good and forbidding evil is to actualize *akhlāq* in society. In our narrations, *akhlāq* has originally been defined as a ethical quality and human habit. For instance, Imam Sadiq (r) when explaining *akhlāq* in response to a question posed by his son as to which individual the quality of *akhlāq* could be applied, observed "It is the one who forbears the immature ones, holds one's tongue from committing a verbal sin and abstaining from oppression and tyranny".<sup>22</sup>

In the above observation, *akhlāq* has been taken as an individual's quality, constituting the pillar and background of *akhlāq* in its general and social concept. Hence, Imam Ali (r) maintained that consistency in *akhlāq* lies in inoccision of temporal desires.<sup>23</sup>

<sup>20</sup> Mufti Muqtada Mutahhar was committed and outstanding shaykh who played an effective role in presenting the true picture of Islam. Mufti Muqtada Mutahhar produced valuable works in different scientific, religious, political, social, economic and cultural fields. This Islamic philosopher, thinker and researcher was martyred by one of the agents of the terrorist group 'Taqim' in October 1998.

<sup>21</sup> Muqtada Mutahhar 20. (See also Qutub, Sirat, 3<sup>rd</sup> Edition, 1978, p. 1).

<sup>22</sup> Imam Husayn, son of the Commander of the Faithful, Shabirah, spiritual daughter of the Messenger of Islam, was the third Shabirah binti. He was born in 625 in Medina. In 61 AH (670 AD), at a small town, he revolted against the rule of Yazid, Ibn Abd al-Malik 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 this saving family like captive by the army of Yazid.

<sup>23</sup> Al-Haydari, 5, p. 178; *Idha la fi qasr*, p. 21.

<sup>24</sup> *Tabaqat*, 7, 64, p. 384.

<sup>25</sup> *Risalah ibn Umar*, 78, p. 8.

Elsewhere, Imam 'Alī (r) stressed the social notion of *wāfiyah*. Where there emerges a conflict between individual and social interests, the Imam (r) asserted the precedence of social and collective interests, saying: "Beware any action that gratifies you but upsets Muslims".<sup>1</sup>

In this attitude, every individual and group is placed in his/her real and proper place—the stars of *akhlāq*, leading to the realization of *akhlāq* in society, while extortion, discrimination and oppression will be effaced from society. That is why Imam 'Alī (r) recalled *wāfiyah* as the *mīzān* (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.

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

A. Appointment. *Wāfiyah* is Divine appointed on earth. The Holy Quran reads: "setting the balance."<sup>2</sup> Many interpreters have taken *mīzān* to mean *akhlāq* and *qist*. Furthermore, appointment is predominantly expressive of the administration of an objective or Creative (i.e. referring to the Creation) thing. For instance, on the earth the Holy Quran says: "And He has appointed the earth for (His) creatures";<sup>3</sup> on children: "every nursing mother will forget her nursing and every pregnant, one will be relieved of her burden";<sup>4</sup> on appointment of a place: "Surely the first Sanctuary appointed for mankind was that at Meevat".<sup>5</sup>

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 Quran speaks about setting up the mountains: "And the mountain is, how are they set up?"<sup>6</sup> And also about "portion" in the following verse: "They shall have (their) portion of what they have earned."<sup>7</sup> Also, where the Holy Prophet, as quoted by 'Āyesah,<sup>8</sup> observed: "God created two pairs of scale like the earth and sea. The angels asked: 'O, God!

<sup>1</sup> *Wāfiyah*, 190. In addition to 'Abd al-Rahmān ibn 'Abū 'Ubaydah, Abu 'Abdullāh, and Sayyid Jafar al-Sādiq, even in Scientific and Cultural Publication, 1st Edition, 1997, Letter No. 13.

<sup>2</sup> Explanation of *Tafsīr al-Qur'ān al-Karīm*, 1:137; Idhātūr 'Uqūd, 1, p. 222.

<sup>3</sup> *Sāhih al-Bukhārī*, 1, 557.

<sup>4</sup> *Sāhih al-Bukhārī*, 1, 557.

<sup>5</sup> *Sāhih Dīqāq*, 2212.

<sup>6</sup> *Sāhih al-Bukhārī*, 5, 96.

<sup>7</sup> *Sāhih al-Bukhārī*, 10, 143.

<sup>8</sup> *Sāhih al-Bukhārī*, 2, 262.

<sup>9</sup> Wife of 'Umar, 1st Caliph and (peace be upon him), she was born in 613 and died on 12/8/53.

Whom do You measure with this scale?"<sup>1</sup> It means that *'adl* has been set and established. Therefore, on the basis of *'adl*-like actions are measured. Imam Fādī (r) in response to a question posed by Hishām who asked "What is the meaning of balance?" said: "Balance means *'adl'*.<sup>2</sup>

### 3- *'Adl*: an existential and human necessity and basis of everything

In the view of our infallible religious leaders (a), *'adl* 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 *'adl*. Here, three main axes dealing with the standing and significance of *'adl*, indicators and its necessity will be taken up:

#### A) Standing and significance of *'Adl* in the view of the Immaculate Imams (a)

On the station and significance of *'adl* and equity and its impressions and test is in Imamī society suffice it to quote a number of *hadīth* (transmission) from the Immaculate Imams (a).

##### *'Adl* and man's magnanimity

Imām Ḥasan al-Baṣrī (a) said: "If *'adl* is established among people, they will become needless."

Imām Kazīn (a) said: "If *'adl* is set up among people they will become wealthy."<sup>3</sup>

##### *Relationship of 'Adl and faith*

Imām 'Alī (a) said: "'Adl is the ornament of faith,"<sup>4</sup> and "Faith is on top of faith and the highest level of faith."

<sup>1</sup> Jāmi' al-Ālāt al-Ḥusnā li-Abī al-Ḥasān al-Baṣrī, dīwān, Qāfiya Muakibah al-Murāsh, qd-1, jāzī 1494, 277, v. 3, n. 71.

<sup>2</sup> Muqarrab Qāfiya Muakibah al-Murāsh, qd-1, jāzī 1494, 277, v. 3, n. 71. Translated by Sayyid Muhammad Tālib al-Hanafī, Dār al-Kutub al-Qadīma, Cairo, 1995, 2nd edition, published with Society of Teachers of Qur'aan Theological Seminary, Qum, v. 3, p. 17, quoted by Abū Mu'ād Aḥmad ibn 'Abd al-Jabbar, al-Ṭibqat 'Aṣ-ṣabiqī, Kufah, 1977, v. 2, p. 98.

<sup>3</sup> Ḥayāt, v. 8, p. 15 and v. 6, p. 15.

<sup>4</sup> Imām Ḥasan al-Baṣrī (a) said: "Al-Adl is the seventh Shāhīd in front of us; it may shrink like a human in fear."

<sup>5</sup> Ḥayāt, v. 6, p. 15.

From this perspective, the relationship of *'idalah* with faith has been stated that *'idalah* is the ornament and beauty of faith, its mystery (secret) of faith and also its highest level of faith. As the relationship of *'idalah* with faith is like the relationship of head with the body, the faith in the *'idalah* is no, answer. Imam 'Ali (r) also stated, " *'idalah* is the foundation of faith."<sup>1</sup>

#### *'Idalah as foundation and criterion*

Imam 'Ali (r) said, " *'idah* is the criterion of politics," " *'idah* is the foundation on which the world is constituted," " *'idah* is the soul of community," "Faith is constituted on four pillars: patience, certitude, self and *'idah*."

Imām Mālik has been quoted as saying that he asked 'Alī ibn Husayn to explain all about canons to him and the Imam said: "Telling the truth, ruling by *'idah* and abiding by one's promise."<sup>2</sup>

Above all, in the view of Imam 'Ali (r) and other Immaculate Imams *per q* *'idalah* is translated into living and life and the absence of *'idah* and generosity is regarded as oppression and discrimination, leading to the death of man and society.

Imām 'Alī (r) further said, " *'idah* is life."<sup>3</sup>

Imām Kāzim (r) said: "To revive an land and God does not enliven it, by rain, but by sending man who revive *'idalah*. Then the land will be revived by the revival of *'idah*, the enforcement of God's laws is more useful for the land than 3 days of rain fall."

#### *Superiority, virtue and loftiness of 'Idalah and equity*

Imām 'Alī (r) said: " *'idalah* is salvation and generosity/equity is the highest of virtues." "*'idah* is the best gift."<sup>4</sup>

<sup>1</sup> *Risālah fi al-'idah*, v. 78, p. 80; Muqaddimah Muhammadiyyah Resmiyah, *Mas'ah al-Ba'mar*, Beirut: Dar al-Kutub al-Ulmiyyah, 1411 AH / 1991 CE, p. 82.

<sup>2</sup> Explanation of *Ishārat al-Dhāfi'ah* and *Tanqīhih*, v. 2, p. 10, *al-Kitāb al-Mu'ākib*, *Idah idhāt al-Qādī*, vol. 1, hadīth 1, Marim No. 11, Tirmidī, Dār al-Kutub al-Mas'ūdiyyah.

<sup>3</sup> Explanation of *Ishārat al-Dhāfi'ah* and *Tanqīhih*, v. 2, p. 10.

<sup>4</sup> *Risālah fi al-'idah*, v. 78, p. 82; *Maqādīs al-Hikmat*, v. 4, n. 18-8.

<sup>5</sup> Explanation of *Ishārat al-Dhāfi'ah* and *Tanqīhih*, v. 1, n. 171; *Idah idhāt al-Qādī*, v. 5, p. 36.

<sup>6</sup> *Nihāyat al-Bidāyah*, al-Mujtabāy Marim No. 21; Tirmidī, Dār al-Kutub al-Mas'ūdiyyah.

<sup>7</sup> *Nihāyat al-Bidāyah*, Marim No. 21; Tirmidī, Dār al-Kutub al-Mas'ūdiyyah.

<sup>8</sup> Explanation of *Ishārat al-Dhāfi'ah* and *Tanqīhih*, v. 1, p. 91.

<sup>9</sup> Marim, Marim No. 4, n. 82.

<sup>10</sup> Mālik ibn Anas, Muhammadiyyah Resmiyah, *Social and Economic Conditions in the Political Tradition of the Commanders of the Faithful*, trans. Rami Jaffary, Qum: Nashr al-Buhār, 1417 AH / 1997 CE; Library Publication, 2013, p. 65.

Imām Ṣadqī (r) said, " 'adl is sweeter than the time when a thirsty one finds water,"<sup>17</sup> and " 'adl is sweeter than honey, softer than butter and more fragrant than musk."

#### *Political and social impacts of 'idalah*

The most important political and social impacts of 'idlah from the viewpoint of the influential religious leaders (r) 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 status of statesmen in society, the needlessness from friends and relations as well as attaining the improvement of the affairs of society, etc.

Imām 'Alī (r) said: "'adl is the shield of countries . . . Be 'adl (just) so that your power perpetuates . . ." 'adl is the support of people . . ." One who is 'adl in his government, will be needless of his friends . . ." Nothing corrects the citizens but 'idlah."<sup>18</sup> "'adl corrects people; the interests of citizens lies in 'adl . . ." 'adl is wider than the earth . . ."

The daughter of the Holy Prophet of Islam Fatimah (r) said: "'adl is source of the tranquility of hearts."<sup>19</sup>

<sup>17</sup> *Ibid.*, p. 1-2.

<sup>18</sup> *Explanation of 'Uṣūl al-Dīn and Riqqat al-Dīn*, v. 1, p. 353.

<sup>19</sup> *Ibid.*, v. 1, p. 358.

<sup>20</sup> *Explanation of 'Uṣūl al-Dīn and Riqqat al-Dīn*, v. 2, p. 62; Nūrīnā al-Hāfi, v. 4, n. 1533.

<sup>21</sup> *Explanation of 'Uṣūl al-Dīn and Riqqat al-Dīn*, v. 2, p. 78.

<sup>22</sup> 'Abd al-Rahmān Tūm Khātūn and Yūnus Qāsimī, *Idl*, p. 96.

<sup>23</sup> *Explanation of 'Uṣūl al-Dīn and Riqqat al-Dīn*, v. 5, p. 75.

<sup>24</sup> *Ibid.*, v. 1, p. 358; A-Hayāt, v. 1, p. 175.

<sup>25</sup> *Ibid.*, v. 1, p. 358.

<sup>26</sup> *Ibid.*, v. 1, p. 358.

<sup>27</sup> Jinānah bint 'Abdallāh (died 638 A.D.) was passed away in 632, the daughter of the Honorable Messenger of God, the wife of 'Alī, the man of justice, the vicegerent and the first Shī'a. Fatimah, the mother of Husayn (died 656) and Umm al-Quraish (died 650), the second and third Shī'a. She loved her father so much that the Holy Prophet called her "the mother of her father." Jinānah died with the Fajr al-Adha peace between 'Uthmān and 'Alī. On these two chosen creatures of God, in the most tragic period of the Prophet's time and most eventful days of 'Alī (r). But as the great hardship and pain she suffered after the heavy departure of the Messenger of God, she passed away in the prime of her youth.

<sup>28</sup> *Ibid.*, v. 1, p. 358.

### B) Some features and criteria of '*'idālah*

Some of the features and criteria of '*'idālah* from the viewpoint of Imaam 'Abd al-'Azeez ibn Baaz (may Allaah preserve him):

- a- Profound understanding; b- steady and deep-rooted knowledge; c- good and valuable wisdom; d- lasting forbearance. The holy Imaam said:

"*'idālah* has four criteria or principles and foundations. First, profound understanding, because the realization of '*'idālah* calls for profound apprehension and insight. If one enjoys deep understanding and is keen-sighted, 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."<sup>1</sup>

In the right 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 '*'idālah* in the eye of Imaam 'Abd al-'Azeez is denial of evil degrees 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 '*'idālah* in the sight of Imaam 'Abd al-'Azeez.

Also, Imaam Kasaan (may Allaah reward him) considered one of the most important indicators of the enforcement of '*'idālah* to be its understanding in the best possible way (and acting most efficiently accordingly). He said: "One is not *'idālah* unless one dispenses '*'idālah* in the best possible way."

Therefore, one who fails to understand '*'idālah* efficiently does not recognize its dimensions and is unaware of the nature of affairs and matters cannot develop a complete and correct picture of '*'idālah*, nor can he succeed implementing '*'idālah* in society. Furthermore, another criterion of '*'idālah* is that it should not be defiled by injustice and oppression. Imaam 'Abd al-'Azeez said: "Oppression does not accompany '*'idālah*."<sup>2</sup>

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<sup>1</sup> *Sifat al-'Idālah fi al-Qur'aan*, Maa'rif No. 31; *Maqasid al-Sunnah*, Maa'rif No. 3, p. 1962, 1/60. See also Imaam Shalabi, *Maqasid al-Sunnah*, p. 261.

<sup>2</sup> *Sifat al-'Idālah*, Sub'at al-Hilf, Section 37, *I'adat as-Sunnah*, Section 30. Imaam Shalabi, *Qawaid as-Sunnah fi al-'Idālah*, v. 1, p. 375.

<sup>3</sup> *Ibidem*, v. 1, p. 216.

Imam 'Abd al-'Azeez, *The Law and Order of Mu'taziliyah*, in: *Ma'rifat al-Sunnah*, by Qurtubi (Qurtubi), translated by Fazl Haider, 2nd edition, New York: Dar Publishing, 2nd Edition, 1997, p. 28.

### C) *'Adl al-hukm*: the most essential need of society and the loftiest expediency

From the viewpoint of immaculate religious leaders, *'adl* is an urgent necessity on which depends the survival of society. Mistrust 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 *'adl* as one of the things people need urgently. He said: "People need three things urgently: security, *'adl*, and abundance and development." Furthermore, no interest is superior to *'adl* and equity and its realization in society. Therefore, *'adl* must be sacrificed at the mercy of economic progress and political development, because all the interests of society are realized under the shadow of *'adl*. 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."

The Imam considered kinds of things to be in three categories; one of them, being that which is more general in *'adl*. To elaborate, the wider the scope it covers in the realm of *'adl*, the holier it will be. He said: "The justice should be the most unclearly and surest from matter for you." That is why our infallible Imams stressed the negation of oppression and injustice, arrogance, the selection of the most 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 *'adl* for the society is such that nothing is as effective as *'adl* is in the improvement and development of cities and populated regions. Imam 'Ali (a) said: "Countries did not flourish by something similar to *'adl*."

The significance of *'adl* is such that our infallible Imams had defined *'adl* 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

*Tafsir al-Qur'an*, p. 534.

*Nihayat al-Badi'ah*, Tashih al-Sabab, Seerah No. pp. 289-290.

*Nihayat al-Badi'ah*, Tashih : - 8- m., eder : A. p. 101 & Sheykh Muhammad 'Abd al-Mu'min *Explanation of Nihayat al-Badi'ah*, V. 2, p. 25.  
*Uṣūl al-Dīn*, v. 1, p. 323.

Divine creation and units' coordination and tranquility of hearts and character of Divinely prophets. In political and social terms, *ta'likah* has been defined as the right of people over governors.

Imam 'Ali (r) said: "Your right over him is that he should be accountable towards you and establish *ta'likah* among you."

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*Risālah al-ṣaḥīḥah*, 75, 1, 350; *muṣṭawā*, 5, 9, p. 2.

### Third Discourse

#### *'Idālah in the political style of the Holy Prophet (peace be upon Him) and Immaculate Imams ('a)*

##### 1- *'Idālah in the political style<sup>1</sup> of the Prophet of Islam (peace be upon Him)*

The Holy Prophet of Islam has actualized *'idālah* 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 *'idālah* in the realm of thought. God describes him as enjoying "venerous nature" and "O My servant, thou art in no wise a sojourner over them".

God has repeatedly said: "Say: I am only a mortal like you."<sup>2</sup> In making *rāy'at* (prayer) a religious law in *sādātawā* (station of tranquility and quietude), the Holy Prophet stated, "Muhammad is the servant and messenger of God. All the Prophets' human aspect and manifestations, servitude and obedience to God, his preparedness, his reverences and inscriptions by God embody *'idālah* and *rāy'*. The Prophet (peace be upon Him), who was 'the blessing and gift from heaven for the world', revolved whole life and existence to save the people, dispense *'idālah* 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."<sup>3</sup>

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 shoulde co-mingle or submit to oppression, transgress or be trespassed."<sup>4</sup>

<sup>1</sup> The political career of the honorable Prophet (peace be upon him) and Immaculate Imams (peace be upon them) is also called as reviving the old word "Idālah" and thus. Although the realization of this ideal has been coupled with battles in the time of Prophet (peace be upon him), nevertheless in the time of the Commander of the Faithful Ali (peace be upon him), the time of Imam Hasan Askari (peace be upon him) and in the time of Imam Husayn (peace be upon him) and in the time of other Imams (peace be upon them), the word "Idālah" has sought and what counted in their lives was the salvation of people in the worship of the One God, training the people to purify their selves and distinguishing right from wrong.

<sup>2</sup> *Sahīh Buhārī*, 50, 15.

<sup>3</sup> *Sahīh Kabhī*, 13; 10; *Sahīh Tirmidī*, 11; 12.

<sup>4</sup> The English of Ayat. 5, 12.

<sup>5</sup> *Sahīh al-Bukhārī*, 20, 2.

<sup>6</sup> The author, "Idālah", p. 104.

It has been related that an Arab desert traveler approached the Holy Prophet, and with rage demanded excessive portion of his share, crying, "Excessive *sakîf* is O Muhammad," and the Prophet, smiled and with utmost dignity and cooler mix replied, saying: "O Bedouin! Who will do *sakîf*? I do not."<sup>1</sup>

If Muhammad's existence had not been overwhelmed with *sakîf* and *qasîf*, 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 him, unchristianized Bedouin ensuring him of Muhammad's *sakîf* was embodied in the Prophet's peaceful and dignified answer, bearing witness to the latter's sincerity in dispensing *sakîf* and *qasîf*. 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 *sakîf* and if he would not observe *sakîf*, who would. On the other hand, the Prophet wanted to ensure that what the Bedouin wanted—excessive portion of his share—was not *sakîf*.

The Prophet's *sakîf* 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 asking, I am you, I am the son of a woman who fled on desecrated night in Meera."

That is why Imam 'Ali (r) described the Holy Prophet's character as just and the fifth Imam, (r) commented on the Holy Prophet's practical method and political style in the following words: "The Holy Prophet abolished the *dâ'iyat* (age of ignorance) practices, and in treating people he commenced with *sakîf*." The Prophet (peace be upon Him) constituted his movement on the abolition of *dâ'iyat* practices and the realization of

<sup>1</sup>MS. p. 82.

Sunan Ibn Mâïr al-Dawîf, Ed. - 01: Message of Mercy, p. 50 (with some modifications); Imam Mu'minak ibn 'Abd al-Sub'î, al-Maqâid, is the English of Imam (S-1). A.A. He lived a blessed life for 82 years. His brief letter remained 19 years. Due to his mastery over Qur'aanic and Islamic sciences, he was called "Alqa'ab" (one literally meaning "spiller of knowledge").

http://www.01.org/sunnah/01.htm, andibz.com, p. 84.

*adlîyyah* in society. In the book entitled *Nihâyah fi-Hâfi'â Ruhâri'â al-Râbi'a*, the Imam introduced the Prophet (peace be upon Him) and after describing his positive attributes, states such attributes "From which the Prophet (peace be upon Him) was above and beyond".<sup>1</sup>

Anas Bin Mâlik 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 had not done so and so."

Ayushah had said, "The Prophet (peace be upon Him) has never raised a hand against anyone except in battles against disbelievers."<sup>2</sup>

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."<sup>3</sup>

The arrival of the Prophet (s) in Yathrib, the changing of the name to Madinah an-Nâbi, the ratification of the Meidian Covenant, the observance of citizens' rights in conformity with *adlîyyah* and without discrimination were the salient features of *adlîyyah* 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 names of each of the tribes accepting the covenant, further read: "Each tribe is free to

<sup>1</sup> Tâlib ibn 'Abd, while God gifted the Prophet of Islam, over placing him around himself excellence such as: energy, strength, prophet and others.

<sup>2</sup> Attributes from which the sanctity essence of the Prophet (s) is glorified such as: poverty, tormenting people, love, cleanliness, other moral values.

<sup>3</sup> Sa'duddin Muhammed Th. Sayyid Muhammed 'Abdul-Rahman B. Khawar al-Rasûl, translated and compiled by Abu al-Salih Bilal Al-Badr al-Badrî, with corrections and appended by Muhammad 'Uthâma Bîhaqî, Islamic Scientific and Cultural Publication Company, 1985, v. 1, p. 53.

<sup>4</sup> *ibid.*, p. 53.

<sup>5</sup> *ibid.*, p. 53.

<sup>6</sup> Muhibbuz-Zâdah (Dar al-Ulum), *al-Adl*, 1st ed., 1996, 577, v. 122 quoted from Barîl Matârî, v. 5, p. 386.

<sup>7</sup> Yathrib is one of the major cities of Saudi Arabia, the second largest city in terms of history and holiness. The city lies northeast of Mecca in the north of Hijaz. After the *ihyd* (migration) of the Prophet Muhammad (s) to it, it was renamed Madinah (The City of the Prophet). The Holy Shrine of the Messenger (and the members of his household) resided in this city, also known simply as the Medina.

practices, customs and beliefs<sup>1</sup> within the framework of the *mawā'id*. It stresses that each tribe will pay ransom for its captive based on two criteria:

a- *qasr*

b- *qasr* and *wakīl* (non-believers). In each and every case, *qasr* 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. Above all, it means that each tribe is obliged to set *qasr* and *wakīl* as criteria for its activities within the framework of a single *mawā'id*. Moreover, the repetition of the phrase conveys the significance of two subjects: *mawā'id* and *qasr*.

Article 13 of the covenant underlined collective fight against oppression and the realization of *hukm al-qasr* and equity as the goal of Madinah al-Nabī, and Article 15 defined God's *zāmānī* (duty) to all citizens to be equal: "وَمَا تَرَكُوا لِلظَّالِمِينَ"

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

1- Oppression and cruelty (tyranny).

2- Sin.<sup>2</sup>

It is noteworthy that in this 17-article covenant, the term *qasr* or equity has been mentioned nine times.<sup>3</sup>

<sup>1</sup> M. Ahmad Muqātil, *Arba'ah al-Mawā'id*, Qum: Nāṣir Publications, 1982, v. 1, pp. 241-263; Muhammad Idrīs Alī, *Al-Baqarī's Collection of Mawā'id al-Sālikat fi'l-Uṣūl al-Mawā'id li'l-Maqāṣid al-Qur'āniyyah*, Beirut: Dār al-Kutub al-Ilāhiyyah, 1971, p. 3; 'Abd al-Hāfiẓ: Proprietary letters and political covenants in Medina and the documents of the early days of Islam, translated by Sayyid Muḥammad Ḥusayn Tālimi, Sarīrah, 1377/1958, 13, 4, pp. 1-11, rub' Alīn al-Qāṣidah, m. 3, hadith 11, base 1, v. 1, p. 212.

<sup>2</sup> Basīṭ al-'Aṣwāf, *The History of the Development of the Government and Caliphate, from the Advent of Islam to the Fall of the Umayyad*, Qum: Center of Publications Office of the Islamic Propagation, Qom: Theological Seminary, 2<sup>nd</sup> Edition, 1979, p. 1.

<sup>3</sup> Maṭrūḥ al-Dawī, v. 1, pp. 2-1263; *Collection of Al-Baqarī's Mawā'id*, pp. 1-2; Ibn Hishām, *al-Siyāsah al-Shāfi'iyyah*, 1/1, or, research by 'Abd al-Gāfir al-Qāṣidah, Dār al-Ma'rifa, v. 2, pp. 501-524.

<sup>4</sup> 'Abd al-Rahmān al-Kawāṣid, v. 1, pp. 24-263; *Al-Mabāqī al-ṣaḥīḥah*, 1/1, pp. 1-3; Ibn Hishām, 9/26.

<sup>5</sup> Muhammad Idrīs Alī, letters and political agreements of Muhammad (ﷺ) and documents of the early days of Islam, translated by Sayyid Muḥammad Ḥusayn Tālimi, Sarīrah, 1377/1958, 13, 4, pp. 105-106 and Hadīth the first written constitution in the world, as related by al-Qāṣidah, base 1, column 31, v. 1, 1st Publications Inst. title: 1-6, p. 66.

<sup>6</sup> Letters and political agreements of Muhammad (ﷺ) and documents of the early days of Islam, p. 105, the first written constitution in the world, p. 1.

In conclusion, Article 17 of the Medina Covenant reads: "In *an-nawâ'ih* (the *bâzî* of *kâfiyah*)<sup>7</sup> 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:

"Whosever's property I might have taken, now my property is at his disposal; he can take from it. Whoever I might have whippéd 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 farwell."<sup>8</sup> At the time of Prophet's participation in the covenant of the chivalrous, 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 Divinely appointment as prophet, he was quoted by Ibn Hisham as having made these comments on the same covenant: "I am not ready to break my agreement (covenant of the chivalrous) in lieu of the most expensive gifts," indicating the station of *akhlâk* in his policy.

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 un saddled 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 a town of reverence to him, weeping coarse clothes, no permitting any infantry men to accompany him while he was riding, etc."

Letters and political agreements of Muhammad (s) and documents of the early days of Islam, p. 108, the first written constitution in the world, p. 229-4.

He Pari et al., *Vereyem*, 94.

*Ibid.*, p. 92.

Of course, in the Age of Ignorance, nothing what the residents of Mecca consisted of the two tribes of Al-Khazraj and Quraish. Therefore from the two tribes obliged to, to let free any oppressed in Mecca, the sects like and of God, and to restore the right of the oppressed so that people would live in peace and security. However, the covenant split into schism in the course of time. Therefore, the Ghurâ'a tribes decided eventually to revive anti-tradition. Exactly, the Banu Hanifah, Banu Mâlik, Banu Aus, Banu Khâlid, Banu 'Abd al-Rahmân, Banu 'Abd al-Uzza who were clans of the Quraysh came together in the region of Ash-Shâfi'iyah 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 joyful of his participation in the meeting.

<sup>7</sup> In Arabic: *an-nawâ'ih* - The Burden of Liens. Qurtûs Center of Islamic Publications, Islamic Propagation Office of Qurtûs, Theological Seminary, Vol. V, I, pp. 152-53, Miftah 'Uqûb, 14, 1471, 2967, p. 291.

<sup>8</sup> *Ibid.* pp. 28-305.

## 2- 'Idālah in the political style of the Immaculate Imams ('a)

In the course of history, religious leaders have been just, a justice-seeker, a justified flayer, rigorous and exultant above all else. The behavior and political style of the Shi'a religious leaders whether those whom people consider imitable and learned or those whom people consider upright have been just and equitable.<sup>1</sup> For this reason, they have been called the balance of equity: "The great religious leaders and Imams are the scales of equity and 'idālah".<sup>2</sup> The Messenger of God (s) in a narration has stated: "yakūn badi' kāmah qāfiyyatū bel qist."

In this narration, the Messenger of God addressed to one of the salient features of the leaders after him to the effect that they were constantly and continuously rising up for 'idālah and equity. He also addressed: "O, Ali! You are the one to establish *qist* among my people."<sup>3</sup> 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 'idālah and equity. The reason he appointed 'Abd al-'Alī (a) as his successor was that 'Abd al-'Alī was more committed than others to the implementation of 'idālah in society and treated people with power with more exequitudo than others. "Adalakum. Sātayāt."<sup>4</sup>

That is why, it has been narrated:<sup>5</sup> "He was murdered at the altar on account of his intense commitment to 'idālah and equity."<sup>6</sup>

The true Shi'as and real followers of the Immaculate Imams (a) also enjoy these characteristics: "O 'Abd! You and your followers are dispensers of equity and 'idālah."<sup>7</sup>

From the viewpoint of the Immaculate Imams (a), one that dispenses equity and 'idālah 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

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For instance, in the category valuable works, such as 'Uthman 'Alī (r), *The Voice of Justice* (1976), his/her predictions in the First edition, George Jordaq.

*Risālah le 'abī*, v. 71, p. 125.

*Risālah*, v. 20, p. 27.

*Risālah*, v. 28, p. 1, 55-155.

<sup>7</sup> Mukarram Rasa'īl Khārijah: Society-Building, anthology of radiodesign, Tehran: Islamic Culture Preparation Office, 2/30, n. 80 quoting 'Abd al-Karimiyah, Ahmad Mek shayeq, *gāzīhāh al-hukm*, p. 66.

<sup>8</sup> Mihnaat Mūtahhar, 20, *Reservoirs*, Jum, Nafis Publication, 12<sup>th</sup> Edition, p. 28.

*Risālah le 'abī*, V. 29, p. 207.

orders on the basis of the Book<sup>1</sup> (governing based on the Quran) and rise up to establish equity.<sup>2</sup>

Of most important and outstanding features of the Imam of the Age (may God hasten his re-appearance) is that, with his appearance on the earth, he will rise to actualize equity and *ridzkih* across the globe. For instance, the Holy Prophet has explicitly said:

"If in his occultation, there remains as much as the lifespan of Noah<sup>3</sup> 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 *ridzkih*.<sup>4</sup>

In another narration, he considered him the beginning and end of *ridzkih* and described him in the following words: "The beginning and end of his movement, policy and appearance is *ridzkih*.<sup>5</sup>

In describing *ridzkih* in his government and flight towards Mu'tawiyah,<sup>6</sup> of a number of Muslimists and these were saturated despotism and worldliness, Imam 'Abd al-Qader wrote in a letter to Sahl ibn Hunayf, the governor of Medina:

"They are seekers of this world, are proceeding to it and are leaping towards it. They have known *ridzkih*, seen it, heard it and appreciated it. They have realized that here, to us, all men are equal in matters of right. Therefore, they run away to selfishness and partiality. I.e., from margin remote and far away. By Allah, surely they have all gone away from oppression and joined *ridzkih*".

1. Is the Dhu'l-Hijjah the 10th or 11th? Or is it the 10th or 11th of Dhul-Hijjah? It is not decided and the question is still open.

2. *Bukhari*, v. 305, Khutbah Khawarizmi, The Scale of Punishment of Qurtubi, no. 392, v. 1, p. 98-105; Vis-a-vis to Muhammad Sa'id Karmi, 77th Services of Husayn ibn Ali (r.a.) from Medina to settle Qarmi Society of Teachers Islamic Public Trust Office, 1997.

3. One of the grand projects undertaken by Imam 'Abd al-Qader, he invited his people to the straight path, if they insisted on their wrong behavior, then God turned toward against an encroacher of Islam and Muhammadan way and rescued his followers, relatives and a large number of animals from destruction.

4. In the book *al-Bayan fi Tafsir al-Qur'an* (Translated by 'Abd al-Malik b. 'Abd al-'Aziz, Beirut, 1987), 14, 3 H.s., f. m. 78, and with some changes in *Bilâd al-Baqî'ah*, v. 5, p. 31; al-Jayyûd, v. 5, pp. 18-35.

5. *Kutub al-Sayyidah 'Aishah*, v. 1, p. 17; *Bilâd al-Baqî'ah*, v. 5, p. 111.

6. M. 'Abd al-Qader, son of Abu Shuyab, 1846-1915. He was the founder of San'aniyyah Ismailiyyah. At the time of Mu'tawiyah and his family members, after many days of a extremely inhumane political system, he was in support of the less privileged pillars of 'Alimahs who were reviled.

7. *Mu'adhdh al-Qâfi*, vol. 2, had. 126, dr. 'Abd al-Jabir, Letter 70, p. 1072.

From the viewpoint of Imam 'Abd al-'Aziz, *zab'idah* was a public matter and oppression and injustice could only secure personal interest in a short-term period. Herefore, if *zab'idah* was not tolerable to one, tolerance of tyranny will definitely carry heavier responsibility and is more difficult. Profiting at the expense of the interests of the society is oppression and injustice. That is why, Muhammad's primary goal profit to *zab'idah* in social interests, while it is *zab'idah* that can ensure public contentment and the survival of the society in the long run. As put by Murtadā Mu'tamidī:

"Imam Ali's (c) viewpoint, the principle which could preserve the balance of society, said 'to I 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'."<sup>1</sup>

Upon the insistence of people and simply for actualizing *zab'idah* and preventing oppression and tyranny, 'Abd al-'Aziz accepted the Caliphate and government, as proved in the following words: "ma akaza ala mazoom la"<sup>2</sup>

After the acceptance of the leadership of the society and restoring the land endowments made by Umar ibn Al-Khattab, he said:

"By Allah, even if I had found that with such money women have been married or slave-slaves have been purchased, I would have resumed it, because there is wide scope in the interpretation of *zab'idah*, and he who fines it hard to get, usury should find it harder to deal with; injustice."

In response to 'Abd, son of Ziyad al-Anbari, who lodged a complaint to 'Abd regarding the case of his brother Asim, a follower of Imam 'Abd (c), for renouncing the world, the Imam strongly forbade him from lying in sackcloth and to wear 'Abd's vestments: "O, Commander of the Faithful! You are subsisting with these coarse clothes and treasury full and I also follow suit".

The Imam (c) replied, saying: "Wee upon you, I am no like you. Verily, God has eligible rightful leaders to live like the weak people."<sup>3</sup>

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<sup>1</sup>Murtadā Mu'tamidī, *Saḥīḥ al-Bukhārī*, Kitāb Ṣaḥīḥ al-Bukhārī, 7th Publication, 1333, p. 1-3.

<sup>2</sup>*Tarīq ad-Da'i fi 'Ilm Nabi al-Bukhārī*, p. 423 and p. 601; *Nabi al-Bukhārī*, ab-Subayḥi, Sermon 2; Sub. 134C, Section 2; *al-İstiqāra*, 21, Sermon 2.

<sup>3</sup>The third part of the four examples of 'Abd al-'Aziz.

*Saḥīḥ al-Bukhārī*, 14-Muhammed, Sermon 8; 'Abd al-'Aziz, Sermon 12; *Uṣūl al-İfṭā*, Abū 'Abdullah al-Bukhārī, p. 193 and 561.

*Ibid.*, p. 141; *Saḥīḥ al-Bukhārī*, 14-Muhammed, Sermon 229, vv. 128-129; Sub. 1, 5th, No. 30329; *İstiqāra*, 18, Sermon 26.

'Abdullah was so intense that its toleration is extremely hard even for his brother 'Aqil.

Imām 'Abd al-Qādir Sennar 224 alluded to the story of Ash'ath ibn Qays who was once governor of Azurātān and who was now deposed and sought an opportunity to regain his post. Under the Caliphate of Imām 'Abd al-Qādir, who called this incident more strange and amazing than the story of 'Aqil because the former would pass about 'Abd al-Qādir midnight knocking at his door. 'Abd had the following to say about this event:

"The past I hated seemed to be kneaded with the saliva of a snake or its mucus. Who, who have lost their life you will weep over you. Have you employed the religion of God to deceive me?"

Such was *sabīl al-ihsān* and equity in the lifestyle of 'Abd al-Qādir, 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 Imām (r) became perturbed and asked Maytham, "Why are you dividing the servants of God?" With his hands the Imām then mixed the good and bad dates and ordered Maytham to sell all the dates at an average price.

In the year of 'Abd al-Qādir's equity and fairness, 'Abd al-Qādir displayed a fascinating behavior and prodigious lifestyle. The stories of the disappearance of the holy Imām's amulet, that of the Christian man at the time of his Caliphate<sup>1</sup> and the story of a Jew who took action against someone at the time of the 'Umar Bin Khātāb<sup>2</sup> are other instances of 'Abd's *sabīl al-ihsān*. A Christian poet described his *sabīl al-ihsān* in the following verses:

"He is the destroyer of oppressors like lightning, but shelter for the oppressed."

He is the author of justice by his unique morality, sword and pen."<sup>3</sup>

Other immediate leaders have been not only just but also equitable and dispensers of *ihsān*. For example, Idrīs Muqtadā's peace with Mu'tawiyah

<sup>1</sup> Refer to *Sabīl al-Ihsān*, Volume 1, *Sabīl al-ihsān* (pp. 192-193), Sabīl al-ihsān, Sabīl al-ihsān, Volume 224, p. 138 (sub 1 Salih Sennar 224), Iṣṭiqāl-İslam, Sennar 215.

<sup>2</sup> *İstiqāl-İslam*, Volume 1, *Sabīl al-ihsān*, p. 192, *Sabīl al-ihsān*, Iṣṭiqāl-İslam, Sennar 224, n. 129, Sub 1 Salih Sennar 224, Iṣṭiqāl-İslam, Sennar 215.

<sup>3</sup> 'Abd Sharrāf, 'U. 'Aqil, *Journal of Thought* (n.s.), 13, 3, Sabīl al-ihsān (Quoted in Vali, 1987, Publications, 1987, pp. 92-93).

Refer to Muzaffer İnal'dı, Tahrif 715, Government of the Sun, Istanbul: Nitobe of Yıldız, Thesaurus, v. 1, 1939, pp. 382-383.

<sup>4</sup> Refer to *İstiqāl*, n. 383, "A companion of the Messenger of God and the second of the four rightly Caliphs of Islam (33-64 E.C.). At the time of his caliphate, Egypt, and Damascus were conquered by the *maghāribi* (western) Umayyads.

<sup>5</sup> George Jordan, *U.S.A.*, p. 5, p. 294.

was not but in love with restoring the rights of people, giving their life and securing their interests, as the Imam (r) 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."

In response to Abu Amer, who had described the Imam (r) 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 calam the government at the expense of your death."

In response to Mu'awiyah, son of Abu Sufyan, who had told the Imam (r), "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 who goes to a land where he enjoys for a short time and is doomed to depart."

The Imam (r) addresses the people in the following words:

"O, people! We came to call you to God, the Quran and the *sunnah*"<sup>1</sup> 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."<sup>2</sup>

Imam Husayn (r) described the philosophy of his revolt to be the actualization of equity and *istihsan*. He stated, "Do you not see that the right is so practiced and wrong not avoided? I see equity as ruling by prosperity and life along with oppressors is adversity."

<sup>1</sup>Sayed Hossein Nasr, *Islam*, p. 193.  
<sup>2</sup>Ibid., p. 20.

<sup>1</sup>Abu Salim was among the custodians of the Quran from the 322 of *Tabqat al-Ummah*, a main Islamic enemy of the Holy Prophet (s). Up to the conquest of Mecca, Abu Salim had been selected to "lead and rule" of Mecca, entrusted "shari'ah" and the Messenger of God started from Medina.

<sup>2</sup>Ibn al-Muqaffa' al-Kalbi, *al-Khalasat al-Babriyyah al-Babriyyah* (ed. Shum' al-Bashir, al-Bahrain), 1st ed., pp. 57-58; *Tabqat al-Ummah*, p. 1, p. 413; al-Mu'adhdhin, *Tarikh al-Ummah*, 1st ed., 1991, p. 10; Imam Husayn (r) (translated by Muhammad Sayyid Tahir-ul-Qadri), *Islamic Propagation Organization*, 1988, p. 5; *Bab al-Hikmah*, v. 33, n. 184 and v. 44, p. 89 and 10, same one can be witnessed in *al-Khalasat al-Babriyyah*.

<sup>1</sup>Literally, the *sunnah* (sunni) is the method and terminology of *fiqh* or jurisprudence, i.e., refers to the Prophet's deeds, words and silence in the case of an act done in front of him without any wish, assumption, condition or being applicable in case.

<sup>2</sup>Sayed Hossein Nasr, *Islam*, p. 176.

<sup>1</sup>Haydar V., p. 3, 80-181; Abd al-Hakim al-Husayn, *Customs: The Life & Fiction of Husayn Revolt in the Mirror of Islamic History* (transliterated by A. M. S. - Almanar Publishing), 132, 146, p. 128.

In his second sermon in front of the army of Ibn Ziyād on the day of 'Ashūrā,<sup>1</sup> Imam Husayn described his goal for confronting the oppression and injustice of the Umayyads and named the betrayer of the Kufah people, who assisted the oppressors and tyrants and who abandoned him, the harbinger of truth and 'adl.<sup>2</sup>

The lifestyle of the Immaculate Imams (p) like that of the Holy Prophet of God (p) was based on 'adl. In the same way that their words and thoughts underscored 'adl and equity in all aspects of life, likewise, they struggled to realize equity and 'adl in practice and in their deeds. Imam Sadiq (a) observed: "The faith of one whose practical style and act on the one conform or harmonize with his words is false."<sup>3</sup>

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

### **3- The Necessity for the implementation of 'adl and efforts of leaders**

In addition to the preceding statements, the implementation of 'adl 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 incumbents, 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 'adl and equity, observing the status of the indigent, and recommending the payment of zakat, aman, interest-free loans and other financial dues, observing moderation and a middle way in life, goodwill and reliance on others, deeming oneself equal to

Martyrdom of Imam Husayn and 72 of his companions occurred on the 10<sup>th</sup> of Muharram in AH 60 (312) in Karbala desert, Iraq. Since then, the anniversary of the First Islamic rebellion has come to be called 'Qur'añ' (Adhañ) or simply 'Ashurâ' and the Shias hold mourning ceremonies on the first Friday of the month of Muharram.

<sup>2</sup> *Ibid.*, p. 185; IFShahri Herat previous, pp. 212-225.

<sup>3</sup> Muhammed Jawid Mughayrah, *Moral Values in Imam Ali's Life* (in English), translated by Sayyid Muhammed Baqir al-Sadr, Beirut: Muhammed Publications Center, 1991, p. 122.

Explanation of *Glossary of Islam* and *Encyclopedia of Islam*, 21<sup>st</sup> ed., 21<sup>st</sup> ed., the Islamic Society-Berlin, p. 26.

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.<sup>1</sup> Below, we will touch on some of the advices made by the pure Imām (a) in this respect.

1- A formulation of the treatise on rights by Imām Sajad (r), who discussed 50 rights and duties man is obliged to observe and other related subjects.

2- Necessity of seeking the public good and attending to the problems of the public. Imam Ḥāfiẓ q. 69 observe: "One who fails to respond to the affairs of Muslims, is not a Muslim".

3- Serving the people. Imam Ḥāfiẓ (r) 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 the needs".

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

5- Moderation in affairs. Imam Ḥāfiẓ said: "One who does not observe economy, he enjoys no good in life".<sup>2</sup>

6- Goodwill in dealing with other people. Imam Ḥāfiẓ (r) observed: "Discrediting one by triggering suspicion is against justice".<sup>3</sup>

7- Trustworthiness. Imam Ḥāfiẓ said: "Return the trust even to the murderer of Imam Husayn (r)".<sup>4</sup>

8- Taking bribes. Imam Ḥāfiẓ stated: "The ruling on bribe corresponds to that on disbelief".<sup>5</sup>

9- Rights of animals: Imam Ḥāfiẓ said: "Verily, the woman who had locked up (detained in confinement) a cat that died of thirst will be meted due punishment".<sup>6</sup>

<sup>1</sup> *Tuhaf al-Qulub* p. 299-278.

<sup>2</sup> *Tuhaf al-Qulub* p. 5 v. 1 p. 235.

<sup>3</sup> *Qāsiṣat al-Aswād* v. 2 p. 285.

<sup>4</sup> *Qāsiṣat al-Aswād* v. 2 p. 2-3.

<sup>5</sup> *Uṣūl al-Aqīdah wa-ṣ-ṣarī'ah, Bihār*, corrected by Abdur Raheem Khān, v. 2, Tahrīr al-Mālik, Ḥāfiẓ Ḥāfiẓ v. 2 p. 325.

<sup>6</sup> *Aṣl al-Ākārah fi-Sunnah*, Misri, No. 223, p. 295, Tawābi Iblīs, V. 3, p. 211, p. 1-31.

<sup>7</sup> *Qāsiṣat al-Aswād* v. 15, p. 1-8.

<sup>8</sup> *Qāsiṣat al-Aswād* v. 24, p. 1.

10- Assisting and supporting the weak and helpless people; Imam Kazim (a) said, "Helping the poor is the best form of alms giving."<sup>2</sup>

11- Avoiding squandering public property; Imam 'Ali (a) said: "Sharpen your pencils and do not use your lines more closely, as Muslims can no longer tolerate tax lessess."<sup>3</sup>

12- Implementation of *'akidah* in society. Imam 'Ali (a) actualized *'akidah* 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 drink from Euphrates."<sup>4</sup>

That is why in going on pilgrimage to the Imam's tomb, we recite, "Greetings to you, the trustee of God's *qur'ān*, loyal and just. You are the seal of God's *'akidah*."<sup>5</sup>

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<sup>2</sup> *Was'l al-Asifah*, v. 5, p. 238.

<sup>3</sup> *Wad' al-Baqi*, v. 3, p. 220; Sayyid Kharrazian, *aq. Hikmat - A Word of Iman* (Persian), Tehran, 1990, 2<sup>nd</sup> Edition, p. 94.

<sup>4</sup> *Qāfiyah*, p. 105.

<sup>5</sup> *Qāfiyah*, p. 525.

<sup>6</sup> *Qāfiyah*, p. 318 (1).

## *Chapter Three*

### **'Idāfah in Imam Khomeini's Perspective**

#### **Part One:**

##### **Worldview and 'Idāfah**

- Religious worldview, religion and politics, *idāfah*.
- Questions, answers and the station of states in Imām Khomeini's outlooks.

## First Discourse Worldview, Religion and Politics, *'Idāhah*

### 1- General views on politics and *'Idāhah*

Imām Khomeini as a religious thinker who was abreast of current, comprehensive perception of religion and national-religious attitude to religion and politics and a historical understanding of the needs and developments of the society and its requirements embarked on reviving the attitude of Islam towards all dimensions of human life. He managed to present it at general and substantive perspective of the genuine Islam of Muhammad (ص), borrowing his words, and pursuing social and political action based on it. In a sense, he was the embodiment of religious thought and action within a framework convergent ideas. On this basis, he could be described as a comprehensive thinker who needed religion with a view based on rationality and principles.

He presented the genuine Islam of Muhammad as a superior model and comprehensive school of thought, constituting its foundation on monotheism, which is just, and equivalent to *Mabādī*. Everything emanating from this school is also just. That's why in expressing his attitude and intended goals regarding the Islamic Revolution and the establishment born out of it, when he was asked what type of regime he wished to supersede the regime of the Shah, he replied thus:

"A regime supplanting the despotic regime of the Shah is a just regime the like of which is not available in Western democracy."

Imām Khomeini had three fundamental dimensions: knowledge, insight and political action concurrent with the requirements of the time. In the realm of knowledge and insight, he not only possessed a jurisprudential outlook, but also a superior philosophical and mystical attitude. In political action, he was not only an expert and great revolutionary leader but also the founder of a political and social system. Imām Khomeini has derived the foundation of his philosophical and mystical attitude from mentors such as Uṣūl Sayyid Abu'l-Kasīr Ḥasan Qazvīnī (died in 1312 AH) known as 'Allāmeh Qazvīnī,

Muhammad Rida Tahārī (the second king of Iran son of Shah Tahārī) and the second last king of the Pahlavi dynasty died two after 27 years of reign following an nationwide uprising of the people of Iran. Under the leadership of Imām Khomeini, their march 11 May 1979.

*Sā'ih-e-Naqshāt*, v. 2, p. 13.

Abdullah Ḥāfiẓī (Sayyid Ḥasan Ḥasanī-Qazvīnī 1318-1396 A.H.) is a genius scholar in national narrative sciences. He is among the founders of the University which now is to begin the education of the future religious studies among the theological students of different mosques, clerical and theological centers of Iran, during a leftist student's raid

who had said about accompanying the Imam: "Accompany this Sayyid, for if you do not, you will become subject." Ayatullah Shabib Al-Mazrui<sup>1</sup> the moderate and progressive imam of Shafe'i and Al-Mas'ab Yazdi<sup>2</sup> (known as *batin* (gauge or sayyid)) in 1317 AH, Imam Khomeini began teaching philosophy at the age of 27. He began teaching *fiqh* (jurisprudence) and *usul* (fundamentals of *fiqh*) 7 years later in 1361 AH and this was done in accordance described as follows:

In those days, these words were bandied about in the theological seminary, "One who teaches philosophy and he says it has not been seen in a theological seminary."

Therefore, Imam Khomeini's philosophical and mystical attitude preceded his jurisprudential approach. This had produced a determining impact on his jurisprudential conceptions. On this basis, he was a rationalist thinker and contrary to many of the *sufis* (mystics) in whose view religiosity took precedence over rationalism (*taqlid*) or superior to it, in the Imam's viewpoint a logical combination of both was in force. At this time he viewed religiosity as subject to rationalism. The reason was his approach to philosophy and therefore to *taqlid* (mysticism). It has been said that, when he taught *usul al-fiqh* and *usul*<sup>3</sup> in Qum, he was attacked in terms of slander

<sup>1</sup> Islamic levels under the guidance of two in secular research, 1357 AH and between 1375 and 1376; Sheikh Al-Albari, *Ustadh Yazdi*. He was skilled in interpreting the signs of Islam<sup>2</sup> and settlement of the city of Isfahan. A large number of his works are mentioned in Asfi's *Nihayah*, *Sabq al-Mutabib*, 10/50, 28/14 items on foundations of faith and notes on *Tasrif* of Sheikh Al-Albari.

<sup>2</sup> Ayatullah Muhibb Al-Din (1292-1363 AH), a noted environmental mystic and philosopher, at the 14<sup>th</sup> century, completed his according to cosmology scenario in Isfahan, Iran and Yazd. He was born in Yazd, son of a former *fatwa* (imamization) and *vali* (religious leader). Some of his works are: *al-hikma, al-ghayra, al-ruh, al-ruh wa al-raz, al-ruh wa al-hikma* and *Basmillah* (written on 1376).

<sup>3</sup> *Ezad*, p. 37-38.

<sup>4</sup> 1357 AH Al-Albari died on 144 AH (surviving his students of philosophy and *usul*) in Tehran. He lived in Qum the closing year of his life and began teaching philosophy. He was well-versed in mathematics, music, literature, classical Persian, English, etc. among them. His most famous work, *Ustadh Yazdi* in 1371, and "Answer them on Qasr-e-Sarai" and "Khalq-e-Yazdi".

<sup>5</sup> Separately, the first year, Imam Khomeini began teaching officially was philosophy.

<sup>6</sup> 1376, Kavir, in: Message of Revolution, week 3, no. 81, 21st Friday, 13 February 1392 AH/18, p. 55.

<sup>7</sup> The most famous book of Sheikha M. Al-Ilfi (1377-1387) known as Asfi dealing with law and philosophy contains two parts: the first part is "Risalat Mawardi" and the second "Tadhkira al-Faqih" which have been published in one volume entitled "Asfi" (published by Nishanah).

<sup>8</sup> I should note Asfi wrote precisely the four Ayatollahs one of the books attended by Qazvinian, Shahrokh and Sharifzadeh, 1976-1981 AH. In its book Sharifzadeh, III, a divided philosophical volumes into four categories on the credit of thoughts as a type of

and accusations by his recent entry enemies. However, his scientific prowess, morale, resistance and the assistance of God Almighty did not let him be defeated in the face of the intellectual stagnation of the reactionaries.<sup>1</sup>

Based on such an attitude, he stressed the dominance intellect and demonstrating reasoning and commanded a political insight and approach and was aware of the time, leaving no room (mysticism) in line with a realization of some politics in society. It was this attitude and political vigilance that transformed him into a revolutionary and popular leader. Perhaps it can be said that for a theologian and there was no way into society except through philosophical and democratic approach, because with such an attitude he could employ knowledge and learning as an instrument to give expression to human side of Islam Utopia.

Laiün Khomencik has also paid a special attention to man. From his perspective, man has been endowed with Divine *firdaus* (primordial nature), and this is one of the favors of God Almighty has granted man. Man, among other creatures, is an entity that is capable of moving in two infinite dimensions and that his talents for perfection is endless. No other creature may be compared to him. From this aspect:

Man is a strange creature. In all classes of God's creatures none is like man. This exclusive to man that God Almighty has created him with all His sacred qualities and attributes.<sup>2</sup>

On this basis, the delegation of prophets and messengers for the construction and elevation of man's perfection is exerting of him. Religions, including Islam, serve as a prelude to producing a perfect man and the Qur'an is a Book to elevate this creature—the main goal behind the mission of prophets. Hence, if man in the course of perfection, moved towards the Almighty and became like God, he would be transformed into a manifestation of God's great attribute and image of Him. Furthermore, from the viewpoint of Laiün Khomencik revelation, which is in no way in conflict,

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mental journey as follows: 1- Questions constituting the basis and prelude to the subject of Sufism; 2- Moral, spiritual and divine; the thought's journey from people to the Truth; 3- Subjects of knowledge and knowledge of God; 4- Divine attributes; 5- Issues dealing with "actions"—Polarities and the mind—consciousness.

Sayyid Ahmad Khomencik, "Imam Husein's Political," quarterly *Hovir*, No. 1, EC 1995, p. 37, p. 11.

*Sufiyyat al-hikma*, v. 3, n. 28, "Rites of Islamic Revolution from their shahada's Viewpoint," Tehran: Compilation and Publication Institute for Compilation and Publication of the Works of Ayatullah Khomeini, 1st Edition 1379/1380, p. 192.

<sup>2</sup> *Sufiyyat al-hikma*, v. 3, p. 245.

with sound human intellect, is man's way towards guidance and perhaps the best and the sole way for his upbringing and making.

The only way of education is the one presented through revelation and Word of the Universe. The sole path is the one offered by the Almighty. It is the way of purification and Divinely upbringning introduced by the prophets. It is a science presented to people by the prophets to be learned and led to his desired perfection.<sup>1</sup>

From Imam Khomeini's viewpoint there is no conflict between philosophy and religion or, borrowing his words, "wisdom and supreme philosophy."<sup>2</sup> It was not without reason that in his letter to Gorbatchev, the last leader of Soviet Union, he stressed the Quran and referred him to the views of Muslim philosophers for a critique of material thought.

"The Holy Quran criticizes the foundations of material thought. If you are interested in doing research in these areas, you may refer to the writings of 'Abd al-Baqi Shabani, may God's mercy be upon him, as well as books by Solinwardi, may God's mercy be upon him. Sadr al-Mazhari's transcendental wisdom—may God's mercy upon him and may he be associated with prophets and the righteous on the resurrection day—so that it would be clear that the truth of knowledge is very a being abstract and separate from matter and glorified from any concept of matter, nor will it be subject to the rules of matter."

With this mentality, Imam Khomeini negated mere reliance on narrations and *nawâyeen* (traditionalist) methods and did not subscribe to a reactionary view of and rigidity in religious thought. The book *Rushd* (1970) "Discovery of the Sects" is expressive of this mentality of Imam towards reactionism and rigidity inspired from absolute abstinence. He also considered that obedience was only applicable in religious decrees but other dimensions of religion rested on intellect. For instance, referring to a narration, he wrote:

"By religion is meant obeying decrees. If in the words of some prominent traditionalists has been provided that in demonstration of unity

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<sup>1</sup> *Writings*, v. 13, p. 504.

The Prophet's Salutations, *Ibid.*, v. 251.

Safavidy Library, Institute for Compilation and Publication of the Works of Imam Khomeini, v. 21, pp. 222-223.

The "Khâshîya" were a sect of Encyclopedists (*khâshîya*) or scholars who considered reports and narrations of the Hadîth of Prophet as the most important source for weighty teachings and fundamentals of faith, accepting other principles and documents as *ta'âzîz* (*auxiliary*) of *hadîth* in matters of faith.

one should rely on rational argument... a lot of strange things if not disasters from which we should seek refuge in God Almighty."

The impact of the anti-tide based on rationalism in reforming religious decrees also transformed Imam Khomeini into a fundamentalist. Imam Khomeini however, did not reject reference to traditions and regarded obedience in obeying issuing pīrādīs as a social attention to the use of traditions based on the criteria and standards of the Book of God and sound human intellect. In his view, rigidity and a higher-than-thou religiosity, particularly in deducing and understanding religion, hampered the revival of religion and understanding of genuine Islam. In fact, it can be said that in his view Islam based on mere narrations coupled with an exaggerated display of religiosity was an American-oriented Islam that stood against the genuine Islam of Muhammad (s). For instance in the negation of asceticism and religious rigidity, he wrote:

"Today, a number of people posing as pious are undermining religion, Islam and the system in a way that seems to be having no other duty except self-destruction. The threat of rigid minds and foolish pseudo-pious people in theological seminaries is not small. They are the propagators of an mediocre brand of Islam and the enemy of the Messenger of Allah."

One of the most important factors of justification in *jihāz* (independent reasoning) and decrees of religion and detachment from fundamentalism and disregard for the role of intellect in deduction of decrees, is the emergence of pseudo-clerics who, by reliance on the *jā'ifah* are the outward aspects of religion, are ignorant of the truth, but who, from Imam's view, could bring about more damage than any other layer of the society.

"No greater blow has Islam suffered at the hands of these so-called true pseudo-clerics than any other social group. A glaring instance is the innocence and estrangement of the Commander of the Faithful, as is clear in the discourses."

From the viewpoint of Imam Khomeini, *ijtihād* (independent judgment on theology or law for deducing correct opinion) is one of the most fundamental vital issues in the life of a believing individual and future-oriented society. Every human being in the circle of existence and within the framework of religious laws and in a view of the four religious sources – and

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Ram of Sib (pp. 28-29), id., p. 200-201.

*Sayyid Ruhollah Mousavi Khomeini*, 2, p. 278.

*Wājib*, p. 280.

These sources consist of the Qur'an, the *sunnah* traditions, *qur'aanic interpretation*, and *ijtihād*.

argument stands in need of *ijtihad* (independent judgment) in inferring religious decrees from religious sources) or *tajdid* (imitation in religious matters). What the Imam stressed was the *zurkhād-i ijtihad* or traditional *ijtihad* in which requirements of time and place are ignored. Therefore, Imam's theory in *ijtihad* is a theory that is called *mawāhib ijtihad* and has been headed by distinguished scholars such as Sheykh Mofid, Sheykh Fazlī, Tahib al-Jazirah. In other words, however, "to *imitate or follow*"

On this basis the Jawāhīrī path of imitator advocated by Imam Khomeini is the traditional and dynamic *ijtihad*, anprudence, which in a way meets all the needs of human society.

"As regards the method education and research in theological seminaries, I believe in traditional *ijtihad* and Jawāhīrī *ijtihad*," and we do not permit any

Sheykh Zayn Al-Abidin Muqarrab bin Mu'īn al-Kāfir (584-650 AH), also called "Sheykh al-Maqārah" and "Bin Mu'īn" was among the most Shi'a *fuqahā'*. Ecological and traditionalist. He died in the year 616 AH in Bagdad. He completed his studies under the guidance of Sheykh Sāmī, and Zādi scholars such as Sharīf ibn Mu'īn, Qāsim ibn Shāfi'i, Sheykh Yūnus ibn 'Umar, 'Iṣkāf al-Quḍā', Abū 'Abd Allāh, Sheykh Mu'īn, Mu'īn al-Dīn, Sayyid Zayn al-Abidin, Sheykh Tūmī, and Sayyid 'Abd al-Hamīd. His son is known as 'Iṣkāf al-Quḍā', "Ayātā", and "Muqārah".

Sheykh 'Abd al-Karīm Sharīf al-Muqarrab (d. 1256 AH) was among the prominent Shi'a *fuqahā'*. A student of Sheykh Mofid, Sharīf al-Karīm was the first person who made Najaf the center of knowledge of Shi'a. Among his works, the following may be cited: *Istibṣār wa Ḥāfiya al-Ālikah* among other Shi'a *fatwa*'s books.

I would like to add that I have also written on various subjects of *fiqh* a unique book written by Sheykh Muhammad Hasan ibn Mu'īn al-Bājī (d. 1256 AH), a great *fiqhā'* of jurisprudence as well as its prominent *ḥāfiya al-ālikah*. A reference authority in explaining the law of Islam is Sharīf al-Hillī (d. 1261 AH) with the title of Sheykh Muqarrab (d. 1256 AH) taught at Sharīf al-Hillī Seminary (as Sharīf al-Ālikah), literally meaning "Leader of Virtue". Sharīf al-Hillī began writing the book at the age of 25 and worked on it for 20 years to complete.

Mohammad Ma'mūn al-Sifī (theory of Islam as a cultural element) (born in Tehran 1910 - died in 1980) author of the book *al-Ālikah*, the book is a complete and comprehensive encyclopedia of *fiqh* containing introductions of *āliyah* and *ta'rikh al-āliyah*. This book is a *fiqh* of the peak of *fiqh* knowledge, and is writing an extensive book. It also provides samples of the research and practical study of the literature made by famous *muālimat* of different schools, and generating power of *ta'rikh* inspired from the Quran and *sunnah*. Imam Khomeini here intended to encourage attention to be given to researching and discovering of the cultural viewpoints of Islam and underscore the need for carrying into the resources book, *āliyah*, *fiqh*, *ta'rikh* the domain of a "Divine laws with their culture".

In another *ijtihad* is derived from the collection of teachings of the late Sheykh Muhammad Jābir (died in 1284 AH), author of the book *al-Ālikah*. The book is a complete and comprehensive encyclopedia of *fiqh* containing introductions of *āliyah* and *ta'rikh al-āliyah*. This book is a *fiqh* of the peak of *fiqh* knowledge, and is writing an extensive book. It also provides samples of the research and practical study of the literature made by famous *muālimat* of different schools, and generating power of *ta'rikh* inspired from the Quran and *sunnah*. Imam Khomeini here intended to encourage attention to be given to researching and discovering of the cultural viewpoints of Islam and underscore the need for carrying into the resources book, *āliyah*, *fiqh*, *ta'rikh* the domain of a "Divine laws with their culture".

violation of it, *hukm* is correct in the same manner, but this does not mean that Islamic *hukm* is not dynamic. Time and place are two determining elements of *qiyas*. A question, which has had a decree, might find a new decree in relationships governing people, society and economies in a system. The *Mujtahid* (authority on divine law) should keep abreast of the issues of his time.

For this reason, from Imam Khomeini's viewpoint, politics and government found a standing superior to other sciences and was treated as one of the primary ordinances, being preferable to other divine codes.

The government is a branch of absolute *Rilawat* (guardianship) of a supreme Muslim jurisprudent of the Messenger of God (s) and one of the primary laws of Islam and preferable to all secondary decrees – and even prayers, fasting and *hajj*.

In such a government the necessity of opening the door of *qiyas*, understanding expediencies and execution of decrees based on such interests is a definite matter.

In the Islamic government, the door of *hukm* is always open. It is here that the *fiqh* as is common in theological seminaries is not sufficient. If an individual is more learned in the customary sciences of seminaries but cannot discern the expediency of the society or cannot differentiate upright and useful persons from incompetent ones, this person is not a *mujtahid* in social and government matters.<sup>1</sup>

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<sup>1</sup> According to the author of *Al-Maqasid*, in some of his expositions, Imam Khomeini considers that the *scholarly* policies in theological seminaries to be insufficient. It appears that by *imam* (leader of *qiyas*) he means someone committed to tradition and *qiyas* (*hukm*) in view of circumstances and knowledge of opportunity. Time and place as well as the government can influence *qiyas* decrees.

<sup>2</sup> *Sayyid Ruhollah Khomeini*, 21, p. 283.

<sup>3</sup> Many social laws and regulations require U.S. Muslims have been provided in the Book and Sunnah, with their ruling having been determined generally or specifically. This group of ordinances is called "primary ordinances".

<sup>4</sup> Ordinances that fully examined *hukm* reduce from the four sources (Qur'an, Sunnah, consensus and *qiyas*).

<sup>5</sup> The book entitled *Imam Khomeini's *Qiyas* and *Hukm** (Leadership of a Supreme Jurisprudent) provides information of opinions of *scholars* from the four sources higher than its responsibility of religion and politics and in testing the *Qiyas* and *Hukm* at the time of legislation. The book, which has been published in Arabic and Persian in pre- and post-revolution period consists of a series of speeches made by Imam Khomeini in the holy city of Najaf in 1988 AH. We translate to English the last version of the book together with a precise explanation and index. Our plan and publication of the Works of Imam Khomeini – Vol. 318.

<sup>6</sup> *Sayyid Ruhollah Khomeini*, 20, p. 52.

<sup>7</sup> *Sayyid Ruhollah Khomeini*, 21, p. 178.

It is only the Shī'ah *īmān* that potentially enjoys the conditions and features requisite to the realization of such an *īmān*, as Shī'ah *īmān* is the riches, *īmān* and law in the world.<sup>1</sup> Therefore, *īmān* is the real theory to administer man and the society from cradle to grave.<sup>2</sup>

## 2. Politics and religion

Imām Khomeini in his political outlook relied on several fundamental bases consisting of Theology, *īmān*, philosophy and *Tawhid* in a way that his intellectual frame regarding politics enjoys two types of structure. The first is the outer structure that plays a determining role and gives a certain kind and hue to politics; the second is the inner structure of his political theory and viewpoint that constituted a set of political ideals and decrees. In the first dimension, his reliance was on philosophical and mystical stress, while in the second dimension his attitude was jurisprudential and theologian.

For instance, his look at rising up in the cause of God is philosophical and mystical. Therefore, in interpreting the Surah Hūd, he wrote:

First is the station of rising. Everything begins from here, all questions start from where that revolt for God is. Man should revolt for God, stand for God, and wake up from this slumber.<sup>3</sup>

However, in the structure dealing with rules and decrees- the instruction of the political structure- enjoys its spiritual and theological insight. For instance, at the beginning of his book *Kihān-e Fiqh* on the theory of *īmān-e īmān* we read:

*Wāhiyeh īmān* is among the concepts that does not need any proof; its assumption testifies it.<sup>4</sup>

On qualifications of ruler of Islamic society based on jurisprudential attitude, he stressed two basic conditions: knowledge of law and reliance on *Tawhid*.<sup>5</sup>

By and large, policies from the viewpoint of Imām Khomeini is completely separate from what is accomplished in the frame of executive policies of worldly governments, particularly despots and tyrants. For instance, after release from prison, the Imām said:

<sup>1</sup> Mīr 'Abd al-'Azīz, Interpretation of Imām Khomeini's Viewpoint on the Role of Tawhid and The 21st Tarbīyah, *Arab Uprisings*, v. 1, n. 50, April 2012, speech of Imām Khomeini dated 10/07/1978 A.H.

<sup>2</sup> *Sāl-e-Jāmī*, v. 21, p. 281.

<sup>3</sup> Imām Khomeini's interpretation of Surah Hūd of the Qur'an, a short article for compatibility and publication of the Weekly of Imām Khomeini, 8th year, p. 2.

<sup>4</sup> *Wāhiyeh īmān-e īmān*, Islamic government, Qum, 2007, publication, 147, p. 5.

<sup>5</sup> *Rebā' al-īmān*, pp. 5, 52.

"One of the persons whom I would like to name and say: 'Aqâd (Sufi) politics consists of telling a lie, desert, tricks, ruses and in brief, misbelief and let it be for us. I said: From the beginning we have not been involved in the politics you are describing."

In expressing politics and defining it, he further said:

"By politics we mean the relationship between the ruler and the nation, the relationship between the ruler and other governments and preventing corruption. All of these are politics."

Of course, this definition of politics is in terms of subject but regarding its direction, goal and its values, he gave the following explanation:

"Politics is meant to guide the society and push it forward, brings into account all the interests of the society and all dimensions of man and the society and guides them towards what is in their interests."

Therefore, one can consider Imam Khemînî as one of the revivers of Islamic political philosophy. He repudiated the indecent situation and inhuman contemporary concept of politics that was manifested into tricks and ruses, according politics its right status. From his perspective, politics is the knowledge, virtue and instrument to guide man in the course of virtue, *hikmah* and proximity to God. One can construe this definition of politics in his words. Take the following for instance:

"Islam is entirely politics. Islam has been presented in a bad light. The politics of civil societies emanate from Islam."

As a matter of fact, the amalgamation of religion and politics is so obvious that anyone who envisions a border between them has not understood neither of them.

Islam is a religion of politics with all the positions conveyed for politics. This point, is so clear to anyone with the less reflection on governmental, political, social and economic rules of Islam. Hence, if anyone construes religion as being separate from politics, one knows neither Islam nor politics.<sup>2</sup>

If we accept the above definition of politics and religion, then the main goal of politics and religion is to establish *hikmah* in society. Islam is synonymous with government with all its positions, and Islamic rules consist

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<sup>2</sup> *Safar wa-ibâdah*, v. 1, p. 263.

<sup>3</sup> *Bâb al-Sâ'â*, 2, 3, 227.

<sup>4</sup> *Bâb al-Sâ'â*, v. 1, p. 270.

<sup>5</sup> *Bâb al-Sâ'â*, v. 1, p. 270.

<sup>6</sup> Imam Khemînî, *Ihrib al-Wâhidî*, Qum, 1996, pp. 10-11; *Râ'i al-Nââ'îf al-Shâfiî*, Mâlikî al-Sâ'â, 2/1, 1994, p. 29; *Mâlikî al-Sâ'â*, 2/1, 1994, p. 29; *Wâhidî*, 2/1, 1994, p. 29; *Wâhidî*, 2/1, 1994, p. 29.

of laws of the government system and a position of the Islamic government. In fact, the rules consist of accidental desiderata and organic affairs enacted for the realization of an Islamic government and the promotion of *Idahah* in society.

### 3. Exigencies of time

Imam Khomeini lived in an era which we are, more or less, acquainted with. It can briefly be described as the age of tribulation for spirituality and interdiscipline<sup>1</sup>, for *Idahah* ignorance of *fitnah* (Isha's providential nature) and emergence of numerous viles and the ensuing crises. He lived in a world in which materialism, whether in the frame of eastern socialism or western liberalism, stood out and religion, spirituality, truth and *Idahah* were exposed to threats of all sorts by ill-wishing Mamonians, with the distorted form of something devoid of truth and value lingered in human societies. This caused mentality, retrogression and petrification has pervaded religion and theological seminaries. Other political manifestations of the age were colonialism, despotism, oppression and tyranny emanating from this tribulation for lack of spirituality, instead of *Idahah* and forgetfulness of *Idahah* and attachment to the mundane.

We are living in an age in which criminals are admired and approved of rather than reprimanded and punished. We are in an age in which supposedly human rights organizations guard the oppressive interests of super criminals and condone their tyranny and that of their allies.

Likewise, the Imam has the following to say about the situation of Iran in pre-revolution period:

"The Shah ruined our political, military, cultural and economic independence, making Iran dependent on the West, on East in all dimensions, killing the people of Iran under torture and dungeons of prisons."<sup>2</sup>

This situation is the result of worldliness and contempt for the self and personal interests. As put by Imam Khomeini:

"Selfishness and abandonment of an uprising for God has led us to these dark times, making the world subdue us and overpowers the Islamic countries."

<sup>1</sup>See, *Idahah*, 27, 2007, 1, 2, p. 472; Positions and Authorities of Mullas, English translation of discussion on *Politically Right from Islamic Point of View*, translation and publication of Central Ministry of Culture and Islamic Guidance, 2<sup>nd</sup> Edition 1-88, p. 42 with minor changes in translation.

<sup>2</sup>See, *Idahah*, 2007, 1, p. 23.

<sup>3</sup>See, *Idahah*, 2007, 1, p. 523.

<sup>4</sup>See, *Idahah*, 2007, 1, p. 22.

In this age, demonstrating attitude was strongly criticized by keepers of science and knowledge, particularly in theological seminaries. The situation of philosophy was so deplorable that anyone studied or taught philosophy, he would be excommunicated.

The excommunication of philosophers and negation of philosophy and rationalism is deeply rooted in the culture of theological seminaries of our age, traceable to the Safavid Age, during the outbreak of traditionalism on the one hand and the insidious spread and influence of the *Ash'arī* mentality, petrification and sanctimoniousness and prevalence of worldliness, despotic temper in political approach and administration of society, on the other. Ayatollah Sayyid 'Azz ad-Din Zanjānī has the following comment to make on this state of affairs:

"Lamāt Isfahānī observed that some of these pseudo-pious people rinsed the glass of my Mastāñā, but I know that the situation was worse than this and that he disclosed only part of that poisonous atmosphere."

The late Sayyid Ahmad Khavari<sup>17</sup> had the following to say in this respect:

<sup>17</sup> Al-Mālikīya: Role of Mu'min Shāhī in Reviving Philosophical Thought, Tehran: Qāzī Wa'lā'a Cultural Institute, published in 1925, Vol. 2.

<sup>18</sup> A class of thought studied by Ayatollah Sayyid 'Azz ad-Din Zanjānī (1875-1932). Due to theological centrifuge resulting of God's will and predestination, God's attributes and other questions were widely debated at the society gradually some Muslim scholars began arguing the idea "In man first" in understanding religious questions in the name of defending the Prophetic command or tradition. In view of the Islamic theologians, 'Abd al-Karīm and his followers, known as the Asfarīyyah, prevailed amidst such theological controversies.

<sup>19</sup> 'Abd Rabbū Mūsāqat, the eldest son of Mu'min Shāhī (1870-1961) began the study of Islamic disciplines at the age of 3 and attained a 12 advanced level of scholarship at the age of 25. A young student of theology, he was versed in most of Islamic disciplines. His teachers were Muhibh Khātamī (r), the late Ayatollah Marjā'ī and the late 'Uthmān Muhammād (1875-1954). He was arrested in 1956 AD (1375 AH) (1-1-1956) by the Shah's regime and imprisoned for 28 days in Qazvin City Prison. After his release, 'Abd Rabbū Mūsāqat moved to Qazvin. Like his honorable father, he was uncompromising and believed that the overthrow of the Shah's regime called for a nationwide uprising for which he made great sacrifices. The intelligence agents of the Shah's regime martyred 'Abd Rabbū Mūsāqat at the age of 18 in Langoreh town prior to the victory of Islamic Revolution in Iran.

<sup>20</sup> *Ibid.* pp. 22-23. (For this respect, refer to further section of interpretation of Sūrat al-Jānd, Tafsīr 'Tafsīrī' for Compilation and Publication of the Works of Mu'min Shāhī, 2<sup>nd</sup> edition, 1375, pp. 189-191).

<sup>21</sup> Sayyid Ahmad Khavari was born in Isfahan in 1875-1876 in the city of Vashkān. After completing high school, he left Isfahan to settle in the northern Semnan in exile to Hajjāl, he began to study Islamic Sciences. He received schooling under the guidance of teachers such as his Isfahāni teacher 'Abd al-Karīm (r), Ayatollah 'Abd al-Karīm Marjā'ī (r) and 'Abd al-Karīm Shāhī (r) and became a learned Islamic scholar.

"The reactionary pious people did not tolerate the Imam's mystical and philosophical lessons and conditions took for the worst. That was these 'evidently pious' people wanted to take the book of *Tabarrukat* from somewhere, they used pincers and considered it to be dangerous to touch. If anyone studied philosophy, he would be branded impious."

Above all, in this period about 100 years ago, a little while before the birth of Imam Khomeini, a Muslim upsurge, mostly by Shi'a across the world, particularly in Iran and the Middle Eastern region, had been launched with the enlightening measures taken by Sayyid Muhsin ibn Abadī and his righteous successors. These currents gradually converged and merged culminating in the Islamic Revolution in Iran under the leadership of Imam Khomeini. In fact, it can be said that any revolt after the Immaculate Imams (p) frustrated at this time, with its main trait being the Islamic Revolution in Iran.

While Imam Khomeini lived in suffocating and closing atmosphere in which spirituality and man's primordial nature had slid into oblivion, he launched a movement to challenge the status quo, revise the pure human nature and revitalise *Tabarrukat* in the society. Imam Khomeini described the pre-revolution situation as the transformation from sound *ibrah* and its deflection, also calling the victory of the revolution as a re-change of the society's nature and restoration of man's primordial nature.

"As you observed, for many long years, all strata of the nation were under affliction and oppression. It was because they had abandoned their

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After the martyrdom of his heroic brother Ayatollah Muhibbullah and Ahmad Khomeini undertook the main responsibility for writing a book with the friends of the revolution, keeping this role up to the days of Islamic Revolution and afterwards. He was a friend and the confidant of Imam in its moments of the transition. In so doing, he fervent, keeping any government responsible. The paradigm of patience and resistance, who was undoubtedly one of the influences and inspirations of the 1979 world uprising, was on Friday, Isfand 28, 1354 and was able to rest beside his beloved after an age. Prior to his departure, Sayyid Ahmad Khomeini was in charge of the Holy Shrine of Imam Reza and directed the Institute for Compilation and Education of the Works of Imam Khomeini for publishing the works and ideas of the great leader of the Islamic Revolution.

Sayyid Ahmad Khomeini, "Tenth History and Politics Quarterly," 10, 1st issue, 1370, p. 1.

Sayyid Ahmad ibn Abd al-Majid (2-5-1314 AH) was a liberal man with philosophical, political and social ideas disposed to the establishment of democracy and state counties, the promotion of unity among Muslim and the establishment of a union of Islam in states. He resisted, in spite of struggles against the dictatorship of the kings in Iran, the Ottoman Empire and Egypt, and fighting the colonialistic policies of Britain. He frequented the East and West but in the year 1301 AH, he was exiled at the border of Armenia and North of the Caspian Sea, finally, he was imprisoned in Isfahan and poisoned to death.

priordial nature (*fitrah*) Allah had implanted it with another. When our nation awakened, thanks to Islam, the people underwent a change from the state of 'submission' to reject one. What counts is that we no longer succumb to oppression.

On this basis, Lutfi Khemir, as a committed Tunisian, sought to present a new version of Utopia, also attempting to actualize it within the framework of a political system. He was, therefore, an architect of a political system while simultaneously giving it reality as well...

## Second Discourse

Questions, Answers and the Station of Ethics in Imam Khomeini's Outlook

### 1. Questions

Imam Khomeini's questions in this respect may be classified under two categories:

A- Questions dealing with the analysis and survey of the status quo and its negation. He believed that man had lost his spirituality and faith in God, consequently, happiness and the good, pushing them into oblivion or he actually did not know what they were. Or, if he did, he was not able to discover its essence and truth or failed to be committed to it. Now, we should look into what man has replaced culture and spirituality with. Where did man's virtue lie? How could man develop into a man in the real sense of the term and return to his primordial nature, rip the veils and becomes a real man and God's vicegerent, on earth in all aspects, returning to the straight path and the just and true way. Even, which he had been reflected.

If the way he argues that man has been deviated from the straight path and that a return to this path is necessary for him, we should observe what the straight path is and how one can find it. Where does the straight path or the just way begin and where does it end? What is the role of man's intellect, free will and freedom in this arena? What can be the role of prophets, Divine prophets and revelation the minds of all this? What is the position of the exigencies of the time and place in this case? If man is what Imam Khomeini defined, "when man comes to the world, everything exists in him potentially, his faculties are not materialized, but are there to be actualized; how can he realize his potentials and actualize them in the face of God's dispositions? If man is, according to Imam Khomeini's words, what all philosophers and thinkers are accustomed to define, why has he been subjected to the self's disobedience being entangled in mundane matters and veils. Above all, why has he been doomed to oppression and injustice to which he succumbs to something inconsistent with his *fitra* and existential structure, allowing *fitnah* to slip into oblivion? Why has he gone into both extremes and abandoned moderation?"<sup>1</sup> Shi'ism and Islam present a comprehensive sketch of life, why have Muslims been afflicted by decadence, evil by and abjection? If Shi'ism is the school of liberation and combat against

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<sup>1</sup> *Mīzān*, an expository of ethical and spiritual actions, p. 4.

oppression, why is there no trace of *Milāk* or signs of struggle against oppression among its followers? If the end is that people should rise up for equity, establishment of social *Milāk* among people, struggle against oppression, obliteration of tyranny and attending to weakness as well as rising to realize *Milāk*, as put by Imam Khomeini, why have these concepts not been translated into action? If Islam enjoys complete conditions for building society and man, why have Muslims failed to employ those conditions to improve their society? What is the role of foreign powers amidst all this?

B- Question dealing with procedure of establishing the Utopia and the favorable ideal government desired by Imam Khomeini are many and varied. For instance, in conditions when the Iranian people have risen and actualized a revolution in the name of Islamic revolution, how should the general plans and programs of the political and social system to be developed following this revolution and for its realization? With which methods can one reach the destination? How can one follow the straight path and actualize *Milāk* in society and build an ideal model and moderate society to be copied by other societies?

## 2- Answers

Since political theories are answers to urgencies and conditions of one particular time, although they smack of non-temporal order and scent and are presented in a way as to be compatible with any time and place, the significance of answers is no less than that of the questions for the theoretician.

Imām Khomeini began with an epistemological answer, for in his opinion everything begins with knowledge and awareness. However, to gain knowledge, one should primarily forgo denial:

"We should believe that this is the first time man wants to make a move. First, he should desist from denial. All human afflictions stem from the fact that he cannot perceive the realities and deities. He cannot attain any of the servants of God because he has reacted because of denial."

To get rid of negation, which Imam described as the "veil of denial", is the first step towards entry into the truth and its perception:

"I hope that we can remove this veil of denial from our hearts."

Another step towards an entry into realm of knowledge and cognition of the truth is the logical approach. From the viewpoint of Imām Khomeini, although differences are observed in outward aspects, methods, styles and

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Imām Khomeini, Interpretation of *Nurūtul-Kudūr*, 9th I, p. 170-71.  
9th I, p. 172.

interests and tastes, there is no difference in the meaning and essence of the truth, as truth of any and all affairs is one. From the Imam's viewpoint, potential differences, the discrepancies of philosophers, the disputes of mystics and *sufiyyat* (artists) are superficial, procedural and personally based on their own taste, not a difference in the truth and meaning. Therefore, these differences can be called a misunderstanding, which should be removed. A difference among schools, religious and viewpoints generates epistemological monopoly and is the veil of knowledge. This epistemological monopoly and veil of knowledge bars the perception of real knowledge, prompting man to presume that truth is effector.

"My main concern was to remove this misunderstanding and the difference prevailing in the schools and among the men of knowledge so that knowledge was not obstructed. Islam does not consist merely of secondary instructions. We should not subordinate the essential things for the secondary ones."

Therefore, from Imam Khomeini's viewpoint, the greatest veil for the society is the veil or curtain of knowledge and understanding.

"Man considers all perceptions to be exactly what ever knowledge he has gained access. He presumes this to be knowledge, the rest are not. This attitude is a big veil for all. Some people recoil to philosophical questions as if they have met a snake despite the fact that philosophy is a noble course. Philosophers write at mystics and vice-versa."

Hence, this veil should be removed. Imam Khomeini's movement towards the revival of philosophy and *ta'wil* (mysticism) in theological seminaries aimed at removing this veil. The Imam's objection to people like Nasrallah can be seen in this light. The latter accepted the Quranic but questioned prayers, *ta'wil* (interpretation), philosophy and *ta'wil*.

"The next step is that man should believe in himself and find himself and know him; he can be what he wants and wishes. Man's belief constitutes the foundation of all affairs in individual and social fields. If man believes in himself and knows what he is and what standing he has, he can be what he wishes."

"All defeats and victories emanate from man himself. Man is the basis of victory and defeat. Man's belief is the standard by which all affairs are taken up."

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*Rā'i*, p. 187.

Interpretation of *Nabātāt al-Baqā'i*, p. 1-2.

*Wā'i*, p. 112 - 3.

Belief in *ta'wil*, pp. 182 and 192-193.

He employed mystical language to depict man and his understanding in the following verses:

O, you, the auditory voice of heaven  
O, you, the mystery of the echo of mortality  
O, you, the peak of the mountain of love and lever  
O, you, the apparel and Incarnation  
O, you, the total manifestation of the "I" - God  
At the empyrean of universal prosperity  
O, Moses who waited because of love  
From the an festation at Mountain-Sin, from you  
O, you are a manifestation of the tree through which God spoke  
In the rays of the glory of eternity  
O, you, the turning point of the mystery of existence  
Like the chalice of wine from the Friend

Hence, man can discover the truth and proceed towards it, but the fundamental and essential movement in this attempt to return depends on him. From the Imam's view, man should return to his essence, to his Divine primordial nature.

"O you wanderer in the desert of bewilderment! O man missing in the desert of perdition! Nay, O butterflies round the candle of beauty of the Absolute Beam full! O loves of the flawless and imperishable Beloved Refer to the book of nature and turn over the page of the book of your essence."<sup>1</sup>

To understand the truth and return to one's self, the first step is rising for Allah and abstaining from rising for the self. The way leading to the salvation of human beings from existing crises is to discover himself and the truth and proceed towards his real self. This step, discovery and revolt should all be for God. Therefore, in another expression, Imam Khumaini considered the first step and the first measure and even the prelude to the movement and spiritual journey towards God, whether in individual or social and political dimension, to be rising up for God. He repeatedly stressed the holy verse, "Say, I give you but one admonition, that you stand to Allah, two by two and one by one, and then reflect. No madness is in your comrade. He is naught but a Warner to you, before a terrible chastisement." He warned that, one should be awakenee and revolt to be delivered from crises and that this awakening and uprising should be Divinely oriented so as to bear fruit. In an interpretation of *Sayyid Hafez*, the Imam stressed:

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<sup>1</sup> *Part One: Knowledge and 'Idzhāh*, exhibition of ethical and mystical traditions, p. 184.  
*Sayyid Sabiq*, 21, 1c.

"The first step is that you should leave this house. The first step is for man to rise up, rise for Allah, awaken and not be in slumber."<sup>1</sup>

In the first and historical document of his struggle, compiled on 11 Jamādī al-Ūtsaqah 1363 AH (5 May 994 – 1527 HS), the Imām also considered the only solution to improve the world to be in an uprising for God, pointing out that a revolt for personal interests is the basic factor responsible for a I problem and curse. He added to verse 46 of *Nūrūl Khāidah* of the Holy Quran, observing that:

In this holy expression, God Almighty has illustrated the path from the day's choice of a cure to the end of the journey towards humanity. It is the best admonition God has selected from among all others. God has recommended this single expression that is the sole way for the rectification of the world. In *Rihālah, Kāfiyyat al-Khalqah*,<sup>2</sup> (Ibrahim, the friend of God), attained the status of *khalīfah* ("station of God's friendship") for his uprising for God.<sup>3</sup>

Uprising for God has two dimensions: first, individual dimension that covers the awakening of the individual, self-realization and movement on the road to his Divine nature, and second, political and social dimension in the sense of uprising against oppression, tyranny and injustice and struggling to establish *Ihdah* in the land. These two aspects of uprising that open the way for the correct movement of human society and deliverance from dependencies, attachments and current problems has been the real journey of Divine leaders, prophets and all righteous people in the course of history. They have risen up with all forces against arrogant powers and Pharaohs of their time, experiencing numerous sufferings for the implementation of *Ihdah* in the world.<sup>4</sup> This lifestyle is a lesson for us to rise up and launch our movement for *Ihdah* to materialize. In this course, neither mystic seclusion serves as a proof of having moved on the way, nor entry into a

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<sup>1</sup> Interpretation of *Surat Hud*, *ibid*, p. 128.

<sup>2</sup> Imam Ibrahim was among the great prophetic progeny of the Hebrews that got this name and an ancestor of the Christians, Islamic, Christians, Muslim and Jews descent. Ibrahim as an epitome of the man of unwavering faith. The Holy Quran has a chapter in Ibrahim's name narrating the story of Nisrah; thriving Her-Pharaoh the Egyptian, Ishaq a gandar for him and the belief of died a dedicated殉葬 (the olive tree of Ishaq) was buried beside Sarah in the Cave of Machpelah in what is now Hebron, West Bank.

<sup>3</sup> Ibrahim's friendhip and his unwavering grained in Ibrahim; *ibid*, p. 129. In *Tafsīr al-Qur'ān* it has been quoted as meaning "God chose Her-Pharaoh as the friend of Ibrahim because he was a useful servant of God, and struggled for God's glorification".

<sup>4</sup> *Safarīyah wa-Dkā'ah*, I, p. 2.

<sup>5</sup> Imam Ibrahim during his life, carried his mission to the completion and publicized his life works of Ibrahim in *Qur'ān*.<sup>6</sup> *ibid*, p. 14.

society and establishment of government (a proof of having stumbled onto the trappings of the world and worldliness). Rather, what counts are incentive, purpose and intention. Imam Khomeini in a letter to his son wrote:

"O my son! Neither physical nor spiritual can serve as a proof of having reached the truth, nor entry into a society and establishment of a government, a token of dissociating from the truth. The criterion in action is their motivation. A pious man may be trapped by Satan and enter a government, administrator inspired by Divine motives reaches the field of closeness to God. However close; the motives may be to the light of man's spiritual nature, and however purified he may be, over the veil of light, one will be more dependent on the source of light. At the beginning of the journey, the criterion is rising up for Allah both in personal and individual and social activities."<sup>4</sup>

### 3- The moral attitude of Imam Khomeini

Hence, it is clear from the Imam's perspective that political, social, ideological and moral dimensions as well as spiritual journey, particularly mystical journey, and elevated moral qualities occupy a lofty standing with the Imam. Therefore, as viewed happiness in light of moral and spiritual happiness that was subject to man's action and acquisition.

In this path, that is, moving on the path of *Takabir* and pursuit of happiness, Divine love and piety, sincere intention, Divine motivation, presence of the heart, purity in action, inclination of heart and faith upon the spiritual journey become a priority and fundamental rule. Also, in this respect, Imam Khomeini laid special stress on the purification of the soul and the realization of *Tabrik* in this struggle, that is, the "greater *Tabrik*", because all problems and difficulties encountered by human beings stem from uprising for personal interests, profiteering, selfishness, egoism, and worldliness. Hence, a greater *Tabrik* of realizing *Tabrik* in the self is precedent to other struggles. First, one should begin with oneself, because as long as one pays attention to the self, the self wants everything for him. And all difficulties originate from attention to the self and selfishness.

"When there is no faith and all man's attention is concentrated on one's self and he wants everything for the self, then problems arise. These conflicts are between selfishness. If all the servants of God got together somewhere, they

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<sup>4</sup>ibid pp. 15-18.

would never go astray, with each other. They would never disagree with each other, because all of them work for God, from one source, and in one direction.

From Imam Khomeini's viewpoint, this movement, enables one to realize *hikmat* and moderation, abstain from intemperance and extreme views in affairs, move within the framework of the criterion of intellect and reason and thus attain real happiness. The delegation of Divine prophets and the revelation of all Divine scriptures were also for this purpose:

"Prophets (ص) came and brought laws. Divine books were revealed to them, to prevent application and intemperance of nature and to bring the human self under control of the law of intellect and reason, making him edified and tame him so as not to behave beyond the limits of reason and reason. Therefore, any soul that adjusted his qualities to Divine laws and intellectual criteria will enjoy felicity and come under the category of people who have been delivered from deviances."

From Imam Khomeini's viewpoint, the government and its establishment, is also an instrument for the realization of *hikmat* in society, for the establishment of a just and moderate society and for preventing devotees (or extreme views). If *hikmat* is realized in society, man will move on the road to perfection and happiness, societies will also proceed towards what is advisable and righteousness. However, where there is no trace of *hikmat*, there will be no sign of happiness, especially, greed and infidelity. Hence, man's bliss lies at the realization of *hikmat* in all aspects of society.

Virtually, on top of all (human) faults and mistakes stands selfishness. As long as selfishness lingers in man, the wars, corruptions, oppressions and tyrannies will persist. And prophets sought to actualize a just government in the world because if a government is just and driven by Divine and moral motives and human spiritual values a government that will bring the society and improve it to a great extent, will be established.

As a whole, from Imam Khomeini's viewpoint, the final answer to questions such as the quality of the realization of true virtues and the way to the salvation of the society lie at *hikmat* and its realization in the society, because *ta'aruf* means transforming man and society from their prevailing status quo into a favorable one. The evolution of man and society on the road to human perfection and Divine nature is the very notion of *ta'aruf*. Other types of *hikmat* also aim at making man and society and developing him for a

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<sup>1</sup> Interpretation of *Sadat Haqiqat* Previous, op. 39-31; Risalat-e-Venak Revt. (Iran), p. 202-203.

<sup>2</sup> Imam Khomeini, Exposition of *Deyn-e-Hikmat*, p. 17.

<sup>3</sup> *Sadat Haqiqat*, p. 21, p. 102.

present status to what is supposed favorable, that is, transforming the tyrant into a just one and an oppressive society to a just one.

The establishing *hikmah* signifies elevating human beings to the level of man. *Hikmah* is nothing but what issues from man. Oppression also means what issues from man. The establishment of *hikmah* means transforming the oppressive to a just one and transforming polytheists to believers. A prophet transforms a being, one if set free, will plunge into the abyss of hell—to one who is guided on the right path.

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Interpretation of *Sayyid Qutub*, p. 123.

## **Part two: Propositions, Concepts and the Quality of *īdāhah* In the Perspective of Imam Khomeini**

- Propositions and Concepts of *īdāhah*
- Quality of *īdāhah* in the Perspective of Imam Khomeini

## First Discourse

### Propositions and Concepts of 'Ahdah in Imam Khomeini's Perspective

#### *Propositions*

To understand the concept of *'Ahdah* from the viewpoint of Imam Khomeini, first we will set determining propositions on *'Ahdah* and examine them by surveying his numerous works. Then, we will take up the notions and meanings as intended in view of the propositions. We will usually bring the propositions as positive declarative sentences and, occasionally, as compositional phrases. Of course, each of these propositions is expressive of the entire concept or part of the notion of *'Ahdah* or one of its instances. Some of the most important propositions in the political and jurisprudential ideas of Imam Khomeini consist of:

**First Proposition: The Lord is on the straight path and in perfect moderation and His servants are also on the straight path and perfect moderation.**

From Imam Khomeini's perspective, *'Ahdah* is the most outstanding characteristic of the worshipped One in the world. *'Ahdah*, in this sense, signifies absolute and perfect constancy and *'Ahdah*. The Holy Quran says, "Lo! my Lord is Guardian over all things".<sup>1</sup> Abs. i.e. *'Ahdah* in this sense signifies all virtues and the entirety of perfection. On this basis, we find that, the absolute constancy of the Almighty is His very *'Ahdah* that is the absolute and perfect moderation. This absolute *'Ahdah*, which is an attribute of the Almighty, is closely related to God's attribute of being totally independent (from the universe). This sense of *'Ahdah* emanates from the manifestability of God's Names Attributes. And because the universe is a manifestation of God Almighty, it follows here, based on this thinking, that it is also a manifestation of His justice. Similarly, the perfect man is a manifestation of God's justice. Justice, in this sense, is at its ultimate level. However, as Imam Khomeini put "...inadequate to being an attribute of God, justice and this attribute becomes a property of the perfect man, who is a manifestation of God's great names, by way of God's overshadowing him... The perfect man in the sense of being God's great name is epitomized in the person of the Prophet Muhammad (S).

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<sup>1</sup>Sura 59, A. 11, 57.

Absolute *wâlih* comprises all inward and outward and spiritual and physical virtues, because absolute *wâlih* directly encompasses all the meanings whether in the manifestation of Names and Attributes of God or their realization that is absolute resistance and exclusive is to Perfect Man, Creator of his Highness is the grand Name of God Who is on the straight path of the stations of Names. The Holy Quran in *Sûrah Hûd*, Verse 26 reads: "There is no, a moving creature, but He hath grasp of its feeded. Verily, it is my Lord that is on a straight path." İmâm Khomenî said, Lord of the Perfect Man, the seal of prophets, Muhammad (s), is on the straight path and absolute moderation.<sup>46</sup>

**Second Proposition:** *Wâlih* is the absence of concealment from Truth to People and from people to Truth.

This look at *wâlih* is *wâlih* in manifestation and revelation of Divine sciences in the heart and soul of men of knowledge and saints of God. They reach a degree of understanding and insight that Truth will not remain behind the veil, for then, and will be fully open to them. They also do not conceal themselves from the Truth. Such human beings, as İmâm Khomenî said, are the most perfect friends of God. This stage of *wâlih* is the perfect sign of selflessness and annihilation in God.

In the manifestation of Divine Knowledge and manifestation of Divine Unity in the hearts of men of knowledge *wâlih* consists of the non-concealment of the Truth (God) to people and of people to the Truth and, in other words, they see unity in multiplicity and multiplicity in unity, a station that is exclusive to the most perfect friends of God.

In this sense, injustice in contrast to *wâlih* also signifies the concealment of the Truth to His creatures or His creatures to the Truth, with both being extreme views.

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<sup>46</sup> *Sûrah Hûd*, 11, 56.

I speculate of the 14th or 15th of his lecture 21 year early 46. *Tatâlîh in İmâm Khomenî's Perspective*, p. 23.

It is a thesis on the world of existence in terms of its unity and multiplicity propounded by Mâlikî & Jâfî. According to Usâ'îrî, both unity and multiplicity are real. That is to say, in the outside world, there are diverse beings, something that is unique and free from contamination. This multiplicity does not contradict unity as evidenced by some theosophists. The multiplicity governing the outside beings refers to a form of unity. There is nothing incompatible in unity. The divine beings,

**Third Proposition: 'Idālah in beliefs, perception of existential truth from the ultimate end of substantive perfection to the extreme end of revoking manifestations on appearances.**

In this exposition, Imām Khomeini considers the meaning and conception of *'idālah* within the framework of religious fundamentals and verities of faith, which is synonymous with knowing each of all existential verities. In this perspective, *'idālah* has been taken as knowledge and is in the category of insight. The absence of *'idālah*, or oppression and injustice in this sense, is failure or negligence in the perception and understanding of the verities of the world of existence, or the improper understanding of those verities. The expression intended by Imām Khomeini in this respect, can be explained as follows:

Whether in beliefs and verities of faith or in which *'idālah* consists of perception of existential verities or the truth of the essence of things, from the ultimate end of substantive perfection to the extreme end of revoking the manifestations of outward things,<sup>8</sup> which is the truth of Resurrection.

The highest peak of the manifestation of Divine names is the origin of existence and the essence of the truth of existence or the Lord of the Universe, as explained by the Imām:

The universe has been constituted on the education of man. Man is the ultimate essence of all creatures and quintessence of the entire universe. Prophets had come to actualize this potential essence and develop man into a Divine creature, possessing all the attributes of the Almighty and is a precious place for the manifestation of the exalted light of the Almighty.

On this basis, all Divine prophets had come with the aim of building human beings and societies. The correction of human beings and their affairs signifies placing him on the course of truth, something that is the duty of all prophets as well as true and real philosophers. The straight path or the path of *'idālah* are one and the same.

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The Job 38:41 introduces the Prophet as a prototype and epilogue to his followers: 'With wisdom He rewards... the Holy Prophet said: 'O God! Show me the truth, its effects and its signs... He said to me: 'So the prophet who has to observe the certainties of the world has to come by following the Prophet's footsteps and experiencing the spiritual journeys in the names and attributes of God. Obviously, he could travel in the vastness of the world supported by a light and in this source which is the sacred essence of the glorified God. Whatever exists in the world of existence is His manifestation.'

<sup>8</sup> Exposition of the Leader's army of intellect and guidance, p. 18, Divine 'Idālah in Imām Khomeini's Perspective, p. 24.

<sup>7</sup> *Safīlāt al-nūr*, v. 14, n. 12; Ritual of Islamic Revolution, p. 20.

The prophets have come to make man 'Nū'. a single prophet has come out to correct man.<sup>1</sup> The ultimate end is the victory of Resurrection and man's return to eternal life, and other ventures lie between these two vertices (engagement and resurrection).

#### *Fourth Proposition: Establishment of 'Iddah is to make man'*

In the view of Imam Khomeini, the most basic concern is to make man and to become man. This is because all crises and problems of man goes back to absence of purification in him, and the end and goal of the mission of prophets had been to purify and make man. If purification is practiced, rebellion will be effaced. As a result, other problems will not emerge, as thus put by Imam Khomeini:

"All the differences existing among human beings are because man has not been purified. The ultimate end of every prophetic mission is to purify the people so that by means of purification he could teach both wisdom and the Quran, for if people are purified, rebellion will not emerge."

Therefore, in such an outlook, the existence of all rebellious crises and problems is traceable to the absence of purification and leaving man alone to himself. The solution to all human problems lies in his becoming a man by way of purification of the soul. Edification of man's soul and correction of the affairs of human beings must pioneer them on the road towards Divine fitrat. This is the mission of all prophets and the true and real philosophers. This is also the straight path and the way of 'iddah.

In this outlook, the establishment of 'iddah is the same as shaping man into a real human being and his purification, that is, the introduction of positive development in man or evolving untrained man into pure man. This development is the establishing it of 'iddah.

The establishment of 'iddah signifies shaping man into a real human being. The establishment of 'iddah implies transforming the oppressor into a just one and the polytheist into a monotheist.

On this basis, 'iddah in the way of religion is defined as perseverance in traversing the path of truth and fitrat or the straight path.

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Interpretation of *Sād, Ghadīr, al-*, p. 129.

*Sād, 3rd Vol., 3, 1*, p. 274; *Alīl of Islamic Revolution*, p. 262.

*Sād, 3rd Vol., 3, 14*, p. 103. *Rīād al-Salihin Revolution*, p. 291; Interpretation of *Sād*, *Ham-1, 9, 5*, p. 28.

Considering Houthi's view of intellect and ignorance, p. 11; *Living Islam in Houthi's Concept*, p. 23.

**Fifth and Sixth Propositions: 'Idālah is the middle way between the two extremes; 'Idālah is all virtues.**

The middle way consists of the observance of moderation in the sense that if we presume two limits for each affair, the middle way is somewhere between the two extremes. Thinkers have needed the middle way and moderation since they realize just *'idālah*, as a middle way in all affairs, brings about another result: transformation of *'idālah* as the most preferable virtue or comprehensive virtue. On this basis, since the middle way and observance of temperance in affairs is good, everything in its middle stage is regarded virtue and *'idālah* will consist of virtues and good things. Imam Khomeini on *'idālah* as the middle way said:

"Now just *'idālah* consists of the middle way between the two extremes and this is of the most important ethical virtue."

Therefore, *'idālah*, which consists of the middle way between the two extremes and between an over-state and an understatement, is one of the great human virtues. The great philosopher Aristotle had been quoted as saying that *'idālah* is not just of virtue, it is the whole virtue, and oppression, its opposite, is not partly vice, it is vice itself.<sup>1</sup>

**Seventh Proposition: 'Idālah signifies an adjustment of all internal and external powers.**

Adjustment means the act of bringing something into conformity with external requirements or adjusting them to suit something else. From the view of Imam Khomeini like many philosophers and moralists, *'idālah* in the human soul signifies an adjustment of man's temporal powers and internal forces. In this sense, occasionally it is construed as adjustment between perceptive powers (theoretical reason) and practical reason and motivational (repelling and absorbing) virtue. Amid this, some thinkers have taken *'idālah* as an adjustment of physical forces and their purification. However, Imam Khomeini defined it as adjustment of physical and internal powers.

And *'idālah* has another application and consists of the regulation of all inward and outward forces and spiritual and physical forces.

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<sup>1</sup> Consider 'The Mistakes' view of intellect and ignorance, p. 11, *Living Mīzāj* in the Imam Khomeini's perspective, p. 23.

<sup>2</sup> *ibid.* p. 189; ibid., p. 24.

<sup>3</sup> *ibid.* p. 181; ibid., p. 28.

Accordingly, it can be said that Imam Khomeini has beeded two attitudes to which the special attitude of adjustment of practical forces and the general attitude of regulation of all forces.

*Eighth Proposition: Tidālah signifies a straight line and moderate course*

Imam Khomeini alluded to a story related to the Messenger of God (ﷺ): "Once the Messenger of God (ﷺ) drew a straight line and besides it, other lines. He called the straight line the path of monotheism, that all prophets and their followers traversed and the crooked lines were the path of those who go astray. Therefore, he regarded *tidālah* as the very straight line and moderate movement. From this perspective, *tidālah* is the same straight path and real moderation and journey of the Perfect man also meant that no deviation could be found there in."

"If we make tangible comparison of the point of servitude with the station of proximity to Divinity, it will be connected at the straight path. Therefore, the way for the Perfect Man to reverse the course from the Fawd point of servitude to the perfection of glory of divinity is *tidālah*, that is, the straight path and moderate way. There are numerous references to this meaning in the Book and the Sunnah (tradition). The straight path that man supplicates for at prayers is path of moderation."

Therefore, from the view of Imam Khomeini, *tidālah* is the way and real moderation in the straight path in which no deviation or crookedness creeps from the beginning of the journey to the arrival of the way farer to the Truth. In this sense, as put by Imam Khomeini, *tidālah* is Muhammad's line, path, straight path, way of the Truth lying exactly between two points, a point at the beginning where man stands and a point at the end where absolute perfection and absolute Divinity is, the line connecting the two points is *tidālah* and the movement on the course of *tidālah*. The path of *tidālah* and the way of moderation is not more than one. Therefore, from Imam Khomeini's viewpoint, the way of *tidālah* is the one leading to the truth and traversing this way is the true happiness. Therefore, virtue is one and unique, which is *tidālah*. However, vice abounds and is varied.

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Muhammad ibn Idris al-Shāfi'ī (d. 820), a法 interpreter of the Holy Qur'an, v. 1, p. 52.  
"Tidālah in the Islamic Theory of Intellect and Ideology," p. 82, "Living *tidālah* in Imam Khomeini's Perspective," p. 28.

**Ninth Proposition: Love of 'Idalah and hatred for oppression are in man's priuordial nature**

Man possesses a special characteristic in his essence, which is called fitrat or priuordial nature. Man's fitrat man feels himself either in the form of perception and knowledge or feeling or tendencies. Furthermore, fitrat is endowed with susceptible and potential faculties capable of being actualized. From Imam Khomeini's perspective, one of man's inherent features is that he loves 'Idalah and is humble before it and also hates oppression and injustice. In cases where the opposite of this principle is observed, crookedness has crept into man's fitrat, and deficiency has emerged in moral virtues and other requirements connected with man's soul.

Among the Divine *azmān* inherent in man's essence at his creation is love for 'Idalah and humility before it, and disgust for injustice and oppression.

**Tenth Proposition: God's tradition attached to life on just way**

Fixed and lasting laws govern the world of existence. Some of these laws are natural and other human, and are actualized in a way that does not ban man's will nor do they encounter his free choice. *zab'ah* flows like blood in the veins of the universe. It is, therefore, one of the immutable traditions of the world of existence and perpetual laws governing the order of the world and ruling over man's life. The saying that the world is a place for punishment and reward or that the world is a place for action and reaction and "any action is equally but oppositely reacted", indicate that a tradition called *zab'ah* governs the world and this tradition also governs man's life. The realization of traditions in the world is based on Divine wisdom and emanates from His knowledge and power. In such a moral, the one who disobeys the fixed, immutable and absolute tradition of *zab'ah*, the law of *zab'ah* will enforce the necessary punishment on him. Take the following quotation for elaboration:

"God's wisdom necessitates that people live justly and take step within the limits of Divinely laws. This is the immutable wisdom and traditions of God."

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<sup>1</sup> *Sayings of Imam Khomeini in the Perspective of His Exposition of Long Hadith*, Tehran Institute for Compilation and Publication of the Works of Imam Khomeini, 2<sup>nd</sup> Edition, 1368 p. 112.

<sup>2</sup> *Imam Khomeini's Social and Political Thought*, p. 21

**Eleventh Proposition: 'Adlalah is the criterion of all positions in Islam**

One of the most important dimensions of *'adlalah* is political *'adlalah*. One of the subjects connected with *'adlalah* deals with positions and responsibilities. In Imam Khomeini's viewpoint, *'adlalah* is the condition for undertaking responsibilities and positions. Of course, *'adlalah* in this sense is regarded as a virtue of the individual being superior to and overlooking his other virtues. Furthermore, this type of *'adlalah* applies to all positions. If an individual is to undertake a responsibility but is not just, the acceptance or undertaking of the position is not legitimate for him. Here, *'adlalah*, on the one hand, is related to the legitimacy of the responsible individual's power and authority and, on the other, to his duties and efficiency within the political and social system in the society.

Imam Khomeini's attitude to *'adlalah* in the human dimension, although a physical and jurisprudential and concerned with duties and responsibilities and has personal aspect, found political and social role in connection with position, spreading from the individual to the society. If the responsibilities of a society are vested with just individuals, then society can develop into a just society. This question depends on the people's main responsibility and administration of the universe that is vested in a just philosopher and an absolute just God of the Universe.

Islam's God is just, its prophet is just, its immaculate Imams are just, its judge is just, its jurisprudent is just, its witness to divorce is just, its Friday prayer's order should be just. Everyone item, the Holy Essence of the Great God to govern, etc. should be just.

**Twelfth Proposition: 'Adlalah neither means injustice nor succumbing to oppression.**

In this proposition, *'adlalah* in its human concept has vast and inclusive dimensions and encompasses economic, political, cultural, judicial and legal aspect, being exactly in contrast to oppression and injustice. If, in Islam, oppression means "ya'za she fi qam,"<sup>1</sup> or in the sense of digressing from moderation,<sup>2</sup> it applies not only to individual human being as a person but also to the community and the society. On this basis, any oppression is either the *'adlalah* and is against it, because deflection from *'adlalah* is maintained as just. Moreover, any deviation and crookedness in one's individual and

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<sup>1</sup> *Tababil-e-hukm*, v. 1, p. 394. Divine *'adlalah* in Imam Khomeini's Perspective, n. 26.

<sup>2</sup> *Risalah-i-fahm-i-Adl-i-Jalil*, *Volume I*, *Part 2*, *Al-Maqasid*, p. 115.

<sup>3</sup> *Mas'ulat-e-Rahmat-e-Allah*, Islamic Beliefs, 1st English Version, Tehran: Firdaus Publication, 1977, p. 131.

several, it is construed as oppression. *wāfiq*, in this sense, is the absence of deviation. Imam Khomeini stressed the two dimensions of the subject concerning oppressing and submitting to oppression, considering the latter to be oppression as well. Therefore, ignoring one's right or spoiling and overlooking it is also regarded as injustice. On this basis, Imam Khomeini has come in mind the most extensive meaning of *'ihdah* in the realm of Islamic life.

*Ihdah* signifies to neither do injustice nor surrender to injustice. The infallible Imam summarized *Shī'atūn* in two phrases: neither tolerate oppression nor be oppressive.

### **Thirteenth Proposition: *'ihdah* is an abiding habit that always impels the individual to associate with piety**

In jurisprudential attitude, *wāfiq* is taken as an individual peculiarity and by commanding it, a just man finds a capability and power that always drives him to accompany piety, preventing him/her from committing forbidden acts and abandoning of obligatory things. Most of the *zayādāt* (Muslim jurists), moralists and theologians in the world of Islam agree on *wāfiq* as temporal habit and state. The *wāfiq* applied in different chapters of *fiqh* (jurisprudence) and as a precondition for congregation and Friday prayer leader, the leader of *mu'āzīz*, supreme Muslim jurisprudent, witness, judge, etc., has been applied in this sense. Here, *wāfiq* is, firstly, an individual trait and its subject is the individual and secondly, *wāfiq* is more or less synonymous with *tawāfiq* or *pāyāt* at its different levels and consists of acts of purity. *Taqāfiq* and the observance of cleanliness has levels beginning with the performance of ablutionary rules and abstaining from bedodor acts in the public view extending to higher levels. On this approach to *wāfiq*, Imam Khomeini said:

*'ihdah* is a deeply rooted temporal trait constantly urging man to observe *tawāfiq*, abstain from unlawful acts and perform obligatory rules.

The fact that *'ihdah* in this expression can have different levels, from the jurisprudential view, caused the individual to be reduced to his lowest level, that is, reduced to mere performance of obligatory acts and refraining from

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Kowliha, An Anthology of Imam Khomeini's Sayings along with events of Islamic Revolution, Tehran: Institute for Compilation and Publication of the Works of Imam Khomeini, 2<sup>nd</sup> Edition, v.3, 1384, p. 83.

Imam Khomeini, *Zabihat al-Salik*, Qum: Imdādāya Publication, 1340, v. 1, Question 29, obligatory rule of *wāfiq* or imitation in imitation of *'ihdah*, trans. by A. Isfahani, Qum: Islamic Publications Office - 1341, pp. 12-13.

doing unlawful deeds in public. Of course in the spirit of Imām Khomeini, the approach to 'adlāh is not disconnected with social and political issues, but it is also ground for the realization of social and political *sawādīj*. This is clear:

"Upon subduing his passions and submitting the slaves of 'adlāh and canon, 'adlāh will emerge in the land [of souls and geography] and among [the] peoples, government will be established, where in the rulers and the truth and truthful laws."

### *2. Concepts and definitions of 'Adlāh*

After stating the main propositions of Imām Khomeini in the realm of justice, we shall look into the concepts and definitions of 'adlāh in his philosophical, jurisprudential and theological perspectives:

#### a. *'Adlāh: an attribute of the Creator and a tradition of the universe*

From the viewpoint of Imām Khomeini the world of existence is not void nor is it the result of accident and chance. The Universe has one judicious Creator who has created the world based on absolute knowledge and power, wisdom and favor and administers it, having absolute knowledge of all its dimensions. The world is the property, belonging and creation and except Him none can be the real owner.

The root and essence of all these beliefs in us is the principle of monotheism. In conformity with this principle, we believe that the Creator and Sustainer of the world, the entire universe and all existence and man is only the sacred essence of the Almighty who is cognizant of all verities, is capable of all, and is the owner of everything.<sup>1</sup>

From Imām Khomeini's viewpoint, principles such as acceptance of responsibility, man's free choice, equality of people and codification of law are among this principle, monotheism, and emanate from it. The Essence of the Almighty is the absolute knower and is omnipotent and, as a result, the absolute wise one, thus commanding absolute 'adlāh. That is to say He has endowed every being its faculties and talents to achieve existence and its perfections. All components and pillars of existence in benefiting from this divine diffusion are equal and there is no oppression and existentia; injustice in the sacred presence of His Essence. The One God is the absolute just both

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<sup>1</sup> *Explanation of Islamic Truths*, p. 268.

<sup>2</sup> *Safīl-e-rahbari*, 8, p. 18 & Future of Islamic Revolution, p. 1.

in the creation and administration of the world, legislation for man and delegation of prophets.

Since God is the absolute just and His Essence is the same as *zakāh* when it comes and is issued out of His power is based on *zakāh*. Therefore, the order of the world is perfect and the best.

One of the sciences affected by both philosopher, theologian and the public from among the people of different religions without prompting any misgiving is that what has flown from the pen of power of the absolute Wise, great is His power, is the most beautiful order and in accordance with perfect interests are the perfect general order.

From Imām Khāmenī's viewpoint, *'idālah* pervades the entire universe as a general and all-encompassing law, turning it to a perfect and changing it for the best order.

The perfect order, which is the absolute beauty, is absolute beauty under the shadow of Absolute Beauty and its end is the very absolute beauty.

As part of the world of existence, man is also subject to the best and perfect order. Moreover, the ability to actualize Divine *'idālah* is relatively vested in man, thus adding to his virtue are merit. Basically, man is capable of actualizing the highest level of Divine *'idālah* applicable to humankind within him. Man is His great name and perfect man and at this arena, the Messenger of God is the perfect prototype of the perfect man and, as Imām Khāmenī said, man is the moderate limit, and perfect resistance.

It is because in the nomenclature of Names and Attributes and then realization of *'idālah*, is the absolute resistance and is equivalent to perfect man and His Lord is the station of the great name of God, who is on the straight path of the station of heroes. The perfect man's Lord, who is the seal of prophecy is on the straight path and perfect moderate limit.

As it was pointed out, *'idālah*, in this sense, is realized in the order of creation and Divine legislation. In the order of creation, *'idālah* has been actualized in the world of existence in the form of Divine traditions and as

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On views of philosophers and mystics refer to Sadiq al-Tabatabāi Muqaddimah 80573 (Vol. 7, § 17), *al-Tabā'ih* (vol. 1), Mālikib al-Maqdīsī, *Uṣūl al-Khilāfah* (Book 1, c. 1, pp. 55-68).

On views of theologians refer to 'Alī Muhibb al-Hillī, *Risālat al-Khalq fi 'Uṣūl al-Khilāfah* (Book 1, vol. 1, p. 253 c. 18, p. 21-25, part Chapter 2, Section 3, book eight, Chapter 2).

Exposition of the Hadith on 'Idālah (Three Lectures on Islamic Economics) Perspective, p. 122.

Exposition of the Hadith on 'Idālah (Three Lectures on Islamic Economics) Perspective, p. 123.

product is the best and per best, green, and in the legislation order, *'idālah* is for man's development in the form of just laws. As put by Imam Khomeini: "The Criterion's wisdom requires that people should live a just life and take steps within the limits of Divine injunctions. This wisdom is perpetual and among the innumerable traditions of God."<sup>1</sup>

b. *'Idālah, a natural and conscientious tendency*

Based on some narrations, *'idālah* is the army of intellect. Take the famous hadith quoted from Imam Jafar (ع) under the title of the army of intellect and ignorance "al-ālāt wa janāt"<sup>2</sup>. He goes on to say: "wal-ālāt al-jādūl". In explaining the hadith, Imam Khomeini classified *'idālah* in the category of the army of intellect, and oppression in the category of ignorance. He said *'idālah* and tendency to it, is natural and inherent in man's nature. It is the natural and existential trait of each and every individual human being. Man naturally inclines towards *'idālah* and equity and detests oppression and tyranny. Man's sound temperament tilts towards *'idālah* and turns away from injustice and cruelty.

Furthermore, from Imam Khomeini's perspective, *'idālah* comes under the category of perfectibility, man is by nature a perfectionist. He is innately after justice. Therefore, it should be understood that an inclination (i.e. absolute perfection and love of absolute perfection) is within man's Divine nature.

Also, *'idālah*'s class loves good and happiness and man is naturally inclined towards good and avoids evil.

It is the nature of love for absolute perfection, the good and absolute good that is concealed and pleasing among the hierarchy of human beings ranging from the blessed to wicked, and learned to ignorant and superior to inferior.<sup>3</sup>

Hence, from Imam Khomeini's perspective, *'idālah* is good and perfection are, oppression and injustice and trampling the right of others or its counterpart is imperfection. *'idālah* and equity is a natural propensity implanted in man and is shared by all. Therefore, it is not separable from man's essence unless man's nature has been afflicted by some adversaries.

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<sup>1</sup> Mīrī, L. (1987). Islamic government: the guardianship of the jurists. A.R.I. Publications, Tehran, p. 2.

<sup>2</sup> Sunan al-Tirmidhi, Muhammadiyyah, published by Dar al-Saqi, London, 1992.

<sup>3</sup> *'idālah*, p. 24.

<sup>4</sup> Executive Office of the Imam Khomeini Army of Intellect and Ignorance, n.d.

<sup>5</sup> *'idālah*, pp. 76-77.

By nature man is humble before just fate and naturally shuns and disdains oppression and injustice. Among the Divine *āyātāt* hidden in the depth of man's essence is the love of *zakhlāh* and humility before God and judge against tyranny and refusing to submit to it. If one observes the opposite, one should know that some deficiencies have crept into the primordial temperament...<sup>1</sup>

Hence, the love of *zakhlāh* and equity and attention to it and endeavoring to actualize it in human societies is not something to become outdated and obsolete after a lapse of time or subjected to change or degeneration. It is rather a lasting tradition and law in the order of creation like natural rules and principles.

Implementing laws based on the criterion of equity and *zakhlāh*, preventing oppression and despotic rule and the dissemination of individual and social *zakhlāh* and freedom based on intellect and *zakhlāh*, politics and directing the society in conformity with the norms of intellect and *zakhlāh* are equity and hundreds of other similar concepts are not things to become antiquated with the passage of time in the course of human history and social life. If one makes such a claim, it implies that traditional mathematical laws should be changed in the contemporary world and superseded by others.<sup>2</sup>

#### *g) 'Idālah in the sense of moderation and middle way*

In compliance with Aristotle, Imām Khomeini discussed moral virtues and regarded *zakhlāh* as the middle way in (moral) affairs. Of course, although the issue of middle way does not always find meaning in many good moral traits, since *zakhlāh* is itself a type of moderation and middle way, presenting it as moderating virtue seems to be correct, given the two extremes (extremism, rigidity and pride) and (trampling upon and ignoring other's rights). Imām Khomeini had repeatedly underlined that:

"Know then, *zakhlāh* consists of the middle way between the two extremes and is the most important of moral virtues."<sup>3</sup>

Therefore, *zakhlāh* signifies a middle way between the two extremes and overstatement and understatement.<sup>4</sup>

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<sup>1</sup> Exposition of 'Ayyāt al-Kāzīnī, 967 p. 13.

<sup>2</sup> The First Message of Imām Khomeini Tehran 1365 no. 23-22; *Nafisat al-Badr* Institution for Compilation and Publication of the Works of Imām Khomeini Tehran 1st edition 1378, v. 21 p. 103.

<sup>3</sup> Exposition of 'Ayyāt al-Kāzīnī, 967 p. 142; *Exposition of 'Idālah from Imām Khomeini's Perspective*, p. 23.

<sup>4</sup> Exposition of 'Ayyāt al-Kāzīnī, 967 p. 142; *Exposition of 'Idālah from Imām Khomeini's Perspective*, p. 24.

However, the reason that a "just compulsory religious theory" applies to ethics is the description of the duty as justice-oriented, because good morals as presented in the body of knowledge signifies coming out of the two extremes, *cukur*<sup>2</sup> which is despicable, and *wāfiq*<sup>3</sup> which is the middle way and moderate level between the two extremes is desirable. For example, courage, which is one of the pillars of good morality and virtuous disposition, consists of a middle way and moderate state between the two extremes, and may be construed as temerity consisting of being fearless where fear is comign and between the two extremes that is defined as timidity when there is no measure for fear. Hence, being just denotes a religious duty that should conform to ethics.

On this basis, since *wāfiq* is placed in the middle way in relation to other virtues, it creates balance in all those virtues. As a consequence, the validity of other virtues is determined by *wāfiq*. Therefore, *wāfiq* and equity are the criterion and measure of other affairs, measure and criterion that stands in the chain of causes and through which the enjoining and forbidding of good or bad deeds is carried out. Hence, in law and jurisprudence, in politics and economics and ethics, *wāfiq* is a fundamental and primary principle and criterion by which other things are measured.

### 3) *Zikrullah* as way and method of human perfection

Perhaps the most important concept of *zikrullah* in Imam Khomeini's view, with a view to the theory of *zikrullah* in Islam, is the middle way and path of moderation. That is to say, in man's evolutionary course towards prosperity and spiritual journey towards God, *zikrullah* is the path man should traverse in order to attain perfection and so that he will develop into lastig disposition encompassing a human's existence and change him to a perfect just man. This attitude to *zikrullah* is a mystical one resting on *sufi* (spiritual journey), considering *zikrullah* as the method of journey of the perfect man. In this perspective, *zikrullah* is looked as a straight path in which the *sufi* (spiritual wayfarer) is engaged in self-purification so as to accomplish the desired perfection. The most important citations of the Imam in this respect consists of the following verses: "When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefore He rewarded you (of) for (this) snif, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do,"<sup>4</sup> and "Shew us the straight path — along

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<sup>2</sup> Translation of *Fatihatul-Qur'an*, p. 191.

<sup>3</sup> *Sayyid*, p. 100, 1, 153.

with the following *hadīth*: "Jābir related: "We were sitting beside the Prophet who drew a straight line in front of him and said: "This is the path of God." Then the Prophet drew two lines on either side of the first one and declared: "These are the ways of Satan." Then the Prophet put his hand on the middle line and recited the above verse.<sup>1</sup>

In this perspective, the absolute but incomplete stations are the men between man as the starting point and God as the ultimate goal; only one line is conceivable, since no more than two points exist. Imperfection and absolute perfection or servitude and Divinity are the ways that should be traversed so as to attain absolute perfection within one's capacity. Traversing upon this path is proceeding in the course of moderation and justice. For this reason, from Imām Khomeini's viewpoint, *ṣiddhah* is the way of the perfect man's journey towards the Beloved and true happiness. While man is journeying in this course his faculties will be regulated. Therefore being on the path, being a middle way and being moderate are all, in fact, *ṣiddhah*, because all signify movement in the correct and straight path and not deviated.

If we visualize a straight path connecting the point of servitude to the station of proximity to Divinity, then the path for the perfect man to traverse starts from the defective point of servitude to the perfection of the glory of the *ṣiddhah* of Divinity, that is, the straight path and moderate way. In holy narrations, we read that the path is narrower than a strand of hair and sharper than sword. That is why moderation is the real middle way.

Of course, we should know that the path of *ṣiddhah* has different meanings and levels. Sometimes *ṣiddhah* is applied to the outward aspects of the canon and acting according to what is obligatory and quitting what is forbidden. This is the unipendent explanation of *ṣiddhah*. Some times *ṣiddhah* is applied in ethics in which the notion is considered as moderation of the three faculties of human soul (passion, wish and animalism). At other times, the term is applied to beliefs or to all. In this sense, being just differs in different human beings subject to the circumstances and faculties of the wayfarer in the cause of God. Therefore, from Imām Khomeini's perspective, real *ṣiddhah* and the perfect way of *ṣiddhah*, in its true sense, is the

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*Sādah Rāz*, I, 6.

Abū al-Ḥasan Ṣayyid Abū al-Ḥasan al-Maqdīsī, *Wāfiq al-Bārā'ah* 875, IFC, All, p. 56. This material has been reprinted in eight books by Ibn Muṣaffah of Isfahan.

Milān Lālī Kashi, *al-ṣiddhah*, 1980, Sharī'ah publication, 1388, v. 2, p. 198; Mīr 'Alī al-Āzīzī, 1967, v. 3, p. 52 and other sources.

Exposition of the Army of Justice and Ignorance, p. 182. *Living 'Idālah from Imām Khomeini's Perspective*, p. 28.

Muhammadan line, that is the way of the Divine great Name or the Holy Prophet of Islam.

And real migration is not possible except for the perfect man who has not deviated from the path from the beginning to the ultimate desiration and attainment of the Truth. This is, in all sense, being the Ahlul-Bayt or Muhammadan line.

Therefore, the way of *'idālah* has different dimensions. For instance, Imaīm Khomeīnī referred to some of these dimensions as follows:

1. *'idālah* for the spiritual wayfarer is like the manifestation of divine knowledge in his heart. *'idālah* in it consists of refusing to leave the Truth people and the people to the Truth. In other words, the observation of unity in multiplicity and multiplicity in unity—something that is exclusive to the most perfect men of God.<sup>7</sup>
2. *'idālah* in fundamentals of faith: *'idālah* consists of perception of the existential truth.
3. *'idālah* in ethics consists of the regulation of the entire inward and outward and spiritual and physical faculties.

#### *E- 'Idālah, a disposition of the self and intuitive state*

Sellish disposition and habit of *'idālah* is something that is unanimously encouraged by most jurists and theologians and philosophers. This sellish habit and state takes form as the result of practice and exercise, tendency to truth, piety and forbearing exclusive interests and giving precedence to public interests and traversing the path of *'idālah* at different levels and gradually individual preventing him from committing what is forbidden and harming others and calling him to perform obligatory things, self-sacrifice in the way of public interests, self-sacrifice, purity, equity and moderation. As put by Ibn Abī Al-Kalāf<sup>8</sup>:

"*'idālah* is a habit by which virtuous and good actions naturally and conveniently originate from man's soul."

Imām Khomeīnī in defining *'idālah* in this light wrote in question 28 of the subsidiary rules of *tazkiyah* (imitation) in *Tadārük-i-Hukūk*:

<sup>7</sup> Exposition on the Army of 'Idālah, 21, and "guidance," pp. 152-153; *Exposition 'Idālah* from Imaīm Khomeīnī's Perspective, pp. 25-26.

<sup>8</sup> Exposition on the Army of Ignorance and Ignorance, p. 118; *Exposition 'Idālah* from Imaīm Khomeīnī's Perspective, p. 243.

<sup>9</sup> Exposition on the Army of Ignorance and Ignorance, p. 118; *Exposition 'Idālah* from Imaīm Khomeīnī's Perspective, p. 25.

The 3rd Ed. (R.), Exposition of 'Idālah-Datgah, v. 1, p. 27.

*'iddah* is a rooted quality (habitual disposition) of the self always driving man to the company of piety and avoidance of what is forbidden and performance of what is obligatory.

This focus of *'iddah* & jurisprudential acts in different chapters of *fatāwī* (jurisprudence) it has been defined as conditions when an individual accepts a special responsibility or duty such as that of a *lālik al-hujjah* (Solemn Muslim Jurisprudent), Friday prayer Imam or leader, congregational prayer leader, judge and witness, etc. *'iddah*, in this perspective, can have varied levels, the lowest being the performance of obligatory and forbidden acts in public and will be rendered invalid by the abandonment of an obligatory act or committing a religiously unlawful act. Of course, Imām Khomeini stressed peccadilles (minor sins) as well. For this reason, after defining *'iddah* as rooted quality of the self, he wrote:

"The quality of *'iddah* in terms of jurisprudential injunctions will be rendered invalid by committing a cardinal sin or insistence on committing venial sins. In fact, by way of precaution, it will be invalidated if one commits minor sins [without insistence]. If the disposition of *'iddah* endures within man, the quality of *'iddah* would be restored through repentance. The ways leading to the knowledge of *'iddah*, from Imām Khomeini's viewpoint, consist of:

1. Testimony of two just persons.<sup>1</sup>
2. socialization that trustees know ledge or confidence.<sup>2</sup>
3. knowledge producing contagion.<sup>3</sup>
4. good appearance and a strict protection of religious injunctions, clear<sup>4</sup> and considers this case to be far more obedience than keeping of *'iddah* although it fails to trigger presupposition or knowledge of *'iddah*.<sup>5</sup>

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<sup>1</sup> Imām Khomeini's *fatāwī* (religious decrees) in Arabic written at the time of his exile in Turkey c. 1979-1980. The book was published for the first time in Persian in two volumes on two occasions and reprinted in Isfahan, Tehran and Iraq several times.

<sup>2</sup> Imām Khomeini's *fatāwī* (*al-'ibādah* Qānūn v. 1, question 28) subsidiary rules of *fatāwī* compilation in matters of religious, also translation of *fatāwī* 16-0 *ibādah*, translated by 'Abd al-Hamid Qānūn, Islamic Publication, Dīyar, 1371, pp. 12-13.

<sup>3</sup> *fatāwī* 16-*ibādah* v. 1, p. 1, Question No. 28. Translation of *fatāwī* 16-*ibādah* v. 1, pp. 12-13.

<sup>4</sup> *ibid.* p. 10, Question No. 29, pp. 12-13.

<sup>5</sup> *ibid.* p. 9, 302, and 303, 27, pp. 12-13.

<sup>1</sup> *ibid.*

<sup>2</sup> *ibid.*

<sup>3</sup> *ibid.*

<sup>4</sup> *ibid.*

Also, in response to the question "if a just person backbites another just person, will the one who talks behind the back of a person be no longer just", the Imam said:

"If their *akhlâk* has been substantiated, both are subject to *adlîyat* as long as one is not convinced of the unright and the act of either of them is subject to rectitude. However, it is obvious that the backbiter has slandered in just faculty, the slanderer will no longer be just."<sup>1</sup>

Although this dimension of *akhlâk* provides a fully individual aspect of *akhlâk*, such a view of *akhlâk* is not irrelevant to the view of *akhlâk* as a social and political subject; it will provide the ground for and a prelude to *taâlîfah*.

#### *f. 'Adlalah, a social attribute*

Although Imam Khomeini in his works and utterances, had not presented a special concept of social *akhlâk* or not treated its social dimension,<sup>2</sup> the attitude and intent on how to build towards equity and *akhlâk* in society and the political, social, economic and judicial organizations were expressive of the fact that he viewed *taâlîfah* as a social attribute and state and not merely an individual habit or virtue. In this perspective, *taâlîfah* is an attribute and feature of political and social laws as well as a quality of social and political groups and organizations and above all of human society. For instance, one of the most important and perhaps the main feature of the Islamic Republic is to give expression to *taâlîfah*:

"In the Islamic Republic, there is no tyranny; in the Islamic Republic, there is no injustice; in the Islamic Republic, welfare will be brought out for the poor, the indigent people will regain their rights and crime *taâlîfah* will cast its shadow."<sup>3</sup>

Also, from Imam Khomeini's viewpoint, religious laws and the totality of jurisprudence and its subject aims at the realization of *taâlîfah* because laws are all instruments and means for the actualization of *taâlîfah* in the society.

Religious commands are the laws of Islam and these commands are a case of the status of the government. In fact, the commands are welcome as

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<sup>1</sup> Islamic University of Qom: Religious Inquiries, Qom: Islamic Publications Office affiliated to the Society of Teachers of Qom Theological Seminary, 34th edition, 2<sup>nd</sup> Vol., 1991, p. 92.

<sup>2</sup> *Sayyid Mohammad Khatami*, *Islam and Civilization: The Dignity for Justice, Human-Political Thoughts of Imam Khomeini*, Tehran: President of General Services of Islam, 1991, p. 289.

<sup>3</sup> *Sayyid Mohammad Khatami*, p. 525.

accident and as instrument for the administration of government and protection of *ahl al-haq*.

On the other hand, it should be drawn that in his viewpoint, *ta'zirat* based on monotheism in all affairs would originate from divine *ikhtilaf*. Therefore, *ikhtilaf* in society results from Divine *ikhtilaf* and monotheism. In his perspective, in a monotheistic society, all privileges will be nullified and piety will be the criterion for all affairs. In such a society, the ruler is equal to the lowest, individual and sublime Divine and human criteria and rules will be the basis of covenants or severance of relations.

On this basis, it can be gathered that Imam Khomeini believed that Divine *ikhtilaf* can be relatively implemented in the society and that human beings can accordingly proceed to actualize a type of *ikhtilaf* in the society by establishing a government and creating political establishment.

Of course, the expansion of *ikhtilaf* is the same as the expansion of the attribute of the Almighty for people who have vision. They discuss *ikhtilaf* are responsible for social *ikhtilaf*, establish a government that is just.

A look at the works of Imam Khomeini and the frequency of the application of the term *ikhtilaf* and its derivatives indicate that he attached importance to the social aspect of *ikhtilaf*. For instance, in his 22-volume *Nihayat al-fikr*, the term social *ikhtilaf* has been applied on 171 occasions. *Sekhah* in 372, just, in 173 and equity in 15 cases.

Above all, from Imam Khomeini's viewpoint, Islam has expanded the applicability of *ikhtilaf* in all its dimensions and by underscoring it says *ikhtilaf* can be implemented in the society. Furthermore, what Islam has presented regarding *ikhtilaf* is judicious, applicable, objective and comprehensive.<sup>1</sup> Therefore, Imam Khomeini respects the Islam that presents *ikhtilaf* as its axis and foundation.

"We want to establish Islamic *ikhtilaf* in this country, an Islam that encompasses *ikhtilaf*, an Islam that repudiates oppression and an Islam in

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<sup>1</sup>Imam Khomeini, *Khutbah-e-Khatam*, Qum: Samanid Publication, 1978, volume book, v. 2, p. 72.

<sup>2</sup>*Sekhah*, *hukm*, v. 5, p. 8.

<sup>3</sup>Imam Khomeini, Interpretation of *Nihayat al-fikr*, p. 171.

Anthology of the family letters, Wright's permissions, telegrams, political and social letters, decrees, messages, speeches, the views and references of Imam Khomeini, the Leader of Islamic Revolution, compiled and published by the Institute for Compilation and Publication of the Works of Imam Khomeini, 1990, volume 1, p. 223.

<sup>4</sup>*Sekhah*, *hukm*, v. 5, p. 223.

which the ruler and the people from the lowest walk of life are equal before law.”<sup>25</sup>

On this basis, if in a society, equality before law prevails and there remains no room for discrimination and duality and all layers of society have gained their rights, then society can be said to be just. Therefore, from Imam Khomeini's perspective, *tidālah* is not exclusive to judicial power or an individual human being, but rather to all relevant social institutions.

Implementing Islamic *tidālah* is not exclusive to judicial power and its affiliates. Other organizations in the Islamic Republic of Iran including the Majlis, the government, and its different organizations, military and disciplinary forces, *sepah-e pasdaran* (Islamic Revolution Guards Corps), committee, *bazij* (volunteer paramilitary forces) and other superintendents should seriously work for the implementation of *tidālah*.

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<sup>25</sup> *Qāidat al-Saqiyyah*, 25.

<sup>26</sup> *Qāidat al-Saqiyyah*, 7, p. 10.

## Second Discourse

### *Quality of 'Iddah in Imam Khomeini's Perspective*

In view of the previous talks, we come to realize that the most important and outstanding conceptions considered by Imam Khomeini regarding *'iddah* are as follows: a middle way or moderation, a straight path or way and steadfastness in traversing it, a habit of the self, social quality, an attribute of the Almighty and a natural inclination at once.

Among these concepts what is expressive of the quiedency or essence of *'iddah* in Imam Khomeini's viewpoint is the middle way and moderate path in dealing with affairs which can be imagined as the straight path. As steadfastness on the straight path in Imam Khomeini's viewpoint, is no different from the observance of the middle way and moderate path, *'iddah* in this sense is not only the self's and spiritual disposition for the individual human being, but can also be a disposition of the society. Therefore, a just individual is one who proceeds on the straight path and does based on moderation; adopting a middle way and is steadfast in his moderate movement and straight line in a way that he will not deviate. For this reason, the Imam had repeatedly described *'iddah* as the middle way of both extremes. For instance in the book entitled Exposition of Hadith on the Army of Intellect and Ignorance,<sup>1</sup> Imam Khomeini wrote:

"Know that *'iddah* signifies a middle way of the two extremes and is among the most important ethical virtues. In fact, absolute *'iddah* is the entire inward and outward virtues of the self, soul and heart, because *'iddah* is absolute."

As pointed out, in the above quotation, the middle way between the two extremes and being straight are, in a sense, equal to each other, *'iddah*, in this sense, is before all else an attribute of the Creator of the universe and thereafter a selfish attribute or disposition of the perfect man.

It is because in the manifestation of the Names and Attributes (of God) and their realization, which is the absolute resistance and is exclusive to the perfect man and his Lord is grand Name of God who is on the straight path of the Presences of the Names, as he had pointed out:

<sup>1</sup>A previous work of articles by Imam Khomeini where is theological, moral and practical issues has been presented briefly.

<sup>2</sup>Imam Khomeini, Exposition of Hadith on the Army of Intellect and Ignorance, p. 1-2.

<sup>3</sup>Exposition of Hadith on the Army of Intellect and Ignorance, p. 1-2.

Or in the book entitled *Faqīh Ḥadīth*,<sup>1</sup> commenting on the Prophet's (P) utterance, "Tensha' al-haṣabūn kāmat", Imām Khomeini said:

However, the reason that the "just, compulsory obligation" applies to ethics is the description of the theew as "just", because temperament of goodness is provided in ethics signifies reflection from the two extremes, both of which are despicable and *wāḥidah*, where is the middle way and moderate level between the two extremes is comely. For example, courage, which is one of the pillars of good morality and virtuous disposition, consists of a middle way and a moderate state between the two extremes, and can be defined as a quality that co-exists in being fearless where fear is cowardice and pusillanimity, which means fearing where there is no ground for fear. And wisdom is one of the pillars which is a mean between the evil of infidelity, which has been as modified into boldness which means applying one's intellect in illegal acts where it is not befitting, and the evil of ignorance described as the suspension of the power of intellect in cases where it is appropriate to use the intellect. Similarly, chastity and generosity are the middle way between the evil of avarice and lewdness and prodigality and extravagance.

Therefore, *zakāfah* in Imām Khomeini's view is the middle way in the affairs of man and proceeding in this middle way or displaying steadfastness on the straight path. Then he defined the dispensation of *zakāfah* as transforming an oppressor into a just one, that is, saving him from deviation and crookedness and placing him on the course of the middle way and moderation in favor of the straight path. On this basis, he considered the order of the world to lie in the best and most perfect creation, because it had been created on a straight path and on the basis of *zakāfah* and steadfastness and is the product of the wisdom of Absolute Beauty.

Based on this outlook, the straight path governing the truth of existence indicates that, "The Creator's wisdom has ordained that people should live in accordance with the just way". God has inhaled in man the concept of *zakāfah* as a natural inclination as well as love for it, delegating the

<sup>1</sup> A portion of *Faqīh Ḥadīth* is one of the valuable moral and judicial works of Imam Khomeini (RA) written in 1388 AH (1969 AD) in 26 volumes. In this present research, 102 parts of *Ḥadīth* narration of in Islamic religion Leader have been selected. And the noble book, *Zakāfah* (RA), The elucidation of paradise, elucidating *zakāfah* no. 11, focus on moral issues and the love of *zakāfah* as a religious subject and explained in detail in fluent and impressive diction.

<sup>2</sup> According to Khomeini as in his book *Āyat al-Kavāīj*, v. 1, p. 32, 1980 c.c., Imam Khomeini's character is Zela, Al-Adlī and Al-Adlī, and Al-Adlī.

<sup>3</sup> Translation of *Faqīh Ḥadīth*, p. 29.

<sup>4</sup> Divine *zakāfah* from Imam Khomeini's viewpoint, p. 2.

messenger's and sending the revealed scriptures for this purpose. For this reason, *'ahdah* is the measure of religious custom, jurisprudence, law and commands. Considering *'ahdah* as a criterion and measure, as pointed out in narrations, substantiates this meaning. Therefore, since *'ahdah* signifies a straight path and resistance in the middle way, based on Imam Khomeini's Sufi-inspired orthodoxy in the manifestation of "Divine naming and monotheism in the heart of man" of knowledge, *'ahdah* means refusing to bias the truth from the people or meeting unity in multiplicity and multiplicity in unity. And "extreme ways in this station is the concealment of either the Truth from the people".<sup>1</sup> In beliefs and principles, *'ahdah* consists of the "perception of existential truth per se from the ultimate end of the perfection of Divine names to the ultimate end of the reversion of manifestations in outward aspects, which is the truth of judgement Day."<sup>2</sup> In temporal ethics, too, *'ahdah* is to establish in three powers of passion, anger and the Satanic or the imaginary. We should imagine at any state that *'ahdah* "consists of the middle way between extreme ways and between overdoing and underdoing something. When he treated *'ahdah* as the moderate and straight path, he was alluding to man's and society's having such points in the middle and moderate way that the totality of these points in the course of life and man's nonsubsstantial soul is drawn as a line that enjoys full resistance".<sup>3</sup>

If we visualize a straight path connecting the point of servitude to the station of proximity to Divinity, then the path is the perfect man to traverse starts from the defective point of servitude to the perfection of the glov<sup>4</sup> of the *'ahdah* of Divinity, which is the straight path and moderate way. In his narrations, we read that the path is narrower than a strand of hair and sharper than a sword.<sup>5</sup> That is why moderation is the real middle way.<sup>6</sup> Therefore, in Imam Khomeini's Sufian attitude, the path of *'ahdah* or straight path or virtue in absolute sense and the way of *'ahdah* and moderation and truth is no more than one, but deviators, crookedneas and evils are of many, if not of infinite, kinds.

In another survey, Imam Khomeini in pursuance of Farabi and Ibn Sina and some other Muslim philosophers defined man as possessing two general

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<sup>1</sup> Translation of *Khutbah*, p. 29.

<sup>2</sup> *'ahd* p. 8.

<sup>3</sup> *'ahd* p. 50.

<sup>4</sup> Mihdi Lari Zadeh, *The Ahl-e-Bayt*, Qum: Bahar Publication, 1983, v. 2, p. 302; *Khutbah* p. 16; *Khutbah* p. 8, p. 28 and other sources.

<sup>5</sup> *'ahd* p. 52.

powers of perception and feeling or provocation. The power of perception consists of two dimensions of theoretical reason or intellect—the middle and moderation of which being wisdom, and the practical reason or intellect—the middle and moderation of which being *watâ'â*. This is why wisdom is also *akhlâk*. Therefore, moderation and the middle way of this power (intellect) is *akhlâk*. The power of provocation also consists of attractive force, that is, the sexual pleasure and its moderation and middle way is chastity. It is the power of wrath whose moderation and middle way is courage. Since chastity and courage return to *watâ'â* and by *watâ'â* as an absolute virtue is meant this very modulated *akhlâk* that consists of wisdom, chastity and courage as well. Thus, Imam Khomeini by relying on Sadrî intuition and philosophical attitude has presented on the manifestation of Divine traits and attributes and the manifestations of Divine knowledge and beliefs and faith-related truth—in the sense of regulation of power of practical reasons, not the general *akhlâk*—is compatible. Therefore, there is no conflict in the two types of Imam Khomeini's attitude. Moreover, the second attitude also does not conflict with the theoretical nature of *akhlâk*, whether in the sense of its perception or feeling and tendency to it and one of ... That is why Imam Khomeini considered realization of *akhlâk* to be in the regulation of the two above powers, particularly the rule of *akhlâk* in the powers of lust and wrath.<sup>1</sup>

After the submission of lust and wrath to the station of *akhlâk* and canon, *akhlâk* emerges in the body or country and the rightly just government will be established, and the administrator, ruler and laws in this government are just.<sup>2</sup>

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<sup>1</sup> Exposition of First Hadith, p. 160.

## *Chapter Four*

### **The Subject and Requirements of *'idālah***

- The Subject of *'idālah*
- The Combat against Oppression, Injustice and Tyrants in Imam Khomeini's Attitude
- The Imam and Social *'idālah*

## First Discourse Subject and Requirements of *idālah*

### 1- The Subject of *idālah*

From Imām Khāmūsī's perspective, the subject of *akhlāk*, Divine names and attributes and their realization in existential truth and man and human society is the greatest of virtues. Therefore, the attributes of the Almighty, the coming into being of the world of existence and its administration, beliefs and the truth of faith, spiritual poverty, becoming man, the manifestation of Divine attributes in the heart of man, human perfection, the moderation of one's powers, the creation of laws, the administration of society and government, the regulation of laws and their interpretation are subjects of *akhlāk*. Here, for a more extensive investigation, we take the subject in our view:

#### A- The World of existence as a subject of *idālah*

The One God is the absolute just. As a result in the realm of action and the coming into existence of the world and the legislator of laws required by man, God acts in no other way but justly. From this perspective, borrowing from Imām Khāmūsī's views, the subject of *akhlāk* can be used as the main foundation of Divine names and attributes in existential truths. Therefore, the generality of the world of existence in creation and essence is the diffuser of Divine grace, which is based on *akhlāk*. Therefore, Divine *akhlāk* laws or what has been issued from Him and this current is in absolute and perfect form. Hence, the existing order is the absolute and the best order and no defect and shortcoming is observed in it. "General goodness and moderation reign over it." From this perspective, Imām Khāmūsī follows Fātiḥ and Mīr Tāq Sadr.

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

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<sup>1</sup>Exposition of *Laylat al-Hudūd*, p. 12; Divine *akhlāk* from Imām Khāmūsī's perspective, p. 12.

<sup>2</sup>Exposition of *Laylat al-Hudūd*, p. 38; Divine *akhlāk* from Imām Khāmūsī's perspective, p. 12.

Now it should be seen that, for the eye of Imam Khomeini, the world is pure *'idālah*, what place do issues such as evil, deficiencies, differences, inconveniences and the like have in the world? His works such as *Exposition of Party Health*, *Taqṣīr-i-Sarāb*, *Āyat and Kasr al-Asrār*<sup>1</sup> deal with these misgivings and finally assert that none of these can be a defect on Divine *'idālah* and on the fact that the order of existence is the most perfect order. He had written:

"One who observes the order in its entirety can see the virtue of this perfect order. One better than this order, that is, the general order, is not possible, if no, impossible, because the beautiful One is the best of beauties, the perfect and absolute beauty and it is not possible for something to be better and more complete than Him. Therefore, His image and shadow is both the manifestation and reflection of this best beauty."<sup>2</sup>

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

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<sup>1</sup> *Kashf al-Asrār* is a political, ideological and social work written in 1323 AH/1905 AD, 85 years after the death of 'Umar ibn Khattab from the martyrs, which Khomeini provided answers to the misgivings and anti-religious and anti-clerical propaganda prompted by a Wahabi fire instigated in the 30th-Hijra (1220) year. See the notes on the book, but in Khomeini's provided, support from historical "light follows light" on the rightness of Shi'ism and the correctness of the clerics in Islam while pointing toward the ideas of ancient Greek philosophers as well as those of Islam and contemporary Western philosophers. The life of an Islamic government and *Wahabī* during occultation has been presented, disclosing in detail the afflictions and the policies of Rivalry on the like-minded friends in Islamic countries at that time.

<sup>2</sup> In the 13th volume of his commentary on his respective p. 188, refer to *Zayd al-Shurbā*, *al-Qāfi*.

### B- Man's self as a subject of justice

In Imam Khomeini's philosophical-mystical perspective, man has characteristics that other beings do not. Man enjoys a nature consisting of an inner dimension and intellect. Within him, different faculties and occasionally, apparently conflicting ones have been integrated, making him a multi-dimensional being. On this basis, he can plunge into an abyss of evil and vice and be corrupted lower than any animal; he lowest degree conceivable.<sup>70</sup> They are like cattle - "more misguided, for they are heedless".<sup>71</sup> He can also soar to perfection and happiness so high that "this man can be elevated to the status of the supernatural and achieves whatever he is capable of".

Therefore, based on this perspective, man is on the path one side of which leads to sin, hubris and corruption and the other to happiness and genuine prosperity of man. For man to move on the road - towards the positive side- he needs *wāhidah* as the way and method. And as pointed out earlier, one of the concepts of *wāhidah*, from the view of Imam Khomeini is its path; in the sense that *wāhidah* is the straight path and the treading by which man can reach happiness. Therefore, man is the subject of *wāhidah* and *wāhidah* helps man in his movement and development towards perfection; so that *wāhidah* actualizes in him as a firm belief and lasting attribute, transforming him into a moderate and upright being. In this outlook, *wāhidah* causes that no concealment exists between him and the truth and that one witnesses God without any veil and opacity, manifesting His attributes to him.<sup>72</sup> The absence of concealment, of truth from people and of people from the truth, and in other words, observation of unity at multiplicity and multiplicity at unity.<sup>73</sup> Therefore, treading the path and the spiritual journey of the perfect man and men of God is the subject of *wāhidah*- a journey that leads to the manifestation of the truth of Divine names and attributes in the soul and heart, and existence of man, elevating him to a state that

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<sup>70</sup> *Sādah*, 1, v. 7, 17.

<sup>71</sup> *Wāhidah*, 1, v. 1, p. 73; *Qātibah*, 1, *al-āqād* Cultural Institute, Chapters on Knowledge, Beirut, Qadratullah Cultural Institute, 21st Edition, 13-14, p. 204.

<sup>72</sup> We are now on the path, i.e., the path, the side of it is the world, and beside the fire and we are now proceeding on the path. *Nūlīh*, 1967, 1, v. 18, p. 20-21; Chapter on Knowledge, p. 12-1.

<sup>73</sup> Position of the *Mutakallim* on Army of Justice and Ignorance, p. 148; Divine wisdom from Imam al-Shāfi'ī's Perspective, p. 23.

<sup>74</sup> Position of the *Mutakallim* on Army of Intellect and Ignorance, p. 148; Divine wisdom from Imam al-Shāfi'ī's Perspective, p. 23.

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

Also, one can consider the perception of existential truths from the creation to resurrection day and the actualization of theoretical reason in man as *akhlākī*, because man reverses the way in the dimension of *akhlākī* so as to understand the existential truths. This traversing on the path is either logical or intuitive. In both cases, man proceeds on the road of *akhlākī*. That is why, Imām Khomaynī considered the perception of existential truths and truth in the realm of beliefs and Divine dues due to be *akhlākī*. In general, from his viewpoint, *akhlākī* is the path traversed by perfect man, because in the moral dimension *akhlākī* also means moderation, whether in the moderation of the three main powers of existence or that of all esoteric and exoteric powers and those of spirit and body, and moderation is a type of traversing the path. Moreover, if Imām Khomaynī called *akhlākī* as the path of man to become a real man, it is because the subject of *akhlākī* is this selfsame development and the making of man, his movement on the straight path and attaining true moderation. Hence, the way the perfect man traverses from the point of imperfection of servitude to the perfection of glory of Divinity is *akhlākī*, which is the straight path and moderate way.

## 2- Society as subject of 'idālah

Society, too, can be the subject of *'idālah*, because individuals constitute the society, and if the individual is the subject of *'idālah*, the society can also be a subject of *'idālah*. This question, particularly in view of the principle of equality of human beings at creation and before law, as substantiated by Imām Khomaynī, is of greater significance. Therefore, whatever disrupts equality in the society and implements meaningless and follow privileges in the society should be fought.<sup>17</sup>

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Imām Khomeyni (Rahbari) narration stated that when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ascended to heaven, he said God loves the state of "believe with you (in God)." "When I love in, I am the ear by which to hear, and eyes by which to see and tongue by which to speak and hands by which to take. If he calls me I respond and if he demands something of me I will grant it." Exposition of *Rawāyat al-Bāqī*, pp. 581-582, *Tashāhid al-Rāyah*, 35, *Mabāyidh*, 111 (7).

<sup>17</sup> Exposition of *Rawāyat al-Bāqī* on Army of Islam, at: Reference, 3, 121; *Exposition* from Imām Khomeyni's Perspective, n. 28.

<sup>18</sup> Exposition of *Rawāyat al-Bāqī* on Army of Intellect and Ignorance, pp. 22-23; Divine Order from Imam Khomeyni's Perspective, pp. 28-29.

<sup>19</sup> *Safar*, 10, 10, 5, 5, p. 298.

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

What faith is based, and a person's attention is given to oneself, then one wants everything for the self, and this is where confusion arises [Like when one says, "I want this position for myself, you want it for yourself," this is not possible in society.]

Regarding the significance of congregating and the necessity of actualizing justice in the society, he said, "All the pains suffered by the prophets were because of building a social *zakāh* for man in the society and in reward *'idālah* for man in individuals".

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

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

#### D- Law and *fiqh* as subject of *'idālah*

From Imam Khomeini's viewpoint, law—or its religious laws and devised laws of men—should be based on *'idālah*. The axis and pillar is *'idālah* and the laws and regulations are instruments for the actualization of *'idālah*.

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<sup>1</sup> Interpretation of *Sādah Bābā*, p. 121.

<sup>2</sup> *Sādah Bābā*, p. 214, v. 11, p. 385.

<sup>3</sup> *Sādah Bābā*, new edition with revision and additions, v. 1, p. 14.

Religious injunctions are the laws of Islam and these injunctions are one of the sources of government. In fact, injunctions are desirable for the life of man on earth and are instruments for the establishment, of a government, and protection of *akhlāq*.<sup>1</sup>

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

"Verily, Islam revealed it the establishment of a just government in which the law dealing with tax and public treasury and its collection from all classes would be based on *akhlāq*, and the laws relating to penal codes and laws connected with the judiciary and rights would be based on *akhlāq*."<sup>2</sup>

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

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

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

## 2- Requirements of *'Idālah*

### A- Establishing religion, laws and society on *'Idālah*

From Imam Khemeini's viewpoint, *akhlāq* is the source of religion and law, in the sense that *akhlāq* is regarded as a principle on which religion and law is established, i.e. for this reason that a just quality is applied to religion and law. Also, *akhlāq* is the most important cause for the legislation of injunctions and laws. On this basis, from Imam Khemeini's viewpoint, Islam as a set of commandments or Divine-human laws cannot be separate from *akhlāq*. In fact, it constitutes the basis and foundation of *akhlāq*. It has been legislated based on *akhlāq* and sent to man. Freneguing this would not be compatible with the human primordial nature and, as a result, would not be acceptable by him. However, Islam is a natural religion: "So set thy purpose (O Muhammad) for religion is a man by nature upright the nature (named) of Allah, in which He hath created man. There is no altering the laws of Allah's creation. That is the right religion, but most men know not."<sup>3</sup> It

<sup>1</sup> *Imām Khāmūs*, 2, p. 472.

<sup>2</sup> *Wādī' al-Kutub*, v. 2, p. 201. Imam revolved for the establishment of a just government in which the law dealing with tax and public treasury and its collection from all classes would be based on *akhlāq* and the laws relating to penal codes and laws connected with judiciary and rights would be based on *akhlāq*.

<sup>3</sup> *Qur'an*, 21, p. 207.

*Sayyid Muhsin Amin*, 30, 30.

Being *Qāfi* for lies in it being natural. Therefore, Imam comments on Islam in the following words:

"The Islam that is founded on *sabkha* and its mos, bigger authorities and its lower ones are equal before *wājib*."<sup>1</sup>

It should not go amiss that Islam is a religion and a school of thought and different interpretations can be made of it generally and of each and every aspect of it. However, Imam Khomeini referred to two general interpretations of Islam: American-oriented Islam and the genuine Muhammadan Islam. He pitted the two against each other and by negating the American one (i.e. Islam), he sided with the genuine Muhammadan Islam, which is based on *wājib*. For instance, in explaining the genuine Islam, he said:

"The Islam whose standard-bearers are the bare-footed, oppressed and poor people of the world and its enemies are atheists and Capitalists and Capitalistic and Communists."

Elsewhere he said:

"Islam is the religion of struggling individuals who seek the right and *wājib*."<sup>2</sup>

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

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

In this way, Imam Khomeini considered *sabkha* as the basis of every single Islamic law and regulation. For instance, he referred to the ideas of Shaykh Ahmad<sup>3</sup> and 'Allāmah Hāfiẓ<sup>4</sup> in the book *Crucifixion of Al-Ba'th*.

<sup>1</sup> *Sabkha, hukm, Tawdīh*, v. 15, p. 91.

<sup>2</sup> *Sabkha, hukm*, v. 2, p. 204. Referring Imam in the Word and Message, Imam Khomeini, Tehran: Institute for Compilation and Publication of the Words of Imam Khomeini, Topical Selections from His Utterances, Book 2 (Section 1) 94, p. 38.

<sup>3</sup> Imam Khomeini, *Wajibat al-Qāfi*, p. 9; *Crucifixion of Al-Ba'th in the Words and Message of Imam Khomeini*, p. 53.

<sup>4</sup> *Sabkha, hukm*, v. 21, p. 1. Referring Imam in the Word and Message, Imam Khomeini, v. 105, p. 35.

<sup>5</sup> Shaykh Mu'ayyid An-Nāfi'ī (d. 20 AH) and 'Abd al-Malik (d. 281 AH), who was among the renowned shaykhs of Khujāt 'Ummār and Khujāt 'Ummār, i.e. the grandsons of Imam 'Abdullāh b. Mālik, who were companions of the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and were eminent scholars and introduced a great evolution in the uṣūlī fīqah. His ideas and works have been regarded with respect by pious Muslim scholars in the present day. Many books and treatises have been written on his school. For reference on argument, see *al-Qāfi*, and *al-Hukm* et al., p. 75.

on the criterion of claiming indemnity on the question of safety,<sup>1</sup> and had accepted a second idea based on which he considered the criterion to be what Islam has necessitated.

In another case, in the same book he cites the *fā’idah* (religious decree) by Abū Ḥanīfah regarding a person who hired an animal to demand his money from a debtor. When he reached the dwelling of the debtor, who had gone somewhere else, he had to look for the debtor in another place. Finally, the debtor went back to the owner of the animal and the owner demanded greater fee, thus resulting in a quarrel between them. They then referred to Abū Ḥanīfah for arbitration. Abū Ḥanīfah pronounced a judgment that “since the debtor has violated (the agreement), he stands guilty for the animal and then now that he has returned the animal safely to the owner, nothing extra is charged on him”. Imam al-Khomaynī said, “This judgement runs counter to reason.”<sup>2</sup> Of course, prior to the Imam, Imam Ja’far Ṣadīq (a) had also commented on this *fā’idah* saying that “Abū Ḥanīfah’s judgement was unjust, and tyrannical.”<sup>3</sup> The seizure of fellow land is religiously forbidden, because it is oppression. For this reason, Imam paid special attention to the implementation of law as one of the important requirements of *sukhūlah*. If Islam is based on *sukhūlah* and the Holy Qur’ān privileges *sukhūlah*, other privileges are abolished and people are equal in principle and status. These privileges should be removed and all people are equal and the rights of all strands of people are restored to them, as all are equal.<sup>4</sup>

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<sup>1</sup> This was unprecedented among the works (*Qasīdah*) dealing with civil and criminal rights, since it was the first process legal research of the kind.

<sup>2</sup> Hayāt ibn Ṭayyib, ad-Dihir Niyyat, fī Zād al-Ma’ānī, 1st ed., Mat Dar, Dill, 1948, 2 vols. Mīnān, 25; Ḥarārī, Ḥadīth, 100; Ḥadīth, and the author of the *Kitab* was among the students of Shāfi’i, *al-Uṣūl*, *al-Qāḍī* (tradition), philosophy and cosmopolitanism, and literature. At his childhood he was known for his intelligence and sagacity. Some of his teachers were Shāfi’i, Nafī, Iṣḥāq, Muṣṭafā Ḥillī and Sā'id Al-ṣāmī. In 749 H. He published numerous writings on rational and traditional sciences: theology, philosophy and mathematics, some of which consist of “Aṣwāl Al-ḥāfiẓ,” *Uṣūl al-Kutub*, “Tulḥah al-ḥekm,” *Al-ḥadīth*, etc. (Muṣṭafā Ḥillī, *Muṣṭafā*).

<sup>3</sup> A five-volume previous work by him, *Qānūn al-İmām al-Baṣrī* (argumentative right), fifteen chapters dealing with the sale and trade written in the years between 1380 and 1395 AH (1955-1970 AD) mostly in the Jami’i of Sajjād where it was published for the first time.

<sup>4</sup> According to the question, the guarantee is obliged to return the kind of the property or its price to the owner in case of spoilage of the property.

<sup>1</sup> *Idālah* 3/3, v. 1, p. 362.

<sup>2</sup> *Risālah* p. 103.

<sup>3</sup> Shāfi’i, Ḥilf Amān, *Wāqe’, Ḩimāṣ-Shāfi’i, Ḩadīth* v. 1, p. 255.

<sup>4</sup> Ḥilf al-Ḥāfiẓ, v. 1, p. 27.

<sup>5</sup> *Qānūn* v. 5, p. 237.

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

The Holy prophet of Islam, the immaculate Imams and the exiles of Islam had been humble before the law and submitted to it. We, too, should follow the Prophet of Islam and imitate him.<sup>1</sup>

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

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

#### B- Education and edification of man

Among the requirements of *ta'wil* is education and the making of man and his transformation into an accomplished and just man, the conversion of the society into a just society; because when man becomes just, the society will also become just. *ta'wil*, if taken to mean a path, is the way of man's becoming just in the sense that man attains the truth of his humanity in theoretical and practical dimensions. In these two dimensions of *ta'wil*, the "manifestation of Divine knowledge and monotheism, should develop in the hearts of the "center of knowledge" in a way that "refusing to conceal the truth from the people and of the people from the truth" will come about in man. At lower stages, i.e., human culture "perception of existing truth per se" and is transformed into a world of knowledge.

Imam Khomeini considered man's education to be in the establishment of *ta'wil* and is, therefore e.g., a fundamental requirement of *ta'wil*.

The dispensation of *ta'wil* is the same as the making of human beings. *ta'wil* emanates from no other creature but man. The dispensation of *ta'wil* signifies transforming the tyrant into a just person, changing a polytheist into a believer.<sup>2</sup>

<sup>1</sup> *Writings*, p. 298. Refer to v. 1, pp. 218-220.

<sup>2</sup> *Fundamentals of Knowledge and Law*, M. 7-5-5 Publications, Tehran, 222, *Genuine Islamic Moral Words and Message of Imam Khomeini*, p. 12.

<sup>3</sup> *Epistles of Ruhullah*, on the Army of Intellect and Ignorance, p. 148; *Divine ta'wil*, from Imam Khomeini's *Nishan-e-Nau*, p. 23-24.

<sup>4</sup> *Epistles of Ruhullah*, on the Army of Intellect and Ignorance, p. 148; *Divine ta'wil*, from Imam Khomeini's *Nishan-e-Nau*, p. 23-24.

<sup>5</sup> *Epistles of Ruhullah*, on the Army of Intellect and Ignorance, p. 148; *Divine ta'wil*, from Imam Khomeini's *Nishan-e-Nau*, p. 23-24.

<sup>6</sup> *Interpretation of Soroush*, p. 123.

From Imām Khomeini's viewpoint, the education of men and his making is prelude to the correction of societies and the world of existence. All corruptions of the world are the result of lack of man's education. Hence, with education of men, all affairs and the world would be improved.<sup>1</sup>

#### *C. Government*

The realization of *'adl* and the dispensation of *'adl* and equity need an organization to actualize *'idālah* that encompasses all aspects of life in the society. The realization of this move calls for three important factors: a) drawing up a law based on *'idālah* or in a sense, formation of unwritten *'idālah*, or written and documented *'idālah*; b) the implementation of laws based on *'idālah*; and c) just supervision over the implementation of laws. The government and its affiliated organizations are in charge of implementing these three important measures. Therefore, the most important organization in the actualization of *'idālah* is the government.

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

The institution of a government is so important that not only does a government exist in Islam but also Islam is nothing but government, and religious laws are laws that constitute one of the pillars of the government. Hence, *'adl* necessitates that a government be established based on *'idālah* and equity in a way that *'idālah* is manifested in all its way and wavelength dimensions such as performance, goals, responsibilities, duties and deeds of the government and administrators. From his view, the realization of *'idālah* is not only a duty of the government and the greatest aim of Islam but also the foundation and basis of a desirable and competent government. The competency of the government will be crystallized in the characteristic of *'idālah*. That is why the honorable Imam had repeatedly underscored this important notion.

"We who say Islamic government mean a government of *'adl*, we say a ruler should not commit treason against the Muslim public treasury, not

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<sup>1</sup> *Sayyid Ruhollah Mousavi Khomeini, Maqasid-e-Siyasat*, v. 1, p. 63; *State of Islamic Revolution*, pp. 2, 6-20; *Turāt-e-Shariat-e-Islam*, v. 5, p. 172; *Rukn-e-Sayyid*, v. 2, p. 157.

uprightness the Muslims' public treasury. This is what we say. This is a desirable thing that all human societies and people will accept."

In this expression, Imam Khameini, firstly, considers Islamic government, which had been his most favored demand in the realization of the Islamic Revolution, to be synonymous with a government of *taqâdîm* and, therefore, being Islamic in this attitude was synonymous with being just. Obviously, a government may be a disbelieving one, yet not be unjust within the framework of disbelief. However, this does not mean that it is really just. Although some thinkers have pronounced that being Islamic differs from being just, if we accept the viewpoint of Muslim philosophers who considered the foundation to be *taqâdîm*, it cannot be said that being Islamic is different from being just. The concept of *taqâdîm* might be more extensive, but being Islamic cannot be separate from being just—the Islam which is founded on *taqâdîm*. Secondly, the proposition that "the government founded by Imam Khamenei is the government of *taqâdîm* and a desirable thing" signifies that it is in conformity to human nature and disposition and that which conforms to man's natural nature is also a human thing. Therefore, it is acceptable to all. That is why Imam Khamenei raised that it would be accepted in every society and that no one would raise voice against it. In another expression, he said:

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

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

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

1- The absence of oppression and submission to oppression (we commit neither oppression nor do we surrender to oppression);<sup>5</sup> 2- The realization of freedom, independence and public welfare; 3- The attainment of rights by all.

<sup>5</sup> *Giāz al-ḥadīth*, v. 2, p. 509; Economic Thoughts of Imam Khamenei compiled by Mīrīyān Aḥmadī, Islamic Revolution Cultural Document Organization, Directorate of the Ministry of Culture and Islamic Guidance, 12/1, p. 22.

<sup>6</sup> *Giāz al-ḥadīth*, v. 2, p. 103.

<sup>7</sup> *Giāz al-ḥadīth*, v. 2, p. 92; Imam Khamenei's Economic Thoughts, pp. 23-24.

<sup>8</sup> *Giāz al-ḥadīth*, v. 2, p. 115; Imam Khamenei's Economic Thoughts, pp. 23-24.

<sup>9</sup> *Giāz al-ḥadīth*, v. 2, p. 29; v. 3, p. 119; Imam Khamenei's Economic Thoughts, pp. 23-24.

the state of people and lack of discrimination,<sup>14</sup> 4- The prevalence of equity and absence of injustice,<sup>15</sup> 5- An interest in the subjects or citizens and equality of officials with regard to their living standards,<sup>16</sup> 6- The refusal to betray the public treasury,<sup>17</sup> 7- The rejection of colonialistic order,<sup>18</sup> 8- The acceptance of the people's vote and God's command. From this perspective, the government of the Messenger of Allah (s) was established with the motive of promoting *akhlāq* and it was a just government.

"The Prophet of Islam (s) established a government like other governments in the world, but with the motive of promoting social *akhlāq*."<sup>19</sup>

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

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<sup>14</sup> See: *al-Kifāyah*, *Book 5*, pp. 225-226.

<sup>15</sup> *Sahih al-Bukhari*, *Book 7*, p. 105.

## **Second Discourse**

### **The Combat against Oppression, Injustice and Tyrants in Imam Khomeini's perspective**

#### **1- The combat against oppression**

One of the most important requirements of *wilayah* from Imam Khomeini's perspective is the combat against oppression. He launched incessant struggles against oppression, injustice and tyrants both in word and action culminating in the victory of the Islamic Revolution of Iran. Thus achieving the greatest goal of his struggle. One of the boldest measures taken by the Imam both in theoretical and practical terms aimed at realizing *akâlah* and struggling against oppression and tyranny was writing the book entitled 'Kashf al-Sumân' in 1962. In this book, he rejected the claims made by the author of the book entitled 'One Thousand Year' Secrets, who was in favor of the measures taken by the regime ruling Iran. In the concluding section of the book we read:

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

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

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

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

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

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<sup>1</sup> *Azadi-ye-hâj*, 10, p. 323-324.

<sup>2</sup> *Sayyid Ruhollah Khomeini*, 1, p. 22.

<sup>3</sup> *Qâdî'at*, 4, v. 1-2; *Krant of Islamic Revolution*, v. 1, p. 86.

The mission of the Prophet of Islam (ṣ) aimed at combating oppression and injustice and actualizing *ahlī al-haqīqah* in society. The lifestyle and tradition of our Imāmīte Imāms also substantiate this fact.

The mission of the Messenger of God was to make people understand the way of repelling oppression and combating against big powers... eliminate the toruous vestiges of tyranny and supplant them with the light of *ahlī al-haqīqah* helping us understand His path.

The Imām also defined the revolt of 'Aḥmad ibn Ḥanbal against Mu'āwiyah and that of 'Alī ibn Ḥusayn (r) against Ya'qub as just uprising aimed at the realization of *ahlī al-haqīqah* and combat of a tyrant ruler. This struggle is a religious and rational need and man is responsible before it; he cannot remain neutral and fail to take any action. After quoting the events which had befallen Imam Husayn, he dwelt on the cause of the honorable Imam's revolt against Ya'qub in the following words:

"One who violates God's laws has taken the role of the same tyrant ruler. In any layer of hell the tyrant ruler is feegee, the one who keeps mum and overlooks whatever his tyrant ruler does, will dwell in the same hedging as the tyrant ruler is."<sup>5</sup> Therefore, revolt against tyrants at any time and any situation is a duty and one should not evade it. "For me, it is not a question of where (the combat must take place), what counts is the combat against oppression. Who ever this combat can be accomplished I will be here."<sup>6</sup>

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

"Tell the world that one should be eager in the cause of God, the disappearance of every *zalim* and curtailng the names of the polytheists of the time and one should give up everything as Isma'il *Zalim al-Zalim*—and so that the truth will be perpetuated."<sup>7</sup>

<sup>5</sup> *Safīḥat al-Büyūk*, v. 1, p. 43; *Risālat al-ṣūra*, 1st part, Rev. edition, p. 26.

<sup>6</sup> *Safīḥat al-Büyūk*, v. 2, p. 92; *Reading Islam in the Woodbine Message of Imam Ali*, London, p. 202.

<sup>7</sup> *Safīḥat al-Büyūk*, v. 3, p. 39; *Alleged of Islamic Revolution*, p. 39.

<sup>8</sup> 'Idālah, the act of the Imam, and the Imam: the ancestor of 'Idālah (Abū 'Idālah) or the one who is given the title of peace be mentioned by Gabriel for the execution of 'Idālah. Both said and son got prepared for the execution of God's order. Not the son and his son to lie in one place and placed the cleaver on his throat. At this time, Gabriel thought a shrewd and conceived God's message to Ibrahim to immolate the sheep in place of his son. Imam 'Idālah given the epithet, addressed:

<sup>9</sup> *Aḥabarīn's advice and Wise sayings*, Beirut: Institute for Compilation and Publication of the Works of Imam Shāfi'i, 1994, p. 213; in this respect refer to *Yāqut al-Hamawī* and *Qazī Zayd's book entitled 'The Art of Arms of Carla against Oppression or... Struggle for*

## 2- Negation of unjust governments

Some other requirements of *akhlāq* regarding governments, based on Imam Khomeini's perspective are as follows:

A) The need for government organizations in the society to implement *akhlāq* pervasively, making it permeate all sectors of the society. Acting in accordance with Islamic *akhlāq* is not exclusive to the judiciary and its attachments, etc. The organizations of the Islamic Republic ranging from the parliament (*Majlis*), the government and its affiliates to the military and disciplinary forces, Sepah-e-Pasdaran (Islamic Revolutionary Guards Corps) and Basij (volunteer paramilitary forces) and other administrative structures are to observe it seriously.<sup>1</sup>

B) The legitimacy, in jurisprudential concept, of unjust people to occupy political-religious posts. From Imam Khomeini's perspective, the accusation of religious pests, such as judgment and warranty as well as political pests such as government and jurisdiction office will be legitimate when their heads are just. For example, regarding judges, the Imam wrote: "A judge should be just, he should possess the power to shun violating the laws of God, one who violates the law and is sinful is not entitled to become a judge."<sup>2</sup>

Regarding a *zayyid* (irrational) who is endowed with the *wilayah* (imamate or leadership) of the society, Imam Khomeini stated:

"If a *zayyid* steps out of the right way and if he commits a minor sin, he will be excommunicated of the *wilayah".*

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

C) A just government is not a draconian and oppressive government, because dictatorship and despotism run counter to *akhlāq* in this sense. The Islamic government is not a dictatorial government. Religion stands against dictators, Islam stands against dictators.

D) An unjust individual is corrupt and a corrupt man's testimony is invalid. A corrupt person is one who commits cardinal sins or insists on committing minor ones or even sets out to commit them.

<sup>1</sup> *akhlāq* in Imam Khomeini's *Tafsīr-i-Tarājim*, an anthology of papers presented at the International Congress on Twelver Shi'ite Theology, in *The Review of Religious Thought*, Tehran Institute for Compilation and Publication of the Works of Imam Khomeini v. 2, 1988, p. 63 and other sources.

<sup>2</sup> *Kutub-i-Sadat-i-Baqi*, p. 12.

<sup>3</sup> *Zayyidatul-ibā*, p. 298.

<sup>4</sup> *Sā'ihatul-Ba'īb* v. 11, p. 203; *Shi'atnān wa al-Imām*, p. 20.

ل١۔ Accepting the oppressor and accepting of his gift by the victim and helping him.<sup>1</sup>

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<sup>1</sup> Refer to Ima'mah 'al-Mu'adzim wal-Mu'min' (Beirut: Institute for Compilation and Publishing of the Works of Ima'mah, 1961), pp. 112-251.

### Third Discourse The Imam and Social 'idalah'

Imam Khomeini has said: "The Creator's wisdom wills that people should live in a just, merciful and law-abiding society within the limits set by divine command." This statement indicates that man is potentially capable of leading such a life. Hence, the highest duty of prophets is to realize *'adl'.* One of the most important goals of the mission of prophets and perhaps their sole aim was the "establishment of *justice* among people." Some thinkers have presumed that when it comes to social issues, Imam Khomeini paid greater regard to the distribution of economic resources of the society, while this is not the case. In addition, in reliance on a just distribution of wealth and resources of society, he accorded great significance to the correct and just distribution of posts, equality of human beings before law, just treatment of people by the government and other relevant matters. For example, from his viewpoint, it is the implementation of *'adl'* that transforms the society to an outward form of the Qur'an.

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

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

Therefore, Imam Khomeini with such an attitude to *'adl'* and its relation with freedom and man's free choice, hosted vigorous struggle against any tyranny, dictatorship and oppression and the violation of the rights of people on the firmuspede of his box of life. He persisted in the support of the deprived and oppressed people of society and the reduction of these gaps in such a way that by relying on the principle of taking a middle way and rejecting extreme views, he presented a moderate view of distributive *'adl'* in the area of economics. Based on this view, the exten-

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[*Imam Khomeini, 20 Years of Regime*, p. 3].

[*Sayyid Ruhollah Khomeini, 2821 Days of Islamic Revolution: Perspective*, n. 28].

[*Sayyid Ruhollah Khomeini, 9*, p. 2].

to which an individual enjoys economic resources in society is subject to talents, capabilities, efficiencies and qualifications by supporting the oppressed layers of the society. Accordingly, he favored an assertive struggle against the causes of and factors responsible for injustice in the society such as colonization, dictatorship, imperialism and poverty. Imam Khomeini, on the one hand, negated class gaps and supported the oppressed and deprived people of the society and, on the other, sanctioned reason and man's free choice. However, he rejected the unlimited Liberalism's freedom that triggered oppression against the deprived classes and strata of people in the society. He also did not accept the socialist attitude of absolute equalitarianism. Therefore, from his viewpoint, we should move towards a destination that "all individual members of the nation enjoy an average standard of living conditions."<sup>1</sup> Injustice, which is an accidental element in human society and has nothing to do with man's essence and nature of society, can be removed. Therefore, inspired by *akhlāk*, it would be possible to create an average life in which there is no or minimum class, economic and social gaps. By enhancing welfare for lower classes of society and decreasing resources for the affluent stratum, the society can proceed towards a moderate level.

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

"Islam does not favor oppressive and mercantile capitalism, which deprives the oppressed and innocent masses of people, categorically denouncing it in the Book and tradition and considering it to be inconsistent with social *akhlāk*. Islam also does not side with schools such as communism, Marxism, Feudalism and Islam is a moderate regime recognizing ownership and respecting it in limited manner. If Islam is truly practiced, the wheels of a healthy economy will be set in motion, and sound *akhlāk* that is requisite to any healthy regime finds expression."<sup>2</sup>

Imam Khomeini outlined some of the fundamental ways for making Islamic *akhlāk* workable as follows:

- 1- Adjustments to eliminate class gaps.
- 2- Protection of the interests of the deprived, the expansion of their public participation and the effacing of deprivation.
- 3- Fight against Malthusianists and luxury seekers.<sup>3</sup>

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<sup>1</sup> *Idālah*, 7, p. 157.

<sup>2</sup> *Sayyid Ruhollah Mūsawī Ḥāfiẓ*, 21, pp. 20-21; *Sayyid Ruhollah Mūsawī Ḥāfiẓ*, 21, p. 1.

<sup>3</sup> *Sayyid Ruhollah Mūsawī Ḥāfiẓ*, 20, pp. 28-33 and v. 21, pp. 29 and v. 30, p. 23.

- 4- Implementation of the laws and regulations of Islam.<sup>1</sup>
- 5- Sympathy of government for the weaker layers of people.<sup>2</sup>
- 6- Principle of living a simple life, particularly for officials.<sup>3</sup>
- 7- Negation of ostentatious ceremonies and pomposity in government organizations.<sup>4</sup>
- 8- Negation of the initiation of keep-taking in the government.<sup>5</sup>
- 9- Negation of the love of world and and its worship.<sup>6</sup>
- 10- Attention to the development and prosperity of villages and deprived regions.<sup>7</sup>
- 11- Legislation of laws in favor of the deprived people in the society.<sup>8</sup>
- 12- Negation of capitalistic and justice-evasive ethics.<sup>9</sup>

Finally, in Imam Khomeini's viewpoint, the realization of *Adl al-haqq* in its true sense remote from any misgivings and its global implementation in its true sense is the work of the Savior (May God hasten his reappearance) who "will succeed in implementing *Adl al-haqq* across the world".<sup>10</sup>

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<sup>1</sup> *Ibid* v. 20, pp. 29-120.

<sup>2</sup> *Ibid* v. 1, pp. 177-178.

<sup>3</sup> *Ibid* v. 1, pp. 11-12 and v. 2, p. 82 and v. 20, pp. 28-13 (and other sources).

<sup>4</sup> *Sad-e-sor-o-nazari*, v. 6, p. 23; v. 7, p. 257; v. 9, p. 210; and v. 11, v. 13, p. 4-52 and 483; v. 15, p. 47; v. 16, p. 281 and ...

<sup>5</sup> *Ibid* v. 16, p. 57 (and other sources).

<sup>6</sup> *Ibid* v. 20, p. 28 (and other sources).

<sup>7</sup> *Imam-khomeini-fun-o-nazari*, p. 56.

<sup>8</sup> *Sad-e-sor-o-nazari*, v. 10, p. 1-1.

<sup>9</sup> *Ibid* v. 21, p. 38.

<sup>10</sup> *Ibid* v. 1, pp. 21-22; *Sad-e-sor-o-nazari*, v. 16, p. 12-13 and v. 14, pp. 3-52 (and other sources).

*Ibid* v. 2, p. 207.