



هَذَا كِتَابُ الثَّقَلَيْنِ

تَصَدَّرَ عَنْ دَارِ الْقُرْآنِ الْكَبِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ
مُجَازَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ
مُعْتَمَدَةً لِأَعْرَاضِ التَّرْفِيَةِ الْعَالَمِيَّةِ

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الْأَمَانَةُ الْعَامَّةُ لِلْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

هَدْيُ الثَّقَلَيْنِ

مَجَلَّةٌ عِلْمِيَّةٌ نِصْفُ سَنَوِيَّةٍ مُحَكَّمَةٌ

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اتَّارِكُ فِيكَ الشَّقْلَ لِيَمَّ كُنَّا لِلَّهِ وَرَعَاهُ لِيَلْتَمَّ



تَنْوِيهِ:

الْأَفْكَارُ وَالْآرَاءُ الْوَارِدَةُ فِي أَبْحَاثِ هَذِهِ الْمَجَلَّةِ تُعَبَّرُ عَنْ وَجْهَةٍ نَظَرٍ كُتِّبَتْ بِهَا
وَلَا تُعَبَّرُ بِالضَّرُورَةِ عَنْ وَجْهَةٍ نَظَرٍ الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ.

قَصِيدَةُ تَوَخُّحٍ فِيهَا مَجْلَدٌ هَدَى الثَّقَلَيْنِ وَهِيَ مَجْلَدٌ عَلِيمَةٌ
نُصِفَتْ سِنُونُوبٌ مَحْكِيَةٌ تُعْنَى بِنَفْسَيْهِ النَّبِيِّ وَأَهْلِكَ بَيْتِهِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِقُرْآنِهِ الْكَثِيرِ، صَدَرَتْ بِحَرَارِ الْقُرْآنِ
الْكَبِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

سَفَرُ جَمِيلٌ وَبَدَتْ مِثْلُ السَّانَا	عِنْدَ الْحُسَيْنِ فِي الطُّفُوفِ صَدَرَتْ
فِي طَيْهَا كُلُّ تَفَاسِيرِ الْهَنَا	وَهِيَ بِقَوْلِ الْإِنِّ حَقًّا هَدَرَتْ
أَرَأَوْهَا مِنْ بُورَةٍ فِيهَا الْغِنَى	سَلَسَلَهَا الْعِلْمُ وَمِنْهَا نَشَرَتْ
مِيدَانُهَا الْآيُ وَمِنْهَا قَدَدْنَا	وَأَسْتَبَقَتْ بَابَ الْهُدَى إِذْ شَمَرَتْ
مَزْدَارُ قُرْآنِهِ كَرِيمٌ نَحْنُوْنَا	بِالْخَيْرِ وَالْقَوْلِ الْجَمِيلِ قَدَسِرَتْ
وَاللَّيْلُ وَلَى بَدَأُ صُيْبَ الْفَنَاءِ	أَسْتَارَهُ قَدَمُ مَرْقَتٍ وَانْدَثَرَتْ
يَا حُسْنَهَا كُلُّ إِلَيْهَا أَذْعَنَا	حِينَ إِلَيْهَا كُلُّ عَيْنٍ نَظَرَتْ
هَذَا قَدْ أَنَا خَتَرْتُهَا الْعَالِي هُنَا	فَارْجَاهُ رَبُّ أَبْوَابِهَا بَلَدٌ أَشْرَتْ
فَالْيَوْمَ عِنْدَ السَّبْطِ ذَا أَقْصَى الْكُنَى	أَرْخَ: هَدَى الثَّقَلَيْنِ صَدَرَتْ

عَلِي الصَّفَّارُ الْكِرْبَلَائِي

عَدَدٌ خَاصٌّ بِبَحْوثِ اللُّغَةِ الْإِنْجَلِيزِيَّةِ

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السلام عليكم ورحمة الله وبركاته

اشارة الى كتابكم ذي الرقم ح ٢٥١٤٩/٣٩ بتاريخ ٢٠٢٤/٤/٢٧ بشأن استحداث واعتماد مجلتكم لاجراض النشر والترقيات العلمية وتسجيلها ضمن موقع المجلات الاكاديمية العلمية العراقية وبعد استكمال الملاحظات الخاصة بضوابط الاستحداث بموجب كتابكم المرقم ح ٤٧٧١٢/٣٩ في ٢٠٢٤/٨/٢٧، حصلت الموافقة بتاريخ ٢٠٢٤/٩/٨ على اعتماد المجلة المذكورة في الترقيات العلمية والنشاطات العلمية المختلفة الاخرى واعتباراً من المجلد الاول - العدد الاول - كانون الثاني لسنة ٢٠٢٤ لتسجيل المجلة في موقع المجلات الاكاديمية العلمية العراقية.

للتفضل بالاطلاع وابلاغ مخول المجلة لمراجعة دائرتنا لتزويده باسم المستخدم وكلمة المرور ليتسنى له تسجيل المجلة ضمن موقع المجلات الاكاديمية العلمية العراقية وفهرسة اعدادها ، ويعتبر ذلك شرطاً اساسياً في اعتمادها بموجب الفقرة (٣١) من ضوابط الاستحداث واصدار المجلات العلمية في وزارتنا.

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**Peaceful Coexistence:
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and Reflected in Nahj Al-Balaghah**



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**Justice in the Glorious Qur'an: An
Analytical Study in View
of Nahj al-Balagha**



**Justice in the Glorious Qur'an: An
Analytical Study in View of Nahj al-Balagha**

Asst. Prof. Ibrahim Talaat Ibrahim, Ph.D.

Al-Iraqia University, College of Arts

العدالة في القرآن الكريم: دراسة تحليلية في ضوء نهج البلاغة
أ.م.د. إبراهيم طلعت إبراهيم
الجامعة العراقية - كلية الآداب

Abstract

Justice in Islam plays a pivotal role in Islamic jurisprudence. Justice is repeatedly mentioned in several aya's of the Glorious Qur'an. Through them, the importance of justice in all aspects of life is strongly asserted. The present research seeks to study the concept of justice in the Glorious Qur'an in the light of Imam Ali ibn Abi Talib's (PBUH), interpretation of relevant Qur'anic texts, as reflected in Nahj al-Balagha, being a major source expressing Islamic philosophy and Alawi eloquence. The study is going to clarify the very essence of justice as it has been depicted in the Qur'an, how Nahj al-Balagha underlines this very pivotal concept, and thus, gives an integrated comprehensive understanding of justice in Islam, and gets into its practical applications at the social and political levels. This paper will develop a better understanding of the Qur'anic discourse on justice and its relationship with ethics and righteous governance as conceptualized by Imam Ali (PBUH).

Keywords: Justice, Glorious Qur'an, Nahj al-Balagha, Imam Ali (PBUH), righteous governance, Islamic philosophy, ethics

المستخلص:

تلعب العدالة في الإسلام دوراً محورياً في الفقه الإسلامي؛ إذ ورد ذكر العدالة مراراً وتكراراً في العديد من آيات القرآن الكريم، ومن خلالها يتم التأكيد بقوة على أهمية العدالة في جميع جوانب الحياة. يسعى البحث الحالي إلى دراسة مفهوم العدالة في القرآن الكريم في ضوء تفسير الإمام علي بن أبي طالب (عليه السلام) للنصوص القرآنية ذات الصلة، وبما ينعكس ذلك في نهج البلاغة، بوصفه مصدراً رئيساً يعبر عن الفلسفة الإسلامية والبلاغة العلوية. ستوضح الدراسة جوهر العدالة كما تم تصويرها في القرآن الكريم، وكيف يؤكد نهج البلاغة على هذا المفهوم المحوري للغاية، وبالتالي، تقدم فهماً شاملاً متكاملًا للعدالة في الإسلام، وتدرس تطبيقاتها العملية على المستويين الاجتماعي والسياسي. وهذه الدراسة تهدف إلى تطوير فهم أفضل للخطاب القرآني حول العدالة وعلاقته بالأخلاق والحكم الرشيد كما تصوره الإمام علي (عليه السلام).

الكلمات المفتاحية: العدالة، القرآن الكريم، نهج البلاغة، الإمام علي (عليه السلام)، الحكم الرشيد، الفلسفة الإسلامية، الأخلاق

1. Introduction

Justice is among those basic ideas in the Islamic thought process that covers the realms of ethics, law, and theology. In the Islamic perspective, however, justice is more than a legal requirement, it is a moral duty operating between individuals and the different structures of society. As a matter of fact, justice or al-'adl, as it is called in Arabic, is often mentioned in the Qur'an as one of the most commanding divine imperatives for the smooth regulation of personal life and social administration. Many Qur'anic ayas exhort the prophetic communities to uphold justice not only in person-to-person transactions but most importantly in the general sphere of governance, so that the basic needs of every individual in society are met without any form of discrimination against individual position or creed, as expressed in Qur'an 4:58 and 16:90.

The concept of justice in Islamic jurisprudence and theology is inextricably tied up with divine will and human obligation. It is considered that justice manifests the attribute of God "The Just" (Al-'Adl), and it is from this attribute that

the balance of the uniaya is kept going. Further, this understanding informs the ethical and legal frameworks of Islamic societies, which consider justice as the necessary ingredient in bringing about the overall good and preventing harm.

Justice is one of the strongest dictums in Islamic thought as enunciated through sermons, letters, and sayings by Imam Ali ibn Abi Talib (PBUH), preserved in Nahj al-Balagha. He was the first Shia Imam, the first cousin of the Prophet Muhammad (PBUH), and the caliph of Islamic world; thus, his insight into justice is regarded with a great deal of respect across Islamic schools of thought. His writings in Nahj al-Balagha provide a detailed conceptual exploration of justice; it has not only been treated as a legal principle here but also as a moral and spiritual duty which underpins righteous governance. As Khomeini, 1981, explained, it gives a conceptual and comprehensive perspective about justice. Therefore, the present paper tries to bridge the conceptual gaps in the interpretation of justice as reflected in the Glorious Qur'an with the interpretations and elaborations provided by Imam

Ali (PBUH) himself in Nahj al-Balagha. The paper shall try to demonstrate how Qur'anic directives regarding justice are extended and put into practice by Imam Ali (PBUH) in regard to governance, ethics, and social relations through a comparative analysis. It shall also look at the implication of such synthesis for an understanding of the role of justice in contemporary Islamic discourse.

2. Literature Review

One notices that the concept of justice has a central place in Islamic thought, and not only the Qur'an but also other classical writings of Islam are seriously engaged with it. This section reviews scholarly literature on the concept of justice as portrayed in the Qur'an and further develops its interpretation in Nahj al-Balagha, especially as clarified by Imam Ali ibn Abi Talib (PBUH). It also encompasses other broader Islamic philosophical debates on the pragmatic application of justice to social and political spheres.

2.1. Justice in the Qur'an

The Qur'an promotes justice (al-'adl) both as a

moral and as a legal duty. Throughout the book, Qur'anic ayas remind every believer that justice should be implemented at a personal level in daily life, as well as in the greater governance of society (Qur'an 4:135). Justice is a moral system that constitutes the basis of social life and human interactions. Several scholars have debated over the issue of justice in the Quran and propose it as one of the specific characteristics of an Islamic way of life. In relation to this, Esack (1997) outlines the role of justice in offering a just society. By Esack's definition, justice in the Quran would consist of weighing an individual's right against the overall concern of the community.

Accountability, in this respect, is quintessentially at the heart of the Qur'anic notion of justice; it has been categorically stipulated that both the rulers and the ruled are responsible and accountable before this world and the hereafter (Qur'an 6:164). In this respect, the pursuit of justice is not merely a social commitment but an act of worship and manifestation of taqwa - God-consciousness - as such (Kamali, 2008). Justice in the Qur'an is holistic,

entailing both legal decisions and moral conduct as it summons people to be just and fair, and to reject oppression for the fact that Allah is never cruel to His servants. The Qur'an says, "Indeed, Allah orders justice and good deeds." (Qur'an 16:90).

2.2. Imam Ali (PBUH)'s Idea of Justice in Nahj al-Balagha

One of the deepest explanations of justice in Islamic philosophy is by Nahj al-Balagha, a collection of sermons, letters, and sayings of Imam Ali ibn Abi Talib (PBUH). Since he was both a religious and a political leader, Imam Ali (PBUH)'s notion of justice spans from personal morality right into the sphere of governance and the role of the leader. To some scholars, such as Khomeini, Imam Ali (PBUH) has written in a highly philosophical and practical way on justice, which integrates dimensions of spirit, ethics, and politics.

Justice, according to Imam Ali (PBUH), is the very bedrock upon which rightful government can stand.

In his letters, particularly the famous letter to

Malik al-Ashtar, whom he had appointed governor of Egypt, Imam Ali (PBUH) emphasized that all subjects were to be dealt with justly and their rights well-guarded without any kind of discrimination based on religion or social status.

Indeed, this letter has been the subject of extensive scholarly study as a model for Islamic governance based on upholding justice and ethical leadership. As Imam Ali (PBUH) stated, justice is something one cannot take away from responsible leadership, and rulers need not only to dispense it but have to embody it in their personal life.

Otherscholarshavealsoengagedthephilosophical dimensions of justice in Nahj al-Balagha, at times interested in the relationship between Islamic ethics and political theory. Amir-Moezzi says that Imam Ali (PBUH)'s conception of justice finds its root in the Qur'anic understanding of human nature and divine will. Justice thus represents not only a legal or political principle but also part of the divine pattern for which humanity is responsible in its execution on earth. This perspective agrees with the larger Islamic vision that justice somehow

represents a universal value transcending the confines of time and space (Nasr, 2002).

2.3. Qur'anic Justice and Ethical Governance

The relation between justice and governance is a motif that runs repeatedly through both the Qur'an and Nahj al-Balagha. According to Islamic thought, justice in governance means establishing a virtuous society where every individual can enjoy his or her rights. This is especially important in the context of rulers who have been entrusted with the trust of taking care of their subjects.

As summarized by scholars such as Sachedina (1988), Qur'anic justice is not confined to adjudication but embraces the creation of conditions whereby human dignity is upheld.

In Islamic political philosophy, as described for example by Kamali (2008), justice is considered the cornerstone of good governance. Insofar as a failure to observe justice connotes the breach of religious and political duty. Imam Ali (PBUH)'s Nahj al-Balagha therefore bolsters this position, as the concept of justice is inextricably linked to

that of leadership. Khomeini (1981) has captured it succinctly that, rather than a narrowly legalistic approach, Imam Ali (PBUH)'s perception of justice exudes an ethical vision of governance with profound spiritual orientations. His encouragement on justice for all human beings -the high and low, believer and non-believer- allows for simple resonance with the Qur'anic demand that justice be observed for all (Qur'an 5:8).

2.4. Concluding Remarks

Review of the existing literature on the concept of justice in Islamic thought, more precisely in the Quran and Nahj al-Balagha, becomes important by drawing from the immense importance of justice as a moral and legal rule. The Quran gives a basic skeleton of justice, while in Nahj al-Balagha, Imam Ali (PBUH) articulates an attempt at molding the ethical, political, and spiritual dimensions. This has been extended to a discussion of how both sources insist on the centrality of justice in governance, social relations, and individual conduct. This paper highlights justice in the Quran and Nahj al-Balagha with a view to developing a more profound

understanding of justice in Islamic philosophy and practical implications for modern Islamic discourses.

3. Background

Justice is that to which Islam attaches fundamental importance, both in its dogma, legislation, and philosophy, and which the Qur'an and the traditions of the Prophet often bring to attention. As a moral and legal principle, justice shapes ethical conduct and structural integrity, ensuring a balance and fairness that protects rights. Justice in the Quran is something over and above a legalistic requirement; it is a divine injunction, which reflects the moral order set by God.

The Qur'anic concept of justice is intermingled in a comprehensive package of meaning that embraces legal, social, and ethical dimensions and is closely linked with other important notions like fairness, equality, and accountability.

In historical terms, justice has been one of the primary preoccupations for Muslim thinkers in relation to rulership and leadership. Indeed,

one finds that one of the abiding themes within classical Islamic political thought is the imperative upon those in authority to exercise justice. As such, Esack suggests that the Qur'anic paradigm of justice is inherently linked with the notion of accountability to God whereby rulers and ruled alike are under its auspices. But this is not all; it extends into the economic, social, and political dealings to the extent that justice should be one of the cornerstones of Islamic governance. Imam Ali ibn Abi Talib (PBUH) is one of the most influential characters in Islamic thought, who has expressed an all-rounded vision concerning issues of justice. His sayings and writings are kept within a tome known as Nahj al-Balagha. The understanding of justice by Imam Ali (PBUH) was deeply rooted in the Qur'anic teachings and thus was more philosophical and practical with regard to how the leadership should conduct itself and the people. His letters, especially to Malik al-Ashtar, reflect unwavering commitment to upholding justice in governance.

For Imam Ali (PBUH), justice goes beyond the legal arena and encompasses moral and spiritual

perspectives; in a sense, it acts as "the glue that holds society together" and completes the concept of good governance, as quoted by Khomeini (1981).

The use of the concept of justice here in Nahj al-Balagha has received much scholarly attention due to the far-reaching ramifications it implies to Islamic thought. Amir-Moezzi comments that Imam Ali (PBUH)'s vision is not merely political but greatly philosophical, laying much emphasis on the part that justice plays in achieving spiritual and ethical development. This multi-dimensional approach serves to harmonize with the Qur'anic vision of justice as a holistic concept regulating both worldly and spiritual affairs.

This paper builds on discussions currently at hand, which present a consideration of how Qur'anic teachings on justice intersect with Imam Ali (PBUH)'s interpretation of these teachings in Nahj al-Balagha. Both sources articulate justice not only as a legal principle but as an ethical guide of governance and social relations. The analysis thus attempts to provide contributions towards a better understanding of the role of justice within

Islamic philosophy and how it is put into practice in contemporary discourse.

4. Methodology

This research is qualitative and analytical in nature. In this research, the meaning and concept of the notion of justice in Glorious Qur'an and Nahj al-Balagha are interpreted and analyzed.

Hence, the two-tiered approach of analysis: an exegesis or tafsir of relevant Qur'anic ayas regarding justice and a thematic analysis of Imam Ali (PBUH)'s sermons, letters, and sayings in Nahj al-Balagha to draw connections between Qur'anic directives on justice with Imam Ali (PBUH)'s understanding of the concept. In this regard, the methodology to be utilised in this paper explores the textual analysis of the philosophical and practical dimensions of justice in Islamic thought, as customarily practiced in the field of Islamic studies. According to Nasr (2006), a methodical framework would be based on, among others, classical Islamic jurisprudence, or fiqh, as well as Islamic philosophical traditions.

The source materials, extracted from the Qur'an

and Nahj al-Balagha, are analyzed in their original Arabic texts firsthand for interpretive accuracy. A comparison of the commentaries of key Islamic scholars on both sources contextualizes the findings within the larger Islamic intellectual tradition. Research further draws on recent scholarship to highlight the relevance of these classical texts for modern discussions about justice in Islamic law and governance.

This will provide the qualitative approach of carrying out an in-depth and detailed analysis in regard to justice in all its dimensions: legal, ethical, and spiritual. It also tends to consider the intricacies of Islamic teachings about justice and the practical implications of such teachings as reflected in both the Qur'an and Nahj al-Balagha through textual analysis.

5. Data Collection

Data used in this study are from two major sources: the Glorious Qur'an and Nahj al-Balagha.

These would constitute the basis of an in-depth review of Qur'anic ayas on justice, such as those found in Qur'an 4:58, 16:90, and 5:8, with a view to

establishing how this is conceptualized within an Islamic framework. In this regard, tafsir works by recognized classical scholars, such as al-Tabari and al-Qurtubi, are consulted in interpreting such ayas. A look at the more modern exegesis such as Muhammad Asad in 1980, presents a modern view of the Qur'anic ayas. For the second section of the research, Nahj al-Balagha is the basis for obtaining data.

This collection of Imam Ali (PBUH)'s sermons, letters, and sayings, which were compiled by Al-Sharif al-Radi, is examined for related discourses on justice.

Special attention is given to the letters of Imam Ali (PBUH) to his governors, especially the letter to Malik al-Ashtar, which lays down principles of just governance. Secondary literature, including scholarly commentaries on Nahj al-Balagha, is also considered in order to derive further insights into the perspective of Imam Ali (PBUH) on justice and its practical application. In addition to these materials, the paper utilizes secondary literature on justice by modern Islamic philosophers and legal scholars. Works by various thinkers, such as M. H. Kamali in

2008 and Seyyed Hossein Nasr in 2002, contribute to the modern setting of the classical discussions and help bridge the gap between historical and contemporary understandings of Islamic justice.

This process of data collection will be certain that an in-depth exploration of the concept of justice both from the scriptural and interpretive traditions in Islam is ascertained, thus allowing for a proper comparative analysis of the Qur'anic ayas and those by Imam Ali (PBUH)'s insights in Nahj al-Balagha.

6. Data Analysis

Data analysis in the given research has its basis on two major sources, namely: the Qur'an and Nahj al-Balagha, an interpretation and analysis of the concept of justice represented in the mentioned sources.

The said analysis will be taken within the compass of two parts, first being the Qur'anic concept of justice, and the second, how this Qur'anic concept of justice materialized in the writings of Imam Ali (PBUH) and compiled in Nahj al-Balagha.

6.1. Qur'anic Analysis of Justice

Justice is one of the cardinal ethical values in the Qur'an that guides personal, social, and political conduct. The root 'adl, which denotes justice in an Arabic-English Qur'anic dictionary, indeed comes out a number of times in the Glorious Book. For example, in Qur'an 4:58, the command for justice seems to be given personally by God: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.".

This aya brings into focus the imperative for right judgment and ethical behavior, more so for those holding positions of leadership and in the judiciary. The Qur'an here brings to the fore justice-not just as a virtue but an obligation. Supported by classical tafsir sources, such as those of Al-Tabari and Al-Qurtubi, the interpretation takes the meaning of this aya as underpinning that justice is the requirement of governance, where impartiality and fairness should be given precedence over personal interests.

More explanation could be found in Qur'anic

ayas, one of which is Qur'an 5:8, "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (Qur'an 5:8, Sahih International).

This aya brings into focus the moral imperative of being just, even in adversary relations. It suggests here that personal prejudices and feelings should not come in the way of executing justice. In this aya, the Qur'an equates justice with taqwa-piety and thereby establishes that dispensation of justice is integrally connected to moral and spiritual behavior.

From this analysis of Qur'anic justice, one comes to understand that the concept goes beyond legality into the domains of ethics and spirituality. On this perspective, justice in the Qur'an demands fairness, honesty, and answerability of every individual on his or her situations or relations with others.

6.2. Justice in Nahj al-Balagha

The writings of Imam Ali (PBUH) in Nahj al-Balagha are a deep interpretation of Qur'anic

justice. Imam Ali (PBUH) expounds on the Qur'anic concept into a comprehensive political and social philosophy, emphasizing the central position of justice within governance and leadership. His famous letter to Malik al-Ashtar, whom he had appointed as the governor of Egypt, is one which holistically establishes the structure for just governance, based on the principles of fairness and accountability:

"Let mercy enter your heart for (your) subjects; have love for them, and tenderness towards them. Never be (as it were) a beast of prey above them, imagining that that suffices." (Nahj al-Balagha, Letter 53).

In the present letter, the Imam focuses on the moral duty of rulers to rule with justice and mercy and have compassion on their people. This again upholds the Qur'anic principle that leadership is a trust from God-amanah-and justice constitutes a prerequisite for undertaking this trust (Khomeini 1981). Moreover, fairness in all judicial and political decisions is emphasized by Imam Ali (PBUH) so that no powerful or weak group is dealt with injustice.

Justice for Imam Ali (PBUH) is much greater and more comprehensive than the courtroom, entering the realms of social equality, ethical leadership, and personal morality. He repeats that justice is the pivot of the movement of governance and the mainspring of the life of the people. One other similar thematic connection in the Nahj al-Balagha is between justice and divine accountability. For example, in one of his sermons, Imam Ali (PBUH) says:

"Justice is the pillar upon which the world stands." (Nahj al-Balagha, Sermon 216).

This strong statement underlines the cosmic and social weight of justice. Justice in this connection is not just a human legal need but a principle on which the order of the uniaya is founded. The implication seems to be that taking away from justice amounts to imbalance and disorder, spiritually as well as socially.

6.3. The Connection of Qur'an and Nahj al-Balagha Through the Concept of Justice

The concepts of justice between the Qur'anic teachings and Nahj al-Balagha show that they

somewhat hold congruity in their conceptualization. The Qur'an gives the roots for justice to take hold a divine imperative which needs fulfillment in the interest of ethical and social order.

Nahj al-Balagha elaborates on these Qur'anic principles through the speeches and letters of Imam Ali (PBUH), giving further detail on how justice needs to be brought about in leadership and governance at both personal levels.

Both sources stress fairness, justice, and moral uprightness. However, while the Qur'an is more theological in nature and provides more of a general moral framework, the writing of Imam Ali (PBUH) in the Nahj al-Balagha exhorts on the application of justice in governance and personal life.

The reflections of Imam Ali (PBUH) in Nahj al-Balagha originate from the insight found in the Qur'anic concept of justice but come to perfectly fit into the fine points of human governance, leadership, and interaction.

6.4. Implication for Islamic Governance

Together, the Qur'anic aya and Nahj al-Balagha form a sound basis on which to approach issues of justice in Islamic governance. While the Qur'an has portrayed justice both as an attribute of God and as a moral obligation upon human society, Nahj al-Balagha has taken this principle into the realm of statecraft. The analyses above have shown that justice ensures social cohesion no less than continuity with the will of God, as understood in Islamic thought.

From this information, one could appreciate that justice is not only required for a legal point of view but a universal moral principle that guides human life in its personal morality to political leadership.

7. Findings

This analysis of data shows that the concept of justice in both the Qur'an and Nahj al-Balagha is multidimensional, comprising legal, ethical, and spiritual dimensions. As much as the Qur'anic guidance provides a moral framework, Nahj al-Balagha reflects Imam Ali (PBUH)'s formulation

of a working blueprint for the operations of justice in administration. These writings together provide a broad-based understanding of justice, which becomes an intrinsic part of Islamic law and governance, and affirm the importance thereof in both personal and social life.

Conclusions

The research paper has arrived at the following conclusions:

This research has sought to explore the concept of justice as understood in the Glorious Qur'an and reflected through analysis within the perspective of Imam Ali (PBUH)'s interpretation in Nahj al-Balagha.

The reflection shows that, within Islamic law, ethics, and governance, justice is among the core values. In the Qur'an, justice is commanded by God and binds humanity as a moral force upon himself in personal, social, and political life. Consequently, Imam Ali (PBUH) further elaborated on these principles through Nahj al-Balagha, bringing into full detail how the application of justice in spheres of leadership and governance should be shaped. That fact is corroborated from the investigation that the Qur'an and Nahj al-Balagha insist on being just, fair, and morally responsible with regard to legislation and in treating people and community. The trait of justice being related to righteousness or taqwa,

and emphasizing the accountability of the ruler in it, shows the degree of its importance for maintaining social harmony and ethical governance.

The findings add to a wider and deeper understanding of how justice is conceptualized within Islamic thought. This, in turn, helps bring its importance to the fore within the central pillar of Islamic law and governance, representing one of the means for achieving individual and collective righteousness.

Recommendations

1. Application of Justice to Modern Governance: This study has important implications for Qur'anic and Alawi perspectives on justice in modern governance. Based on the findings from this research, it is recommended that Islamic leaders, policymakers, and scholars take into consideration the incorporation of the notions of justice in the Glorious Qur'an and Nahj al-Balagha into the modern legal system in the interest of fairness, impartiality, and ethical leadership in governmental and judicial institutions.

2. Educational Reform: Inclusion in the curricula of Islamic educational institutions of the lessons of justice that have been drawn from the Qur'an and Nahj al-Balagha would be very useful. This will help future generations appreciate Islamic ethics and law-particularly the moral responsibilities of leadership and also the role of justice in maintaining social equity.

3. Promote Moral Leadership: Based on the principles outlined in Nahj al-Balagha, Islamic

organizations and institutions can emphasize the moral duty of leadership to govern with justice, compassion, and accountability to the people. The suggestion can be taken a step forward by recommending the holding of training courses for political and religious leaders in order to develop leading models of behavior based on an Islamic ethical basis.

Suggestion for Future Research

Comparative Works on Justice: Further research might be conducted on the comparison of the concept of justice in Islamic philosophy with other religious or philosophical traditions. This will widen the cross-cultural understanding of how justice is perceived and applied in various societies and under different legal regimes.

Justice and Modern Islamic Law: Other research may discuss how the classical Islamic concepts of justice, especially those discussed in the Qur'an and Nahj al-Balagha, can be translated into contemporary legal issues in Muslim nations. This can be expanded further to debate how Islamic

jurisprudence can meaningfully engage with the modern paradigms of human rights without discarding its root assumptions.

Gender and Justice in Islamic Thought: A focused study of the role of justice toward gender equality within Islamic legal and ethical systems would be interesting and useful. A reading from a gender justice perspective could represent a contribution to Qur'anic and Nahj al-Balagha discussions from the point of view of women's rights in Islamic societies.

Justice in the Global Islamic Context: Although Islamic conceptions are greatly varied around the world, further research is in order regarding how the different Islamic schools of thought interpret justice according to the Qur'an and Nahj al-Balagha. This will perhaps provide insight into the various ways justice comes into play within the global Islamic Community across a variety of cultural and socio-political milieus.

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