



هَذَا كِتَابُ الثَّقَلَيْنِ

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

السَّنَةُ الثَّانِيَّةُ / المَجْلَدُ الثَّانِي / شَهْرُ صَفَرِ ١٤٤٧ هـ - آبِ ٢٠٢٥ م
عَدَدٌ خَاصٌّ بِبُحُوثِ اللُّغَةِ الْإِنْجِلِيزِيَّةِ لِمُؤْتَمَرِ الْإِمَامِ الْحُسَيْنِ (ع) الدَّوْلِيِّ السَّادِسِ

جُمْهُورِيَّةُ الْعِرَاقِ

دِيَوَانُ الْوَقْفِ الشَّيْعِيِّ

الْأَمَانَةُ الْعَامَّةُ لِلْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

هَدْيُ الثَّقَلَيْنِ

مَجَلَّةٌ عِلْمِيَّةٌ نِصْفُ سَنَوِيَّةٍ مُحَكَّمَةٌ

تُعْنَى بِتَفْسِيرِ النَّبِيِّ وَأَهْلِ بَيْتِهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِمْ) لِلْقُرْآنِ الْكَرِيمِ

تُصَدَّرُ عَنْ دَارِ الْقُرْآنِ الْكَرِيمِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

مُجَازَةٌ مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ

مُعْتَمَدَةٌ لِأَعْرَاضِ التَّرَقِّيَةِ الْعِلْمِيَّةِ

التَّرْقِيمُ الدَّوْلِيُّ: ISSN: 3005-415x

العنوان: العراق - كربلاء المقدَّسة - دار القرآن الكريم في العتبة الحسينية المقدَّسة

رَقْمُ الْإِيدَاعِ فِي دَارِ الْكُتُبِ وَالْوَثَائِقِ الْعِرَاقِيَّةِ ٢٧١٥ لِسَنَةِ ٢٠٢٤ م

لِلْمَعْلُومَاتِ وَالِاتِّصَالِ: ٠٧٧٣٥٣٠٠٨٣٥

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تَسْتَقْبَلُ مَجَلَّةُ (هَدْيُ الثَّقَلَيْنِ) الْبُحُوثَ الْأَكَادِيمِيَّةَ الرَّصِينَةَ غَيْرَ الْمَنْشُورَةِ،

بِاللُّغَتَيْنِ الْعَرَبِيَّةِ وَالْإِنْكِلِيزِيَّةِ.

بطاقة الفهرسة

BP130 .A82 2024 VOL. 1 NO. 0

العتبة الحسينية المقدسة (كربلاء، العراق) دار القرآن الكريم.

هَدِي الثقلين: مجلة علمية نصف سنوية محكمة تُعنى بتفسير النبي وأهل بيته (صلوات الله عليهم) للقرآن الكريم/ تصدر عن دار القرآن الكريم في العتبة الحسينية المقدسة - كربلاء، العراق: العتبة الحسينية المقدسة، دار القرآن الكريم، ٢٠٢٥م / ١٤٤٦ للهجرة.

مجلد: ٢٤ سم - نصف سنوية، السنة الثانية، عدد خاص ببحوث اللغة الإنجليزية لمؤتمر الإمام الحسين (عليه السلام) الدولي السادس لعام ٢٠٢٥م (العتبة الحسينية المقدسة؛ ١٣٥٧)، (دار القرآن الكريم).

يَتَضَمَّن إرجاعات بليو جرافية.

تصدر المجلة باللغتين العربية والإنجليزية.

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تمت الفهرسة قبل النشر في شعبة نظم المعلومات التابعة لقسم الشؤون الفكرية والثقافية في العتبة الحسينية المقدسة.



اتَّارِكْ فِيكَ الشَّقْلَ لِيَمَّ كِنَايَلِكْ وَرَعْرَهْلِكْ بَيْتِي



تَنْوِيهِ:

الْأَفْكَارُ وَالْآرَاءُ الْوَارِدَةُ فِي أَبْحَاثِ هَذِهِ الْمَجَلَّةِ تُعَبَّرُ عَنْ وَجْهَةٍ نَظَرِ كُتَّابِهَا
وَلَا تُعَبَّرُ بِالضَّرُورَةِ عَنْ وَجْهَةِ نَظَرِ الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ.

قَصِيدَةُ تَوَخُّحٍ فِيهَا مَجْلَدٌ هَدَى الثَّقَلَيْنِ وَهِيَ مَجْلَدٌ عَلِيمَةٌ
نُصِفَتْ سِنُونِبِيٍّ مُحْكِمَةٍ تُعْنَى بِنَفْسَيْهِ النَّبِيِّ وَأَهْلَ بَيْتِهِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِقُرْآنِهِ الْكَثِيرِ، صَدَرَتْ بِمَرَارِ الْقُرْآنِ
الْكَثِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

سَفَرُ جَمِيلٌ وَبَدَتْ مِثْلُ السَّنَا	عِنْدَ الْحُسَيْنِ فِي الطُّفُوفِ صَدَرَتْ
فِي طَيْهَا كُلُّ تَفَاسِيرِ الْهَنَا	وَهِيَ بِقَوْلِ الْإِنِّ حَقًّا هَدَرَتْ
أَرَأَوْهَا مِنْ بُورَةٍ فِيهَا الْغَنَى	سَلَسَلَهَا الْعِلْمُ وَمِنْهَا نَشَرَتْ
مِيدَانُهَا الْآيُ وَمِنْهَا قَدَدْنَا	وَأَسْتَبَقَتْ بَابَ الْهُدَى إِذْ شَمَرَتْ
مَزْدَرَارُ قُرْآنِهِ كَرِيمٍ نَحْوَنَا	بِالْحَيْرِ وَالْقَوْلِ الْجَمِيلِ قَدِ سِرَتْ
وَاللَّيْلُ وَلَيْ بَلِّ لُصِيبَ الْفَنَاءِ	أَسْتَارَهُ قَدِ مَرَقَتْ وَأَنْدَثَتْ
يَا حُسْنَهَا كُلُّ إِلَيْهَا أَذْعَنَا	حِينَ إِلَيْهَا كُلُّ عَيْنٍ نَظَرَتْ
هَذَا قَدْ أَنَا خَتَ رُكْبَهَا الْعَالِي هُنَا	فَارْزَحَرَتْ أَبْوَابُهَا بَلِّ أَشْمَرَتْ
فَالْيَوْمَ عِنْدَ السَّبْطِ ذَا أَقْصَى الْكُنَى	أَرْخَ: هَدَى الثَّقَلَيْنِ صَدَرَتْ

عَلِي الصَّفَّارُ الْكُرْبَلَائِي

عَدَدٌ خَاصٌّ بِبَحْوثِ اللُّغَةِ الْإِنْجِلِيزِيَّةِ

لِمَوْتَمَرِ الْإِمَامِ الْحُسَيْنِ (ع) الدَّوْلِيِّ السَّادِسِ لِعَامِ ٢٠٢٥ م

Special Issue Researches in the English Language for
Imam Hussein(AS) Sixth International Conference 2025

إِشْرَافٌ وَمَرَاجَعَةٌ أ.د. عَبْدَ عَلِيٍّ حَمُودَ السَّعِيدِي

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م/ مجلة هدى الثقلين

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.

...مع وافر التقدير

الد. لبنى خميس مهدي
المدير العام لدائرة البحث والتطوير

٢٠٢٤/٩ / ١٠

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**Peaceful Coexistence:
A Concept Established
in the Glorious Quran
and Reflected in Nahj Al-Balaghah**



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**Educational and Psychological
Discourses in Imam Ali's Nahj al-Balagha:
A Discursive Analysis with
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**The Concept of Patience in Selected
Sayings of Imam Ali(A.S) with Reference
to the Glorious Quran**



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



**The Concept of Patience in Selected Sayings
of Imam Ali(A.S) with Reference
to the Glorious Quran**

**Assistant. Prof. Dr. Gailan Mahmoud Al-Jubori
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مفهوم الصّبر في أقوال مختارة للإمام علي عليه السلام
مع الإشارة إلى القرآن الكريم

أ.م.د. كيلان محمود حسين الجبوري
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Abstract:

The current study reviews selected sayings of Imam Ali(A.S) about patience from Nahjul Balagha with reference into some Ayas from the Glorious Qur'an. Patience is one of the things that is clear in meaning to the public, and contains many verses that urge patience, and the Prophetic Hadiths also contain what reinforces the same matter. Basically, Muslims are exposed to situations of instability that require them to be patient and firm. Furthermore, Imam Ali(Peace Upon him) urges the Muslim to be patient in every situation. In this study, selected sayings are investigated to see how the patience is presented in these sacred texts to convey the same effect and message into the readers of English language. This paper aims to analyze these texts and explain how the concept of patience is in Glorious Quran is in Imam Ali (A.S) sayings. It also shows how effective and persuasive usage of certain lexical items in each text because a piece of rhetoric is always making some sort of argumentation.

Keywords: Imam Ali(Peace Upon him), Patience, Nahjul Balagha, sermons and sayings.

المستخلص:

تعرض هذه الدراسة أقوال مختارة للإمام علي عليه السلام عن الصبر من كتاب نهج البلاغة مع الإشارة إلى بعض الآيات من القرآن الكريم؛ إذ إنّ الصبر من الأمور الواضحة في معناها للناس، وفيه آيات كثيرة تحثُّ على الصبر، وفي الأحاديث النبويّة ما يعزّز ذلك. في الأساس، يتعرّض المسلمون لمواقف عدم الاستقرار التي تتطلب منهم الصبر والثبات. علاوة على ذلك، يحثُّ الإمام علي عليه السلام المسلم على الصبر في كلّ موقف، وفي هذه الدراسة يتمُّ البحث في أقوال مختارة لمعرفة كيف يتمُّ تقديم الصبر في هذه النصوص المقدّسة لنقل التأثير والرسالة إلى قراء اللغة الإنجليزيّة. تهدف هذه الدراسة إلى تحليل مفهوم الصبر في القرآن الكريم وكيف ذُكر في أقوال الإمام علي عليه السلام وكذلك معرفة كيفيّة الاستعمال المؤثّر والمقنع لعناصر معجميّة معيّنة في كلّ نصٍّ؛ لأنّ أداة الخطابة دائماً ما تؤدي إلى نوعٍ من الجدليّة.

الكلمات المفتاحيّة: الإمام علي عليه السلام، الصبر، نهج البلاغة، الأقوال والخطب

1. Introduction:

Patience is one of the characteristics of human being that accompanies him throughout his life, and it appears when he is exposed to a distress or crisis. Patience is one of the qualities of true believers, and it is one of the most important Islamic morals. Therefore, Almighty Allah mentioned it in His Glorious Quran in ninety-three verses. The verses of patience are linked to many positions of faith and the great reward for the patient, which indicates the importance of patience and it is one of the basic qualities that we must possess in order to complete our path in life.

Generally speaking, patience is the strength and equipment that the sick person needs in his complaint, the afflicted person in his affliction, the preacher to Allah in his call, the teacher in his school. Moreover, the woman needs the patience in her home, the father in his family, the seeker of knowledge in his studies, the employee in his administration, the merchant in his trade and the worker in his service. Patience is the path to glory and the way to excellence. All successful people in

this world achieved their hopes through patience. They found bitterness palatable, found suffering sweet, and took difficulties lightly. No one has missed out on perfection except due to weakness in his ability to be patient and endure.

The Prophet Mohamed (Peace Upon him) urged his Muslim followers to restrain themselves from the hardships that might befall them due to performing some acts of obedience and avoiding some sins, as well as to endure trials that were written from eternity. Patience is the strength that many people search for, especially in times of weakness and misfortunes. Patience has great value in the human soul. It is said that a patient person is the strongest and most worthy of reaching the top, because he knows how to overcome difficulties and complete his path with determination and persistence. In this article, we will review the concept of patience and how is presented by Imam Ali(A.S).

2. Religious Discourse

Religious texts are distinguished by their sanctity, which makes them different from other texts

and which require a high degree of accuracy in investigating and translating from one language to another. Religious discourse through the prophetic hadiths and religious texts is considered a pillar of the important educational process in building the individual and society. It also carries of authentic values, sublime meanings and divine directives, targeting the human being who is the focus of the guiding process.

Naeem et al. (2014:5) mention that the language of religion is considered prior or sometimes superior to everyday languages because of its standard and brevity. Language of Holy books (especially that of descended books) is the standard language because of its affiliation with the Allah Almighty. It is in every respect, perfect regarding grammar and other initial aspects of any standard language. Thus, religious speech situation often differs from that of everyday language.

Pihlaja (2021) explains that these discourses themselves have power and the words of these discourses have power even when they are referred to in passing. Moreover, the language of religion,

when it is used, changes things. Sacred texts, sermons, hadiths, and catechisms are, indeed, important for how individuals and communities come to understand and follow religions. When they are used in certain situation they lay the foundation for religious belief and practice and can be the definitive authorities.

For Kapranov et al.(2024:5), religious discourse include divine, liturgical, fideistic, missionary, religious-popular, and preachy (metaphysical) discourse. One of the related concepts to religious discourse is divine discourse, contrasting God's speech and revelation from a philosophical standpoint and analyzing the integration of the symbols Word and Light in the sense of Sense and Vision. Furthermore, Kapranov et al (2024:6) explain that there are different equivalent concepts to the religious discourse including:

Moral discourse, perceived as a social practice that produces a series of ethical principles and laws that seek to counter social (and ethnic) inequality, oppression (use of power), or undue pride.

Sacred discourse in the study of diachronic and synchronic aspects of religious language in the biblical text and contemporary liturgy.

Public discourse of religion, aiming to establish the primary source of moral authority and break free from apparent standards and criteria that govern social life.

3. The Concept of Patience

This significant concept has been studied by different scholars to show its status in the life of the people and how it is explained from different angles. This helps the researchers and Muslims to know enough details about the patience and the strong relations with human's life and situations. Thus, this term is mentioned in different reliable references such as the Glorious Quran, Prophetic Hadiths and Imam Ali's Sayings and sermons.

Yahya(2003:10) mentions that patience is defined in Quran as one of the paths that leads people from darkness to light and as an attribute of morality that is superior to, wide-ranging, and very different from the daily behavior of many people. True patience is a moral characteristic displayed in the face of

difficulty and in every moment of life. Moreover, it requires the demonstration of determination and consistency during times of ease and hardship, and is a lifelong endeavor that never goes astray, even for a moment.

Moreover, the Quranic concept of true patience is quite different from this understanding of endurance. In the first place, people experience patience as the instruction of Allah and so can neither exhaust nor lose it. They carry out this form of worship joyfully and fervently and expect no concrete benefit in exchange for it, because they are patient solely to earn Allah's approval. What matters for them is the knowledge that they will earn His approval with their superior morality. Yahya(2003:13)

Perez Salgado et al.(2018) state that when patience is investigated from a psychological and behavioural perspective, it can be taken in situations where there is a clash, incongruity or potential conflict that requires the parties involved to listen to each other, develop empathy and negotiate, patience along with determination are two much needed skills. One of the reasons why

misunderstandings and disagreements might arise is due to cultural differences. When trying to reach a common ground and compromise between people from diverse cultural backgrounds. Patience s3 For Martinez (2022:2),patience and hope, patience and resilience, patience and faith, patience and strength, patience and compassion, patience and optimism, patience and generosity are the requirements needed to achieve a balanced life, and allow people to enjoy the present at the same time as making wise decisions which affect our future. Patience3

4. The Divine Essence of Patience

The patience is highly related with life of the human and how they experience it during the challenges of the life. One of the evidence that refers to the significant essence of patience in human' life is the saying of Imam Ali(A.S) as he said:" Faith is built on four pillars: certainty, patience, jihad, and justice" which means that to be faithful is to be patient. In the same context, Abass(2023:2) emphasizes that Allah emphasized the concept of patience in the Glorious Quran with many verses, and the prophets, scholars and jurists

all emphasized that concept. Patience is a means to face the misfortunes and concerns of life, and the believer derives strength from Allah Almighty seeking his help. The consequence of patience is good in this world.

Whereas, Abu Ahmed(N.D) highlights that the Quran's great attention to patience is due to its great religious and moral value. It is not a secondary or complementary virtue, but rather a necessity for man to advance materially and morally, and to be happy individually and socially. There is no religion is victorious, and no worldly life advances except through patience. Patience is a worldly necessity as well as a religious necessity.

Generally speaking, patience is reviewed by different religions that show how it is important during the human life. In Christianity, complaint to God is inappropriate only when its cause is insignificant. Major physical and psychological afflictions are significant, so patiently enduring them may actually involve complaint. Thus, complaining to God in prayer in such cases is not vicious but virtuous

Therefore, Jesus was very patient with his disciples. They were sometimes thickheaded, lazy, selfish, and slow to believe. Even from a merely human standpoint, we can see how frustrating they must have been. How much more irritating it would be for God Incarnate to interact daily with these men. In spite of Jesus' miracles and words of wisdom, they were focused upon themselves and wavered in their belief about who he really was. To say that was uncomfortable for Jesus would be an understatement. (<https://store.christianitytoday.com>)

Additionally, Sonu(2024) mentions that the essence of the patience can be seen as continuous changes in life – life is a flux. Thus, Heraclitus says with reference to the essence of patience explaining with a great example as he mentioned "You cannot step twice in the same river." I say to you, "You cannot even step once in the same river." The river is continuously moving... There are ups, there are downs, there are days and there are nights. Patience consists of seeing things in a way that everything becomes a joy to you. Finally patience is

a moral thing lies in the soul of the human. (<https://oshoworld.com>)

5. Imam Ali (A.S) and Patience

The concept of patience was mentioned in many important places, which are considered among the religious texts that can be relied upon. This concept was addressed by Imam Ali(A.S) and was mentioned in important sayings that presented in the book Nahjul Balagha. Imam Ali(A.S) presented several sayings and sermons that contained important topics related to human life and how one can organize his daily life and deal with it according to a correct approach.

Haeri(2018:6) states that the sayings, discourses, and letters of Imam Ali, (especially as collected in the , which is considered by many Muslims as second only to the Qur'an in importance), are amongst the earliest writings on Islamic philosophy, metaphysics, and ethics, as derived directly from the Prophet Muhammad. It is for this reason that Imam Ali is so highly respected and loved by the Sufis – for his being the direct link to the Prophet

Muhammad, may Allah bless him and grant him peace, the fountain head of gnostic and esoteric knowledge in this age.

In the book Nahjul Balagha(48-101), the sayings of Imam Ali(A.S) show that the human has to develop the habit of patience against sufferings, calamities and adversities and this virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Basically, the human needs also to trust in Allah and let his mind seek His protection in every calamity and suffering because he will thus entrust himself and his affairs to the Best Trustee and to the Mightiest Guardian. As well as, he must reveal patience and perseverance in scanning the details, in testing the points presented as true, in scrutinizing facts from fiction and when truth is revealed to them they must pass their judgments without fear, favors or prejudice. Thus, patience is regarded as a kind of bravery; to sever attachments with the wicked world is the greatest wealth; piety is the best weapon of defense and purify the soul from the evil in facing the life struggles.

6. Imam Ali's Sayings on Patience

It is emphasized that Nahjul Balagha is considered one of the most important sources in the Islamic world that covers the sermons and sayings of Imam Ali (A.S). In this book, the reader will find what Imam Ali said on many occasions, which are considered an important reference for the wisdom and admonition it contains. Mutahhari and Al-Jibouri (2004)

In this paper, most significant Imam Ali(A.S) sayings mentioned in the Book entitled " Peak of Eloquence" about patience are presented with their explanations and what the essence of their meanings. Moreover, These sayings are explained with reference to certain Ayas form the Glorious Quran in which the patience is mentioned. The meaning of these sayings reveals a clear message from Imam Ali(A.S) to the people and its implication to the daily life of people because they are significant and needed. These sayings are:

"Patience is of two kinds: patience over what pains you, and patience against what you covet".

"Grant of patience (from Allah) is in proportion to the extent of calamity you are passing through. If you exhibit fretfulness, irritation, and despair in calamities, then your patience and your exertions are wasted".

"One, who adopts patience, will never be deprived of success though it may take a long time to reach him".

"One who cannot benefit by patience will die in grief".

"Develop the habit of patience against sufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Trust in Allah and let your mind seek His protection in every calamity and suffering because you will thus entrust yourself and your affairs to the Best Trustee and to the Mightiest Guardian. Do not seek help or protection from anybody but Allah".

Analysis of Sayings with Reference to Glorious Quran

This analytical aspect reviews the sayings and what they mean with reference to the Ayas that talk about the patience taken from the Glorious Quran.

1."Patience is of two kinds: patience over what pains you, and patience against what you covet". (No:55 in " Peak of Eloquence")

The eloquence of this saying of Imam Ali (peace be upon him) is clear, as he says that a person must know that there are two types of patience. The first is patience with situations that hurt him and hurtful words that harm him. This type is very difficult to bear. However, Imam Ali (peace be upon him) confirms that a person must be patient. As for the second type, it is what is related to everything he wants and cannot obtain, i.e. what he wishes to possess. Whereas in Glorious Quran patience is mentioned in the following Aya as:

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (البقرة ٢٥٠)

" And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the

disbelieving people." Khan(2:250).

When the faithful party, who were few under the command of Talut, faced their enemy, who were many under the command of Jalut, ﴿قَالُوا رَبَّنَا﴾ they invoked: "Our Lord! Pour forth on us patience...") meaning, send down patience on us from You. ﴿وَبَثَّ أَقْدَامَنَا﴾ (and set firm our feet) meaning, against the enemy and save us from running away and from feebleness,

﴿وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (and make us victorious over the disbelieving people.) Allah said: ﴿فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ﴾ (So they routed them by Allah's leave) meaning, they defeated and overwhelmed them by Allah's aid and support.

2. "Grant of patience (from Allah) is in proportion to the extent of calamity you are passing through. If you exhibit fretfulness, irritation, and despair in calamities, then your patience and your exertions are wasted". (No:143 in " Peak of Eloquence")

Allah grants patience to man so that he can bear

the calamity he is going through. Calamities are difficult to bear and man must know how he is able to bear them. The best thing a sincere Muslim can do in the face of every trial is to stand patiently and accept what Allah has decreed. Patience, as some scholars have said, is the essence of faith, the adornment of man, and his path to excellence and honor. The Qur'an has praised its place in the many Ayas. Patience is a great blessing for whom Allah has bestowed it upon. Patience is either in the face of calamity or in the face of obedience. A Muslim is rewarded in all circumstances as long as he is patient. Man must accept whatever trials befall him and seek help in dealing with them through remembrance and the Glorious Qur'an.

In the Glorious Qur'an, the patience is also mentioned in Ayah that is alike this saying and gives a close meaning to the essence of the Ayah as mentioned in Al-Baaqarah (156) as:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ (البقرة ١٥٦).

"Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." Khan(156).

Allah said next: ﴿وَبَشِّرِ الصَّابِرِينَ﴾ (but give glad tidings to As-Sabirin (the patient).) He then explained whom He meant by 'the patient' whom He praised:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ (Who, when afflicted with calamity, say: «Truly, to Allah we belong and truly, to Him we shall return.») meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the Day of Resurrection.

3. "One, who adopts patience, will never be deprived of success though it may take a long time to reach him". (No:153 in " Peak of Eloquence").

In this saying, Imam Ali(A.S) mentions that the patience is one of the greatest virtues that a person should possess, as it is considered the key to success and psychological comfort. Patience is the ability to endure and persevere in the face of difficulties and challenges without feeling despair or frustration. Thus, Allah has emphasized the

importance of patience and its prominent role in achieving goals and overcoming obstacles. Patience is not just enduring pain or hardship, but rather continuing to work and strive to achieve goals despite difficulties. People who are patient are more able to face challenges and achieve success in their professional and personal lives. In the field of work and study, patience is an essential factor for success in any field. We may face difficulties and problems, but with patience and perseverance we can overcome them and achieve our goals.

In the same perspective, the Glorious Quran emphasized the significance of patience and how it affects the life of the human beings. The patience is a crucial factor of success in all aspects of life. This is mentioned in several Ayas as the following one:

" But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character". Khan(41:135). The Virtue of calling Others to Allah

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ﴾ And who is better in speech than he who invites to Allah, means, he calls the servants of Allah to Him. ﴿وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ and does righteous deeds, and says: «I am one of the Muslims.») means, he himself

follows that which he says, so it benefits him as well as others.

He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves.

He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted.

This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says.

4. "One who cannot benefit by patience will die in grief". (No:188 in " Peak of Eloquence").

In this saying, Imam Ali(A.S) emphasizes the importance of patience for the human during his life and it is a must to benefit from it during his life. It shows that the patience leads to putting things in their place and acting with reason and balance,

at the right time and in the right way. Patience is a form of worship for which the one who commits himself to it and is adorned with it will be rewarded with success and prosperity in his life. Patience is important for those who aspire to success and distinction, so they must be patient. Patience is the strength that many people search for, especially in times of weakness and misfortunes. Patience has great value in the human soul. It can be said that the patient person is the strongest and most worthy of reaching the top, because he knows how to overcome difficulties and complete his path with determination and persistence.

In the same context, the patience takes a significant status in the Glorious Quran and shows that the human being must take benefit from patience. This is mentioned in the following Aya as:

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ﴾
(النحل ١٢٧)

" And endure you patiently (O Muhammad SAW), your patience is not but from Allah. And grieve not

over them (polytheists and pagans, etc.), and be not distressed because of what they plot',. Khan (127)

" (وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ) (And be patient, and your patience will not be but by the help of Allah.) This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allah.

Then Allah says: (وَلَا تَحْزَنْ عَلَيْهِمْ) (And do not grieve over them,) meaning, those who oppose you, for Allah has decreed that this should happen. (وَلَا تَكُ فِي ضَيْقٍ) (and do not be distressed) means do not be worried or upset.

5. "Develop the habit of patience against sufferings, calamities and adversities. This virtue of patience is one of the highest values of morality and nobility of character and it is the best habit which one can develop. Trust in Allah and let your mind seek His protection in every calamity and suffering because you will thus entrust yourself and your affairs to the Best Trustee and to the Mightiest Guardian. Do not seek help or protection from anybody but Allah".

Patience is a quality of a Muslim that he must

possess in his daily life. Imam Ali (A.S) recommends that a person must be characterized by patience, which is considered one of the fixed qualities of a Muslim. He should be an example for the individuals of his society. Patience is very important for a person in times of trials and tribulations, and is considered a moral quality recommended by God and the Prophet Muhammad (peace be upon him).

There is a similar Aya to this saying which explains the significance of patience for human and he should depend on Allah in all the aspects of life.

"So be patient (O Muhammad SAW), with a good patience." Khan (5)

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرُونَ مَا يُوْعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾
(الاحقاف - ٣٥)

Commanding the Prophet to persevere Allah then commands His Messenger to observe patience with those who rejected him among his people. He says, ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾ (Therefore be patient as did those of determination among the Messengers.) meaning, as they were

patient with their people's rejection of them. "Those of determination" among the Messengers are Nuh, Ibrahim, Musa, `Isa and the last of all of the Prophets, Muhammad ﷺ. Allah has specifically mentioned their names in two Ayat: Surat Al-Ahzab (33:7) and Surat Ash-Shura (42:13). ﴿وَلَا تَسْتَعْجِلْ لَهُمْ﴾ (and be in no hurry for them.) which means, 'do not rush the punishment for them.' This is similar to Allah's saying: ﴿وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا﴾ (And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.) (73:11)

﴿فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا﴾

(So allow time for the disbelievers, and leave them for a while.) (86:17) Then Allah says:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ﴾ (On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.) Which is similar to Allah's saying,

﴿كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾ (On the Day they see it (the Hour), it will be as though they had not remained (in the world) except for a day's afternoon or its morning.) (79:46) and as He says,

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾ (And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day.

7. Conclusion

Man is exposed to daily situations that require organizing his activities and events according to a clear framework. Religious discourse is the framework that contains all the important steps and teachings required to organize man's life. It is important to know the content of religious discourse and to know its basics in a broad way. Patience is one of the characteristics that characterize man in his life and is considered one of the aspects of moral commitments and religious directives. Man needs to be committed as much as possible to these directives that organize his daily life according to certain steps. The topic of patience is very important for man and has been

mentioned many times in many Quranic verses that clarify its importance in man's life. The Prophet Muhammad(peace up on him) also focused in his prophetic hadiths on the topic of patience and commitment to it. The researcher presented five sayings of Imam Ali(A.S), that focus on patience and emphasize it by referring to different Quranic verses with a significant meaning from these sayings. These sayings have a very important religious and social meaning and dimensions for humans, and they were mentioned on specific occasions by Imam Ali, peace be upon him. Therefore, we find most of them clear in meaning and highly eloquent, indicating the importance of patience in human life.

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

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العدالة في القرآن الكريم: دراسة تحليلية في ضوء نهج البلاغة
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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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