



Holy Quran and social justice

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Abstract

Study on history shows that human because of social life Perforce to obtain needs through a system of social cooperation and cooperation and promotion of human in moral and social and cultural issues also does not fix this need but also for growth and development of territories of human life this need feel more severe and the other conflict and Troublers of human demands and his invariable spirit , Intensify the need to social laws therefore law will be essential to providing this purpose and Quran is this law, the divine word that created everything just based on justice.

Justice is the most complicated topics that humankind thought, reflects and thinks about. Theoretical complexity of justice on one hand, and very difficult in practical realization the other hand, both the concept of justice has become very intricate and concerns or permanent and is great for all humanity. Perhaps no subject is more under study and discussion than of justice, and probably we can say that no subject is the topic of disagreement more than justice and operate of this at the place of realization this is also more intricate. In written and non-written Ideas in both Arabic and Islamic literatures, Holy Quran is the first book that looks at depth on justice.

In the realm of social existence, the thing that was specified as the target is social justice. From the perspective of the Quran Value and importance of social justice so great that exchanges it as the main fundamental incommutably base and God commands it decisive and notify it as Obligatory.

In this research, after definition of the concept of justice and elaborate vary with «quarter», social justice and its place at the viewpoint of the Quran is analyzed in detail, while the pathology of this discussion, the necessity and the need to order and social justice in society was discussed.

Keywords: Quran, justice (equity), installment, the amount, social justice



Concept of Justice

Philologists translate «justice» to equality, the same as equality and said that justice and installment are close to each other in meaning, but justice is about a things that equality of them were Comprehensible with insight and installment is about things that equality were Comprehensible with sense. Justice is equality in Penalty and Beneficence is augment in reward. ¹

Ibn Fares say: «A - D - L» has two distinguished principle and theme, both are correct but opposites: 1 - justice means equal; 2 - justice that is indicative of deviation and skew.

First principle: العدل من الناس, direct method of a person is a reason of satisfaction of the people and plural of this is «عدول». Justice is opposite of Oppression. ²

Second principle: justice in the meaning of the distortion and deviation; like verse:

« ثم الذين كفروا بربهم يعدلون » (انعام/1)

justice in religion means truth in the right way and prefer the term wisdom against passion –in term of faghihs justice is to avoid great sins and avoid insists on little sins, and observing the virtue and avoid verbs Post, all of these e are interpreted “malake” of justice. ³

Ibn Abi Alhadid believes that justice is a medium creature between Wastage and

The Late Sheikh Ansari knows justice as stabilization and endurance. ⁵ And late Allamah Tabatabai writes: justice, is to establish of equality and balance between the different affairs, so any according to its merit has an appropriate share . ⁶ And elsewhere stated: «the state justice is a medium away from extremism and Wastage. » ⁷

Martyr Motahhari says: «Justice is Confer of the right words to the right parties or avoid violate to the right of the right parties. ⁸

Of course, before all this definition - Ali (PBUH) knows justice as « اعطى كل ذي حق حقه »⁹ to give the right to its owner and at the other position have interpreted justice as fairness, moderation and avoiding extremism and wastage and that anything else would be situate in its place. ¹⁰

Concept of justice term

With regard to what Mentioned can be said:

1 - Keyword justice means moderation, Resist and conformity with Host worthy and necessary and therefore travel in deviation paths is extremism or wastage and exit from the path of moderation, right, fair and justice and amount of deviation from justice and fair is proportional to amount of extremism or wastage.

2 - observe and maintain moderation in behavior and in a more precise interpretation travel on to

¹ Lisan Al-Arab, volume 1; Mofradat, Ragheb, Volume 2, P. 565; Maghayis Al-Lughat, Volume 4, P. 247; Tahzib Al-Lughat, Volume 2, P. 218.

² Maghayis Al-Lughat, Volume 4, P. 247.

³ Tahrir Al-Vasileh, Volume 1, P. 10.

⁴ Explanation of Nahj Al-Balaghe, Jafari, Mohammad Taghi, Volume 18, P. 216 & 272.

⁵ Makaseb, Resaleh Edalat, P. 326.

⁶ Al-mizan fi Tafsire Al-Quran, Tabatabayi, Volume 12, P. 253.

⁷ Al-mizan fi Tafsire Al Quran, Tabatabayi, Volume 6, P. 219.

⁸ Barrasi Mabani Eghtesade Eslami, P. 16.

⁹ Nahj Al-Balaghe, Speech 37.

¹⁰ Tose'e Siyasi az Didgahe Imam Ali, P.7.



direct path (Serat) is a hard and stressful working and needy to Awareness from inside and outside of Existence, and being familiar with the talents and Ability of humankind and continuing education then Willpower in order to retain its balance against Attractions of the credit excesses.

3 - Equality and Equity were suggested in justice, is not equal to blind and blindfolded, regardless of competence and capabilities and the rights and the necessity. Saint Ali in a part of a letter to the Malek writes:

« ولا يكونن المحسن والمسيء عندك بمنزله سواء فان في ذكر
تزهيداً لاهل الاحسان في الاحسان و تدريباً لاهل الاساءه في
الاساءه »¹¹

And lest the bad and Beneficent are equal in your view point because this is reduce propensity of benefactor to favor depravity and excite Wicked to Misdeed. » justice is not good and right because it is put all in a row and does not Specify any difference between them rather because place everything in their deserve place. To be Impartial don't means Induction of differences rather observe the Merits and this is a affair that thinner than hair and sharper than sword.

With a speech of the Allameh Tabatabai and deceased Feyz complete this section.

Deceased Feyz in interpret the verse «والسمااء»

said: «رفعها وضع الميزان»

«... و وضع الميزان، العمل، بان وفر على كل مستعد
مستحقه و وفي كل ذى حقه حتى انتظم امر العالم و استقام
كما قال صلى الله عليه واله: بالعدل قامت السموات و
الارض»¹²

(God established justice to be that any owner of a talent that deserve the attention and the right of each owner to pay to be right to work the world was right and Saman.) Allameh Tabatabai analysis the concept of justice Thus

: « ان العدل هو لزوم الوسط و الاجتناب عن جانبي الافراط و التفريط في الامور. وهو من قبيل التفسير بلازم المعنى فان حقيقه العدل هي اقامه المساواه و الموازنه بين الامور بان يعطى كل من السهم ماينبغى ان يعطاه فتيساوى في ان كلامها واقع موضعه الذى ستحقه. فالعدل في الاعتقاد ان يؤمن بما هو الحق، والعدل... في الناس و بينهم ان يوضع كل موضعه الذى سيتحقه في العقل امر الشرع او في العرف فثياب المحسن باحسانه و يعاقب المسيء على اساءته و ينتصف للمظلوم من الظالم و لايبعض في اقامه القانون ولاستثنى و من هنا يظهر ان العدل يساوق الحسن و يلزمه اذلا معنى بالحسن الا ما من طبعه ان تميل اليه الفنس و تتجذب نحوه»

Justice means Concomitance with the moderate way and escape extremism and wastage in all actions. So this is Significance meaning of justice Otherwise truth of justice is to establish equality and having harmony in works. in the justice Everyone shares to be needed and therefore everyone in accessing on their share and taking their position to be equal, justice in faith is the belief that what is right and deserves and justice among the people means that everyone to be placed on their Worthy and appropriate place that common law, religion or Custom... choose for it .with this Explain similarity on the concept of justice and beauty is determine »

Difference between equity and installment

equity and installment are important issues that holy Quran emphasizes them insomuch the word

¹¹ Nahj Al-Balaghe, Speech 53, phrase 35.

¹² Tafsir Safi, Volume 5, P. 107.



«justice» with all its derivatives repeated in 27 place and word «installment» repeated in 23 on various forms in quran. Referring to dictionary we can understand that:

القسط: العدل... يقال: اقسط في حكمه و بينهم واليهم؛ عدل في القسمة و الحكم ... و القسط في الحصه و النصيب.¹³

And in forogh Al-Lughat states:

الفرق بين النصيب والقسط ان النصيب يحوزان يكون عادلا و جائراً و ناقصاً عن الاستحقاق و زائداً. يقال: نصيب منحوس وموفور. و القسط: الحصه العادله، مأخوذه من قولك : اقسط: اذا عدل...¹⁴

And about the difference between justice and fairness says:

« ان الانصاف اعطاء النصف والعدل يكون في ذلك و في غيره الا ترى ان السارق اذا قطع قيل انه عدل عليه ولا يقال انه انصف، و اصل الانصاف ان تعطيه نصف الشئ، وتأخذ نصفه من غير زياده و لانقصان»

(The difference between justice and fairness is that fairness is equal division and most of times in Appreciative affairs, but justice is doing what is needed in a appropriate place and applicable in tangible and non- tangible affairs thus Dismember the hand of a Thief called justice but not called fairness.)

And again about the difference between justice and fairness says:

« ان القسط هو العدل البين الظاهر ومنه سمى المكيان قطعاً و الميزان قطعاً لانه و يصور لك العدل في الوزن حتى تراه ظاهراً و قد يكون من العدل ما يخفى ولهذا قلنا ان القسط هو النصيب الذي بينت وجوهه¹⁵

The purpose of all efforts Prophets was to convince

the people until they were became satisfy their own right in order that there is no need to apply justice. The difference between justice and fairness that state in the Chapter Hadid:

«لقد ارسلنا رسلنا بالبييات و انزلنا معهم الكتاب والميزان ليقوم الناس بالقسط»

Is that people become convinced of their own right.

the difference between installment and justice is justice is applicable .someone who does not act was compelled to act, but the installment originates within human beings , themselves to be convince of their own right thus there is no more Injustice. Scope of sending the prophets, and Descend of celestial books, is Performing installment.

In the realm of social existence, as the thing that is certain for scope, is social justice. « ليقوم الناس

» «بالقسط» varies with the «justice».

Justice is a general meaning. Justice is a prominent meaning that exists and flows in public and private life of the persons, body, wood, stone and all the world events. Justice means that a balance, a proper behavior; be moderate and do not going out of limits, and this is the meaning of justice. Installment, but, as human understands it, is justice in social relations. That what we interpret today the «social justice», this is not the overall meaning of justice. Although movement of prophets is toward the general meaning of justice - «بالعدل قامت السموات و الارض» - «بالعدل قامت السموات و الارض» with the same moderation and justice are being established - but the instant problem of human being and his thirst and what he can not be live with less of it, is installment.

¹³ Al-Efsah fi feghh Al loghat, Volume 1, P. 242.

¹⁴ Forogh Al-Lughat, Abo Helal Askari, Chapter 12, P. 136.

¹⁵ Forogh Al-Lughat, Chapter 12, P. 191.



Installment means that justice stub and being shaped in social justice form. « ليقوم الناس بالقسط ». and also prophets have been sent to establish it.

The importance of social justice in the Quran

Value and level of social justice from the perspective of the Quran is up to e level that introduced it as a incommutable main fundamental and God command it Magisterial and introduce it Essential:

« ان الله يامر بالعدل... » (نحل/ ٩٠)
« يادود انا جعلناك خليفه في الارض فاحكم بين الناس بالعدل » (ص/ ٢٦)

Herein notify the Islamic society that Ill Beings and Enmity of opponents should not Deviate your way out of justice range, even be fair with your enemies:

« ولايجرمك شأن قوم على ان لاتعدلوا اعدلوا هو اقرب للتقوى » (مانده/ ٨)

Upon this base introduce Perform of justice and installment as one of major goals of the prophets:

« و لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب و الميزان ليقوم الناس بالقسط » (حديد/ ٢٥)

Allameh Tabatabaei although Construe this installment and justice to installment in trades. But other commentators are Construed it as an absolute social justice in all fields, including economic justice, it means that people must be trained in such a way that is self-executing their installment and justice and nothing of friendships and Enmities, proximity and relationship, separation and Imminence and any other factors should not prevent it; because any deviation from the path of justice, is obedience and self-amusement of Self Will.

The Holy Quran in several places quoted from the

saint Prophet Shoaib (AS) that he will always cried:

« ولا تنقصوا المكيال والميزان » (هود-آيه ٨٤)

(Hood - Verse 84)

Translation: Do not measure and reduce weight

And said again:

« و يا قوم اوفوا المكيال و الميزان بالقسط » هود- آيه ٨٥

Translation: people. Pay the right of measure and weight with justice. And again he said:

« اوفوا الكيل و لاتكونوا من المخرسين » شعراء - ١٨١

Translation: pay the right of measure and don't harm anyone.

Quran command human society with the general addressed and says:

« و اوفوا الكيل اذا كلتم و زنوا بالقسطاس المستقيم »

اسراء- ٣٥

Translation: pay the right of measure and weight with the right scale. Holy Quran criticizes opportunist group of people that when buying matter, efforts to make their right perfect and on deliver time, refuse to give people their right, and says

« ويل للمطففين، الذين اذا اكتالوا على الناس يستوفون

واذا كالوهم او وزنوهم يخسرون » مطففين - ٣- ١

Translation: Oops on whom sales Imperfect, who are when getting people measure getting perfect, but when weight or measure for people doing imperfect. Interesting point is that the Quran, considers this kind of justice in this part of economic or social, to present all of society useful, even for a person that is thinking wrong that with steal peoples wealth, status and future of his will good, as stated:

« و زنوا بالقسطاس المستقيم ذلك خير واحسن تاويلا »

اسراء- ٣٥

Translation: weigh with the right scale, it will



eventually good.

Because, large Revolutions was born of small and negligible oppressions that because of densification brings an explosion. Therefore this is logic of Quran

in observing justice in all actions:

« ذلك خير واحسن تاويلا »

- observing justice, bring a pleasant Futurity for all.

The term Explicate in this verse means «finally» and says that economic justice Originate a good eventually for of all classes. There are forceful orders In Islamic cabalas in this case.

Verses 85 to93 of Chapter Al-A'raf Flashbacked dialogue of one of the prophets of God called Shoaib with leaders and elders of his people. This prophet that was raised in«Madyan» starts his invitation like this.

«... يا قوم اعبدوا الله ما لكم من اله غيره قد جاءتكم بينه

من ربكم فافوا الكيل و الميزان ولا تبخسوا الناس

اشياءهم...»

(Leave imperfect shopping and do right when measuring and weighting scales.)

A man said to Eighth Imam (AS): A group of people reduce scale weight. Imam (AS) said:

" اولئك الذين ينجسون الناس اشياء هم" وسائل الشيعه -

ج ٢٥٨ ص ١٢

Those are who violate the property of people.

Outset of people invitation is to worship god and Denegation any idol and gods except him, and other major message of saint Shoaib (AS) was that people do not trick in their trades and they are be honest in their measure. Contemplation in theme of this invitation makes clear that the fairness and balance measure, not only visualize in economic transactions, but human busy to weigh and Assessment in all different aspects of self life, but scales that were used, sometimes not equal. Hi

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weigh his own practice with a scale and practice of his family with another scale, and acts on his own opponents and enemies with the third scale. Here is that system of equality and justice is Flaw and man mog around Road of right and fairness.

Justice and truth bring that behavior of self , friends and non-relative and enemies balance with the same equal scale.

This invitation for ordinary people or according to interpretation of Holy Quran «nation» was soothing and Mirthful, but the elders, or on the other hand, «Gentlemen» that establish their interests and advantages in the corrupt structure of society for a long time are and addicted to hunt in muddy water , smell dangerous aroma from this invitation. They utilized and gained from exist of different economic classes and development of gap between rich and poor and inequality of public against laws. Invitation to worship the same God , Bollix and Overthrow «measure and balance»and bowl and jugs of«speculator leaders, colonial self-respect, and in interpretation of the Quran, slaver of people . They realized that thier«expediciencies » and «benefit» is overall in danger. Hence, to Shoaib said:

«لنخرجنك يا شعيب والذين امنوا معك من قريتنا او لتعودن

في ملتنا»

Moderation cosmic system

chapter AlRahman

والسما رفعها و وضع الميزان (آيه-٨)

Setup (erect) the sky and invest the scale

الاتطغوا في الميزان (آيه-٩)



When weighting, don't violate the rights of others.

واقيموا الوزن بالقسط ولا تخسروا الميزان (آيه - ١٠)

Apply scale in all affairs Evenhanded and don't reduce the weight.

With observing setup of the and celestial spheres and justice, system, scale and moderation that used in it ,it is suitable to follow divine method, and to make works based on order and use justice and fair in our works and don't violate our rights until having a society full of peace and Sincerity.

5 - Exigency commands

Exigency commands holy Quran that are ethical and Faithful guidelines will mentioned to Muslims as imperious recommendations:

« ١- فان بغت احدهما على الاخرى فقاتلوا التي تبغى حتى تفيء الى امرالله فان فاءت فاصلحوا بينهما بالعدل». (حجرات- آيه ٩)

And if one of the two violates the other, fight with the offender group until return to the command of God you and when returned, establish peace among them with justice. (Al-Hujurat - verse 9)

« ٢- واقسطوا ان الله يحب المقسطين »

Apply justice that God loves Impartials. (Al-Hujurat - verse 9)

« ٣- انما المومنون اخوه فاصلحوا بين اخويكم و اتقوا الله لعلكم ترحمون»

Believers are brother, thus make peace between two brothers and do with divine piety until to be Inclusive of divine mercy. » (Al-Hujurat Yusuf - 12)



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