



## The Justice Pattern in the Theoretical and Practical Life of Imam Ali Ibn Abi Ṭālib (As)

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### **Abstract**

The issue of justice is one of the most important issues that all the prophets and divine reformers, as well as the wise men and thinkers of humanity have spoken about and have made great efforts to achieve it in the individuals and society, but by reviewing the theoretical and practical life of Amir al-Mu'minin Ali ibn Abi Ṭālib (AS) we are reaching a comprehensive model for the realization of justice in the individual and society. Results: The model of justice includes two theoretical and ideological areas and behavioral and practical areas. In the field of opinion and thought; Firstly, justice is a doctrinal element and is placed next to Monotheism; secondly, justice is the basis and infrastructure of other virtues and values; thirdly: Justice is the criterion and standard of measure; fourthly: Justice is not an individual and personal matter. In the field of action and behavior: The seeker of justice must pass some stages: 1. Believing that justice is a matter of faith along with Monotheism and the seeker of justice must consider moving in the path of justice as his religion; 2. Self-beginning; as the first addressee of justice, the seeker of justice must be personally just; 3. The second addressee of justice is the relatives and kin; therefore, the pursuit of justice is unavoidable among relatives and friends; 4. The third audience is its agents. Therefore, the supervision on the main agents of government and controlling them must be done well; 5. The fourth audience are the people and they should establish a just and popular government for the administration of justice. By passing through five stages, the ground for the realization of justice is provided on a global scale. The research method is descriptive and analytical and it benefits from documentary and library tools.

**Keywords:** *Seeking Justice; Theoretical Life; Practical Life; Pattern; Imam Ali (AS)*

### **1. Introduction**

Although much has been said about justice since the beginning of history, a brief look at the sermons, letters and speeches of Imam Ali (AS) and a review on his life history reveals some special points that may be claimed that none of the human theorists and reformers have been able to provide a

more complete and comprehensive version of what has been proposed by Imam Ali (AS) for the lost justice of man. What is more important than Imam Ali's vision, thinking, and perception of justice is his practical actions and plans for the realization and implementation of justice.

If, apart from one billion Muslims who testify to the justice of Ali (AS) and hundreds of fair people in other religions such as Shiblī Shumayyil, Katanī, George Jordac, etc. talk about the justice of Ali (AS) and consider Ali as a statue of justice and the voice of human justice. They know that all this is due to the privileged type of vision and effort in the realization of justice, which has passed Ali (AS) from the border of being just and even seeking justice and the scales of justice and has reached a point where Mawlānā Jalāl ad-Dīn Rūmī says:

تو ترازوي احد خود بوده اي      بل زبانه هر ترازو بوده اي

(You have been the scales of Ahad,      But you have been the tongue of every scale)

Imam Ali (AS) is the balance of scales, that is, if the amount of value in all material and spiritual phenomena is justice, but Ali (AS) is the criterion and the indicator of measuring scales; Justice is measured by Ali (AS).

In this article, an attempt will be made to bring a drop of the great sea of Alawite justice to the thirsty for justice, and by reviewing the thought, history and life of that Imam, a little bit of historical dust will be removed from the image of justice. Let's look at the beauty of justice in that luminous face and present the theoretical and practical life of that noble man as a theoretical and practical model for the realization of social justice.

## 2. Value and Position of Justice

Justice is a beautiful and attractive word that has a high position in human culture, which is lost, and humanity is seeking it.

According to the Holy Qur'an, the main mission of the prophets was to develop the culture of justice and installment, and they sought to create conditions for the people to seek justice: "For establishing justice Among the people." (57: 25)<sup>1</sup>. They surely were propagators of justice on history: "[O, Messenger!] Those who Disbelieve in the Signs of Allah and Slay the Messengers unjustly and slay Those who enjoin equity, give them Good news of a painful Chastisement!"<sup>2</sup> (4: 21); "Say [O, Messenger!]: 'My Creator and Nurturer has enjoined justice'"<sup>3</sup> (7: 29); "To every people (was sent) a messenger: when their apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged" (10: 47)<sup>4</sup>.

These verses indicate that all the great prophets (PBUH) considered justice as a way to monotheism and wanted to call people to the worship of God by creating a society based on justice.

In the age of ignorance, religion was considered a measure of justice, goodness and ugliness, so in Surah A'raf, they are quoted as saying that every ugly deed was attributed to religion and they said: God has given us such an order, but the Qur'an says: Say God does not command fornication:

<sup>1</sup>. «لَيَقَوْمٌ النَّاسُ بِالْقِسْطِ».

<sup>2</sup>. «إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ بَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ».

<sup>3</sup>. «قُلْ أَمَرَ رَبِّي بِالْقِسْطِ».

<sup>4</sup>. «وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قَضَيْتُ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ».

“When they commit an Indecency, they say: ‘We found our fathers doing so’; and ‘Allah commanded us thus’: Say: ‘Nay, Allah never command what is Indecent: do ye say of Allah what ye know not?’ \*\*Say: ‘My Lord hath commanded justice’” (7: 28-29)<sup>5</sup>

In the originality and importance of justice, it is enough that: God commands that you should be the one who raise the installment and social justice: “O ye who believe! stand out firmly for justice, as witnesses to Allah” (4: 135)<sup>6</sup>.

The late Ṭabrisī writes under this verse and in its meaning:

“Be constantly the founders of justice, and the meaning of this statement is that your habit and tradition should be to establish justice in speech and deeds. God has commanded the establishment of a comprehensive and everlasting justice” (Ṭabrisī, 1993: vol. 3, p. 190).

The justice that includes all individual, social, family, cultural, political and economic aspects.

In the works remained from great philosophers such as Mullah Sadra and Avicenna and others, some sections and parts have been mentioned in describing and explaining justice and various definitions have been presented, which are mentioned. Mullah Sadra states from the words of the elders that: "When justice is established, human lusts and desires are used to serve the wisdoms, but when the oppression overshadowed everything, the intellects and wisdoms are used to serve the lusts and desires of human beings (Mulla Sadra, 1957: p. 368).

Avicenna, in his book "*al-Shifā'*" i.e. the Healing", says: "Human survival depends on partnership with others, and participation is not realized except through interaction, cooperation and collaboration. And for interaction, law and justice are needed, and the law and justice depend on the existence of the legislator and those who establish justice." (Avicenna, 1404 AH: Volume 1, p. 441)

In other words; Mulla Sadra says: "The basis of human spiritual and moral virtues, which is the foundation of goodness, is: courage, chastity, and wisdom, all three of which are concentrated in one place, which is justice. (Mulla Sadra, 1989: vol. 4, p. 116). In this view, Justice is the "mother" of all virtues, and the rest are its branches, effects, and fruits. The subject of the historical movements and revolutions, of which thousands of stories and novels have been made, has had the dream of justice and liberation from oppression.

In addition to what is stated in Islamic culture and literature, as well as Muslim scholars have stated about the value and status of justice; Western and non-Muslim philosophers and commentators have also expressed strong views, some of which are pointed out.

Plato has tried to speak like a moral teacher, and the ethics that he seeks has two dimensions, one of these two dimensions is defending justice against political aggression (Bréhier, 1995: vol. 1, p. 189) He based justice on the principle of all other virtues such as: religiosity, installment and happiness. (ibid: 191). He assumes the ethic as seeking happiness. And happiness is possible in the light of God's knowledge and man's resemblance to God, and this resemblance includes: Becoming just and righteous with the help of wisdom. (Copleston, 2001: v. 1, p. 251) He is prospective and he considers something to be in accordance with justice that works properly and in harmony. Justice in Medina is that; everyone should take care of his own work without the intervention of others (ibid: 263)

Theodor Gomperz says: “The fifth book of Nicomachean ethics is entirely a discussion on the virtue of justice. In this book, Aristotle has long discussed the issue, but this length and detail is not

<sup>5</sup> «وَ إِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آيَاتِنَا وَ اللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ\*\*قُلْ أَمَرَ رَبِّي بِالْقِسْطِ». <sup>6</sup> «يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ».

unusual and without reason, but it can be said without exaggeration that this discussion is a turning point in Greek ethics” (Gomperz, 1996: p. 1488).

He says: "Unlike Plato, who saw justice as a requirement for the personal benefit of a just man, Aristotle made a change in the semantics of justice and considered justice to be an independent virtue whose legitimacy lies within itself." In this view, justice is a virtue, whose end is the welfare of others, and its end is not only the happiness of the performer (Ibid). To enjoy the "perfect virtue", Aristotle proposes "the golden mean" and "the doctrine of the mean" as the middle point in going extremes. (Holling, 1991: pp. 98 and 99)

In his political theory, Kant describes the "universal principle of justice," and states: "Only those civil arrangements are just that make the maximum freedom possible for all." He considers the ultimate source of these laws, not kings, not the church and not the personal feelings and interests of the people, but he considers the intellect as the only source (Sullivan, 2001: p. 40 to 43)

As noted, in addition to what is stated in religious culture; the elites of humanity and the theorists have also presented various definitions and descriptions for justice. Hundreds of books and articles have been written for it. However, by examining the thoughts, opinions and behavior of Imam Ali (AS), we find that the image presented by the pious Imam Ali (AS) is different from the image of others regarding justice, and in thought and action, they have presented specific patterns and perceptions of justice that are mentioned in two theoretical and practical parts:

### ***3. Justice in the Opinion, Thought and Idea of Imam Ali (AS)***

Reviewing the background of subject, it may be said that there is less subject that, like justice, has been considered by thinkers, reformers, and writers, but as mentioned, the picture presented by the Imam Ali (AS) is different, which is referred to in this section.

1-In the school of Imam Ali (AS), justice is a matter of belief and has a place next to monotheism and if the religion of the followers of Ali (AS) is called Adliyah, it is because of this belief<sup>7</sup>:

And in the Alawid literature, it has been mentioned that:

فلا والله لاتزكو صلاة                      بغير ولاية العدل الامام

Indeed, no prayer would be purred without velayat of the justice of Imam (Hakimi, 1988: vol. 5: p. 200)

This kind of thought, which has become the school of thought, has arisen from the type of worldview and thought towards monotheism and justice: “Monotheism is that don’t kill someone just with an assumption and justice is that don’t accuse him of oppression».

With this definition, justice is exited from a moral advice or a virtue that is alongside other virtues, and justice is defined as monotheism in the body and nature of religion.

In this view; oppression, like idolatry, is considered a kind of accusation against God, and oppression is considered as the primary duty of every monotheist and religious person. There is an inseparable link between justice in development and legislation.

The main question in the school of Imam Ali (AS) is whether the just God is satisfied with the existence and development of oppression or not. The answer to this question is clear, because if the just is

<sup>7</sup>. التوحيد والعدل علويان...

consent to oppression, there will be a kind of contradiction. As a result, when the just God is not satisfied with oppression, He naturally is not consent to any kind of oppression in human behavior: "Allah commands justice, the doing of good" (16: 90)<sup>8</sup>.

Therefore, if we have no other reason, the same attitude and worldview presented by Imam Ali (AS) will suffice for the need to achieve social justice.

2. Justice is the basis and infrastructure of other virtues and values: "Justice is the strongest foundation and basis" (Ghurur. v. 1. p. 216).

And in another interpretation, he says: "Justice is the head of faith and the center of all goodness" (Ghurur. v. 2 p. 30).

The essence and core of faith is justice, and all goodness comes from it. In this interpretation, justice is not placed next to virtues, but the mother and the source of virtues.

3. Justice is the scale and criterion of measurement, just as by creating a balance, the system of creation ascends to perfection, and in the social system, a balance is established by justice, and the path to the right is smooth.

Justice is the balance and the agent of God's measurement, which He has placed among the people for stability and the establishment of truth (Ghurur. Vol. 2, p. 30).

By justice, one of the great knots in morality is opened, because among the critics of morality, the question arises, what is the criterion of do's and don'ts? Who can recognize? And who has the right to express it? In this interpretation, justice has been introduced as a criterion of measurement.

4. Justice in the view of Imam Ali (AS) is not an individual and personal matter. Rather, it is presented as the social philosophy and political philosophy of Islam, and according to "Shahid Muṭahharī", it is this perception and understanding of justice that has caused the martyrdom of Imam Ali (as). As it has been stated: "He was martyred in his prostration due to his prejudice and emphasis on justice". Otherwise, advocating justice and the slogan of justice not only does not cause the martyrdom of a person, but also causes him to live with more respect among the people. Rumi says: (Movlavi, 1996: first book, p. 13);

دشمن طاوس آمد پر او	ای بسا شه را که گشته قر او
گفت من آن آهوم کز ناف من	ریخت آن صیاد خون صاف من

The enemy of the peacock was its feather, Perhaps the king has been killed by his majesty

He said, "I am the deer, because of my navel, the hunter shed my blood."

Ali (AS) was not only fair but also pursued justice as a school of thought and political thought. Naturally, following and adhering to this idea and spreading the culture of justice is an issue that is not accepted by governments that the foundations of their power are based on oppression. (Muṭahharī, 2002: p. 17).

Ali (AS) has a social mindset and cannot be measured by individual scales, so when he is asked whether forgiveness is better or justice? Contrary to those who consider morality and value in individual

<sup>8</sup>. «ان الله يأمر بالعدل و الاحسان».

moral virtues, he answers that justice is superior to forgiveness because: "Justice puts everything in its place and brings every right to its true right, but forgiveness removes the affairs and currents from their place and their circuit." (Sharif Radī: 437) forgiveness is that a person renounces his inalienable right and give it to one who has no right to own it: "Justice is the manager of everything and is the basis of public life and basic regulations, but forgiveness is an exceptional condition that at a certain time someone gives to someone." (Ibid: 437)

Forgiveness and self-sacrifice cannot be the main basis of public life, and according to it, rules and regulations cannot be enacted and enforced. After stating the position of "Justice and Forgiveness", they conclude that:

"Justice is higher and more honorable than forgiveness." (Ibid: ibid)

If justice is established and balanced in society, there is no need for forgiveness. Forgiveness is usually mentioned when there is a need in society. The rights of individuals have not been properly distributed, so although forgiveness as a moral and individual act is superior or higher than justice, with a concise thought and political thought, justice finds a special place and is placed in a superior position; because justice can be realized as a universal law in society and by creating a balance between the society, it can eliminate the grounds for any forgiveness, but forgiveness cannot be considered as a general law.

Justice in society is the foundation of the building, and benevolence is socially the building's painting. If the house is weak and dilapidated, it is no longer useful for man to think about the painting of the porch.

Society can never be governed by forgiveness; the foundation of the social organization is justice, so with the explanation given we conclude that justice, as an Islamic social philosophy, has been considered by Imam Ali (AS) and he considered it as a great Islamic honor and above all, his policy was based on this principle, it was not possible to find the slightest deviation and flexibility for any purpose. And this was the only thing that caused him a lot of problems (Muṭahharī: p. 19).

If the five-year period of Imam Ali's (AS) rule is analyzed, it is clear that the secret of the opposition lies in the emphasis of Imam Ali (AS) to execute justice because Ali (AS) refused to ignore injustice. Imam Ali (AS) knew that society does not have the capacity to implement justice, and that those who have benefited from unfair management do not allow the just government to take shape.

However, in order to set justice, he accepted the government and faced many currents that all moments and currents can be discussed as the best teachings and experiences for the realization of justice.

The principles stated outline the theoretical foundations and framework of justice, and it is based on these principles that behavioral patterns are formed. These principles are manifested in the actions and behaviors of Ali ibn Abi Ṭālib (AS) and can be studied as a map for the realization of social justice.

#### **4. Justice in Life, Action and Behavior of Imam Ali (AS)**

According to what has been stated, Imam Ali (AS) views justice from the perspective of monotheism and considers justice as the ladder of monotheism.

Justice is the balance and measure of values, and the good and the evil are measured by justice. Justice is not a moral and individual recommendation and is not a moral virtue, but justice is all virtues.

Justice exists in the essence of the school of Imam Ali (AS) and has its roots in the belief and nature of human beings.

Justice is both the beginning and the end, the root, and the fruit, and the basis of virtue, and its essence.

It can be well argued that this idea and attitude towards justice is the most complete theory ever proposed about justice, but what makes Ali (AS) completely different from other elites of history is the efforts, actions and practical plans of Imam Ali (AS). Unlike political thinkers and theorists, he personally tested his politics in practical scenes, and unlike political elites, who are not usually well-versed in thought and theory, he developed the deepest theories about justice and its realities and all the possibilities for himself and his capacity to realize justice.

Imam Ali (AS) has shown a clear way to achieve justice with his actions and behavior and has determined the houses that the seeker of justice can reach the highest virtues by walking through those houses and if he does not pass through these houses, although he wants justice and shouts the slogan of justice, there is no hope of reaching the destination and purpose.

### • *First Place*

Belief in justice as one of the principles of religion along with monotheism. In such a way that the seeker of justice excludes any oppression from the realm of God and the universe and human society, and according to this belief, the position of justice is placed in the essence of religion and forms a part of his personality. The seeker of justice considers the path to justice as his religion and creed, and considers any negligence as an unforgivable sin. He considers himself personally responsible in the path of justice and considers neglecting it as an unforgivable crime.

### • *Second Place*

To begin with oneself, because the caravan of justice passes through the justice-seeking man, and one can be the seeker of justice who is personally just, and this divine queen has penetrated into his soul and all his spiritual and physical powers have been balanced in the light of faith in the monotheism and in the path of moderation.

The seeker of justice judges himself more than he judges others and criticizes them, and before he is harsh to others, he is harsh to himself because he knows that the building of justice must be built on his conscience and faith. Therefore, if he is not just, he cannot take the next steps.

Imam Ali (AS) says that how a person who oppresses himself and is not yet able to do justice to his right can be responsible for justice in society.

With this opinion, Imam Ali (AS) makes the most of the hardships against himself before he advises and preaches others.

"Swear by God, if I stay awake from night to morning on the thorns of the desert, and they catch me in the iron trunks and drag me here and there, this is better for me rather meet God and the Messenger of God on the Day of Judgment while I have oppressed someone or have taken something that is not mine and dedicated it to myself." (Shahidi: 259). Elsewhere, he swears that:

"Swear by God, if you give me seven climates with what is below the sky to disobey God and take a little seed from an ant, I will not do so." (Shahidi: 260). In these sentences, Ali (AS) addresses himself as a ruler and as a governor; because he knows very well that if the governor cannot control himself, he will not be able to take a step to realize justice.

Imam Ali (AS) considers the pursuit of his lust as a great scourge for implementing justice in society and says:

"When the ruler follows the ungodly desires and dreams, this factor will stop him from realizing and enforcing justice." (Shahidi: 344)." When Ali (AS) enumerates the characteristics of prominent and valuable human beings, says that one of his signs is that; "He has applied justice to himself and has committed himself to justice, and the first step he has taken to achieve justice is to keep his soul away from ungodly desires." (Shahidi: 69)

When Imam is concerned about the performance of his agent and considers it necessary to describe his situation in order to resolve any misunderstandings and false perception, he states:

"If I wanted, I would know very well how to use refined honey and wheat bran and the silk weave. But my lust will never be dominant, and my greed will not make me eat the desired food. What was it that in Hijaz or Yamāmah someone longed for bread, or they have never had a full food, and I slept full while there were empty bellies or burnt livers around me?" (Shahidi: 318)

### • *Third Place*

To pursuit justice among relatives and kinsmen, because justice is first and foremost a matter of belief and faith, and is subject to the general rule that God said: "O you who believe, save yourselves and your families from the Fire." (The Holy Qur'an: 66.6)

And He also said: "And warn your close relatives." (The Holy Qur'an: 66.6). Therefore, if the seeker of justice cannot control those around himself and if he cannot administer justice to them and among them, he will never be able to take steps in the next stages.

With a brief look at the lives of the world's justice seekers and those who have risen up with the slogan of justice, it is clear that after the formation of governments, taking advantage of power and facilities, the relatives of the governors abuse the status quo and, practically, defeat the movement for justice, so it is clear in the pattern and model of justice that Imam Ali (AS) was hard on himself more than all people, and in the second stage, he was hard on his own relatives.

In Nahj al-Balāghah, Ali (AS) narrates the story of 'Aqīl as an example that:

"Swear by God, I saw 'Aqīl, too sad and needy, and he asked me to give him some of your wheat, and I saw his children. He repeated his demand, but I did not listen to him. He thought that I would sell my religion to him and... (Shahidi: 259) »

Apart from 'Aqīl's story, there are dozens of other historical examples in which Ali (AS) was very strict on the issue of justice with his children such as Imam Hassan (AS), his wife Fatima and other relatives, and he did not even allow his daughter to borrow a necklace of Bayt al-Māl for one night or his son Hassan (AS) use his share for the guests before distributing honey.

### • *Fourth Place*

To supervise the main government agents and control them. Because justice is not carried out only through preaching and counseling, and government agents are components of justice by which justice must be done, they cannot implement justice if they are not just and have not experienced justice within themselves and in the face of their loved ones.

If we see that Ali (AS) didn't tolerate Mu'āwiya's rule over Shām for a moment, or after the death of Uthmān, he didn't hesitate to return the treasury, or if he opposed his governor and agent and didn't accept an unjustified party or build an unbalanced house and writes a letter to him; all this is due to



the Imam's belief in the realization of justice and the decision to implement it. Ali (AS) writes to 'Uthmān Ibn Ḥanīf, who is one of the senior agents of the government:

"I did not think that you would accept a party of people whose needy people have been persecuted and whose needlessness have been invited". (Shahidi: 317)

And in another case, when Shurayḥ Ibn Ḥārith said that he has bought a house for 80 dinars; Imam Ali looked at him angrily and then he said:... (Shahidi: 272)

### • Fifth Place

To establish a government based on justice to administer justice among the people. Imam Ali (AS), with his high social and cognitive vision toward human culture, considers justice to be the root of any reform and insists on the principle that justice is necessary for the growth, development and vitality of society. "Justice is the life and the living." (Tamīmī, 1987: H.1699)

In addition, he considers the execution of other rulings of God to be dependent on the administration of justice. "The survival of divine decrees depends on justice." (Ibid: H. 1702)

Unlike politicians and rulers of the world, Imam Ali (AS) starts justice from himself and his family and monitors the performance of his agents to provide justice for the people.

Imam Ali (AS) considers the material and spiritual growth and development of human society to be dependent on the implementation of social justice and considers any other movement and action to be a failure. "No factor such as justice causes the development of cities and countries." (Ibid: H. 193)

Ali (AS) considers the material and spiritual flourishing of human society to depend on the development of social justice and considers its implementation possible only in conditions that just agents rise up to implement it, because according to Imam Ali (AS): "Justice is a general law, a general rule, and a comprehensive manager that encompasses the whole of society."

Ibn Abi al-Ḥadīd, in explaining this statement, says: "Justice is a universal measure in all areas of the world and the hereafter. The system of existence and the establishment of existence depend on the justice (Ibn Abi al-Ḥadīd, 1404 AH: vol. 20. p. 85). Ali (AS) considers the reform of the individual and society in the light of the creation of a just society and the realization of justice, and has expressed this principle in various phrases, which will be followed by some examples:

"The societies and people are reformed by the justice." (Tamīmī, 1987: H. 7748) and in another statement he says: "The consistency and support of the people is justice." (Ibid: H. 7750). Imam Ali (AS) considers justice as a string that connects the beads of *misbahah* with each other and will be the cause of the unity of the state and the nation: "Justice is the regulated system connects government and property." (Ibid: H. 7749). The Lord of the Believers considers the stability and reform of states and the government as possible in establishing and realizing justice as much as possible, he also considers the consistency and reform of the people and governments possible in the light of the realization of justice and the establishment of a just system and says: "No factor such as justice builds cities and countries." (Ibid: H. 7778)

In this word, the construction of the ground and the city and others are dependent on the implementation and realization of justice. In addition to construction; Justice is considered to be the greatest factor of security and protection of cities and governments. "No factor such as justice can protect the integrity of governments." (Ibid: H. 7779). Governments will never be established, and there is no preserving factor for governments, such as the administration of justice in various forms of state ownership (Ibid: H. 7769). And in an important historical recommendation, he declares to all governments and states: "Use justice and observe it in different ways so that you remain in power and

your government and permanence last." (Ibid: H. 7760). Because: "the stability and continuity of the states is to establish laws and fair rules in the individual and society." (Ibid: H. 7761).

### **Conclusion**

The issue of justice is one of the most important issues that all the prophets and divine reformers, as well as the wise men and thinkers of humanity have spoken about and made great efforts to achieve it in the individual and society, but by reviewing the thoughts and words of Amir al-Mu'minin Ali (AS), we come up with a comprehensive model. This model includes attitude and thought, as well as behavior and action. The field of opinion and thought is that: First: Justice is a belief element and is placed next to monotheism. Second: Justice is the basis and infrastructure of other virtues and values. Third, justice is the criterion of measurement. Fourth: Justice is not a personal matter. And in the realm of action and behavior, the seeker of justice is forced to pass homes and believe in things, the most important of which is that: 1 Justice is a matter of belief alongside monotheism. Therefore, the seeker of justice should consider the movement in the path of justice as his religion and creed. 2. The first addressee of justice is the individual himself; therefore, one can be a seeker of justice who is personally just. 3. The second addressee of justice is relatives and kin; therefore, the pursuit of justice among relatives is unavoidable. 4. The third addressee are his gents, so monitoring the main agents of the government and controlling them is inevitable. 5. The fourth addressee for the administration of justice is the general public and they should establish a government based on justice among the people in order to achieve and implement justice. After passing the five houses, he can provide the ground for the realization of justice in the world, but if the houses and the steps are not taken, it is not possible to achieve justice.

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