



Religious Society from the Perspective of the Holy Qur'an with Emphasis on the Components of Rationality, Spirituality and Justice

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Abstract

This article is in search of a religious society from the perspective of the Holy Qur'an, based on the components of rationality, spirituality and justice, and it emphasizes the hypothesis that with the interactive and effective relationship of these elements together, it provides the ground for the flourishing of its achievements in the religious society and the path to the model of the Qur'anic society and then the possibility of realizing good life. The method of collecting materials was library and the research method was descriptive-analytical method. With regard to religious intellectual foundations and by separating true rationality from purely instrumental and material rationality and true spirituality with false spiritualities and pseudo-spiritualities and divine justice with contractual and self-interested justice, we can conclude that the drawing of a dynamic religious society from the perspective of the Holy Qur'an with the presence of the components of rationality, spirituality and justice together is a result of the teachings of the religion of Islam, which is the need of today's mankind, and expanding these components in society requires a return to the method of the Holy Qur'an and raising awareness with increasing insight in order to provide a way out of the resulting crises.

Keywords: *Society; Religious Society; Holy Qur'an; Rationality; Spirituality; Justice*

1. Introduction

The Holy Qur'an draws a perspective for the religious society that the fundamental elements of this society can be found in the components of rationality, spirituality and justice. One of the most excellent concepts that the Holy Qur'an introduces as the basic pillar of human happiness is the concept of rationality.

Rationality is an element that guides spirituality and justice towards the goal as the most important work tool. A spirituality along with insight and awareness, which seeks mental-psychological health and growth of man, and its absence, causes all kinds of mental-psychological and moral diseases such as depression and anxiety. And justice, which is often defined as granting rights to its owners and

one of the essentials in the religious society is to pay attention to the spiritual rights of human beings in the individual and social arena, and having a firm and complete rational system is necessary for the realization of justice in its true sense.

With the conducted investigations, the current research is considered a new topic and the researcher has concluded that no scientific and systematic research under this title has been done so far. However, researches with different approaches have been conducted in the field of religious society, despite the fact that it is worthy of reflection and exploitation in its place; but it is not enough and requires a comprehensive research to be done from another point of view and with more complete approaches. Although shortly after its inception, Islam was able to build a huge and new religious society with the components of rationality, spirituality and justice in the shadow of revelation; however, these components have been faded or forgotten after many centuries, and humanity, disillusioned with the current conditions of the world today, has moved away from his originality and is facing many problems. In this research, we intend to evaluate the high Qur'anic teachings and its many and valuable points, in response to how to develop and expand the theory and practice of strong and efficient rationality, spirituality and justice in the shadow of the revelation and the challenges facing it.

2. Key Concepts

2-1- Jāmi'ah¹: The word "Jāmi'ah" from the lexical point of view, "Al-Jāmi'" is the feminine subject noun from the infinitive "Jam'" which means gatherer, provider and collector (Ibn Manzūr, 1408, under the word Jāmi'ah) and some lexicographers attribute it to a group that has a common features such as a single religion, a single time, or a single place, voluntarily or compulsorily (Ṭurayhī, nd, p. 108; Rāghib Isfihānī, 1404, p. 86). From the perspective of the Holy Qur'an, the concept of "Jāmi'ah" is a constructive concept that has different levels; but according to the definitions and characteristics that are considered for the society, other social words such as nation, century, village, people, group, family, party, sect, tribe, city and etc. can be seen in several verses, which are a subset of this concept that indicate its existence, characteristics and traditions like the word "Ummah²" in the Holy Qur'an, it is used in several meanings, such as leader, and role model, and God says: "Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters" (Nahl, verse 120). In the definition of the term "Jāmi'ah", each of the social scientists have pointed to some elements, for example, some have emphasized elements such as the goals of common interest (King, 1976, p. 201). Some others have considered traditions, worships, customs, lifestyle and common culture as basic elements in the definition of Jāmi'ah (Birou, 1987, p. 387). Therefore, in a general view, "Jāmi'ah" can be considered as a group of people who are integrated into each other under the influence of a series of needs and under the influence of a series of beliefs and ideals and are immersed in a common life (Motahari, 1998, p. 333) and Various common, mutual and relatively stable relationships connect them together (Seminary and University Cooperation Publishing Office, 1994, p. 349

According to what has been said, the word Jāmi'ah is an Arabic word and a feminine word that means collector, provider and gatherer, and in the term, it is a collection of human beings who are connected to each other with special systems, traditions, customs and laws and live a collective life and cooperate with each other to reach a certain goal.

2-2- Religious Society: A religious society can be considered as a society in which religion has authority in the regulation and organization of society in the two spheres of valuation and legislation. That is, a society that is "Religious", "Religion-oriented", "Religion-based judge" and "Faithful to religion" (Mir Modarresi, 2001, p. 209). In other words, a religious society is a

¹ Society

² Nation

society in which judgment is based on religion and people always tune their music with religion (Wā'izī, 1998, p. 88). A religious society is a descriptive combination, that is, a society whose religion is its description, and the attribution of society to religion means that the consistency of its network of social, economic, political, legal, and moral relations is set based on religion and its teachings in such a way that if religion is removed from this society and its systems, it will collapse and decay.

According to what has been said, a religious society is a society in which the members of the society believe in religion and have built their culture and behavior and all legal systems and political structures on the basis of revealed teachings.

2-3- 'Aqlānīyat³: The Arabic word "'Aql" comes from 'Aqala, which means "Wisdom", "Knowledge" and "'Aql" in the word is the opposite of Jahl i.e. ignorance (wisdom is the opposite of ignorance) (Farāhīdī, 1414, vol. 2, p. 159; Jawharī, 1407, vol. 5; Ibn Fāris, 1404, p. 69) and it also means inhibition, disgust, prohibition, self-restraint, and confinement regarding some words and actions:

(الجُرْ و النُّهَى و رَجُلٌ عَاقِلٌ و عَقُولٌ و قَدَ عَقَلَ يَعْوَلُ عَقْلًا و مَعْوُولًا أَيضًا)

(Ibn Fāris, 1404, p. 69; Farāhīdī, 1409, p. 159; Ibn Manzūr, 1408, vol. 9; Jawharī, 1418, vol. 1). Derivatives of "'Aql" are used only as a verb and only in the Thulāthī Mujarrad form in many verses of the Holy Qur'an such as "Ta'qilūn" (23 times), "Ya'qilūn" (21 times), "'Aqalū", "Ya'qulu" and "Ta'qulu" and the word "'Aqlānīyat" literally means "belonging to reason" or "being rational" which is an epistemological description. A word that is synonymous with "Rationalism" or "Intellectualism" in Persian. And in the term definition, Fārābī defines wisdom in the eyes of the common people as distinguishing expediency and benefit (Fārābī, nd, p. 3). Avicenna, in his definition of intellect, says: A power of the soul that can differentiate between good and bad things (Avicenna, nd, p. 88). In the term of mystics, intellect is used in two meanings. First, it is the wisdom of livelihood, which is the means of distinguishing (Najm Rāzī, 2015, p. 50). Second, it is the resurrected intellect, which according to the Prophet (PBUH) is a light in the heart that differentiates between right and wrong (Jami and Abu Hamid Ghazali, 1973, p. 263).

According to what has been said, the root of the word "'Aql" is "'Aqāl" which means a rope with which a camel's feet are tied and stopped from moving. In the term, the principle in the meaning of 'Aql is to bind and hold, and it is one of the human powers through which good and evil, right and wrong are distinguished from each other.

2-4- Ma'nawīyat⁴: The word "Ma'nawīyat" in the word is a fake infinitive and is made from the word "Ma'nawī". "Ma'nawī" is also derived by adding "Relative Yā" to it, from the Mīm source of "Ma'nī" in the meaning of concept. Therefore, "Ma'nawī" means associated with meaning and truth, as opposed to literal and apparent (Ibn Manzūr, 1405, under the word Ma'nī) and "'Anū" means confinement (Zubaydī, nd, vol.5). Although the word Ma'nawīyat is not used in the Holy Qur'an; but the Arab lexicographers consider the word "Al-Ma'nawī" to mean "Material contradiction" or "Inherent contradiction" as one of the new words in the Arabic language (Anis et.al. 1416, p. 633). In the Arabic language, they often use the new word "Al-Rawḥānīyah" as a synonym for the word "Ma'nawīyat" in the Persian language, and the captive is called "'Ānī" because he is imprisoned. In the Holy Qur'an, the expression "'Ant al-Wujūh" means that in the Day of Resurrection, the faces will be locked and amazed by God Almighty (ibid. p. 115) and in the term, Ma'nawīyat is the same state of the heart resulting from the connection with the world of meaning. Allameh Tabataba'i "Ra" considers pure and Islamic spirituality from the inner and

³ Rationality

⁴ Spirituality

nature of man to the unseen world and in connection with God (Tabataba'i, 2006, p. 231). According to what has been said, Ma'nawīyat in the word is from "'Anī-Ya'nī" meaning the interior and truth of the word, and its idiomatic meaning is the state of the heart resulting from the connection with the world of meaning, which in a way refers to the non-material and inner dimension of man.

2-5- 'Idālat⁵: The word 'Idālat comes from the root of "'Adl" in the word means equality, perseverance, limit and middle ground between things. "Justice is established in the soul, it is upright, and it is the opposite of injustice, and justice is the rule of truth" and "I'tidāl" is the middle ground between two situations or states in size and form, and what becomes the basis of moderation in the human soul is justice (Ibn Manzūr, 1408, under the word 'Adl; Farāhīdī, 1402, p. 38). In another interpretation, "'Adl" i.e. justice is equality between two things, and a just person is someone who puts everything in its proper place (Ṭurayhī, nd, p. 96). In the term, some jurists, including Martyr Sadr, consider justice to be the queen or a sensual quality that forces a person to leave taboos and perform obligations. However, Sheikh Ansari and Ayatollah Khomeini consider justice as an adjective for verb and define justice as practical perseverance on the path of Shar' and not deviating from it, which results in avoiding sins (Khomeini, 1418, p. 252). According to this view, justice is a practical attribute. Philosophers of law say: "Justice means the granting of rights, within the framework of the concept; justice is included in the meaning of equality" (Seminary and University Cooperation Office, 1997, p. 220). Justice is the opposite of oppression i.e. not giving the right of a person or taking it from a person, who deserves, and it is the opposite of discrimination that two people who are in equal conditions, one is granted a blessing while the other is deprived of it (Motahari, 2001, pp. 212 and 154).

According to what has been said, the word 'Idālat literally means equality, perseverance, the middle ground between things, and in the term, it is respecting the rights of individuals and giving rights to the rightful.

Religious Society and the Component of Rationality from the Perspective of the Holy Qur'an

Rationality is one of the key components of religious society. In religious society, attention to rationality has a central position based on wisdom; because rationality has been approved in the Holy Qur'an as an efficient method in the transformation of man and society in historical times and its solutions have caused transformation in religious society in different dimensions. In a rational religious society, from the perspective of the Holy Qur'an, man's need for religion is a natural, original, constant, rational and inevitable need. In fact, the same human need is for spiritual and intellectual growth and perfection, and wherever there is reason, there will be religion, otherwise, man will go astray and distance himself from his true perfection. According to Allameh Tabataba'i "Ra", only religion can invite mankind to reform in all material and spiritual matters; both in beliefs, ethics and behavior (Tabataba'i, 1975, p. 56).

In a rational religious society from the perspective of the Holy Qur'an, although attention is paid to meeting needs; but there is no change in their instrumental dignity. The main goals in revealed rationality are discovered by innate reason and confirmed, elaborated and opened by revelation, and using the facilities is a tool for the formation of a monotheistic and hereafter-oriented society in which religion is fully established in all its dimensions and all forms and shapes of cruelty and injustice are countered. As God the Almighty says: "Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events" (Ḥajj, verse 41).

According to what has been said, "Religion" means a religion that has sacred and revelatory authenticity and status and interacts with rationality and wisdom, confirms and strengthens reason, and

⁵ Justice

considers wisdom as the basis of religiosity and acceptance of religion, and the rational religious community based on Qur'an is a society that builds its culture and behavior on the basis of revealed teachings and is also based on reason.

Religious Society and the Component of Spirituality from the Perspective of the Holy Qur'an

Spirituality, as a factor that complements and gives meaning to different parts of human life, is as old as the history of creation; because from the very beginning of the creation of man, the Almighty God created him a composite of two aspects, material and divine, and gave originality to the spiritual and divine aspect, where He says: "Verily We created man from a product of wet earth. Then placed him as a drop (of seed) in a safe lodging..." (Mu'minūn: 12-14). In the verses related to the creation of man, the Holy Qur'an firstly refers to the formation of the material dimension. Then, with a beautiful interpretation, he speaks of a new creation that is different from the original creation. Allameh Tabataba'i "Ra" says under this verse: "God created human matter (body), while it was only a dead, ignorant and helpless matter, then made him a living, omniscient and capable being (gave it life) and body. He made the body a tool for life to achieve its goals" (Tabataba'i, 2006, vol. 15). That is, after the initial creation of man (human body) in the next stage, creation takes a new form and man makes a big leap and steps into the world of humans, which is so far from the previous stage that the interpretation of "Then we created"⁶ was not enough, so He said "Then we began"⁷. At this stage, man becomes distinguished from all creatures and finds the merit to be God's caliphate on earth (Makarem Shirazi et al., 2009, pp. 232-233) and the thing that makes a person's character and has originality, is his immortal soul and the exaltation of religious society is also closely related to the true spiritual life of humans, and it is only knowledge, science and practice of the call of God that puts the society on the path of true spirituality. As the Holy Qur'an says about the importance of this spiritual life: "O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered." (Anfāl: 24). That is, the response to God and the Holy Prophet (PBUH) by the believers causes them to come alive and live. Allameh Tabataba'i "Ra" writes under this verse: The meaning of "Lām" in "What makes you alive" is "Ilā" and that which the Messenger invites people to is the true religion, and the true religion is Islam, which the Holy Qur'an has interpreted it as following nature and accepting its call to beneficial knowledge and righteous action (Tabataba'i, 1995, p. 55). Therefore, God and His Messenger have invited people to the true religion of Islam, and the acceptance of this religion brings spirituality and spiritual life, and religion has no purpose other than the spiritual reformation of humanity.

According to what was said, a spiritual religious society according to the Holy Qur'an is a society that is based on God-centeredness in the field of "Cognition and knowledge" (with the help of sense, intellect, intuition and revelation) and following Shari'a in the field of behavior; because the Holy Qur'an has introduced both the goal of life (God Almighty) and the path (Shari'a).

Religious Society and the Component of Justice from the Perspective of the Holy Qur'an

A religious society is a society that determines its path in the light of reason and Shari'a and does not deviate from the path of truth, as God says: "For each We have appointed a divine law and a traced-out way." (Mā'idah: 48) and this goal can be realized if the component of justice is given importance along with other components. Where He says: "say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you" (Shurā': 15) and humans have also been commanded to do justice. In fact, God commands justice, charity and forgiveness to relatives" (Nahl: 90). In addition to that, divine justice also manifests itself in the field of resurrection and reward and punishment of servants; on the one hand, God does not do any injustice to the servants in allocating rewards. In fact, Allah is never unjust in the least degree" (Nisā': 40) and on the other hand, he condemns the end of the oppressors. "And

⁶ «لَمَّا خَلَقْنَا»
⁷ «لَمَّا أَنْشَأْنَا»

soon will the unjust assailants know what vicissitudes their affairs will take!" (Shu'arā: 227). In this way, the goals of religion (goodness and happiness) are clear, and justice is one of the goals of religion and the ultimate reason for the formation of a religious society, and wherever the right is present, there we witness the manifestation of justice because there is no separation between truth and justice. Shahid Motahari (RA) says in this regard: Justice is based on real and natural rights, and as an individual has rights, the community also has rights. Justice means that each person's rights are given to him, and justice means respecting these rights. Therefore, the meaning of justice in all times and conditions is not more than one and they say: justice is a relative thing, it is not the right word (Motahari, 1982, p. 50) and a justice-centered religious society is a society, in which God Almighty has given general, natural and innate rights to all humans and these rights are observed. Almighty God addresses the believers who establish justice, even if it is to their detriment, and He says: "O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin" (Nisā': 135). Then it is emphasized that they should not follow the carnal desires so that justice can be done, and He points to the main cause of oppression, which is indeed impiety, where He says: "Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do." (ibid) Although man is a lover of justice by nature; but sometimes due to carnal desires and the temptation of power and wealth, he commits injustice and goes out of the framework of divine nature and common sense.

According to what has been said, the Holy Qur'an has mentioned various dimensions of justice, and Islam is a religion whose foundation is based on balance, and for this reason, it warns people against extremes in all aspects of life, and in the field of society, He considers the axis of the social system to be in respect of right and justice; because a society that is based on justice will remain stable, "Justice is the strongest foundation".

Religious Society and the Danger of Rationality Minus Spirituality and Justice

Although attention to rationality has a central place in the evolution of religious society; but one of the most important problems in religious societies is the confrontation with reason and the extent of its interference in society and the danger of rationality minus spirituality and justice. Despite the importance of reason and its positive meaning, today there is a difference in which society and which life model is rational and which is irrational and without criteria of spirituality and justice. For a better investigation and understanding, it is necessary to deal with the fundamentals and foundations of material and spiritual thought and by comparing them, to clarify the dimensions of the damage caused by the existence of rationality without spirituality and justice in the religious society and the ways to get out of it.

From the point of view of the Holy Qur'an, from the ontological dimension, the religious society considers the real existence to be from the Almighty God and other beings as His manifestations and originating from Him, where He says: "Is there a doubt about Allah, The Creator of the heavens and the earth?" (Ibrāhīm: 10) and from the anthropological perspective, he considers man to have two material and spiritual dimensions, and from the epistemological dimension, He considers intellectual and revealed knowledge as sources of knowledge, along with the external senses, and in the methodological dimension considers the revelation method as important along with the experience method. Therefore, different views on being, man, knowledge and method will lead to the formation of a different society. One of these societies is the society of modernity, which claims to be rational. The rationality that has been formed in the West is a form of rational thinking that considers itself unnecessary from the guidance of holy thinking. On the other hand, the humanism characteristic of this type of rationality causes a person to consider the whole world as a tool that should serve human sensuality, and therefore instrumental rationality has been called the characteristic of the new era (Zarshenas, 2002, p. 42). This type of self-controlled rationality in part of the society becomes a kind of social action and in some people it becomes a type of personality system that can be called "Rational self-controlled" personality. A character who wants everything for himself, puts himself and his interests at the center of every social action, always

considers the society and the government debtor to himself, is not responsible, does not pay attention to the consequences of his actions for others, basically does not consider others at all and... all are selfish because of this rationality. This type of rationality legitimizes the means to reach the goal by giving intrinsic importance to the goal on the one hand and making the basis of social actions self-righteous on the other hand (Nosrati Nejad, 2016, p. 176). While rationality in a religious society with its Qur'anic perspective does not rely solely on material experiences and factors; rather, an important aspect of it is the question of divine transcendence, will and traditions and spiritual factors that reveal the connection between spirituality and rationality. As in the intellectual system of the religious society, the separation of the dimension of spirituality from everyday and worldly calculations is considered a calculation error. "One of the calculation errors is that man remains limited within the framework of tangible and purely material factors, that is, he ignores spiritual factors and divine traditions that God has informed about, those things that cannot be seen with the eyes." (Statements of the Supreme Leader, dated: 4/16/2014) because in reality, spirituality minus religiosity and Shari'a is not considered spirituality. A spirituality that is not based on rational principles or is opposed to it, cannot have an effect beyond temporary peace on human soul.

Without a precise identification of the goal, the way and the necessary means to reach it, it is not possible for a person to grow and climb towards the sublime things; because the determination of each of these matters depends on using rational principles. On the other hand, adhering to the framework of reason prevents the emergence and growth of superstitions in the name of spirituality; because accepting the evident principles of reason requires accepting rational results in evaluating various types of spirituality, and its other dimension is justice, which forms the basis of Islamic society in such a way that if there is no justice, the society will fall apart and oppression and enmity will rule over the society. From the perspective of the Holy Qur'an, one should try to reduce and destroy injustice in the society and restore justice. It is recommended to be a cultivator, pious and devout; but it is not recommended that you ignore the people and do nothing to injustice and inequality and only pray or curse.

According to what was said, rationality without spirituality and justice does not work in a religious society; because spirituality that does not have rational foundations is in conflict with rationality, and rationality that is not based on justice and is not properly calculated about justice, will be its own opposite. Because justice has a completely rational origin, and the realization of justice in its true sense requires having a firm and complete rational system. Therefore, consolidation and stability in society is not achieved by extreme religiosity that ignores rational values, nor by extreme rationalism that ignores religious teachings; rather, the criterion is moderation and the middle limit, which is the result of religious wisdom.

Religious Society and the Danger of Spirituality minus Rationality and Justice

Since spirituality is in one sense the product of knowledge and in another sense is the achievement of religion and worship, and it expresses a factor that completes and gives meaning to different parts of human life, which is as old as the history of his creation. In the school of Islam, human peace is obtained in the form of spirituality, faith in the unseen and trusting in God Almighty and includes all areas of human social life. Imam Khomeini (RA) says: "The school of Islam is not a material school; it is a material-spiritual school. It accepts materiality under the shelter of spirituality." (Imam Khomeini, 1999, p. 531) Spirituality is related to the supernatural, the unseen world, the Lord, and finding a way to the inner world and the truth of the world, which is achieved by thinking, faith, purity and living within the framework of the divine will (Fanaei Ashkuri, 2004, p. 141) and it creates vitality, hope, satisfaction, peace, love and affection with oneself, others and the surrounding world (Abbasi et al., 2013, p. 200) and it is a belief that leads a person to life and happiness. The Almighty God says: "O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life" (Anfal: 24). While the false spiritualities that are born of modernity, have suffered a crisis and are not seeking to satisfy the truth-seeking and God-seeking nature of humans. Rather, in order to adapt the modern man

who is tired of the machine life, they offer him an unstable peace, and without paying attention to the truth of the spiritual dimension of human existence, which demands moral virtues and negates moral vices, only tries to free man from the current crisis and harmonize the human with the environment whereas spirituality that does not have rational foundations and is in conflict with rationality is not spirituality. Just as a love that is shown against reason, i.e. irrational love, will not have a spiritual achievement and a criterion and basis for faith, spirituality and spiritual reason; rather, it should be noted that the measure of virtue is inner peace (Jawādī Āmulī, 2004, pp. 64-66). With rationality in this path, man opens his way based on the signs that God has placed; but since it is accompanied by the support of spirituality and justice, rationality is not merely material and a tool that only designs personal or group profit and plans to achieve it; rather, it is an intellect that, along with rationality, strives to provide the society with spiritual well-being and security. Therefore, in trying to realize justice, a spiritual person always considers the Creator's satisfaction and divine reward.

Original and true spirituality in its essence is anti-tyranny and incompatibility with tyranny; "A spiritual person who compromises with oppression and tyranny, and agrees with an oppressive system and domination, how is he spiritual? We cannot understand this kind of spirituality" (Statements of the Supreme Leader, dated: 5/25/2004). Therefore, there is an interactive and evolutionary relationship between justice and spirituality, and they help each other to reach the goal, which is the beginning to reach the model of an advanced religious society.

Otherwise, "Spirituality is also one-dimensional without a tendency towards justice. Some people are religious, but they have no regard for justice; this is not true" (Statements of the Supreme Leader, dated: 8/6/2005). It calls attention to the spirituality of man to his real life and invites the human power to justice, and on the other hand, fair behavior is an example of spiritual action and in the direction of strengthening the spiritual dimension of man.

According to what has been said, it can be said that the spirituality needed by today's mankind is the same spirituality resulting from the teachings of Islam. Spirituality, along with rationality and justice, increases hope, satisfaction and inner vitality, and ultimately contributes to the all-round health and excellence of man and humanity.

Religious Society and the Danger of Justice minus Rationality and spirituality

Although justice has a worthy and pivotal position in religious society, one of the most important problems in societies is justice and the extent of its interference and the danger of justice minus rationality and spirituality. From the perspective of the Holy Qur'an, the principles of justice in the framework of laws related to human rights and social freedoms are based on divine values and rational and natural foundations, which have a necessary and sufficient executive guarantee. Therefore, implementing and installing social justice in the society definitely need to be grounded, and that is nothing but the movement of the individual and the society in the direction of monotheistic perfection and values. If a person is raised according to the teachings of revelation and has true devotion to divine teachings and restrains his carnal desires, he will respect all human beings with dignity and natural rights given by God and will not allow violating their natural rights and breaking their sanctity and he will consider it his religious duty and responsibility to look at all of God's creatures with a fair and rational view. Based on this criterion, believing in the religious value of justice and the lack of advantage between individuals and God's servants in the rights of natural life will cause people to move in the direction of rational justice in practice and consider justice as a definite and religious duty, not a slogan and a temporary, social and political need that non-value societies suffer from it. In these societies, the principles of justice in the framework of western democracy and in self-made human laws are tools and far from values. It is the principles of justice that are proposed in these societies according to the theory of Utilitarianism, Contractualism, and Libertarianism, with different approaches to justice, which follow human self-made laws and not divine human values.

Several verses of the Holy Qur'an clearly identify the lack of justice as the cause of the downfall of civilizations and the destruction of communities, where it says: "Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds." (An'ām: 45) or the verse "Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction." (Kahf: 59) The Holy Qur'an considers the destruction of past societies as a result of oppression, which means: conflict with justice or disregard for it. No genuine elevation and civilization in human history can be analyzed and interpreted without considering the factor of justice (Ja'fari, 1997, p. 266). With this description, the effects of the danger of justice minus rationality and spirituality are more revealed. If there is no rationality in the implementation of justice, sometimes justice turns to something against itself and the action or position of a person or a group becomes injustice. Rationality is due to the fact that if reason and wisdom are not used in distinguishing the examples of justice, a person will fall into error and think that things are justice, while they are not, and sometimes they do not see things that are justice. Therefore, justice has a completely rational origin. Amir al-Mu'minin Ali (AS) introduces the principles of justice as deep thought and deep knowledge and says: Justice is based on four foundations; a profound thought, a deep knowledge that has reached the truth..." (Nahj al-Balāghah, Hikmat 31) Spirituality also plays a decisive role as the ruling spirit and the intention and purpose in the works of religious society and the belief in the origin and resurrection and divine calculation in the issue of justice, so that spirituality, the ultimate cause of human creation and justice, has been introduced as the ultimate cause of the formation of a social-cultural Islamic system. That is, the goodness and happiness of man is in spirituality and closeness to God, but this goal will not happen except with the establishment of a government of justice and acceptance by the people. Therefore, according to Shahid Motahari (RA), "Spirituality is the most basic solution as a support for the implementation of justice in the Islamic society. Islam wants souls to become one with each other so that people can take steps to remove discrimination based on spiritual maturity, human affection and Islamic brotherhood arising from spirituality" (Motahari, 1989, p. 159). Therefore, the requirement for the realization of justice in its true sense is to have a complete rational system along with spirituality; because justice without spirituality is one-dimensional, similarly, justice without rationality is also one-dimensional.

According to what has been said, the extent of justice is the extent of the entire universe and in all divine laws, justice is the fundamental principle. Although different approaches to justice are proposed in different societies and laws, and justice in such societies follows self-made human laws; but in the Islamic intellectual system, justice is measured by divine human values and has a central position; because a society governed by the principles of justice is a stable and valuable society with two elements of rationality and spirituality.

Conclusion

By examining the issue, we can conclude that the component of rationality, spirituality and justice in the definition of a religious society is an all-round and inclusive variable, not just in one dimension; rather, it is a purposeful phenomenon with different dimensions, the focus of which is human evolution and excellence and God-centered sovereignty. Therefore, from the point of view of the Holy Qur'an, a religious society with conscious rational management (knowledge and insight), true spirituality and justice can guarantee the process of moving towards the desired Qur'anic society, along with ensuring the rights of all members of the society; because rationality can be a guide to spirituality and justice towards the goal. A person with true spirituality believes in the unseen world and obeys the divine commands by observing justice and piety. Therefore, if there is rationality in a society unrelated to spirituality, the emergence of a one-dimensional and oppressive society is certain, and in this phenomenon the rationality is a tool, not spirituality, humanity, and morality. A spirituality that is not based on rational principles or is opposed to it, is more similar to asceticism, Sufism, Dervishism, etc., and cannot have an effect on human soul beyond temporary peace, like the pseudo-spiritualities of the world today. In the process of conscious rational management, there is another dimension called justice, which is the foundation and

basis (spirit) of Islamic society. Observance of justice and balance in the use and exploitation of divine blessings puts man and human society on the right path of responsibility towards mutual rights, which has a completely rational origin. Justice along with spirituality also, as the ruling spirit and belief in the origin and resurrection and divine reckoning, plays a decisive role in the religious society that if it is not accompanied by rationality and spirituality, justice will turn into pretense, hypocrisy, lies, deviation, and artifice and the society will fall apart and cruelty and enmity will dominate the society. And one knows that the excellence of society has a strong relationship with the true spiritual life of humans.

Therefore, in the Islamic intellectual system, rationality is a truth that is complete with two elements of spirituality and justice, and a close relationship prevails between them. In fact; when the work tools of society is rationality; its spirit and basis is spirituality and its goal and path is justice, it can be the ideal model of religious society in today's world to form the global government of the Qur'an.

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