

JUSTICE THEORY

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Table of Contents

<i>Transliteration Symbols</i>	i
<i>Preface</i>	ii
Chapter 1: A General Look into the Theory of 'idālah (Justice) in Ancient Times and Modern West	1
First Discourse: Concepts and Theories of 'idālah in the Orient	1
Second Discourse: 'Idālah in Western Thought (up to Renaissance)	10
Third Discourse: 'Idālah in modern Western political thought	17
Chapter 2: Concepts and Theories of 'adl in Islam	41
Part One: 'Adl in the Holy Qur'an	
First Discourse: Study of Qur'anic Verses on 'adl and Qist	44
Second Discourse: A Survey of the Concept of 'adl and qist in the Qur'an	49
Third Discourse: A Further Survey of 'adl in the Qur'an	59
Part two: 'Idālah in the Sunnah ('Idālah in tradition)	
First Discourse: 'Idālah (Justice) in the thought of the Messenger of God (s)	76
Second Discourse: 'Idālah in the perspective of the Immaculate Imāms ('a)	89
Third Discourse: 'Idālah in the political style of the Holy Prophet (peace be upon Him) and Immaculate Imāms ('a)	103
Chapter 3: 'Idālah in Imām Khomeinī's Perspective	117
Part One: Worldview and 'Idālah	
First Discourse: Worldview, Religion and Politics, 'Idālah	118
Second Discourse: Questions, Answers and the Station of Ethics in Imām Khomeinī's Outlook	131
Part two: Propositions, Concepts and the Quality of 'idālah In the Perspective of Imām Khomeinī	
First Discourse: Propositions and Concepts of 'idālah in Imām Khomeinī's Perspective	140
Second Discourse: Quiddity of 'idālah in Imām Khomeinī's Perspective	160
Chapter 4: The Subject and Requirements of 'idālah	165
First Discourse: Subject and Requirements of 'idālah	166
Second Discourse: The Combat against Oppression, Injustice and Tyrants in Imām Khomeinī's perspective	178
Third Discourse: The Imām and Social 'idālah	182

Transliteration Symbols

<i>Symbol</i>	<i>Transliteration</i>
ا, آ, ء	a, 'a, (')
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	z
ط	t
ظ	z
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	w
ه	h
ي	y
ة	ah

Long Vowels

<i>Symbol</i>	<i>Transliteration</i>
آ, ا	\bar{a}, \bar{A}
ای	\bar{i}, \bar{I}
او	\bar{u}, \bar{U}

Short Vowels

<i>Symbol</i>	<i>Transliteration</i>
ا	a
ا	i
ا	u

Persian Letters

<i>Symbol</i>	<i>Transliteration</i>
پ	p
چ	ch
ژ	zh
گ	g

Preface

Since antiquity, the question of *'idālah* and equity has been man's most fundamental concerns and most his important ideal on the planet earth. *'idālah* has been among the issues each and every high-minded individual has given careful attention to. Discussions about *'idālah* and equity, its nature and quality as well as the procedure for its materialization and enforcement in human societies and within man's soul have always been regarded as primary needs in man's life. Moreover, the tendency to *'idālah* and *'idālah* seeking are not merely a demand and a need sought by man; they are, in fact, an aspect of man's natural and rational predispositions without which his humanity cannot find meaning.

'idālah is a virtue on which an improvement in man's life and human societies is dependent. This virtue engenders perseverance and temperance in man as an individual and steadfastness, equality, moderation and freedom in human societies as well. The absence of *'idālah* in society leads to discrimination, oppression and corruption and deficiency of public concord, consequently transforming a healthy society into one resting on inequality, injustice and incoherence.

By looking into the sacred scriptures and history of Divine religions, we come to realize that prophets (peace be upon them) had been delegated to dispense *'idālah* and equity in society. Their mission was aimed at helping people rise up for *'idālah* and equity. Therefore, one of the noblest goals of divine religions had been the dispensation of equity and *'idālah* in the human society and in man's self. Succeeding the prophets, the Immaculate Imams (A) and reformers have endeavored to materialize this significant concept. A survey of the history of political thought since time immemorial up to the present day is expressive of the fact that the optimal ideals and genuine aspirations of the world's great thinkers and philosophers have been to explicate *'idālah* and dispense it in human society. Hence, it can be admitted that equity and *'idālah* is a principle that injects life and meaning to human

society. It is like water that invigorates the tree of man's existence (individual) and his collective existence (society) keeping them alive, stable and verdant. Without *'idālah* they wither and lose freshness and life. As such, every vigilant and liberal thinker has been, one way or another, in quest of the attainment of the real meaning and concept of *'idālah* and its materialization in society. From the theoretical aspect, the subject of *'idālah* has been treated as an important question in political thought, in general, and political philosophy, in particular, in the Islamic, oriental and occidental world.

Many of the prominent ancient philosophers, particularly the Greek philosophers, defined *'idālah* as putting things in their proper natural place and station. Consequently, just and natural properties were looked upon by most of them as synonymous and equal. Moreover, they thought of this natural position and status as being desirable and ideal.

In contemporary Western liberalistic thought, *'idālah* denotes retaining and preserving the individual's fundamental rights, assuming a descriptive aspect, resulting in a type of utilitarian mentality. In this attitude, therefore, one may perhaps take a just and humanistic attribute as synonymous with each other. In a socialist thought and attitude, the concept of social *'idālah* (justice) is maintained as fundamental pillars and principles, yet socialists propound distributive *'idālah* as *'idālah* in the distribution of products, resources and outputs. In more precise terms, the question of *'idālah* in this mentality assumes a purely economic aspect and is settled simply by rational economy.

'idālah in this perspective is inclined towards the just and equal distribution of wealth. This notion of *'idālah* is inspired by need and countenances the negation of private ownership in absolute terms. The Socialist outlook eclipses and immolates the freedom of human beings and fails to materialize and dispense social *'idālah* in practice.

In the world of Islam and the sphere of Islamic thought and civilization too, different theories and viewpoints have been put forward on the question of *'idālah* and its implications. Shī'ah and Sunni schools, *Ahl al-Hadīth* (traditionalists),¹ *mafovedeh*² and *qadarites*³ have presented varying

¹ A title given to a group of *'ulamā'* (religious scholars) in the early centuries of Islam. This group adopted a method of their own for the collection of ahadith (plural of *hadith* meaning narration) and attached special significance to the teaching of the *ahādith* and acting accordingly. Despite the diversity of methods for the collection of *hadith*, this group subscribed to the fact that in treating religious sciences, narrative sources such as *ahādith* and works served as their main source of research.

viewpoints. Generally speaking, in Islamic thinking, *'idālah* has been maintained as the foundation and fundamental axis of all social affairs. In contrast to other religions as well as Greek philosophers, who had given a personal, individual and, at times, natural tint and dedicated their energy to individual salvation and deliverance, Islam has devoted most of its attempts to the provision of social and human *'idālah*, the public salvation and deliverance of human beings.

Of course, all religions and most of the philosophers eventually seek the individual's salvation, deliverance and happiness. However, in Islam and Islamic theosophy, individual salvation and happiness actualize in society in light of the realization of virtue, particularly *'idālah* and equity. Generally speaking, from the Islamic viewpoint, man will become happy when he dedicates himself to the service of public interests by dispensing *'idālah* and equity in society.

The present collection unfolds before the esteemed reader in three chapters drawn up in view of the necessity and fundamental standing of *'idālah*, the quality of its dispensation in society and individual and the presentation of an epitome of the viewpoints on the subject. The first chapter presents a compendious study of the viewpoints propounded on the theory of *'idālah* in ancient times, the orient and modern west. The second chapter dissects the different dimensions of the concept of *'idālah* in Islam in view of its noble source, the Holy Qur'an. The third chapter attempts to expound on the viewpoints of one of the greatest and most striking contemporary thinkers and political leaders of the world of Islam, Ḥaḍrat Imām Khomeinī (r), providing an overview of the issue of *'idālah* within the frame of a special theory.

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² The followers of tafvidh contend that God has devolved man's actions upon him and given him full freedom of action as against *mojbere* (people of *jabr* or fatalism) who maintain that man has no freedom in his actions.

³ An Islamic sect contending that man is free in his actions and that God has granted man free choice to act. They believe that God has no role in the causes of actions and introduction of incentives in man. This sect developed at the time of the Bani Umayyad and paved the ground for the emergence of *Mutazelites*.