

Justice in the Structure of Government in Light of Nahj al-Balagha Letters

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Abstract

Regarding the structure of government and the interconnection of its components, we can speak of justice on two levels. First, the "structural justice" level together with the question, "what normative principles guarantee the realization of "justice"-as 'placing everything where they belong to in the structural arrangement of the components of government?" And second, the "post-structural justice" level together with the question, "what principles guarantee the 'justice' with the same definition, after the formation of the structure of government?" This study asks the mentioned questions upon Nahj al-Balagha's letters. Besides, it infers the answers to those questions by discovering distinctive principles at the two levels of "justice in the structure of government" and "justice after the formation of the structure of government" using the descriptive-analytical method and searching in the library resources. The letters of Nahj al-Balagha present norms for the two fields of "employee recruitment" and "post-recruitment"; as they offer standards for the two areas of "relation with people" and "relation with the enemy" regarding post-structural justice. Despite the simplicity of the government structure in Imam Ali's era, this study believes that meeting the mentioned principles leads complex structure of the modern governments and results of their activities to notable levels of "justice in the structure of government".

Keywords

Imam Ali (Peace be upon him), structural justice, post-structural justice, government.

Introduction

The establishment of justice by people themselves is the ultimate purpose of the mission of divine prophets (Holy Quran, al-Hadid, 25), and is, and has been a grave concern of thinkers, and sympathetic and committed members of the human society. Like tasty water that vitalizes a thirsty desert, justice saves the degenerated individual and community from going to the borders of extremes, sets them in a suitable and satisfactory place, and salvages their preservatives.

Justice realization at the government level has duplex importance because the government is among the most extensive yet most influencing social organizations in human life. Imam Ali, who is the incarnation of justice, concerns justice in his short-lived governance. This matter has made his heirloom address the essential theme of justice and to express its various aspects- particularly in our time.

Among the many questions that are proposed about the field of justice, a particular one is considered. The answer to this question is inquired from the letters of Nahj al-Balagha. The focal inquiry is "What are the structural and post-structural normative principles of government"? To the best of the author's knowledge, no work has queried the answer to these questions from the letters of Nahj al-Balagha yet. Moreover, the two original phrases of "structural justice" and "post-structural justice" display the new viewpoint of the current research, as exhibited in future discussions. Therefore, the background of this study, in general, consists of papers, books, and descriptions about Nahj al-Balagha except that the mentioned particular subject has not been explored in them. Hence, no fully-matched background was found. Anyway, the central question of this study is to be asked that necessities the description of the vocabulary used in the following.

A. The concept of justice

The concept of justice is an extreme and controversial matter in studying justice, the independent addressing to which is beyond the limits of this research; nevertheless, what is considered in this text must be expressed.

Since this paper is seeking normative principles of justice in light of Nahj al-Balagha's letters, it is fitting to inspect the concept of justice from Imam Ali's view. His holiness defines justice as "Setting things in where they belong" (Nahj al-Balagha, Utterances. 437; Fattal Neishabouri, 1996); an extensive definition which is known as justice in the broadest sense, or wisdom (Kharazi:1417; Mesbah Yazdi: 2014).

Imam Ali, peace be upon him, acknowledges justice as the gatherer of all goodness, a general director, the strongest foundation, and the stability essence of the universe (Mohammadi Reyshahri, 2007); such that recognizes it as the policy criterion, the sustainability core of people and ornament of the rulers, the best of the policies, the shield of governments, and the righteousness for the people (Mohammadi Reyshahri, 2007). We can clearly figure out that for his holiness, justice has a comprehensive concept that includes the entire goodness, values, and wise behaviors: values that each is a case of "setting things to where they belong" (Ma'adi-Khaah, 1993). This extensiveness is also clearly seen in narratives of other infallible Imams (PBUT) (al-Hurr al-Amili, 1409 AH). Moreover, many other thinkers have emphasized it, taking it as equal to virtue and competency (Tabatabaei, 2011).

That definition for justice is clearly referring to the "formal justice"; that is, it doesn't reveal any content for justice or a criterion for its realization. Nevertheless, paying attention to this broad aspect is necessary for this paper since Imam Ali (PBUH) has given pieces of advice to government employees based on this extensive definition. He sought to reform the subject of governance and realize the values in the context of government, "and to set things to where they belong" in light of those pieces of advice. In other words, he has advised guidance to accomplish the "content justice" although this subject is not affirmed in the lines of the letters.

B. The concept of structure

The phrase "structure" is common in different sciences. The structure of the mind, a book, a city, a community, etc. are some usages of this phrase. In some cultures, this phrase is juxtaposed with the phrase "system" and the

definition "The firm, lawful relation among its elements of a system or a whole" is proposed for it (Babaei, 1995). What can be proposed from the conclusion of these definitions is that "structure" always describes a compound set of elements that have an orderly, proportional interconnection (Anvari, 2013; Sadri Afshar, Hakami & Hakami, 1393 SH; Daneshvar, 1993). The importance of "systematic relation" is quite evident in this definition such that it can't be applied to a simple object or a compound set with non-systematic elements.

On the other hand, the government is a social organization that claims to exercise power exclusively and legally. It uses this tool to make the community members obey the rules and laws (Azdanloo, 2005). Since the government is the most extensive social organization, and many other minor entities including religious, judicial, and executive organizations, etc. have many authorities in these organizations (Azdanloo, 2005), it can absolutely be counted as a structure consisting of components with systematic interconnection." Government structure" indicates a particular order and proportion among its forming elements that manage a network of relations, and there is no room to imagine such systematic interconnections if we assume a break and segregation among the forming components.

Evidently, throughout the history of human civilization, simultaneous with more complexity of social relations, governments have taken distance from simplicity borders, have evolved further, and have developed more structural depth. Concurrent with the realization of the modern world, this process has culminated such that nowadays, the government structure in different spots of the earth is experiencing its most intricate design throughout history.

C. Structural and post-structural justice

After expressing the meaning of justice, structure, and government structure, now is the time to state the definition of "normative principles of structural and post-structural justice". In general, normative principles and the system of Dos and Don'ts that are offered to effectuate justice can be classified into three levels:

1. Normative principles of justice before the formation of the structure

Regardless of being set in a structural system, each individual is to follow some policies to accomplish justice. Regardless of constructions, these policies apply to individuals such that even if a society like the primitive ones lacks extensive communicative relationships, still every person is to follow those normative principles to accomplish justice for the sake of himself and others. To cite a case in this regard, one can mention many "religious normative principles" - such as "alcohol drinking" or "rape". Although they do not harm justice within the structure, they are not compatible with the justice of individuals outside the structure. That is, one can imagine a structure like a government in which people drink alcohol or do other sins, yet it has a wise and just structural order. Plus, the outcome of its activities is also estimated as justly at an acceptable level. Such norms can be named "Pre-structural normative principles of justice".

2. Normative principles of justice in the context of the formation of the structure

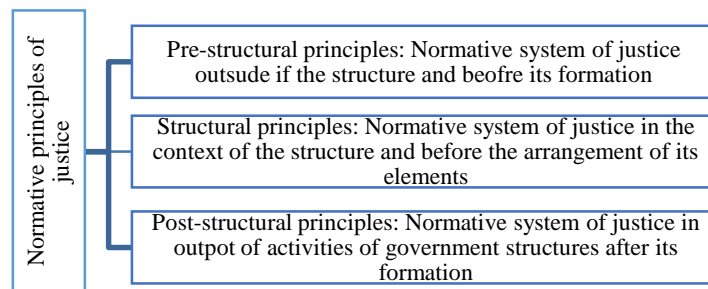
As mentioned previously, Justice is "to set things to where they belong". This extensive notion can be applied to social structures like the government so that it is defined as a just construction, the elements of which are arranged wisely. The righteous structure has a balanced order; that is, each of its components is in the correct position. On this basis, the formation of a government is righteous when the arrangement of its subset organizations and the division of responsibilities and power among its members are wise and vindicable. For example, "meritocracy" and "the judge's independence" are principles, the following of which _ for the sake of government officials _ leads the structure toward justice as defined previously per se. These principles can be named "_normative principles of structural justice" based on which, the purpose of "structural justice" is "to set elements of a structure in wise, suitable, vindicable placements".

3. Normative principles of justice after the formation of the structure

With their presence in a social structure, the individuals must follow a

new, independent normative system to effectuate justice. In other words, the intricate structural system comes with new demands based on which justice can't be promised only by obeying "pre-structural normative principles". That is when new norms are required to realize justice. Before the formation of the structure, there were no subjects for such norms. Take the "necessity of taxation" and "avoiding collusion" as an example. Before the formation of government structure, one can not have a complete imagination for such policies nor decree their necessity. Because these principles can be supposed only at the activity of the structural system of government level. Such policies can be named "post-structural normative principles of justice"¹. Because on this basis, the purpose of "post-structural justice" is "the theme of status for which activity output of government structure is in a fit, wise, vindicable place".

The summary of the triple principles is depicted in the following diagram:



It should be noted that to realize justice in the theme of structural organizations, obeying only the principles of the first category - or "The justness of the rulers" in a sense - is not enough: enough attention should be paid to the other two categories to realize "The justness of the rulers". That is

1. Here, it is necessary to have in mind that some normative principles are "mutal"; that is, they realize the justice both in pre-structural and post-structural level. For example, "avoiding usurption" and respecting "private property" of the individuals must be considered in results of the activities of the government structure after its formation. Moreover, they are to be follosed even in individual behaviors and outside the government's structure. In this study, the post-structural principles are those that are not exclusive to the pre-structural level and might be mutual between the both levels (such as "avoiding usurption").

why Imam Ali (PBUH) believes that the existence of a debauchee and dissolute government is better than to have no government (Nahj al-Balagha, 1414, Sermon. 42). Because with the formation of a government by those who lack pre-structural justice, at least some structural and post-structural justice is provided, that is better than having no justice. Therefore, justice policies regarding structured organizations must be distinguished from justice principles associated with individuals and their actions (Rawls, 1971). It is on this basis that Kant believes that effectuation of a desired social order and social justice is not plausible by angles only, but demons too (Strauss, 1999).

Recommendations of Imam Ali (PBUH) to his governors in Nahj al-Balagha letters in many cases are centered on "pre-structural normative principles" such as fear of God, chastity, piety, etc. (Nahj al-Balagha, Letter. 10; Nahj al-Balagha, Letter. 28; Nahj al-Balagha, Letter. 53). These policies, that are not directly connected to the fulfillment of justice in the theme and output of the structure, are not focused in this study. Instead, normative principles of the two latter categories are gathered and expressed. In other words, to conjecture that justice can be actualized in the theme of government structure only by accepting these policies is a kind of ignoring the requirements of forming the structure. It is necessary to express principles beyond individual ones to actualize justice in the intricate theme of the structural system of a government. Therefore, in light of what was mentioned, it is clear that the normative policies of the second and third categories must be obeyed to effectuate "justice in government structure". In the following, the principles inferred from Nahj al-Balagha's letters for those two categories are expressed.

4. "structural justice" norms in government in light of Nahj al-Balagha letters

Any just structure, in which the elements are set in wise and vindicable spots, requires distinguishing of roles and tasks of those elements. Provided that not all components have specific functions, or they do what other components should do, the result is chaos and deterioration of structural

justice as defined in the current study. Therefore, it is required to have clear classifications and to distinguish the tasks of each class from the others in government structure. That way, by regarding the proportion of each element's duty and its ability, and "allotting these duties to where they belong", structural justice is provided.

From Plato's perspective, "Justice means anyone does his own job and doesn't interfere in another's work" (Plato, 1997). He believes that every class should be busy doing what they are best at in society: The troops at war, the farmers and craftsman at production, and the scientists and elites at governance (Vaezi, 2014). By doing their specific duties, they should provide the balance in the connection network of the government and society, and provide the preparations needed to realize a just structure.

This matter has always been of especial interest to Imam Ali (PBUH) as he has devoted a significant share of his treaty to Malik Ashtar to this matter (Nahj al-Balagha, Letter. 53). His Holiness considers the reformation of government and society affairs dependant on classification and labor division for the classes (Nahj al-Balagha, Letter. 53), for community members have different needs they can't fulfill alone entirely. Therefore, it is required that together with a thoughtful classification, each section be tasked with providing a part of the needs and be profited by the results that other groups provide.

His Holiness categorizes people (including the government authorities and the rest) into seven categories and describes rights and duties for each (Nahj al-Balagha, Letter. 53). This way, he attempts to structurize the government. However, the form and number of government classes alters according to each era and with more intricacy of organizational structures of governments. Hence, this septette classification can not be generalized to all governments and societies of all time. Nevertheless, we can achieve general principles from Nahj al-Balagha letters. Obeying such policies brings "structural justice" and sets everything to their fitting place in the context of the structure. These principles, which are divided into two divisions, are detailed in the following.

4-1. Structural norms for the recruitment of government officials

In the structure of government and its multiple sub-organizations, there are abundant responsibilities for which power and political influence are divided with different degrees. Obeying what principles in recruiting people for these responsibilities causes the realization of "structural justice" and setting everything to where they belong in government structure? This question is answered with at least four normative principles¹ in light of Nahj al-Balagha's letters as follows.

4-1-1. The necessity of following "meritocracy"

Imam Ali (PBUH) repeatedly considers "meritocracy" for the incumbency of government positions. Generally, the criteria his Holiness considers about "meritocracy" can be categorized into three parts:

- **Having been gifted with competent ethics**

Obedience to almighty God, avoiding servitude to Devil, modesty, having been gifted with degrees of virtue, etc. are some of the items mentioned in Nahj al-Balagha as meritocracy criteria (Nahj al-Balagha, Letter. 10; Nahj al-Balagha, Letter. 28:387; Nahj al-Balagha, Letter. 53). As mentioned, despite ample importance, these criteria often represent non-structural and individual justice, and they don't effectuate "structural justice" solely.

- **Having been gifted with a competent reputation**

Utilizing people with good reputations is a rational criterion that brings the government structure closer to justice as "setting things to where they belong". In his treaty to Malik Ashtar, Imam Ali missions him to connect to characters with "high-grade reputation" (Nahj al-Balagha, Letter. 53). The generality of this term includes not only "work experience in a certain field", but also "any prior competence" regarding expertise, commitment, management, justice,

1. The two latter principles exclusively have sense within the structure while the other two are both structural and pre-structural. Nevertheless, the first two principles can be elected as structural as well. Because in the current study, the only pre-structural characteristics are those devoted to it while the others are counted as post-structural.

fairness, etc. as well. That is why when his Holiness argues incompetence of Muawiya about governing, he points to his poor reputation (Nahj al-Balagha, Letter. 10). Moreover, in another letter, he considers the worst agents those who have served for previous tyrant governments and have anathematized logs (Nahj al-Balagha, Letter. 10).

- **Having been gifted with competent experiences**

The experienced ones are those who have already done a particular task (Hoseini Shirazi, n.d.) and know the principles and rules of that "particular task" (Bahrani, 1983). They are not unfamiliar with the duty they are tasked to do. Using these persons in the body of government structure pulls it closer to the concept of justice defined as "to set everything to where they belong". Although this matter is within the extension of "competent experience", it can be counted with more details in a sense. Because it denotes individuals that are skilfull regarding the government responsibility they are assigned to or similar responsibilities. They somehow have "management experience" in their career. In the Malik Ashtar treaty, Imam Ali (PBUH) has restated selecting "the experienced ones" for government responsibilities (Nahj al-Balagha, Letter. 53). He orders to examine those on the verge of selection in terms of works they have done for the previous competent rulers (Nahj al-Balagha, Letter. 53).

4-1-2. The necessity of selecting straight truthtellers

Choosing people who never criticize their superiors for their satisfactory not only does not reveal management flaws of those superiors but also makes room for flattery and subservience. Gradually, it results in the mismanagement of the corresponding superiors and challenges the government structure with the problem of injustice and the "setting of an individual to where he doesn't belong". Because such a character endangers his superior with megalomania so that he won't notice any defect in his management; hence, he won't try to correct it. Therefore, in a just arrangement, it seems necessary to choose realistic people who freely don't mind such considerations and, but help with pushing the government toward structure by expressing the realities. In this regard,

Imam Ali (PBUH) says, "Your most elite ministers should be those who tell you the bitter truth more. Train them so that they won't flatter you much and won't make you happy for what you have not done in vain, for copious praise causes arrogance and leads to rebellion: (Nahj al-Balagha, Letter. 53).

4-1-3. The necessity of examining the personnel

In addition to minding the meritocracy principle as mentioned in detail, Imam Ali also has presented the necessity of examining the staff "Be careful in the affairs of your government servants and recruit them after testing" (Nahj al-Balagha, Letter. 53). As some of Nahj al-Balagha exegetes have declared, "Here, the selection is associated with testing" (Abduh, n.d.; Mughniyeh, 1979). That is, the fitness of individuals must be proved in practice, for perhaps utilizing people who are not tested will lead to "setting things to where they don't belong" and a sort of injustice in the context of the government structure. Nowadays, temporary recruitment has prevailed in some organizations. In other words, the person's efficiency is tested at the beginning for a short while. Then, after proving the person's ability, he is recruited for good¹.

4-1-4. Avoiding to hire people based on individual recognition

Many government officials have the power to hire some people for lower responsibilities. In many cases, this matter causes unethical recruitments based on the assessment of that government official and, in turn, the "setting things to where they belong" doesn't satisfy in the context of government structure. At this opportunity, it is even possible for the official not to act based on the kinship criterion, but to consider the meritocracy. However, his "individual assessment" is subject to error after all; therefore, people should be hired based on "collective assessment" and consult in a systematic framework in a wise, just structure. This matter is not of much necessity in individual and pre-structural relations, and perhaps "individual assessment"

1. Not the recruitments that are always temporary and without occupation guarantee and are not cases of injustice.

suffices for them. But in structural connections, with their intricate requirements and the delicacy of selecting characters in this structural arrangement, "individual assessment" is insufficient. Imam Ali (PBUH) considers this pest and writes to his agent, "choosing the workforce shouldn't be based on your wisdom and trust and optimism, for people utilize sycophancy and pretense to draw the officials' attention. But there is no benevolence and bailment behind the curtains of deception" (Nahj al-Balagha, Letter. 53). Imam's emphasis on "drawing the officials' attention" clarifies the importance of this principle in government structure. Therefore, elsewhere, his Holiness views the election of individuals based on the personal opinion of the government official as a sort of Authoritarianism. He sees the collective action based on consult necessary in this regard and recognizes the individual assessment process as a kind of injustice and treason (Nahj al-Balagha, Letter. 53).

4-2. Structural norms after recruiting government officials

After hiring government agents, obeying what normative principles guarantees the realization of justice in the context of government structure¹? The answer to this question in light of Nahj al-Balagha letters leads to four categories described in the following.

4-2-1. The necessity of monitoring executive activities of the inferiors

After the government officials elect other officials by following the necessary criteria, they shouldn't neglect their operations' processes. Preferably they must monitor their execution in detail so that they can take back the responsibility they are entrusted with when needed. Thus, the theme of

1. These norms should not be associated with post-structural justice, for they make the "context of government's structure" just rather than to describe the "outcomes of the structure's activities" as righteous. In other words, activities of the government members fall into two categories: first, activities that form inside the structure and in the connection of its members and officials; and the second, are activities that form outside of the structure the results and outcomes of the other kind, and in connection with non-officials. Activities of the first class are organized with structural justice norms while activities of the other class are organized with post-structural justice norms.

government structure needs "supervisory bodies"; otherwise, the government's structural system can't be counted as a case of "to set things to where they belong" anymore.

Imam Ali was fully committed to this principle. This claim is evidenced in Nahj al-Balagha's letters with "I was informed" (بَلَّغَنِي) and alike phrases. This phrase clearly implies that his Holiness had assigned men to report his officials' actions in detail. The report of a judge purchasing an 80 Dinar house (Nahj al-Balagha, Letter. 3), conspiracy case in the land of Mekka by some Damascus (Nahj al-Balagha, Letter. 33), an agent's treason in the loot of some farmers' crops (Nahj al-Balagha, Letter. 40), an agent assigning a portion of the treasury to his kins (Nahj al-Balagha, Letter. 43), etc. are some of those reports.

Aside from the fact that his Holiness was fully committed in this policy, He orders Malik Ashtar to it in his treaty to him. He writes, "Assign loyal, truthful spies on your officials, for covert inspection on their performances results in their bailment toleration with peasants" (Nahj al-Balagha, Letter. 53).

4-2-2. The necessity of firmness in dealing with delinquents

If there is no "Penal institution" along with the "supervisory body" in government structure, the structure moves away from the justice border defined as "to set things to where they belong" because tolerance in dealing with the criminal official facilitates breaking of the law by other officials. That is why it is necessary to confront all the delinquents with strictness in a just structure.

His Holiness writes to the agent whose barratry was reported, "Return the belongings of these people to them. Otherwise, when God gives me the power to reach you, I will punish you so much that I will apologize to God. I will decapitate you with my sword that I didn't strike anyone with, without him going to hell. By God, If my Haasan and Husain did what you have done, they wouldn't see any tolerance from me, and they wouldn't achieve any goal until I did them justice and destroyed the falsehood resulted from their oppression" (Nahj al-Balagha, Letter. 41). This strictness is also seen in multiple other letters of Nahj al-Balagha (Nahj al-Balagha, Letter. 20; Nahj al-Balagha,

Letter. 40; Nahj al-Balagha, Letter. 42; Nahj al-Balagha, Letter. 71).

4-2-3. The necessity of responsibility of the superior for his inferiors

The government with a just structure must be saturated with the "responsibility" element. In this regard, perhaps the officials are unlikely to duck their responsibilities, but they are possible not to take responsibility for their inferiors and those they have appointed. In other words, they only count them as responsible and exempt themselves. This logic is not acceptable from Imam Ali's (PBUH) view, for as mentioned, he monitors his officials' behaviors. Besides, he dealt with criminals with strictness and not tolerance. Moreover, at the same time, he explicitly considers himself a partner in good and bad behaviors of those men (Nahj al-Balagha, Letter. 18). It seems that the government structure includes an integrated order among its components: no component can be exempt-especially those that have influenced the hiring of the corrupt ones-while some other elements are corrupt.

In this respect, Imam Ali (PBUH) writes to his servant, who had negotiated some people with boldness and malignancy, "Forbear what you do [to people] with your hand and tongue, for we are in this together" (Nahj al-Balagha, Letter. 18). The generality and scope of the phrase "what you do with your hand and tongue" (مَا جَرَى عَلَى لِسَانِكَ وَ يَدِكَ) is very reflective since it involves every action and behavior of his officials in his government. Thus, government officials shouldn't duck taking responsibility for those they have assigned, for they are responsible for their existence just as they were for their election.

4-2-4. The necessity of political and economic power of the judicial system

The righteousness of the judicial system plays a unique role in the formation of justice insofar as Imam Ali (PBUH) considers the corruption of the judges not only as corrupting the government but also the religion (Nahj al-Balagha, Letter. 53). His Holiness writes in his treaty to Malik Ashtar "Be generous in paying the judges insofar as it satisfies his needs and reduces his

need for people. Upgrade his rank high enough such that none of your kins would plan to corrupt him" (Nahj al-Balagha, Letter. 53). Therefore, the judges "economic power" and "political influence" at a rational level is necessary for a just structure, and to make the judge powerful and independent of people so that he can judge based on justice and equity, and not the tendencies of malefactors and bribers. Thus, he becomes much unlikely to tempt.

5. Post-structural justice norms of government from the perspective of Nahj al-Balagha letters

As noted, After the formation of government structure and obeying the principles that can put this structure in a wise and just situation, and entering of this structure into the governance field, the output of the activities of this structure won't be necessarily righteous. In this regard as well, a specific normative system must be followed so that the "to set things to where they belong" policy adverts. In the following, such policies that are inferred from Nahj al-Balagha's letters are described. These policies are generally included in two sections, for some advent in association with "relationship with people" while others appear in the "relationship with the enemy" field.

5-1. Post-structural norms in the area of relationship with people

"Relationship with people" is a constituent of every government. Imam Ali (PBUH) says in this regard, "Truly religion's pillar is the union of Muslims, and the only force to encounter the enemy is the people" (Nahj al-Balagha, Letter. 53). One can infer from this sentence that without companionship and synchronization of the people, not only the government won't sustain but also the religion's tent and the social power of Muslims collapses. Therefore, after the government's formation, it is necessary to notice some of the normative principles that are unnecessary in this field. In this section, the sextet post-structural policies regarding the relationship with people in light

of Nahj al-Balagha letters are described.

5-1-1. The necessity of attaining public consent

In Nahj al-Balagha's letters, one of the essential principles that Imam Ali (PBUH) reminds to in his commands to government officials is the "Attaining public consent" principle. Supposing that a government fails to satisfy the majority of its citizens, its power will diminish day by day until it will practically lose the ability to rule the people.

Anyway, the government's structure should attempt in its endeavors to attain a significant level of this public consent; otherwise, the output of this structure's exercises won't be put in a competent spot, and won't be known as righteous. In the following, before going into more detailed principles that can be described below this policy, Some essential points of Nahj al-Balagha about "attaining public consent" are specified.

From the perspective of Imam Ali (PBUH), things like people "being a non-Muslim" and "committing intentional and unintentional mistakes" against the government shouldn't cause unkind behavior toward them (Nahj al-Balagha, Letter. 53). Insofar as when attaining people's consent was in contradiction with satisfying the rulers' gentlefolk, his Holiness never prioritized the satisfactory of the aristocracy. Conversely, he says to his assigned monarch, "Your most popular affairs should be those that are in harmony with people's satisfaction, for their fury nullifies the aristocrats' pleasure. The gentlefolk's dissatisfaction, however, can be offset with people's consent" (Nahj al-Balagha, Letter. 53). When public dissatisfaction forms, even the aristocrats' satisfaction doesn't last long, and it will vanish more or less.

Regarding achieving the public content, his Holiness doesn't tolerate forcing the people to agree to something that the government has no right about it (Nahj al-Balagha, Letter. 53). Because such compulsion brakes the emotional link between people and the government, and it leads to public dissatisfaction. Conversely, provided that the shades of unreasonable pressure

are removed, people trust the government more, and in turn, the government can achieve its rational objectives smoothly without applying pressure.

In the following, some of the more detailed normative principles that can be evaluated regarding the output of activities of the government's structure are described.

A. Avoiding tyranny

Authoritarianism is the pest that direly threatens government officials in their authority position, which they obtain after the government's formation. According to Imam Ali (PBUH), government officials have no right of Authoritarianism (Nahj al-Balagha, Letter. 5; Mousavi, 1997). Because the tyrant government follows its individual intentions in decision makings and "The various desires of the ruler drive him far away from justice" (Nahj al-Balagha, Letter. 59).

Imam Ali (PBUH) expresses a government official's Authoritarianism and his inapt expectation from people in terms of obeying him without any objections in three aspects:

- 1- The governer's spiritual corruption
- 2- Weakness in people's religion
- 3- Degeneration of power and people's public rise against the government

(Nahj al-Balagha, Letter. 53; Khooei: 1979)

B. Avoiding collision and monopoly

Government officials can abuse their positions and provide the preparations of their profiting from public interests. This context affords a potential room to collude as "a gravy revenue earned owing to access to better opportunities and conditions" (Anvari, 2013). In this regard, Imam Ali (PBUH) writes to one of his assigned officials, "Avoid allocating something to yourself that everyone has an equal share of it" (Nahj al-Balagha, Letter. 53).

In many cases, what drives the official toward monopoly is his kins and "the gentlefolk". "The most cost for the government official", "The least

assistance for him", "Severely despising the justice", "multiple appeals", "The least gratitude for bounties", and "The least patience against the problems" are the sextet characteristics that Imam Ali (PBUH) describes such people with them (Khoeei, 1979). According to His Holiness, the government officials should take great care in this regard and "uproot the causes" and reasons that provide access to some resources to the mentioned group (Nahj al-Balagha, Letter. 53). To cite a case, they should never devote a land that has mutual benefit for the Muslims to anyone (Nahj al-Balagha, Letter. 53). Today, the profiting plausibility of such individuals from economic fields, and the establishment of commercial companies and their access to numerous financial supplies is one of the most essential reasons for the prevalence of tyranny in governments. In such cases, the Islamic ruler must oppose and "respect the rights of the close and far ones" (Nahj al-Balagha, Letter. 53). Thus, it is evident that to realize "post-structural justice" and to attain public content, efforts should be made to avoid collusion and monopoly in the activities of a government structure.

C. The necessity of accompanying people during hardships of life

Although the private property is respected in Islam and by Imam Ali (PBUH), His Holiness doesn't consider a life full of welfare competent for government officials (Nahj al-Balagha: 1414: 1 43:418) insofar as he harshly interpellates one of the government officials who had attempted to buy a fancy house although he hadn't used pelf to purchase the residence (Nahj al-Balagha, Letter. 3).

Luxury and aristocracy of the rulers that happens in people's sight results in their dissatisfaction and obstructs their trust about the competency principle of the governors. This matter has become more crucial in our time with the increase of information transmission speed insofar as many people in different communities are evidently furious about the fancy lives of government officials.

D. The necessity of following equity in meeting people

After the formation of the government structure, government officials shouldn't discriminate between people to draw public satisfaction. If some can connect with them smoothly whereas others can't, this matter can lead to people's dissatisfaction and challenge the "post-structural justice". Imam Ali (PBUH) writes to some of his agents, "When looking at people from the corner of your eyes or staring at them, gesturing or saying hello, act in the same way so that the powerful ones won't plan to coerce you, and the powerless ones won't be disappointed in your justice" (Nahj al-Balagha, Letter. 27; Nahj al-Balagha, Letter. 44). When discrimination is not allowed even in looking at people, the verdict of other discriminative behaviors is clear.

E. The necessity of a direct relationship with people

One of the harms that can challenge the output of activities of a government structure with injustice and lack of wisdom is the lack of a bidirectional connection between government officials and people. Naturally, such links can't be abolished entirely. However, in many governments, the officials attempt to connect with people via some "intermediaries" to satisfy their requirements instead of directly connecting to them. From the view of Imam Ali, this form of connection is not competent and results in unawareness of government officials from what is happening (Nahj al-Balagha, Letter. 53; Nahj al-Balagha, Letter. 67). Such officials put lesser endeavor about "true demands" of the people, and keep themselves busy with affairs that make them look vital for the society and people. They are not aware of the facts flowing in the community. Even if they are not affected by their delusion, they reach a kind of "pseudo-awareness" at most that can't set them in the path of solving the actual problems and challenges of the community.

F. The necessity of letting people criticize with the highest security

Creating a security atmosphere insofar as people lose their courage to ask for their rights is one of the biggest obstacles for the realization of "post-structural justice" in the outputs of a government structure. The Imam's words are quite telling on this occasion where he states in his treaty to Malik Ashtar, "Dismiss your bodyguards in your meetings so that the speaker of the needy can speak to you without fear and anxiety. Many times I heard from the Prophet (PBUH), saying 'A nation won't achieve purity and holiness unless the powerless' right is retrieved from the powerful without stuttering' there" (Nahj al-Balagha, Letter. 53). In this statement, permission to criticize with the highest security is the holiness criterion of a nation.

G. The necessity of apologizing to people in case of a false assumption

According to Imam Ali (PBUH), government officials are human (Nahj al-Balagha, Letter. 53), and their making mistakes is not unlikely. The more critical error would be to hide their mistakes and pretend to be innocent by excusing their faults. This incompetent conduct highly aggravates the public fury, and it must be avoided in the resultant activities of the government structure undoubtedly. It is even necessary that the government official apologizes frankly after making a mistake. In this regard, Imam Ali (PBUH) writes to his agent, "Whenever people suspect you for oppression, openly present them your excuse to avert their suspicions" (Nahj al-Balagha, Letter. 53). In this statement and what is mentioned afterward, are crucial points:

1. Apology happens in the case of people's "suspicion"; that is, it must take place even before they are sure;
2. This apology changes people's suspicion of goodwill and reinforces the government;

3. Leads to public content and affection;
4. Contributes to people defending the right when necessary
5. Obeying this policy evidently provides a notable help to realize justice after the government structure's formation.

H. Avoiding disloyalty with people

Many government officials who are elected by people in democrat governments, make various promises with people to incentivize them. These promises are made in other government formants too to achieve public content more or less. Disloyalty at this level is so obscene, and it displays the post-structural government activities regarding connection with people as very unjust. Imam Ali (PBUH) says in this regard, "Avoid giving promises to people and doing against it, for dishonesty will anger God and the people" (Nahj al-Balagha, Letter. 53).

2-1-5. Avoid blood-guiltiness

Government officials can effortlessly eliminate some elements deemed as obstacles on their path by abusing the power they gain after the formation of the government's structure. Historically, this has happened in many tyrant governments such as Umayyad and Abbasid, etc. governments (Mousavi, 1997) followed by people's anger and the collapse of those governments. Imam Ali (PBUH) says in this regard, "Don't strengthen the government by forbidden bloodshedding, for it weakens the government or even overthrows it and passes it to another" (Nahj al-Balagha, Letter. 53).

As the Islamic ruler, his Holiness didn't use his sword even for the cases that killing some individuals-without religion's permission-would have reformed some deviations. He believed that the Islamic governor shouldn't try to reform society by Acquiescing in "cruelly killing and self-corruption" (Kulani, 1407). Evidently, it can be seen that unjust bloodshed is an example of

"to set things to where they don't belong" and contradicts with "Post-structural".

3-1-5.The necessity of taxation

In his treaty to Malik Ashtar, Imam Ali (PBUH) pays special attention to the issue of the toll, also known as taxation. the toll includes fees that the government obtains from people based on different ways and in a variety of occasions, including "Khums", "Zakat", "Ransom", and etc. The government puts this money in the treasury to spend it later on public interests that help with the society's sustain, such as the construction of roads, schools, hospitals, etc. (Mughniyeh, 1979).

Imam Ali (PBUH) mentions some details regarding taxation:

1. It is for the good of the taxpayers;
2. The comfort of the other members of the society won't realize without it;
3. Land development is more important than tax collection, and it will lead to more taxation in long-term';
4. To collect tax without developing the land results in the devastation of cities and the government's overthrow;
5. Strictness in tax collection is forbidden, and discounts are to be given in this regard that in turn, leads to urban development and the return of tax, for those who are given discounts will eventually return it as capital to the market and the community;
6. Tax discounts bring people's heart closer to the government and turn them into reliable forces for dire times (Nahj al-Balagha, Letter. 53)

Explaining these features is beyond the boundaries of this brief study. But carefully exploring them clearly reveals their depth and their role in effectuating the "post-structural justice".

4-1-5.The necessity of informing the people

Clarity and telling the facts and truth to the congregation is "people's

right" and the government officials are not to override it. His Holiness addressed the people whom he ruled over, "Know that it is your right to expect me not to keep anything from you as secret except the military secrets" (Nahj al-Balagha, Letter. 50). Knowledge of military secrets and security matters is excluded from the extension of this right since the enemy can abuse it so that it will harm people and jeopardize their security. Nevertheless, excluding this case, Clarity is what brings a government's post-structural activities closer to the borders of justice. The notable feature in the quoted comment is that his Holiness regards the knowledge of "secrets" as the people's right; in other words, what the rulers confine, not the public affairs that are not considered as secret commonly. Thus, the government official is not to hide the facts from people except for military affairs. Because there are many benefits in telling the truth to people that include the increase of their affection to the government, their interest in knowing about such matters will be noticed (Hosseini Shirazi, n.d.), public attempt forms to solve the problems (Mousavi, 1979), conspiracies of the enemies in separating the people and government, lying, and spreading rumors will nullify, and one of the most essential elements in strengthening the government's structure; that is the "public trust" forms at its most complete form.

5-1-5. The necessity of supporting vulnerable classes

From the Imam's perspective, the vulnerable classes are the desperate ones such as the poor, people with loss and disadvantages, the disabled patients, etc. (Nahj al-Balagha, Letter. 53). His Holiness points at diverse features about this class:

1. This group is to have a "special share" of the treasure;
2. There must be no discrimination between those far from the government center and those close to it;
3. The government officials shouldn't neglect the small problems of this group with the excuse of solving their bigger problems;

4. This class needs justice and fairness more than any others. Thus, their requirements are to be prioritized (Nahj al-Balagha, Letter. 53; Ibn Abi'l-Hadid, 1998)

These features, as well, express the criteria regarding the realization of "post-structural justice" in the context of the outputs of the government's activities.

5-2. Post-structural norms of relation with the enemy

Naturally, in the conflict of the powers, each government has enemies that have no goal but to destroy or weaken it. In the meantime, after the formation of the government's structure, to effectuate the justice from the outcomes of this structure's activities in the field of relation with the enemy, some principles are to be obeyed to fulfill the justice in this area too. In the following, the quintet policies in this regard that are inferred from Nahj al-Balagha letters are included.

5-2-1. The necessity of devoting the combat to the combatant

In the field of actualizing the "post-structural justice", killing the enemy is not considered just except for emergency cases. In Nahj al-Balagha's letters, Imam Ali (PBUH) considers the emergency cases the instances that the enemy enters the battlefield to fight and kill. Thus, there is no other way to eliminate his harm. In fact, "Saving" the life necessitates confronting him (Bahrani, 1983). Even in confrontation with the Damascus army, his Holiness orders his admiral, "do not combat except with ones that combat you" (Nahj al-Balagha, Letter. 12). This command clearly depicts the point that to battle with ones who are not holding swords is not allowed, for it is as if a case of "to set a thing to where it doesn't belong". It is necessary to start with the invitation to peace at the beginning and then to fight in case the opposition insists. His Holiness says, "Lest their grudge force you to fight before you call them to guidance and close the doors of excuse" (Nahj al-Balagha, Letter. 12).

The same advice exists for the "Saffin" war (Nahj al-Balagha, Letter. 14).

5-2-2. Strictness in encountering the enemy

Although his Holiness didn't start wars in the time of his reign and he always invited his enemies to peace and to swear allegiance, he wouldn't step back when the enemies insisted on fighting. Rather he would act with all his strength and courage: this is also what the "post-structural justice" calls. For if the attack of a fanatical enemy, who doesn't content in any approach but to fight, is not deflected with the entire power, a sort of "to set things to where they do not belong" and an unwise behavior happens.

In this regard, the Imam writes to his companions in the battle of Saffin, "Do justice to the swords. Knock the enemy to the ground. Encourage yourselves to deal heavy damage with spears. Mute the sounds in the chest, for it is effective in dispelling fear and malice" (Nahj al-Balagha, Letter. 8; Nahj al-Balagha, Letter. 16).

5-2-3. The necessity to accept the enemy's peace offer in the cases of expediency

The government never seeks war from the results of its activities after the structure's formation. Rather according to Imam Ali (PBUH) with stress on the three expediencies that come with peace, including "the calm of the troops", "comfort from hardships", and "land security", the government agrees to the enemy's peace offering, and God approves it as well (Nahj al-Balagha, Letter. 53). This approach is also considered as consistent with the "post-structural justice".

However, it should be noted that the enemy's trick should not be neglected in times of peace. That is why his Holiness says, "Evade the enemy completely in peace times, for perhaps they agreed to peace so that they can surprise you later. Take caution in this regard and don't step into the path of optimism" (Nahj al-Balagha, Letter. 53).

5-2-4. The necessity of keeping the promise to the enemy

It is clear that in case of making peace with the enemy and forming agreements in the meanwhile, the government's just behavior requires respecting the agreements and not dodging them. Imam Ali (PBUH) strongly emphasizes this issue and mentions deep details in this regard in rather lengthy statements in his treaty to Malik Ashtar (Nahj al-Balagha, Letter. 53) the description of which is beyond the limits of this study (Shoushtari, 1997). It is clear that abjuration with the enemy contradicts "post-structural justice" and is an instance of "to set things to where they do not belong".

5-2-5. The necessity of utilizing obedient forces

In the case of necessity to fight the enemy, naturally, those who are not obedient and are not serious against the enemy can't be used, for it is evidently a case of "to set things to where they do not belong". In this regard, the Imam says, "fight the sinners with the help of those who obey you so that you won't need those who disobey. Certainly, those who are unwilling to fight the enemies are better to not be than to be, and their sitting is more beneficial than standing (Nahj al-Balagha, Letter. 4).

Conclusion

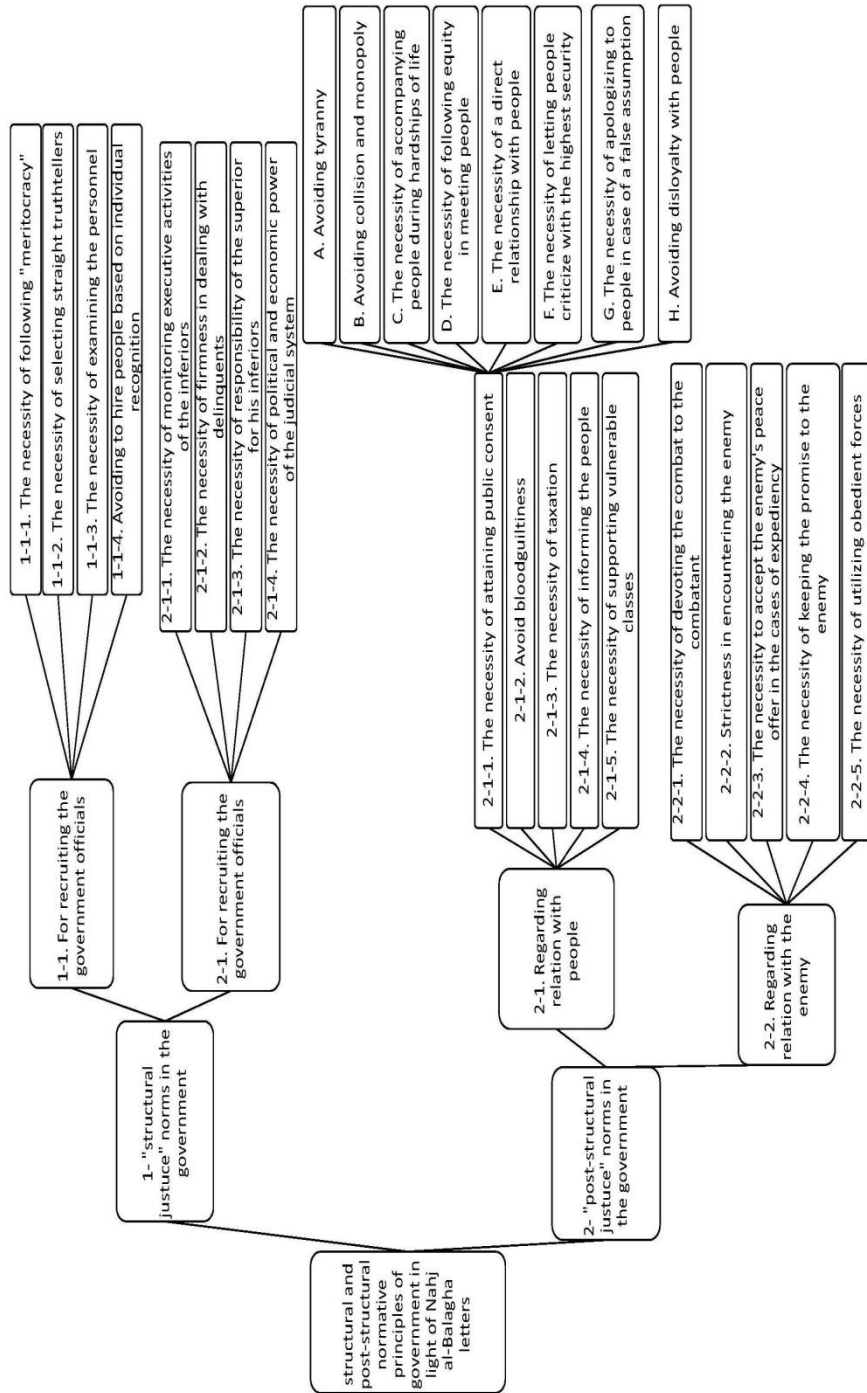
From Imam Ali's perspective, justice is "to set things to where they belong". This definition that is equal to the description of "wisdom" can be classified into two levels: "Government's structure" and "activities of the government's structure". That is, the set of organizations and people forming the government's structure must follow these notions after the formation of the structure and match their activities with "to set things to where they belong" besides the fact that they must form based on justice and wisdom in this structure and be placed to where they belong. Because the formation of the structural system for the government sets tasks for this structure that were

perhaps unnecessary to fulfill previously in the area of individual life. Anyway, this distinguishing leads to the formation of "structural justice" in the context of the government's structure and "post-structural justice" in the results of the government's activities. The implementation of these concepts in the field of governance brings "justice in government's structure".

In this study, the normative principles and Dos and Don'ts whereby these two concepts can be achieved in the area of governance are inferred from the letters of Nahj al-Balagha.

There are many recommendations about "structural justice" in these letters. Insofar as Imam Ali (PBUH) has tried to help with the formation of a just and wise structure by offering some criteria in this regard. These policies and standards can be divided into two levels: "The principles and criteria of recruiting officials" and "The post-recruitment principles and criteria" that are divided into more subdivisions described in detail in this paper and depicted in the following chart. His Holiness also pays great attention to offering criteria for the realization of justice in the themes of post-structural justice and the results of the activities of the government's structure. His Holiness mentions multiple normative principles in this regard that can be divided into two levels of "relation with people" and "relation with the enemy". These policies are also explained in detail in this paper and are depicted in the following chart.

This study claims that obeying structural and post-structural principles can bring the government's structure significantly closer to justice and that the simplicity of Imam Ali's (PBUH) government and intricacy of the modern governments do not contradict with this generalization. Because these principles are clearly of great importance even in the intricate forms of modern governments and are lucid criteria for realization of justice in the context of the government's structure and the results of its activities. Insofar as even if these simple policies are followed in intricate structures of modern governments, significant levels of justice can be achieved in the government's structure.



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