



## Justice in Transportation Chapter II: Justice in Narratives

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**Abstract:** *In Islamic traditions, the definition and kinds of justice, including Justice in speech, conduct, governance, dealing with friends and foes, wills, judgments and treasury division have been attended and in the present research, some of them are studied.*

**Keywords:** *Justice, theology, government, wills, judgment, treasury*

### INTRODUCTION

As mentioned in the previous chapter, the concept of justice and its implementation in all aspects of individual and social life are key issues raised in Islam; that is why justice has been introduced as one of the basic principles of Islam and its recognition and execution by each member of society has been emphasized. In the previous section, we mentioned the verses on this issue. Since Imams' sayings (PBUT) are tied with the Word of God, justice in Word of God as well as the explanation for how to fully implement it in the society is comprehensively expressed in the traditions quoted from Imams. Definition and status of this concept in various fields such as justice in speech and behavior; how to govern; and how to share personal and public properties are among the most important topics in Imams' valuable words to some of which we will refer in this section.

#### Definition of Justice:

Based on the Word of God, Ahl al-Bayt (PBUT) has expressed different definitions of the concept of justice and here we mention some of them:

Defining justice, Imam Ali (PBUH) in Nahj al-Balagheh said: "Justice puts matters into their correct positions 1."

Also, in the interpretation of the verse 90 of Sura Nahl where Allah Almighty says: "God commands justice and charity", Imam Ali said "Justice is exactly identical to fairness, and kindness, and forgiveness 3."

Abu Ahmad Zahid Samarqandi, in a document that dates back to Imam Sadiq, narrated: "A man asked Imam Sadeq: Obviously religiosity is established based on monotheism and justice and its scope is very broad, and every wise man is obliged to learn it, but I beg you explain it in a way that it is easy to understand. He answered: Monotheism means what is permissible for you (who are contingent), you do not like for the Lord (who, according to the Koran and the philosophers' words, is Necessary Being and essentially enriched). But, justice is you do not ascribe to the Lord what He has blamed you for its committing 2."

The Imam was asked about the meanings of monotheism and justice and his Holiness said: "Monotheism or God's uniqueness is that you do not imagine Him in your mind and thought (what can be imagined is a creature like you) and justice is that you do not accuse God with what he does not deserve because doing wickedly is either out of ignorance, or of desperation and need and God's Glory is free of both. 4"

Imam Ali (PBUH) says: "Justice is based on four concepts: the complexity of understanding; covering of science; blossom of wisdom; and garden of patience." Whoever understands, he interprets the scientific propositions; whoever has knowledge and science, the paths of wisdom are offered to him; and whoever is patient, he does not indulge in his affairs and lives among praiseworthy people 5. "

### **The Virtues of Justice**

After knowing the definition of justice, now we need to know adhering to this great merit results in what virtues:

"Ali Bin Al Hussein (PBUH) said: The Messenger of Allah said at the end of his speech: Blessed is the man who has a clean temper; a pure nature; a competent conscience; a good appearance; and pays surplus to his income; and does not speak more than enough and has fairness."

Imam Sadiq (PBUH) said: Who can take responsibility for four things to guarantee these four houses in paradise? Be charitable and have no fear of poverty; spread peace in the world; leave the arguments and debates although you are right; and view people equally (so you will not need others' judgments) 6.

He said elsewhere: Avoid God and treat fairly. If you find faults with the people who are not just, act based on justice yourselves. He also says: Justice is more pleasant than water that reaches the thirsty lips, how vast is the justice when it is observed although it is slight. And he said justice is softer than butter and sweeter than honey and more fragrant than musk.

And he also said: For those who have been granted kingdom and power, God has appointed a fate of living for determined days and months and years. If they behave justly among the people, God commands the heaven to slow down its movement and their days and months and years would be extended. And if they behave unjustly among the people, God commands the heaven to speed its movement up and their days and months and years would be shortened (It means that human destiny depends on their actions: if they do good, God will extend their lifetime and if they do evil, He will shorten it).

In another narration he said: "Three people are the closest to God on the Day of Judgment so their account is graduated: An angry man whose power does not cause them to oppress their subordinates; a man who judges between two other fighting men so that he does not give even the slightest advantage to one over the other, but speaks only based on justice between them; and the man who says the right although it is to their detriment 7."

Ahmed ibn Amer narrates from Imam Reza that the Prophet (PBUH) said: Anyone who deals with people and does not oppress them; speaks to them, but does not lie; promises them but does not break his promises, this person is a perfect man and his justice is explicit. Thus, it is required to fraternize with him and it is unlawful to talk behind his back.

Abdullah ibn Sinan says Imam Sadeq said: Whoever has these three attributes, four things would be observed about him: The one who when talking never lies; and when dealing with people, never oppresses them; when promising people, never breaks it. He is clearly, then, a just benevolent man, and thus, it is required to fraternize with him and unlawful to talk behind his back.

Ibrahim Ibn Ziyad Karkhi says: Imam Sadeq said: Have faith in whoever says his five daily prayers in congregation and accept his testimony.

“Alghameh said he asked Imam Sadiq (PBUH): O son of the Messenger of Allah, please tell me whose testimony is accepted and whose testimony is not? He answered: O Alghameh, anyone who follows the Islamic nature, his testimony will be accepted. Alghameh says he asked again what about the testimony of someone immersed in sin. He said: If you do not accept the testimony of sinners then you should seek for testimony of the prophets and their successors because only they are innocent and not guilty. Whenever you did not witness a sin in a person or two people have not testified against him, he is a man of righteousness and his testimony is accepted although he is in fact guilty. And anyone who talks behind his back gets out of authority of Allah and enters that of Satan 8.”

It is narrated from Hassan ibn Ali bin Fezal, Ali ibn Aghaba, from Jajrood the father of Munazir that he said: I heard from Imam Ja'far al-Sadeq who said: “The best of all practices are three things: Being fair to people so that you do not agree with something because of your selfishness, but because of them; and assisting your brother with your property; and remembering Allah all the time and it is no just saying «Allah is glorified, and praise be to Allah, and there is no god but Allah». But, the remembrance of Allah is that if God Almighty has commanded something, you obey and do it, and whatever God Almighty has forbidden, you abandon it 9.”

### **Justice in Governance and Property Division**

One of the issues arising in the field of Justice and closely connected with transportation is fulfilling this fundamental principle in social management and distribution of financial resources. Condemning those who believe that the end justifies the means and various means such as oppression can be applied as an excuse to increase the rulers' social power, Imam Ali says: "Are you ordering me to use, for my own victory, oppression and tyranny against the Islamic nation over which I have authority? I swear by God, till I am living; and there is day and night; and the stars successively rise and set, I will never ever do so! Even if this property was my own I would divide it equally among the people, let alone it is the property of God! Be aware! Giving the property to those who do not deserve is indulgence and extravagance. It may ascend the giver's rank in this world, but will descend it in the Hereafter; people may honor him, but he is humiliated in Allah's view 10.”

### **Justice in Ashoura Uprising**

One of the best examples of seeking justice in the history is Imam Hussein's movement and uprising. The primary aim of Imam Hussein (PBUH) was eliminating oppression and establishing justice in society. In the book "Interesting Sorrows" we read: “Among the sublime goals of Ashura movement are the following: Criticizing the lack of fairness and justice; grief and sorrow over the death of equity and fairness in the Umayyad regime; a cry against boundless oppression and tyranny; echoing the voice of justice and complaint; insisting on the necessity of this life-giving principle, on this mystery of life and survival; and emphasizing its role in growth and prosperity and progress of society and civilization.”

This glorious principle and inspiring fact can be well understood from both logic and practice of the leader of liberty and from the slogan and action and words and deeds of those famous men and courageous thoughtful women who in those days of frost and death of high values, chose the way to assist and support Hussein in order to reform the society. For instance,

1. His Excellency, in a letter to the people of Kufa, in enlightening and insightful statements, refers to the conditions and obligations of leadership in the society, and thus writes: “I swear by my life that, in the Islamic attitude, only those can be true Imam and leader of community that act according to provisions of the Koran and within the law; step in the path of justice; serve the right practically and mentally; and dedicate their lives to seeking God's satisfaction and His servants’.
2. Criticizing undesirable and ugly changes of the times and expansion of anti-values, oppression, and injustice, in a constructive and historical speech addressed to his companions, Imam Hussein said: “And in

this ugly and cruel situation, I find death nothing but happiness and prosperity and living with the oppressors nothing but humiliation and ruin.”

3. And before the corps of oppression and tyranny, in an enlightening and shocking statement, he said: “You are now determined to fight with your friends in favor of your enemies while they have neither realized, in such a long time, any justice in your society nor fulfilled their own tyrannical wishes in their dictatorship nor guaranteed your freedom, security, welfare, and other rights.”

4. Outlining his humanitarian and justice seeking purpose, Imam Hussein’s thoughtful Ambassador said to Obaid: “We came to this land in the crisis of tyranny and oppression and in the freezing cold of Umayyad’s violence to manage the society based on justice and freedom and to call people to humanitarian laws of God and to His Messenger’s attractive manner and lifestyle.”

5. The great egalitarian lady, Zeinab (PBUH), pointing to this glorious purpose of Ashura, cried in the tyrannical court of the Umayyad: “O the descendant of those whom my great ancestor forgave in the conquest of Mecca and, out of love and dignity, ignored their injustice and sin and released them from captivity and retribution! O Yazid! Is this a part of justice in the wicked system of the Umayyad that you, the miserable, sit your women and maids in safety and comfort behind the curtains and then, walk prophet’s honorable daughters from one city to another in captivity and oppression? Is this justice to uncover their privacy and dignity and indicate their faces to the acquainted and estrangers, rural and urban people, and to the gentle and ungentle? While there is no one left from the brave and liberal men of their magnificent dynasty, to support and defend them and to protect their rights and freedom?! 11”

### **Justice and Injustice in Wills**

Another variant of justice is the observance of this important issue in wills. Harun ibn Muslim from Mus'adah ibn Sadagheh, from Imam Ja'far ibn Muhammad from his father (PBUH) has narrated that he said: Those who observe justice in their wills, are like him who gives the heir charity in their lifetime, and those who oppress in their wills, Allah Almighty will turn away from them when they meet Him on the Day of Judgment.

### **Conclusion**

According to what was stated above, a few points are worth mentioning on relation between the stated discussions and justice in the field of transportation:

1. If the rulers and authorities, without paying attention to principles of justice, are only after providing comfort for certain classes, they will, as Imam Ali says, only waste public funds and violate the others’ rights. For instance, in the topic of emphasizing construction of urban and rural highways, instead of developing public transportation systems, we are witnessing that not only the lower classes’ access to welfare facilities, health, and entertainment is being limited, but also access to training centers and business environments will be getting hard for this class.
2. As it is included in the definition of justice from the perspective of Imam Ali that justice puts things in their own places, justice must be considered in transport infrastructure. However, in some cases we are witnessing that some officials, assuming that they are observing justice but, in fact, practicing extremism, provide difficult conditions for the poor social class. They are unaware of the fact that the concept of justice is not merely attention to the poor in an absolute way. An example of this injustice and extremism is seen on the road of Tehran – Rasht where the highway has been diverted towards Rudbar only because this city’s residents’ source of income comes from selling their products to travelers and because of their objection to the construction of a new highway that will shorten the route between Tehran and Rasht. Diversion of the highway towards Rudbar has, in fact, prolonged the travel time between Rasht and Tehran and this is especially not pleasant for the travelers who to them a short

route and travel time reduction is very important because of the sensitivity of their activities at the destination. The solution to this problem is building a ring road around the town, just like in the city Damghan. In this way, travelers can choose their travel route according to their needs and Rudbar's people's source of income would not be blocked.

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