

The Ruler's Responsibilities in Achieving Economic Justice and Preserving the Public Funds in the Vision of Imam Ali (Peace be upon him)

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Abstract

The economic aspect of achieving economic justice and preserving the public funds is one of the most important responsibilities of the ruler in the thought of Imam Ali (peace be upon him) because of the well-being achieved in their lives by having a direct impact on their lives in all aspects, and the necessity has become urgent to draw a scientific approach for the ruler whose purpose is to achieve justice Among the people of society with all its denominations and beliefs

Keywords: *Economic Justice, Public Funds, Vision.*

Introduction

Knowing the responsibilities of the ruler is a basic necessity and a legitimate duty in front of God Almighty, reading the thought of Imam Ali, (peace be upon him), is of great importance, as he carries the effective solution and the cure for the ills of the nation, which it suffered in the past and its present, as a thought that was not only associated with his time, but rather a living thought that includes past, present and future, and despite the shortness of his caliphate, he put a methodology and a constitution for the ruler by defining the his responsibilities towards those who rule them. in his judgment, the reader who is conscious of the thought of Imam Ali (peace be upon him), notices that it included procedures at the level of reality and not at the level of theorizing for the problems facing the ruler and ensuring stability and permanence in his rule.

Reading the thought of Imam Ali (peace be upon him), is of great importance as it carries the effective solution and the healing medicine for the nation's ailments that it suffered in the past and in its present, as a thought that was not only associated with his time, but rather it is a living thought that includes the past, present and future, and despite the shortness of his caliphate, he put a method and constitution for the ruler by defining the responsibilities of those he rules, the reader who is conscious of the thought of Imam Ali (peace be upon him), notices that it included procedures at the level of reality and not at the level of theorizing the problems facing the ruler and guaranteeing him achieving stability and permanence in his rule, including the responsibilities of the ruler in achieving economic justice, preserving the public funds and creating economic development, which can be monitored as follows:

First: The ruler's responsibility in achieving economic justice and preserving public funds

The contributions of Imam Ali (peace be upon him) in achieving economic justice and preserving public funds were manifested in many procedures that represent an integral

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part of the duties and responsibilities of the ruler in his economic policy, and we can define these procedures as follows:

1- Equality in giving

The economic policy that was followed by those who came to power before Imam Ali (peace be upon him) generated violent reactions within society, as this policy created a great economic disparity, and implanted the capitalist class in the modern expression among the members of society, this abominable class that Islam fought against and sought through its legislation to get rid of it, and all of this was due to the consecration of the spoils in the hands of a small class, restoring the aristocracy that existed before Islam, but in a new dress and new faces according to the criterion of differentiation by giving that was set by Omar Ibn Al-Khattab, and expanded by Othman Ibn Affan, and thus resulted in a class society and obscene wealth from public funds to the minority in society and domination over people and arrogance over them, which showed resentment and annoyance from the majority of the members of the Islamic community, so a wide opposition appeared against the financial policy, most notably the opposition of the great companion Abu Dhar Al-Ghafari.

In light of these turbulent situations, Imam Ali (peace be upon him) took over the caliphate with a reform project, and therefore Imam Ali (peace be upon him) put within the curriculum of his caliphate the treatment of this situation, and without a doubt, his thought and his biography represent an example for every ruler who believes in justice and equality among his subjects without paying attention to his personal interests and the interests of his entourage and his love for power, and he expressed that by addressing him, saying in it: ((Oh God, you know that it was not what was among us to compete with authority, nor to seek anything from the curiosity of the wreck, but to restore the landmarks of your religion and show reform in your country, so that the oppressed of your servants will be safe, and the obstructed borders will be established from your borders...)), it is the duty of the ruler in the thought of Imam Ali (peace be upon him) to address the mistakes and lapses of the previous rulers and to develop a reform program that addresses the economic situation in a manner consistent with his religious and political concepts rooted in the Islamic faith, as he says (peace be upon him): ((And I am aware from my Lord, and on the clear path, I moved...)).

Based on that, Labib Beydoun argued that the interest of Imam Ali (peace be upon him) in social justice was not purely coincidental, but rather it was closely related to the corrupt conditions that the state of the Islamic world had reached at the time, especially during the era of Uthman's caliphate, when wealth and spoils abounded as a result of the conquests, and its distribution was not carried out according to the just principle. Rather, clan and class privileges took their turn, until money accumulated on one side, and the poor were deprived of their rights on the other. So the Imam (peace be upon him) had to fight this anomaly, and treat those deviations, until he sacrificed himself in this way.

There is no doubt that our rulers today is those who follow the thought and biography of Imam Ali, (peace be upon him), that they assume their responsibilities according to what the Imam, (peace be upon him), endorsed, by setting economic plans and programs that govern people with a policy of justice and equality, and distribute wealth to the subjects equally, so it is not exclusive to people to the exclusion of others, and the weak is strong in truth in their opinion, the strong are weak with the justice of the ruler, sympathizing with his saying (peace be upon him): ((The weak to me are dear until the right is taken to him, and the strong to me are weak until the right is taken from him...)), and Ibn Abi Al-Hadid Al-Mu'tazili clarified in his commentary the contents of Imam Ali's saying (peace be upon him) with what says: ((The oppressed humiliated one says: I will exalt him and support him and strengthen his hand until I take the right for him, then he returns after that to the state in which he was before I exalted him and helped him and the powerful

oppressor I weaken him and oppress him and humiliate him until I take the right from him then he returns to the state where he was before I take the right from him.

Since the foundations of the thought of Imam Ali (peace be upon him) are based on the fact that money and booty belong to the subjects as a whole, and the ruler is in the service of the subjects and is trustworthy over their money, and he does not have the right to dispose of the money according to his desire and his own interest by saying: ((If the money was mine, I would have divided it equally, so how, and the money is only God's money giving money without a right is extravagance and waste...)), and this comes in application of what was revealed in the Book of God and considered it as a legal duty for the ruler, according to the Almighty's saying:) [And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters.. (, Al-Masoudi (d. 346 AH / 957 AD) mentioned that Imam Ali (peace be upon him) divided what was in the treasury among the people, and he did not prefer one over another.

Imam Ali (peace be upon him) puts a great responsibility on the ruler, which is not to use money to win the sympathy of influential forces from personalities or tribal sheikhs in order to remain in power, as was prevalent before and after the caliphate of the Imam until the present time, and from here he understands his response to Talhah and Zubair when they wanted rule and money from him, he said: ((And I am carrying you on the methodology of your Prophet, may God bless him and his family...)), and those who used to obtain huge amounts of money in the previous era, and this is confirmed by the historical narration., that Othman Bin-Affan gave Talhah one hundred thousand and left a debt for him and gave Al-Zubayr bin Al-Awam six hundred thousand.

And we find in Imam Ali's response (peace be upon him) to his brother Aqeel the summit of responsibility and giving a living example to every ruler in preserving the Muslims' money and not discriminating his kinship by saying: ((By God, I have seen Aqeel tired until they begged me for one measure of your generosity, and I saw young girls with disheveled hair, lack of color due to their poverty, as if their faces were blackened with injustice.)).

We note that the fairness of wealth distribution among the members of society, which was emphasized by Imam Ali (peace be upon him) in word and deed, has laid down a work methodology for the ruler who assumes the responsibility of leading the state in a manner consistent with Islamic law, which leads to reducing and filling the financial differences between the members of society and making work and expertise the decisive factor to achieve gains, away from any other privileges and his refusal to work according to what was set before him by adopting the precedent of Islam as a criterion in deference by saying: ((You and I are only in the position of a man among the Muslims)), and the adoption of this approach achieves what Noble Qur'an called for in the words of the Almighty :) And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives[1654] and orphans and the needy and the [stranded] traveler- so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.,and also

in accordance with the biography of the Messenger of God (peace be upon him and his family) And this is what he clarified in his response to Talhah and Al-Zubayr when they objected to him in returning the distribution of the giving ((He said, "Is the Messenger of God more worthy to follow with you or the Sunnah of Umar?" They said the Sunnah of the Messenger of God, but O Commander of the Faithful, we have a precedent, wealth and kinship. They said your precedence. He said, "Your kinship is closer or my kinship." They said, "Your kinship." He said, "So your richness is greater or my richness." They said, "Rather, you are the greatest." He said, "By God, I and my employee in this money are only of one status." And he gestured with his hand to the employee who was in front

of him. Go, what is the Umrah you want, and I have been informed of your fate, and I saw your bed, so they proceeded while reciting while they were listening, one who undertakes god will give him great wage.

From the foregoing, we see that Imam Ali (peace be upon him) established an important rule, which is to end the exceptions granted to some Muslims under various excuses by saying: ((If any man from the Muhajireen and Ansar among the companions of the Messenger of God (may God bless him and his family) sees that he is preferred over others for his companionship the luminous bounty is tomorrow with God, and his reward and wage is with God, and whoever responds to God and the Messenger, then believes in our faith, enters into our religion, and receives our Qiblah, he has demanded the rights and limits of Islam, so you are servants of God, and money is God's money, it is divided among you equally, there is no credit in it one over another...)), and Imam (peace be upon him) was also reported to have said in this regard: ((As for those of you who have virtue and a precedent, their reward for that is with Allah, so whoever responds to Allah and His Messenger and enters our religion)).

Although this approach led to the deviation of many from Imam Ali (peace be upon him) as a result of damaging their personal interests and going to his enemy, which is evident in the words of Amr ibn al-Aas: ((Indeed, Ali says to me if I come to him: You are a man of the Muslims, you have what they have and you have what they have, and Muawiya confuses me by himself and involving me in his affairs.)), and it is also evident in his response to the leaders of Quraysh who asked him to grant them privileges in return for their allegiance to him by saying to him: ((O Abu al-Hassan, you have besieged all of us... and we pledge allegiance to you today on the condition that you put away from us what we have bequeathed from the money, we pledge allegiance to you in the faith of Uthman..., so he (peace be upon him) replied, saying: As for what you mentioned that I confused you, the truth made you nervous, and as for my taking away from you what you have acquired, I do not have the right to waive God's right on your behalf or on behalf of anyone else...)).

And to consolidate the responsibilities of the ruler in following up his administrative apparatus in applying his approach to governance, Imam Ali (peace be upon him) gave a living and realistic example of that to every official and ruler, as he dealt strictly and severely with those who deviated from his principles and philosophy in governance, as evidence for that he held his worker accountable Musqala ibn Hubaira that he prefers his family in giving,

As Imam Ali (peace be upon him) affirmed not to use public funds for the personal interest of the ruler, he warned against investing the funds of the treasury for their food, drink, or women, saying in that the following: (((How can you enjoy food and drink when you know You eat unlawful and drink unlawful and you buy slave girls and marry women from the money of orphans and the needy and the believers and Mujahideen for whom God has given this money and secured this country with them...)).

2- Recovering public funds that were donated unlawfully

Perhaps one of the most important responsibilities of the ruler and embodied in the thought of Imam Ali (peace be upon him) is to recover the money that was unjustly donated by the previous authorities because it is public property and it is the ruler's duty to recover it, and in this regard, Ibn A'tham al-Kufi (d. 314 AH/926 AD ((... Ali (peace be upon him) commanded all the money and weapons in the house of Othman bin Affan, may God have mercy on him, and Najib took it from the charity money, so it was seized and placed in the Muslims' money house, and what was other than that, Ali, may God be pleased with him, made it an inheritance between his family and his children, and he gathered, may God be pleased with him What was in the treasury and divided among the Muhajireen and the Ansar, and each man received three dinars.

Therefore, every ruler, based on his responsibilities, must do as Imam Ali, (peace be upon him), did by recovering the money that was given to the Umayyads unjustly, he declared an explicit policy concerning all the looted money in the previous era, by saying: Except for every piece that Othman cut off or money that he gave him from God's money, then it is returned to the Muslims in their house of money, for the truth is not lost by falsehood, and he who split the grain and blessed the soul, if I found him, he married women to him and dispersed in countries, I would return him to his owners, for in truth and justice you have plenty and whoever is fed up with justice, injustice is narrower)), and with these procedures, Imam Ali (peace be upon him) has established the rules for recovering unjustly donated funds, stressing that it is one of the most important responsibilities of the ruler.

In this regard, Sheikh Montaderi stated that one of the important duties of the Islamic ruler, in addition to realizing the rights of the weak among the powerful, is to return the usurped public funds related to society to the Muslim treasury, this is expressed by confiscation, the passage of time, circulation with successive hands, and dispersal in countries, all of this does not necessitate the nullity of the right and its failure to return it, so Imam Ali (peace be upon him) wanted to give a clear picture that correcting matters after their deviation should be among the goals and responsibilities of the ruler, and he expressed that Mohammad Mahdi Shams al-Din, saying: ((This was not all that awaited the aristocracy on his hands on the day he took control, and the nation's money was flowing under his eyes before he assumed power into the pockets of a group of people, so he took upon himself a promise to confiscate it and return it to its people, and it was that he announced to the people a day, and it was that he had announced to the people on the day of the ruler a principle among the principles that he prepared to fight the infidel poverty in his society that is on the verge of collapse))

The responsibility of the ruler in the thought of Imam Ali (peace be upon him) necessitates that the ruler and his entourage refrain from distributing gifts and allotment of lands, saying in that: ((Then the governor has a special and his inner entourage among them is monopoly, arrogance and lack of fairness in dealing, so settle the matter of those by cutting off the reasons for those conditions, and do not cut off for anyone from your entourage and protector property).

Based on the foregoing, Imam Ali (peace be upon him) established a basic rule that is considered one of the necessities of a just ruler in managing his position in accordance with the trust that was granted to him, as indicated by al-Mahmudi in his explanation of the words of the Imam (peace be upon him): ((Do not depend at all on any of your servants and relatives in deciding the matter, i.e. in the acquisition and possession of an estate, and do not encourage them in concluding governorship for anyone in the belief in possession, i.e. in the acquisition and possession of an estate, and do not encourage to take that, nor in the joint work, in order not to bear all of them the results that work on the other, and the benefit of it will be for them, and its defect and sin in this world and the Hereafter)).

3- Distributing funds and not delaying them

One of the ruler's responsibilities that can be read in the thought of Imam Ali (peace be upon him) is not to delay the distribution of funds, as the ruler is not a storehouse of funds, but rather he is a trustee of them, and his task is to preserve them or deliver them to those who deserve them, and this comes by virtue of what was stated in the Book of God Almighty:) (Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent there will be a great reward.

The intent is to provide a comfortable life for people away from cost and hardship by improving their economic conditions through the arrival of funds to them, so Imam Ali (peace be upon him) did not delay people giving and in a manner consistent with the

biography of the Messenger of God)God prays on him(by saying: ((My friend was the Messenger of God) God be upon him and his family) He does not withhold anything for tomorrow, and Abu Bakr used to do so, and Omar saw in that that he wrote down the books, and delayed the money from year to year, As for me, I do as my friend, the Messenger of God, may God's prayers and peace be upon him and his family, did. He said: Ali used to give them from Friday to Friday, and he used to say, "This is my work and choice is in it, as every individual have

Imam Ali (peace be upon him) stated that the ruler should disclose his financial responsibility upon assuming power and after his departure from office, and he expressed that while addressing the people of Kufa, saying: ((O people of Kufa, if I left you without my saddlebag, my camel, and my boy, then I am a traitor, and his expenses was coming to him from his produce in Madinah from Yanbu, and he used to feed people with vinegar and meat, and he ate from the porridge with oil and covered it with dates from the date, and that was his food, and they claimed that he was dividing what was in the treasury, so he did not Friday comes and there is something in the treasury, and he orders the treasury every Thursday night, so he sprinkles it with water and then prays two rak'ahs in it))

And in the light of what Imam Ali (peace be upon him) proposed and acted upon, he defines the responsibilities of the ruler to spend in places of spending as part of his responsibilities, and to avoid extravagance and extravagance in spending on his personal pleasures and interests, saying in that: (Indeed, money is God's money, except that giving money without right is wasteful and extravagant.), and Ibn Abi Al-Hadid clarified in his explanation that what is meant by the words of the Commander of the Faithful (peace be upon him) is that giving money without right is wasteful and extravagant, and God forbade it, and raises his companion with the people and puts him in the sight of God, and that no one took this path except that God forbade him, and he loved those to whom he endeared with money, and if he needed them one day when he stumbled, he would not find them.

Conclusion

The study shows that the Islamic nation in particular, and humanity in general, is in dire need to read the thought of Imam Ali (peace be upon him) as a thought that includes diagnosing problems and finding solutions to them, and the most prominent of these problems is the issue of the ruler and his responsibilities, as his thought (peace be upon him) includes general and specific lines that can be guided him and used by the ruler and serves as a lamp for him that illuminates the path of his work in governing his subjects.

It was also clear from the study that the actual application of the thought of Imam Ali (peace be upon him) by the ruler who knows his responsibilities ensures the stability of his state in all aspects of political, economic, social and intellectual life.

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Abu Dhar Jundub bin Junada bin Ubaid Al-Ghafari, and it was said Jundub bin Sakan, or Barir bin Junada, he mentioned that he converted to Islam early in the call, so he is the fourth or fifth. He was known for saying the truth, and the firmness of the stance, and thus the Messenger of God (PBUH) praised him by saying: ((I did not remove the dust nor shade the green from a man more truthful than Abu Dhar)), Othman bin Affan exiled him to Al-Rabadha in the Levant, and there he died in the year 32 AH / 653 AD. For more details, see Ibn Saad: *Al-Tabaqat Al-Kubra*, 4/219-237; Ibn Hanbal: *Musnad Ahmad Ibn Hanbal*, 163/2; Ibn Hajar Al-Asqalani: *Al-Isabah*, 109/104/7

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823 *The Ruler's Responsibilities in Achieving Economic Justice and Preserving the Public Funds in the Vision of Imam Ali (Peace be upon him)*

The System of Government in Islam, p. 400.

Studies in Nahj al-Balaghah, p. 41

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