

ISLAMIC MANAGEMENT- PUNISHMENT AND REWARD MANAGEMENT PRACTICE IN SPEECH AND MANNER OF IMAM ALI

¹Mahdi Fatemi, ²Hamid Saremi

¹Islamic Education Department, Quchan Branch, Islamic Azad University, Quchan, Iran

²Accounting Department, Quchan Branch, Islamic Azad University, Quchan, Iran

hadi_sarem@yahoo.com

ABSTRACT: *Commander of the Faithful Imam Ali (AS), the first Shiite leader is a perfect example of a Islamic manager; He includes how beautiful and wonderful love, good and beauty, discipline, attraction and repulsion, wisdom, leadership, courage and piety, asceticism and mysticism and justice in the his 'self-government Charter take statements and commands of Imam Ali (AS) about the management topics specifies the fact that if the leaders, managers and community leaders are not trained properly and they do not be placed in seat of affairs and do not be thought the correct way of governance and management, People of that society will not see never a good and correct manner of management. So in this article we have tried to manage the view of Mola Ali (AS) 'perception specially the management principal that has been clearly point out in Imam Ali (AS)'speech and statement as one of this principal is reward and punishment so it is discussed and expressed in Imam Ale's speech in his holy book by name Najolblagheh where he expresses that one of the most important functions of an efficient administrative system, is the valuating human resources performance and distinction between staff is committed and the offender. Thread the government bureaucracy has been considered by Imam Ali. He rewarded or punished the governors and managers according their performance. This paper is organized to examine the place of punishment and reward management practice in speaking and Imam Ali) that have been seen by different dimensions, Customs, species and areas for management heavenly reward and punishment in the topics that are discussed in this paper.*

Key words: Encouragement, discipline, Punishment, reward, Islamic management.

1. INTRODUCTION

Islam was the main religion of the majority part of the world in some time back where more than half the civilized world made up in Asia, Africa and Europe. with Extension the life of the machine and changing the industrialized countries and the many third World countries in Asia, Africa and the passage of time, many of the principles, and morality of relationships between individuals, commercial and institutional relationships be away. And we see that the conditions prevailing apathy resulting from the material world, causing wars and violence around the world. Also The lack of adherence to ethical principles has caused of social conflict, Family Foundation Disrupt, the spread of drug use, misuse of women in industrial societies, the effects of are of disregarding the basic tenets of religions.

All the above mentioned issues causes concern of a scholars of this community has led them to solve problems. One of the main factors causing these problems is the view of Western managers who only seek more benefits without considering the social and moral issues. At the same time due to the expansion of communication networks and familiarity of other nations with Islam, particularly the basic and fundamental principles of this religion cause for absorption and spread of Islam as a comprehensive religion and encompasses all the social issues around the world have been hinder the And now one of the most important topics that has focused the minds of scientists and researchers is management in Islam viewpoint. [2]

One of the most matter that is discussed in Islamic management is human resources management and emphasis of employees empowerment that one of most factors in this regard is awarded and punishment of personnel who are actual asset of every organization, thesis principal of management can be seen very clearly in Islamic management where our leaded Imam Ali has pointed out in his valuable book named *najolbalagheh* where Imam Ali completely gives

all advice regarding human resource management and way of their punishment and reward.

The structural mechanism that each organization creates for motivating or appreciating employees is called reward systems. In this system that there is in the most major organizations, performance of each employee is specified and evaluated and then in case of growth and improvement will be rewarded and rewarded, promotion, promotion, benefits, financial rewards is considered. The main rewards in most organization can be service compensation, promotion, elation or financial remuneration, bonuses or position, post or status each of these rewards may be affected on the attitudes, behaviors and motivations of individuals. Basically, if the manager wants to move based on the principle of fairness and justice cannot look at the performance of all employees equally and ignore efforts and try of some of inventive and creative staff, and probably the lethargic and indifference of others. Encourage and appreciate the diligent staff and served as punishment employees sloth and vicious, the most important characteristic of a bureaucracy to manage the five-year rule of Imam Ali (PBUH) has a special crystallization.

Particularly the leadership and management of Imam Ali (PBUH) - as an example of practical experienced - has a special place in Islamic Management and thought, practice of his Excellency 'governing is suitable model for politicians and government officials in the Islamic system. Pastor of justice seeking (Imam Ali) after careful monitoring and auditing from Rulers of provinces pay for evaluating their performance and with reward and punishment and distinguish between the righteous and the wicked.

He punishes the aggressive rulers with firmness and justice and appreciates Reward undertaking officials with mercy and compassion. However, punishment and reward in the Astral Management was not Single domain and overseer, to a particular realm, but it had a pervasive territory and was

encompassing to all aspects of Islamic society. As the areas such as politics, economy, society and minatory were including the territory and scope of implementation of the principle of reward and punishment system Imam Ali (PBUH) pays to encouraging committed and punishing violators in all these areas .

Islamic Management

If we would have a definition of Islamic Management can say: Way to employ human resources and material facilities, based on the Islamic teachings for achieving to goals is affected by the value system of Islam. The most important Islamic teachings that all pointed out to them in Saghali *anecdotal*: Prophet of Islam who himself is a sample and mould for all Muslims in a anecdotal are introduced all of the patterns after his Excellency for Muslims" Indeed among you Muslims we put two precious things i.e. *Quranthe Book of Allah* and my inmate people so indeed, the two are inseparable until they get into the pool". Given this description, we can say that in all processes of decision-making and implementing decisions should consider the principles of a Islam believe and use of Islamic teachings such as holy Quran as human make book and also of the sayings and narrations of the Prophet (pbuh) and the holies Imams (AS) can be used.[4]

In fact, we add the value of Islam to the science of management and Islamic management is extracted. If we would define a more complete view of the scholars of Islam have such interpretations can be stated:

Islamic Management should be studied in Islamic sources (Qur'an and custom) the verses or find out the conversations ,that speak explicitly or tip about them and consider their purports as provided responses in management since .

And also we should consider the innocent imamams ' ways as practical traditional and custom and thus, the obtained maters should be observed as solutions offered by religion to management issues, and then be to formulate.

Managers' Ethics in Islam

The role of ethics in management is important because the ethics of executives in management should be based on standards moral of Islam. [5]

And the person who can be named as the most important patterns and examine their moral standards are Prophet Muhammad (SAW) and Imam Ali (AS). So in the *Holy Goran* also moral beauty of prophet as well as the of light and mercy, praised him and introduce as the best model for humans of amplitude and felicity of the people. Therefore there is great sensitivity regarding relationship between ethics with ethos and performance of managers in the Islamic community. The manager who trained with moral and with spiritual Trust in God and belief in infinite power of Almighty will be afraid and do not lose his dignity and comfort at time of risks and crises naturally such a manager adopts wiser and more deliberate decisions. He can well boost morale of employee and subordinates.

And make them hopeful for a good outcome, save them from frustration and disappointment and such manager will not be affected by the flattering and uncton and do not fall in the trap of deceitful tricks profit worshipers.

And on the other attract employees' interest by humble, modest, kindness and sincere behavior and as result work

yield will be increased without someone be valid injustice. Manager in Islam must possess the attributes and features that the most important of them is Islamic ethic; Ethics is the science of interacting with people. In This science human recognize the moral of Consequences and virtues, good or bad and uses his life.

Ethics of Islamic manager will be reviewed under three headings as follows:

1 - Chief among which are the personal ethics of integrity, good mood, resentment, love of work, patience, self-control.

2 - Social Ethics of managers that this title include: the avoidance of tyranny, simple living and non-welfare-mongering, anti-mouthed culture, tolerance and determination, consultation and these characteristics and specification is related to the relationship between individual and the society with which it deals.

3 - Director of Religious Ethics, which includes devotion, piety, faith in God, devotion and more.

Ethics of Managers in nahjolbalagheh (Imam Ali)

with the analysis of golden texts in *nahjolbalagheh eat* Come to terms that will gives the torch to light the way of management and administrating affairs to hands of searchers of salvation and justice expression to the dos and don'ts of management. Now we shall understand the characteristics of the language competent chief executives model his Excellency Imam Ali [5]

1. Humanism

It means to have social morality. Imam Ali (as) in this regard says: "Be humble with people, be soft and kind, be happy and smiling face. In your look and at half look and stare to people behave equally so that elders not covet in your thy wicked and disabilities do not disappointed in your justice, Because you are God's servants and God will ask about your actions large and small, overt and covert if he punish you deserve more than that, and if excuse you is of his magnanimity.

2. Ethics Management

Hazrat Ali (AS) says: " Be in vogue, and Avoid the Rage with People, when you meet them at official events and the official's judgment that idiocy is stimulate by devil and know! What makes you closer to Goodwill makes you away of hell's fire, and what makes you away from God, the closer get to hell.

3. Administration of Justice

If Islamic Manager implementing justice in society. People look upbeat system and because the system is survive though this justice is unpleasant for some bodies but for general public is pleasant and favorable.

Imam Ali (As) considers people's rights a fair procedure and the task of governing and in this regard states: Islamic . (The most despised person is dearer to me to ascribe to him and strong person in my sight and unable and low to post her right. [3]

Do not blame the guy because he will get his right although to be delayed, but blame is there he take what is not his right [3].

There is not any justice more beneficial than returning right to innocent . [3]

4. Simple life and asceticism

Leadership and Islamic regime have heavy responsibility in use of the facilities. Kind and circumstance of management in use of the facilities which are in hand of manager is first index and is clear litmus test to see how we move towards Islamic ideals? And how much trouble we faced?

Holiness Imam Ali defines the piety and simple life as: "O People, Piety mean to reduce wish, and thanks giving for blessings and to avoid meeting taboos. So if you cannot provide all of these traits try not forbidden to overcome your patience and do not forget the thanksgiving towards blessing. Because God with clear and oblivious evidence interrupts apologies and with enlightening scriptures, excuses are destroyed.

5. Dispossessed situation observation

Deprived class of society should be of priority interest to managers. Hazrat Ali (AS) says: Consider God in low-income communities those who have no way of dervishes and the needy and the poor and the sick and hopeless.

6. Forgiveness and tolerance with public

The observance of this issue causes confidence of the society managerial and modeling of Islamic managers in comity. In this regard, Imam Ali (AS) says:

"O'Malek ignore the people' sins as you wish Allah to forgive your sins because you are superior and subordinate of the person who province of higher owner on you and god is greater of all.

Research Methodology

This research has been developed with a descriptive - analytical study using the library studies. In this paper, first collection of sermons, letters and wisdom of Nahjolblageh (a book contains of all Imam Ali 'orders & Advises) has been read with Patience and Reflecting and taking notes based on certain key words. Then, by placing each note under the following title of one of the main topics we have categorized the article. Then with the analysis of the content, we have to compile it in a logical and practical system. It is mentionable the discusses main emphasis in this paper is focused on the words of Imam Ali (PBUH) in *NajolBalageh* that at some cases his speech also is cited in other sources.

Definitions

"1. Punish" the word meant to inform and awaken, following the punishment item), and in terms or phrase is:

"Provide an annoying incentive following an undesired behavior to reduce this behavior" [8]

2. " Reward or encouraging" the word meant to inspire and bring joy and in terms of Presentation of a stimulus following a behavior satisfying to enhancing this behavior. [6]

So it should be considered that the reward and punishment will be realized after the practice and not afterword.

The Objective of Reward and Punishment

In kenning of Imam Ali (PBUH), the purpose of punishment and reward is training and breeding of humans, as His Holiness in the eloquent words spoke regarding the role of rewarding and punishing in term and human. [6] Steerage and his Excellency said:

Modify the righteous is with the cherish and modify the wicked is through their discipline (punish) them. [11]

His Excellency In other words considers the punishment as human reformation and said" Everyone who behaved not be modified with welcome behavioral will be corrected by

retribution. [11].

Thus, only rewards and punishment are effective and efficient that to provide this purpose and the size, types and its tools is drown on the bias of correcting and training, otherwise Islamic community can be faced to. Detrimental damage.

The necessity of punishment and reward

Almighty and great God in ,holy book Quran also has said repeatedly and emphasized that good and evil are not equal , and has been discerned between them Included in the following verses: [8]

O Prophet, say, the blind and the sighted are equal to each other?-

O Muhammad, Say evil and good is not equal?

Companions of the Companions of Hell and Heaven are not equal?

God has superiority fighters to the pension?

Do you consider Darkness and light are same?

Do those who do not know are equal to known people?

As can be considered, Almighty God has established some kind of demarcation in these verses between proper and improper and has distinguished them.

Undoubtedly in the system that is built based on the justice, the appreciation of the righteous and punish the offending imperative is important and necessary matter.

Because when the governor and director of the Islamic Society ignore decent behavior, and deny of nasty deeds, and in fact has established the equality between the trustee and treacherous .

This (equality between servants and vicious) would weaken incentives of good deed and adds interest of Malfeasance Accordingly, Imam Ali the Emir of believers and Faithful (as) in order to be his master governor "*MalekAshtar* " has attended him on the principle of management and has said:

The good and evil should not be same according you, otherwise this make beneficent unwillingly, and encourages evil in evil.

On the other hand appreciation of the valuable work , leading Pioneers to increased effort and help to despondent and helpless to increase their willing to move and grow .,Hence Imam Ali in the Malek Ashtar' Treaty emphasis on the psychological effect of reward and punishment , and his Excellency has said: "So Brower the wishes of your troops and soldiers and always praise and appreciate them for important work that have been done the things.

Because the reminding their valuable work stimulating braves and dispose times to attempt.

Customs reward and punishment in Heavenly Management (According to Imam ALI)

If there would not be correct and efficient programs in organization or bureaucracy for human resource valuation, the human forces will not have any incentive to achieve the organization's goal official system will be the ineffectiveness of and inefficiency. Thus, for managing heavenly the rules and conditions have been adhered for reward and punishment, that to observe them causes for the growth encouragement and their inhibition will be punished. The Customs reward and punishment in Heavenly Management (According to Imam ALI) is required to observe following effective factors: [8]

1. Moderation & Temperance Compliance

To observe moderation and temperance in punishment and reward - alike any other matter - it is imperative. Because of the extent of the reward and punishment goes beyond or below it is harmful and cause decay and corruption. As the indulgence in the reproach - that is one sort of punishment - is not the only cause for deterrence, but it will follow the adverse consequences. As Imam Ali (PBUH) said:

Indulged in blame increases the fire of obstinacy. [1]

His Excellency also by pointing to other pests indulges in blame, said:

"In reproof and rebuke [sinning], do not go too far, because it will lead to enmity and malice [3].

Imam Ali (PBUH) words of wisdom, and he also denounced the extravagance and extremes in encouragement and award and said:

Praise over the merits, flattery less than requirement is frustration or jealousy. [3].

Imam Ali In ordering and advising to *Malk Ashtar* also has emphasized on this point to this importance and regarding punishment of hoarders said:

"The person who hoarded i.e. after your forbidding let him punishment so that be edification for others, but do not punish him wasteful".

Committed to Reward and Punishment issue

In a Islamic bureaucracy system, the manager who is responsible for encouragement and punishment of his employees and staffs, should be careful that he himself be committed towards what punishment and reward will do, and be diligent in doing worthy work and leaving indecent acts before and more than others, because default of this issue cause that his appreciation and punishment be ineffective, follows stigma and suspicion of others.

Hence, Imam Ali (PBUH) as the template and sample administrator states his Excellency's practical commitment to what he has invited and addressed to people saying:

O people, I swear to God you do not persuade to the Obedience unless I myself practice and observe it and I stand before you practice it, except

I stand before you and I do not stop you in sin if I do not stop before you". He also snuffs someone who can blame others for their evil deeds but himself overtaken same, and said:

"How else to blame for the sins committed by their own just like it [3].

Justice and fairness observance

Obviously a demand of punishment and penalty is harsh and violent behavior. However, one should note that the penalty for sinning does not mean to ignore or minimize his goodness and beneficences. But beside pointed out to his weaknesses, also considered the strengths. As Imam Ali (PBUH) 'way of living is evidence of this true testament. He emphasizes that beside pointed out weaknesses, Should also showed a positive points of subordinates, As Imam Ali 'way is a true proof of this testament and he was, Imam Ali and his testimony is true when this feature is also a bit Punishment of fairness were spared. For example, when a one of Imam Ali's relative (RA) with a time cutely, irresponsibility and lack of attention to his position asked of Usurped the caliphate circumstance Jesus rebuked and blamed him with

the pejorative word and had scolded, yet he respected the rights of him and did not Restraint and refrain to response to his question: his Excellency said: High brother Aside you have been ridden on horse who his Tightness is loose and slippery (you are anxious and nervous) and you leave it to any place that will go and you say miss placed word, However, you have right of asking and kinship and truly desire to know, then know that they were Oppression and tyranny in the caliphate affair with Us, While we are on top according to our ancestry to the Prophet Mohammad (PBUH & Hand HP) and had a stronger link-That was because the position of the caliphate importance affair is of increasing relish position. There were a group greedy and hard needed to it and the other group generousities abandon it.

Abiding relevance and authenticity

One of the customs which has more affianced regarding punishment is observing practices in compliance with the act punish a wrongdoer and compatible fit with his character. That intensity, amount, and the amount and type of punishment are intended will be different than those. As punishment for knowledgeable and educated individuals are considered to be indirect and ironic and ignorant people is clear and direct. As the faithful Imam Ali (PBUH) said" the wise people's Penalty is points and that is for ignorant is perspicuity.

From view of Imam Ali's Viewpoint (RA) there is difference between the punishment of religious brother with a stranger who has not any relationship and kindnesses, and the way deal with the brother of faith and should be with mercifully and respect. "Blame on your brother by goodness to him and return back his wickedness with Forgiveness [3]".

In addition, practical way of Imam Ali, Ameerul Momeenin (RA) indicates of different methods is that the Imam used to punish his governors and government managers. For example, when the Imam (RA), was informed that their server in Basra (Osama Bin Hanif) was participated in the ceremony that was not worthy to Imam, in a letter addressed to him write:

Hi son of Hanif! I've been informed that a young man from Basra (city in Iragh) called and invite you to the party, and you have gone and attend there. You were offered with a table and colorful and vases where I have never though you accept and attended in such people invitation stay behind people to comply with that of the wretched and the bourgeois who, the wretched on the table.

Encourage and Punishment Belonging to Practice Another usages which its observance in encourage and punishment is important, Encourage and Punishment Belonging to good and bad Practice of man and not his personality and his character; I. e. If someone committees bad behavior, only the impropriety which is deserve to punishment, and not his character! And he should not be destroyed his character due to bad deeds.

so that in the Safin war, when Commander of the Faithful Imam Ali (RA), heard that a group of, his Fellowship insult Shamian people (sham city in Syria Head warned them of this behavior and said: "I do not want you be insulter, but if you use the words to describe their actions and feel, and your says will be closer to the truth and your excuse will be accepted [3]

Imam (RA) in this sobering teaches us that even if the enemy harms and paying us we should only. Criticism his impropriety and be refrain from insulting his character.

Imam Ali (RA) also include this exact point of management and training in his famous instructions to should be equal with you other wise such be Malik Ashtar (one of his governors in Egypt province) action makes good people, loath some In good favor and To lay criminal to malfeasance But hit the facade with each of them, according to what they have done.

From this valuable guidance of Imam Ali some important managerial points will be achieved that can be summarized as follows:

1. Encouragement and Punishment is necessary for the management and administration.
2. The Differentiation in management is a principle but discrimination is prohibited.
3. Encouragement and punishment relinquish cause dreluctance to leave the good (diligent staff, and hard working employees) and embolden of felonies (weak and under-employment of employees)
4. By Withdrawal of punishment and reward, employees tend to become weak and sloth.
5. Encouragement and punishment must be proportional to the operation performed.

Principles encouragement and punishment from Imam Ali's say

1. Encourage and rebuke must be tailored to individual performance. In this regard, Imam said: punish the wrongdoer according to "sinning that he has done.
2. Encourage and rebuke should follow moderation. Imam says, "Extravagance in rebuke and censure, are fanning the fire of obstinacy."
3. There should be temperance in Encourage. Imam (AS) says excess, blame, blame, igniting the fire obstinacy
4. Encourage and rebuke must be in harmony with the values and work.
5. Encourage and Rebuke should be the growth and development factor must and not be degeneration or personal Prejudices.

Almighty God in the Quran addressed to the Holy Prophet (PBUH), says : Take donation of their property , so that let them be clean and the growth and cleanliness filed be provide in them and greet to them and pray for them because your prayers cause for peace to them and God is receptive and wise .

As can be seen in this verse Allah ordered Muhammad that whenever Muslims for paying his Zakat. Referred to you after receiving alms, you encourage him (and pray for Him), as your encourages assuagement to him [10].

The Impact of a and Punishment & Reward System in Managerial Practices of organizations in the Punishment & Reward System , only financial encourage aspect does not important encourage is proposed creating enthusiasm that the manager leads the organization, with the creation of appropriate pattern and at the first considers pattern to be practiced [10]. Encouragement causes the level of the growth of people be increased and to allow manager change his leadership style from issuing the roadmap to lower order and more support (Authority Delegation).

Punishment is reverse of this process it stops the poor performance and may means that manager should be gradually Backs from less order and support to more support with more instruction of course meanwhile , he is negligent of financial incentives and its positive impact on employees' productivity , raising the price of goods reduces the purchasing power of the people and has Adverse effect of livelihood of the people and productivity and same issue is obvious in motivation reduction and productivity . This issue is one of the reasons of second job for employees who employing in public sector which is in its turn considered as fall to the quality of the necessity.

Hazrat Ameerul Momeen in Imam Ali in his Sermon Repeatedly Pointes this issue and has given just hints to his managers that such attitude and perception remarks a important and is striking and surprising query in that age when management culture still was not propounded scientifically : Imam Ali his Excellency , , in his letter no. 53 addressed to his government says 53

"By encouraging your employees establish relationships with them and be in touch with them, sincere their sincere service by saying thanks to them (appreciate them explicitly) because encouragement, excites the brave men towards righteousness and forces careless people to move an active. "

In This very beautiful legend some basic point of employees 'encouragement will be inferred that can be considered, the basic strategies in encouragement:

1. Employees 'encouragement is some kind of relation to them
2. You should encourage obviously.
3. Encouraging is the best solution to motivate staff to continue activities.
4. Honorable verse also exactly the emphasis on this: If you appreciate, Almighty will increase that benediction.

CONCLUSION

Punishment and encouragement are two important methods of Upbringing and education, which was approved by the wisdom and holy religion of Islam imams (Al- Salam), also have a special manner of imamams. Attention to it as can be seen abundant examples in the Koran and the manner in training and education, the matter of encouragement and punishment or Reward & Retribution as one of the most important factors and drivers.

The path of civility of Individual can be paved by correct using of these two methods. In the shadow of encouragement can make the individual to the favorable tasks will and enhance his volition and determination. He can be barrier from deviations, landslides and sins by proper punishment. The important point is that because of the complexity and features of human's soul, should observe the relevant principles and criteria in encouragement and punishment, because otherwise, problems and negative consequences will be occurred for man and even the society.

For example we can point out to some of these important principles: discrimination avoidance, fitting punishment and encourage to employee's work, encouragement and punishment co - ordination with the religious and moral standards.

Due to not being goal of these matters to execute process and status abidance, to carry out at the right time, and ... attention this point is also important that priority is with encouragement and punishment is a cross and latitude matter and is as a last solution.

Holy awgiver guidelines and practicalexamples of religious leaders are the best model and path to this important.

One of the main tasks of an efficient administrative system, is performance valuing of human resources and separation between them and staff are committed and offender employees.

The aforesaid matter was considered in government bureaucracy of Imam Ali His Excellency Imam Ali Depending encouraged or punished the government agencies and managers, base on their performance.

What has been organized in this paper is to study the place and status of punishment and reward in the words and manner of ImamAli (PBUH) who has looked to it from various dimensions. Customs, species and areas of reward and punishment in the management Imam Ali is of the topics that have been provided this article.

REFERENCES

1. Amadi Tamimi Abdolvahad (1998) "Tricked Judgment and Deceive the Referee "Translated by Ansari Mohammad Ali, Vol., 1, Arman Pub., Tehran, Iran.
2. Amami Mohammad Jafar&Ashtyani Mohammad Reza (1999)" Najolbalagheh-Imam Ali's Sermons, 1st, 2nd&3rd vol., 11th editn., Imam Ali EbnAbitalb School, Ghom,Iran.
3. *Dashati Mohammad (2000) Translate Najolblagheh, 7th edition, Masheregh Pub., Ghom, Iran.*
4. Quchani Mahmoud (1374),A government decree on the management, as the Treaty of Amir Ali ibn Abi Talib (AS) to Malik Ashtar, Tehran Public Administration Training Center
5. Hakimi, Mohammad. (2003),"Backgrounds and economic justice Barriers ", Danesh&Andeish.
6. *Karami Mohammad Mahdi&Pormand Mohammad(2005)"Islamic economic jurisprudence Principles ",Samat Pub., Tehran, Iran.*
7. *Majlesi Mohammad Bagher (1995), Baharolanvar, Vol.78, Ketabchi Pub., Tehran, Iran.*
8. Motahari, Moteza. (1994), Survey in Nahjolbalagheh, 9th Edition. Sadra pub. Tehran, Iran.
9. Mulna Hami. (2002), "Social justice dimensions from ImamAli (AS) View point. International Congress of ImamAli (AS). 1st Vol. for Humanities Institute, Tehran, Iran.
10. *Pshapsndy Hosien Ali (2000),"Imam Ali (AS) and Justice". Proceedings of the 1st festival Nahjolbalagheh Academicians across the country. Tehran. Scientific committee of 1st Academicians national wide Festival.*
11. Sadri, Afshar, Golam Hussein., et al (2003), Persian Contemporary Culture" 3rdedition, Farhang Moahser Pub., Tehran, Iran.
<http://www.hawzah.net/fa/Magazine/View/89/3419/16245http://rasoolnoor.com/modules.php?name=Maghaleh&pa=showpage2&pid=532>
http://www-malavi.ir/index.php?option=com_content&view=article&id=15:1389-12-23-16-27-46&catid=28:special&Itemid=41