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**TÍTULO:** Un estudio exacto de la justicia de la palabra desde el punto de vista de Rumi en Masnavi.

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**RESUMEN:** En este artículo, tratamos de examinar con precisión los horizontes de Rumi a la justicia desde varios aspectos, y tratamos de usar esta palabra para demostrar que Rumi no ha sufrido desde esa mirada tradicional. Con el pensamiento de estructura fracturada y la norma del norte, trajo los debates más precisos en la Jirga de Jalal, y puso cada historia y fragmento en el que se usó la palabra "justicia" en el eje horizontal y vertical con otras palabras para profundizar el pensamiento de este pensador ash'arista.

**PALABRAS CLAVES:** justicia, Rumi, Masnavi, espiritual.

**TITLE:** An exact study of the word Justice from Rumi's viewpoint in Masnavi.

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**ABSTRACT:** In this article, we try to examine precisely Rumi's horizons to justice from various aspects, and we should endeavor to use this word to show that Rumi has not suffered from the same traditional look. With the thought of the fractured structure and the northern norm, he brought the most precise debates in the Jirga of Jalal, and put every story and bit in which the word "justice" was used in the horizontal and vertical axis with other words to deepen the thought of this Ash'arist thinker.

**KEY WORDS:** justice, Rumi, Masnavi, spiritual.

### **INTRODUCTION.**

The sea of knowledge of such great figures as Rumi is just a day share of the pitcher of our existence; not only we cannot delve into the depths of their ideas rather the more we plunge into this sea of knowledge the more informed we become of our poor potency before these ideas. If we want to pour the sea of knowledge into the pitcher of our existence once for all – which is impossible – we will be like a jackal that fell once into the paint vat and claimed to be a peacock; and its result will be nothing but failure and annihilation. But when like a shell we suffice to the drops of knowledge rain and turn to teachings and thoughts one by one we may be able to enlighten our mind and not to get drowned in the darkness of ignorance which is the outcome of totalitarianism. It is indeed touching the noble horizons of the works of the noble people who enjoy "highest abodes". However, after a while we will be able to find a cure to our arrogance and social life. The unity of external forces and their being in line with the internal force of Rumi brought about something for human history whose intellectual outcome was the spiritualities in Rumi's Masnavi.

The infinity of Masnavi suggests that its content and verses are so heavy and high that cannot be fathomed by shallow-minded modern men. Our discussion of the issue of justice in this article is due to this word's hidden potentiality; a potentiality that makes the word capable of numerous

connotations and also the exact musings of Rumi on this word persuaded us to study the meanings of this word in Spiritual Couplets. Justice has been considered in the light of various ideas and different points of view. In the same way that justice is used as against various terms like oppression, despotism, injustice, etc., every school of thought has offered its specific definition of it; for example, the most important and key definition of justice is "putting everything in its specific place". This definition has been adjusted by various schools and rephrased in different ways: justice consists of taking a middle stance between excess and negligence and turning to moderation and truthfulness; justice in jurisprudence means avoiding mortal sin and not insisting on minor sin insofar as the man mostly chooses the right path; but in theology justice refers to the essential purity of Divine Essence. Divine justice requires the necessity of his compassion and denial of any imposition of determinism onto him.

Now, what is known as theodicy [divine justice] – with a look at natural sensibilia – might be in contradiction with human thought as there are some paradoxes unfathomable for people. However, scholars believe that theodicy refers to the wisdom underlying the nature and balance of the system of creation. What has been said in Holy Quran in this regard seems to be concerned with the idea that universe is found upon justice, fairness and the potentiality of the creatures for balance.

"Holy Quran has used the term justice in various contexts including the generic and legislative laws of world, social and moral issues and the like".

Holy Prophet of Islam has been quoted to have said that heavens and earth stand upon justice.

Justice implies setting everything in its own place and giving what one deserves to have of potentiality, potency and activity... Justice refers to the legal form of social relations between individuals and social groups based on the known individual and collective rights" (ibid., 87).

If we consider the issues from this perspective without surrendering to the one-sided approaches, we can come up with suitable ideology and measures for the individual and society. Now if we approach this issue – i.e. justice – from this comprehensive perspective, we will not see the missions of many prophets who have been sent for administration of justice fairness outside this circle. To put it otherwise, ethics, misunderstandings, limitations, contradictions and all issues are directly related to justice beyond which many significant realities lie and divine justice requires these realities not be revealed to everyone. These remind us the story of Khidhr and Moses which is a small example of these misunderstandings of human limited thinking of divine actions and the saints of God. There are also other discourses of justice in different intellectual schools. For example, in *Shiah Culture* Mutazilites thought has been described as follows: "Mutazilite theology believes in tougher sense of divine justice and resorts to essential goodness and badness of objects in order to prove this idea. Thus conceived, objects are either good or bad before any divine decree is issued of them and human reason is independent in understanding these goodness and badness ... The outcome of the arguments and discussions of Mutazilites on justice which have inticed countless reactions is the absolute will and freedom of man. Mutazilites believe that God is not the creator of human actions; He has endowed man with the absolute freedom and will and if it was otherwise man would not have been responsible for his actions".

In *Al Mahajah al-Baydha fi Tahzib al-Ehya* – Section Three, Volume One – justice has been described as follows: "God does not commit any bad action because He is informed of its badness and is able not to do it and does not need to approach it. It is evident that if God would ever commit a bad action no one should have trusted Him and his promises to the prophets: *and your Lord is not oppressive towards His servants*".

And any action undertaken by God is surely us of Divine Wisdom and expedience though He is needless of all creatures and since Divine Essence is purified of oppression and badness the responsibility of what cannot be fathomed with the knowledge of the servants and they are ignorant of them is not forced to the latter. Then, servants are responsible before what they can understand with their cognitive ability and we do not punish anyone until we dispatch the Messengers.

"Justice as conceived by the religiously minded scholars in the domain of the beliefs and articles of faith consists of purification of the actions of Divine Essence from all vices, deficiencies and defects. In other words, God is purified of all oppression and evils" (Razavi Jifani, 2009: 87).

By referring to these issues, that are against the stance of an intellectual school – i.e. Asharism – which Rumi is considered to be a member of it we intended to show that his views of justice as a concept is not narrow-minded and includes more than one perspective. Thus, Rumi has had a pioneering and fresh view of many intellectual themes and issues and has not restricted himself in such limiting cases.

Upon a close inspection of the Divan of Rumi one comes to conclusion that the simple term and concept of justice as used in Quran has played a key role in the development of Rumi's thoughts and ideas. No doubt, Rumi is one of those thinkers who consider issues with utmost precision and this has been reflected in various works of him.

"Justice as a social concept is the aim of prophecy and in philosophical sense is the basis of resurrection" (Motahari, 1992: 48).

"Divine justice consists of the fact that God does not refuse to extend His grace towards any creature whatsoever" (ibid: 58).

What is taken into account as the achievement of Rumi's innovative thoughts as regards various issues has been already assayed by poets and thinkers in past times. Now through an analytic study of this

issue and determination of a comprehensive framework for this concept and its notion from Rumi's point of view this can be studied in full details.

## **DEVELOPMENT.**

### **Background.**

As to the background one needs to note that as far as we know from the written sources and web-based references nothing like this paper is available in view of its precision. This is at the same time an endorsement of the freshness of this article. As it was mentioned, numerous studies have been conducted concerning justice in scattered and unsystematic fashion and no single comprehensive study has been done of all sides of the issue.

### **Necessity of Study.**

Like all teachings and discussions in the domain of human sciences considering an issue in a correct way can provide man with fresh points. Rumi's intellectual prism attracts the light of thoughts of various thinkers and has not been neglectful of this; and justice is the unique foundation of thinking that has not been left unnoticed by Rumi's subtle perspective. Another necessity that has persuaded us to consider this issue is the deconstruction of Rumi; here he has not become bogged down in the traditional and marginal perspectives of justice and in Masnavi he has touched upon justice more than 50 times and even in most important stories of Masnavi which are the focal point of this spiritual book he has not passed this key issue in silence. Regardless of few cases where Rumi has sided with the traditional theological and jurisprudential views, he has sought in other stories to fathom the essence of justice based on alternative notions. The freshness of the current study is like the freshness of the work of Rumi.

### **An exact analysis of justice in Masnavi.**

Rumi's first encounter with the concept of justice is in the story of Jewish king who killed the Christians out of his bigotry; a king among the Jews was the source of oppression and brutal actions. In this story Rumi discusses justice in relation to God and divine wisdoms in the universe and refers to it as sun. This is a sun which if shines without reservation and enlightens humanity. If a government is founded upon oppression nothing will be achieved but destruction because kingdom stands with heresy but not with oppression; here Rumi takes justice to be equivalent with trust and trust-keeping and by reminding it to the rulers and kings refers to it as a divine trust: *The soil is faithful to its trust, and whatever you have sown in it, you carry away the (equivalent in) kind thereof without fraud (on the part of the soil)./ It has derived this faithfulness from that (Divine) faithfulness, inasmuch as the sun of Justice has shone upon it./ Until springtide brings the token of God, the soil does not reveal its secrets* (Rumi, 2010, Book One: 509-511).

No matter if the leadership of a community has been given to us as an heir or via battle and bloodshed in either case, we have to be loyal to the ideal of justice because betraying the trust is not acceptable by the spiritual saints. The second point where Rumi uses the word justice is the story of Azrael's treatment of a man who takes refuge in the court of the Just Solomon.

Justice for Solomon means that even if all creatures on the earth are under your supervision you still need to distribute the resources and responsibilities among them in a way that there will be no deficiency in your country. Solomonian justice in this context refers to the lack of deficiency in your kingdom; if the rules are not met by the king based on the justice the Divine retribution will be decisive. It is interesting to note that in this story the word forenoon has been used; here Rumi seems to be referring to the idea that Solomon's court of justice has always been open for the oppressed and the king himself took care of the subjects.

By taking advantage of Solomon's powers as a prophet Rumi attributes justice to Solomon and believes that this justice should be understood as part of the overall divine destiny of universe even if we are making numerous efforts to reach it: *One forenoon a freeborn (noble) man arrived and ran into Solomon's hall of justice, / His countenance pale with anguish and both lips blue. Then Solomon said, "what is the matter?"* (ibid: 956-957). *O master, exert thyself so long as thou canst in (following) the way of the prophets and saints! / Endeavour is not a struggle with Destiny, because Destiny itself has laid this (endeavour) upon us.* (ibid: 975-976).

The third occasion where Rumi turns to justice is in the story of lion and the beasts. The result of totalitarianism and extremism is being drowned in the well of divine justice; if we approach this story from a mystical perspective, it is the clear oppression of the lion that is the main cause of its destruction. When we tear the curtain of justice with excessive oppression and seek carnal desires and pleasures even the slightest setback can destroy the whole body of a government.

In the story of lion and the beasts Rumi struggles to highlight this point; the oppression that is done by oppressive people is like a dark well and the more oppressive someone is the more dreadful and darker he will be. This has also been underlined by the divine saints. Thus, Rumi suggests that oppression can have bad consequences: *The iniquity of evil-doers became (for them) a dark well: so have said all the wise. / The more iniquitous one is, the more frightful is his well: (Divine) Justice has ordained worse (punishment) for worse (sin).* (Rumi, 2010, Book One: 1309-1310).

The story of Prophet and Ayesheh is the fourth occasion where Rumi speaks of justice.

The thunder of divine justice will strike the deniers of Truth the people who deny the intelligible under the shadow of the sensible. These are people who have devoted their lives to the carnal affairs. Here Rumi uses justice as regards God and refers to it as "justice of divine majesty". In the overall structure of this story Rumi speaks of the people who struggle to deny the Truth using external senses and insist on it and engage themselves with the worldly affairs and are away from the divine wisdom.

Rumi writes: *The Siddíqa said, “O (thou who art the) cream of existence, what was the (true) reason of to-day's rain?/ Was it (one) of the rains of mercy, or (was it) for the sake of menace and the justice of (Divine) Majesty?/ Was it from the favour of the vernal attributes, or from a baneful autumnal attribute?”/ He said, “This (rain) was for the purpose of allaying the grief that is upon the race of Adam in calamity (Rumi, 2010, Book One: 2060-2063).*

In the fifth point in Masnavi Rumi speaks of justice when he relates the story of a villain who has stolen a property and he try to distributes among his friends in a just way. Here Rumi tries to show that when justice is dealing with vicious affairs it loses its authentic meaning and justice administration in this way based on ignorance leads to destruction: *As (for example) the slave, the enemy (of God), who did justice (in his own opinion, and) bestowed what belonged to the King upon His enemies who rebelled against Him—/ In the Qur’án there is warning to the heedless that all their spendings are a (cause of) bitter grief to them—/ What increase does the equity and justice of this enemy produce in the sight of the King? Banishment and a black countenance (disgrace) (Rumi, 2010, Book One: 2230-2232).*

In the sixth point Rumi seeks to elaborate on justice in the story of the wolf and fox that were hunting for the lion; here, justice is depicted as a way to take lessons from the events. These events cause human life to be short if no suitable measure is taken out of thinking. Rumi uses justice as the denial of egotism and taking lessons from the events.

*The wolf and fox hoped that a division (of the prey) would be made according to the justice of emperors (Rumi, 2010, Book One: 3026).*

Following this story and after raising various issues Rumi concludes as follows: *Said the lion, “O fox, thou hast made justice shine forth: from whom didst thou learn to divide in such a manner? / Whence didst thou learn this, O eminent one?” “O King of the world,” he replied, “(I learned it) from the fate of the wolf.”/ The lion said, “Inasmuch as thou hast become pledged to love of me, pick*

*up all the three (animals), and take (them) and depart./ O fox, since thou hast become entirely mine, how should I hurt thee when thou hast become myself?* (Rumi, 2010, Book One: 3108-3111).

The seventh point where Rumi has used the word justice is the story of a deaf man who decides to visit his ill neighbor; in this story Rumi uses such phrases as justice administration, having mercy, denial of egotism and irrelevant comparisons that keep us away from the Truth; this has been discussed following the story of Harut and Marut in Book One of Masnavi: *(Yet) take mercy on the wickednesses of the wicked: execrate egoism and the self-conceited (egoist). / Beware, lest (the Divine) jealousy come from ambush and ye fall headlong to the bottom of the earth.*" (Rumi, 2010, Book One: 3416-3417).

*We are weaving veils (of worship and glorification of God) over this Heaven (in which we dwell), we will come to earth and set up the canopy, / We will deal justice and perform worship and every night we will fly up again to Heaven* (Rumi, 2010, Book One: 3422-3423).

The eighth occasion where Rumi speaks of justice is the story of enemy's attack to Imam Ali (peace be upon him); here justice is attributed to the man who is purified of all carnal desires and lecherous actions and he does not pay attention to such an affair: *(If) these hearts have not bled, 'tis not because of (their) hardness, 'tis (because of) heedlessness and preoccupation and ill-fatedness/ They will bleed one day when blood is no use to them: do thou bleed at a time when (thy) blood is not rejected./ Inasmuch as the testimony of slaves is not accepted, the approved witness is he that is not the slave of the ghoul (of sensuality)* (Rumi, 2010, Book One: 3821-3823).

*When the animal throat is justly cut (i.e. when the sensual capacities and faculties of the soul have been mortified), there grows (from it) the human throat (i.e. the rational capacities and faculties), and its excellence is increased (thereby)/ When a (martyred) man's throat is cut, come, consider what the result will be! Judge of this (case) by the analogy of that (case). / A third throat will be born, and care of it will be (taken by) the sherbet of God and His lights/ The throat that has been cut drinks (the*

*Divine) sherbet, but (only) the throat that has been delivered from Nay and has died in Yea.* (Rumi, 2010, Book One: 3873-3876).

Having said these, we come to know that Rumi has used justice in various contexts based on clear and hidden persuasions. And even if a throat was supposed to be cut or a property to be divided or a message to be sent to the audience the justice was expected not to be forgotten; thus, he has sought to decorate them with a discourse of justice and being just. Here we take a cursory look at various aspects of the term justice in other books of Masnavi. The tenth occasion where Rumi turns to justice is in the story of the king ordering the man to uproot the thorny shrub that he has planted on the road: A strong and well-spoken man planted thorny shrubs on the road and people were annoyed by his action because the thorns on the shrub troubled the pedestrians and sometimes even ripped their clothes off; the friendly talks with the man did not work and people took him to the judge.

Judge summoned the man and ordered him to uproot the thorny shrubs but the man refused to do so until the day when he was brought to the justice house. The judge said: you are refusing to pull off the shrubs and they are growing larger and stronger while your power is declining and you become weaker. One day you will have no excuse to refuse to uproot the shrubs while you are not able to accomplish it.

The thorny shrubs of our desires are growing faster every day and we lose our power to uproot them. If we do not observe the rules the lights will turn to massive fires in our existence and they will burn us first. Here Rumi describes justice as the day of judgement and resurrection: *Therefore the true believer's light is the death of the fire, because without an opposite the removal of the (other) opposite is impossible./ On the Day of Justice (Judgement) the fire will be the opponent of the light, since the former was aroused by (God's) wrath, the latter by (His) grace./ If you are wishing to remove the evil of the fire, direct the water of (Divine) mercy against the heart of the fire* (Rumi, 2010, Book Two: 1250-1252).

1-1- Justice as righteous man and a kind of wayfarer of the Path of Truth: *When the water of his light trickles on the fire, chak chak (a gnashing sound) rises from the fire, and it leaps up (in fury)./ When it makes (the sound) chak chak, say you to it, "Death and woe (to thee)," in order that this hell, (which is) your fleshly soul, may become cold (quenched),/ So that it may not burn your rose-garden, so that it may not burn your justice and well doing./ After that, anything that you sow will yield fruit (or flowers); it will yield anemones and wild roses and thyme* (Rumi, 2010, Book Two: 1257-1260).

12- Justice as divine compassion and mercy; this is a compassion that extends through all creatures. *For that reason, Adam is their object of worship: his spirit (spiritual life) is greater than their being. / Else, (why were they commanded to worship him?): it would not be at all a suitable thing to command the superior to worship an inferior. / How can the justice and kindness of the Maker approve that a rose should fall down in worship before a thorn?* (Rumi, 2010, Book Two: 3330-3332).

13- Justice as the comprehensiveness and inclusiveness of power for Divine Justice in the sense of countercharm of the devil witches: *(Both) the eater and the eaten have a throat and windpipe: (both) the victor and the vanquished have understanding and mental perception./ He (God) bestowed a throat on the rod of justice, (so that) it devoured all those many rods and ropes;/ And in it was no increase from all that eating, because its eating and its form were not animal* (Rumi, 2010, Book Three: 36-38).

14- Rumi in this case considers justice as pure fairness and equity; justice is a comprehensive grace whose light stretches through everything and leads to loyalty. The despisers of justice will never have any escape from the divine destiny.

*Therefore they (Hárút and Márút), because of their feelings of intoxication, said, "Alas, we would rain upon the earth, like clouds;/ We would spread in this place of injustice (a carpet of) justice and*

*equity and devotions and faithfulness.”/ This they said, and the Divine decree was saying (to them), “Stop! Before your feet there is many an unseen pitfall.” (Rumi, 2010, Book Three: 828-830).*

15- The fifteenth occasion where Rumi has used the term justice in Masnavi is that of the story of Daquqi; Rumi in this story uses the term justice in the sense of recognition of the good from bad. Justice in this sense is a banner under which people come together:

*When they went forth to that tree, he (David) said, “Tie his hands fast behind him,/ In order that I may bring to light his sin and crime, and may plant the banner of justice on the field (Rumi, 2010, Book Three: 2473-2474).*

16- Justice as the master, leader and guide of humanity and spiritual bounty;

*Seek a (spiritual) livelihood (won) without toil and without reckoning, so that Gabriel may bring you apples from Paradise;/ Nay, (that there may come to you) a livelihood from the Lord of Paradise, without headache (trouble) on the part of the gardener and without the toil of sowing./ Inasmuch as in that (spiritual) bread the benefit of (conferred by) the bread is His (God’s) gift, He gives you that benefit (directly), without making the husk a means (of imparting it to you)./ The savour is hidden; the outward form of the bread is (visible) like a table-cloth: the bread that is without table-cloth is a portion (reserved) for the saint./ How will you, notwithstanding (all your) endeavour and search, gain the spiritual livelihood except through ‘the justice of the Shaykh who is your David? (Rumi, 2010, Book Three: 2540-2544).*

17- In the seventeenth occasion where the term justice has been used Rumi speaks of the gnat that asked Solomon to administer justice in defense of it before wind; here justice is used as the symbol of pure power; the man who mediates the expansion of justice;

*The gnat came from the garden and the grass, and the gnat began to demand justice from Solomon,/ Saying, “O Solomon, thou dealest out justice to the devils and the children of men and the Jinn./ Bird and fish are under the protection of thy justice: who is the lost one whom thy bounty hath not sought*

out?/ Give justice to us, for we are very miserable: we are deprived of the orchard and the rose-garden (Rumi, 2010, Book Three: 4624-4627).

18- The eighteenth occasion is concerned with the story of a Sufi who found his wife with a stranger; here Rumi uses justice in the sense of answer to an action. Inside this story another story is told about Omar which endorses this theme:

*In the time of 'Umar, that Prince of the Faithful gave a thief over to the executioner and officer of police. / The thief cried out, saying, 'O Prince of the land, this is my first offence. Mercy!'/ 'God forbend,' said 'Umar, 'that God should inflict severe punishment the first time./ He covers up (the sin) many times in order to manifest His grace; then again, He chastises (the sinner) in order to manifest His justice./ To the end that both these attributes may be displayed, and the former be hope-inspiring and the latter deterrent. (Rumi, 2010, Book Four: 161-171).*

19- The nineteenth case is related to the story of Ibrahim Adham's migration from Khurasan; here Rumi uses justice in the sense of guardian of the rulers and the leaders:

*Quickly dash to pieces the kingdom (of this world), like (Ibráhím son of) Adham, that like him thou mayst gain the kingdom of everlasting life./ At night that king was asleep on his throne, (while) on the roof (of the palace) the guards were exercising authority./ The king's purpose in (having) the guards was not that he might thereby keep off robbers and ne'er-do-wells./ He knew that the man who is just is free from (fear of) attack and secure in his heart./ Justice is the guardian of pleasures; not men who beat their rattles on the roofs at night (Rumi, 2010, Book Four: 726-730).*

20- In twentieth occasion, Rumi understands justices as the organization of affairs. In other words, if the administration of affairs is not given to the fools rationality will prevail and justice.

*Take away the weapons from the madman's hand, that Justice and Goodness may be satisfied with you./ Since he has weapons and has no understanding, shackle his hand; otherwise he will inflict a hundred injuries (Rumi, 2010, Book Four: 1643-1644).*

21- Justice as divine justice without determinism and oppression and instead in the sense of just division;

*'Tis the Justice of the Dispenser, 'tis an act of (just) dispensation: the wonder is this, that (in the Divine dispensation) there is neither compulsion nor injustice. / Were there compulsion, how would there be repentance? Was there injustice, how would there be protection? (Rumi, 2010, Book Four: 1643-1644).*

22- The twenty second occasion of the application of the term of justice is related to the story of the evil-doer woman and her wife in the Book Four; in this case Rumi has also used justice in the sense of embodiment of actions and reward of actions and attributes it to God;

*So that, when this troop (of asses) shall start up from suchlike slumber, the candle will have been extinguished and the cup-bearer will have gone/ Their rebellious disobedience kept thee in a (great) perplexity: therefore they shall suffer in retribution a (great) sorrow,/ To the end that Our justice may step forth and bestow in retribution what is appropriate to every evil-doer (Rumi, 2010, Book Four: 3674-3676).*

23- Justice as a powerful supporter, faith and unconditional confidence;

*But the true believer, from his confidence in that (Divine) Life, conducts his raid in a leisurely manner and with deliberation./ He hath no fear of missing his chance or of the enemy, for he recognises the King's dominion over the enemy./ He hath no fear of the other fellow-servants coming to jostle him and gain the advantage./ (For) he perceived the King's justice in restraining his followers so that none durst do violence to any one./ Consequently he does not hurry and is calm: he hath no fear of missing his (appointed) portion (Rumi, 2010, Book Five: 53-57).*

24- The twenty fourth case of use of the term justice occurs in the interpretation of the prophetic tradition which has been quoted in Book Five. Justice in this context means the recognition of Truth from the Falsity and Fake: *I have a jewel, namely, abstinence or generosity": this alms-giving and*

*fasting are witnesses in regard to both (these qualities)./ Fasting says (implicitly), “He has abstained from what is lawful: know (therefore) that he has no connexion with what is unlawful”;/ And his alms-giving said (implicitly), “He gives of his own property: how, then, should he steal from the religious?”/ If he act as a cutpurse (from self-interest), then the two witnesses are invalidated in the court of Divine justice (Rumi, 2010, Book Five: 188-191).*

25- In the twenty fifth case Rumi uses justice in traditional sense; i.e. putting everthing in its specific place; moreover, he uses justice in the sense of greenness and fresh birth;

*Every thorn-root draws the water of thy consciousness (towards itself): how should the water of thy consciousness reach the fruit?/ Hark, smite that evil bough, lop it off: water this goodly bough, refresh it/ Both are green at this (present) time, (but) look to the end (and see) that this one will come to naught, (while) fruit will grow from that one./ To this one the water in the orchard is lawful, to that one (it is) unlawful. In the end thou wilt see the difference, and (so) farewell. / What is justice? Giving water to trees. What is injustice? To give water to thorns/ Justice is (consists in) bestowing a bounty in its proper place, not on every root that will absorb water/ What is injustice? To bestow (it) in an improper place that can only be a source of calamity (Rumi, 2010, Book Five: 1085-1091).*

26- The twenty sixth occasion is related to the story of the dialogue between the determinist and the man who sought to prove free will for him: *He (the thief) said, ‘O cunning knave, I make a recantation of Necessitarianism: there is free-will, there is free-will, (there is) free-will!’*

Here Rumi considers justice as a type of loving and conscious intoxication; this is to say that if someone drinks the wine of consciousness and truth, he will do nothing but justice and fairness;

*Endeavour to gain freshness (spiritual grace) from God's cup (of love): then you will become selfless and volitionless./ Then all volition will belong to that Wine, and you will be absolutely excusable, like a drunken man./ Whatsoever you beat will (then) be beaten by the Wine; whatsoever you sweep away*

*will (then) be swept away by the Wine./ The drunken man who has quaffed wine from God's cup— how should he do aught but justice and right? (Rumi, 2010, Book Five: 3105-3108).*

27- In the twenty seventh case Rumi has referred to justice in his interpretation of the following word:

"'Obedience and disobedience (to God) are not on the same level, honesty and stealing are not on the same level.' The Pen has dried (after writing) that thanksgiving and ingratitude are not on the same level. The Pen has dried (after writing) that God does not let the reward of the righteous be lost."

In this case Rumi considers justice as the unique justice of Divine Essence and in one sense takes it to be one and the same as volition: *The Pen has dried (after writing) that if you do wrong (in this world) you will suffer wrong (in the next), and that if you act rightly (here) the result will be your felicity (there)./ (If) you behave unjustly, you are damned: the Pen has dried (on that). If you show justice, you eat the fruit (of blessedness): the Pen has dried (on that)./ When he (any one) steals, his hand goes: the Pen has dried (on that). (When) he drinks wine, he becomes intoxicated: the Pen has dried (on that)./ Do you deem it allowable, can it be allowable, that on account of the (eternally) prior decree God should come, like a person dismissed from office,/ Saying, 'The affair has gone out of My hands: do not approach Me so often, do not entreat (Me) so much'?'/ Nay, the meaning is: 'the Pen has dried (on this that) justice and injustice are not equal in My sight./ I have laid down a distinction between good and evil; I have also laid down a distinction between the bad and the worse.'/ If there be in you a single mote of self-discipline in excess of (that of) your companion, the grace of God will know (Rumi, 2010, Book Five: 3133-3140).*

28- Justice in the sense of turning one's back to moral vices and worldly mean things and turning towards beauties;

*Whoever has the rose-garden to feast and dwell in, how should he drink wine in the bath-stove?/ The abode of the pure spirit is 'Illiyin; 'tis the worm that has its home in dung./ The cup that purifies is for those intoxicated with God; this briny water is for these blind birds./ In the eyes of any one to*

whom the justice of 'Umar has not displayed its power, the murderous Hajjáj is just (Rumi, 2010, Book Five: 3593-3596).

29- The twenty ninth occasion where Rumi uses the term justice is in the opening of the Book Six in the story of Sultan Mahmoud and his relationship with Ayaz. Here Rumi interprets justice as wheat grows from wheat and barley grows from barley.

*When you sow barley nothing except barley will grow up: (if) you have borrowed, from whom (but yourself) will you require the security?/ Do not lay (responsibility for) your sin upon any one else: give your mind and ear to this retribution./ Lay the sin upon yourself, for you yourself sowed (the seed): make peace with the recompense and justice of God./ The cause of (your) affliction is some evil deed: acknowledge that evil is done by you, not by Fate./ To look at Fate (alone) makes the eye asquint: it makes the dog be attached to the kennel and lazy./ Suspect yourself, O youth; do not suspect the recompense of (Divine) justice (Rumi, 2010, Book Six: 425-430).*

30- The thirtieth occasion is concerned with the justice of kings and legislators whom Rumi considers the guardians of rights and justice under the auspice of divine justice. Here Rumi seeks to provide a realistic and enlightened perspective of justice.

*The cadi is a mercy (bestowed to God) and the means of removing strife: he is a drop from the ocean of the justice of the Resurrection. / Though the drop be small and short of foot, (yet) by it the purity of the ocean's water is made manifest (Rumi, 2010, Book Six: 1495-1496).*

*For (in the case of) one who dies under thy chastisement, no fine is (imposed) on thee in vengeance (for him): that (death) is unpenalised."/ When any one has died under the punishment and flagellation of the cadi no responsibility lies on the cadi, for he (the cadi) is not a person of small account./ He is God's deputy and the shadow of God's justice, the mirror (that displays the real nature) of every plaintiff and defendant;/ For he inflicts correction for the sake of one who has been wronged, not for the sake of his honour or his anger or his income (profit) (Rumi, 2010, Book Six: 1510-1513).*

31- In thirty first case Rumi speaks of justice in the story of the poor man who sought livelihood from God. Here Rumi understands justice as balance. The desirer and the desired must be homogenous:

*In that world, if any one has not found in his manhood the capacity (for spiritual combat), his feminality takes (visible) shape./ The Day (of Judgement) is justice, and justice consists in giving (to every one) what is proper: the shoe belongs to the foot, and the cap belongs to the head./ (This is) in order that every seeker may attain to the object of his search, and that everything destined to set may go to its point of setting./ No object of search is withheld from the seeker: the sun is paired with heat and the cloud with water (Rumi, 2010, Book Six: 1886-1889).*

*The justice of God hath mated every one (with one of his own kind)—elephant with elephant and gnat with gnat./ The familiar associates of Ahmad (Mohammed) were the Four Friends, (while) the familiars of Bú Jahl were 'Utba and Dhu 'l-Khimár./ The Ka 'ba of Gabriel and the (celestial) spirits is a Lotus-tree; the qibla of the belly-slave is a table-cloth (covered with dishes of food) (Rumi, 2010, Book Six: 1894-1896).*

32- Here Rumi presents the traditional notion of justice:

*What is justice? To put (a thing) in its (right) place. What is injustice? To put it in its wrong place./ Nothing is vain that God created, (whether it be) anger or forbearance or sincere counsel or guile (Rumi, 2010, Book Six: 2596-2597).*

33- Justice as a complete and comprehensive character who enjoys all noble divine features, e.g. Ibrahim, Adam and etc.

*Therefore He made a viceroy, one having a heart, to the end that he might be a mirror for His sovereignty;/ So He endowed him with infinite purity (spiritual light), and then set up against him a contrary (in the form) of darkness./ He made two banners, white and black: one (was) Adam, the other (was) the Iblís (Devil) of the Way (to Him)./ Between those two mighty camps (there was) combat and strife, and there came to pass what came to pass./ Likewise in the second period Hábil*

*(Abel) arose, and Qábíl (Cain) became the antagonist of his pure light./ Even so (were) these two banners of justice and iniquity (continuing to be raised) till in the course of time the period of Nimrod arrived/ He became the antagonist and adversary of Abraham, and those two armies waged war (against each other) and sought battle (Rumi, 2010, Book Six: 2153-2159).*

34- Rumi here speaks of justice as the name of Truth, witness of the Absolute, immaterial soul and the sacred:

*God hath unfolded (the mystery of all things) moist or dry, (but) He hath sealed (the mystery of) the spirit: '(it is) of the amr of my Lord.'* / Therefore, since the august eye (of the Witness) beheld that spirit, nothing remains hidden from him./ He is the absolute witness in every dispute: his word crushes the crop-sickness (which is the cause) of every headache./ God is named 'the Just,' and the Witness belongs to Him: for this reason the just Witness is the eye of the Beloved (Rumi, 2010, Book Six: 2881-2887).

35- In the thirty fifth occasion Rumi speaks of justice as reason: *What has an ass to do with decorum and piety? How should an ass know (anything about) reverence and fear and hope? / (Real) intelligence consists in being safe (from temptation) and in the desire to act justly towards (every) woman and towards (every) man; but where is (such) intelligence (to be found)?* (Rumi, 2010, Book Six: 3860-3861).

36- In this case Rumi refers to Justice as one of the essential attributes of Divine Essence and is immovable: *Know that (the world of) created beings is like pure and limpid water in which the attributes of the Almighty are shining./ Their knowledge and their justice and their clemency are like a star of heaven (reflected) in running water./ Kings are the theatre for the manifestation of God's kingship; the learned (divines) are the mirrors for God's wisdom./ Generations have passed away, and this is a new generation: the moon is the same moon, the water is not the same water./ The justice is the same justice, and the learning is the same learning too; but those generations and peoples have*

*been changed (supplanted by others)./ Generations on generations have gone, O sire, but these Ideas (Divine attributes) are permanent and everlasting (Rumi, 2010, Book Six: 3172-3177).*

37- In the Book Six of Masnavi Rumi uses the term "justice of spring" and after that he does not speak of justice anymore.

"Justice of Spring" is what we have sought to reach. A new word of freshness which persuades man to avoid intellectual depression and dogmatism and instead seek to find new words.

*But do ye, like the gay-coloured garden, at every moment give unspoken thanks to the Water./ The cypresses and the green orchard mutely thank the water (that nourishes them) and show (silent) gratitude for the justice of Spring:/ Clad in (fresh) robes and trailing their skirts, drunken and dancing and jubilant and scattering perfume; /Every part (of them) impregnated by royal Spring, their bodies as caskets filled with pearly fruit; /(Like) Maries, having no husband, yet big with a Messiah; silent ones, wordless and devoid of articulate expression (Rumi, 2010, Book Six: 4543-4546).*

## **CONCLUSIONS.**

The debate on justice like other intellectual discussions has undergone through numerous turns and is not restricted to just one particular school of thought; it is a spring that becomes manifested in the garden of thoughts in various ways and colors.

As it was mentioned before, in Rumi's thought the extent of justice like other issues does not enjoy any determinate definition; Rumi seeks to touch upon all aspects of justice. One can say that in his thought, justice is one of the most fundamental discussions that has cleared a specific place for itself. Rumi understands justice in terms of the competencies of individuals and their abilities and a true guardian that supports them. In the beginning of Masnavi, Rumi compares justice with oppression and tries to define it as a divine bounty and at the end of Masnavi, he considers justice as "new spring", consideration of which results in intellectual freshness, flourishing and renaissance at the level of society.

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