

“Image of social services in Nahjolbalagheh”

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Abstract

Human is a creature with civil nature that needs to bilateral community and cooperation to meet his/ her primary requirements. This requirement and interaction among individual and community necessitates for presence of an interpreted comprehensive system to prevent from shattering of social activities and the members of community to be able to fulfill their needs under its aegis. One of such cases is system of social services that has been essentially addressed by Islam and it has been always noticed by thinkers due such importance. Inter alia, the attitude of religious texts (Quran, Nahjolbalagheh, and narratives and tradition (Sunna) of Pure Imams) is crucially important.

At the same time, Nahjolbalagheh is a comprehensive book and it has dealt with different fields while it posits major topics regarding ruling affairs and social services. The present article tends analyze and interpret dimensions and fields of social services as well and role of government and people for further dynamism through review and analysis on orations, epistles, and axioms of Nahjolbalagheh. Thus initially a comprehensive definition from social services is emphasized and analyzed that mainly aims at study on paramount dimensions of social services in Nahjolbalagheh including educational services, judicial services, retirement affairs, administration of social justice, and economic welfare etc.

Keywords: Nahjolbalagheh, Community, Government, Social services

Introduction:

Subject of Islam and social services is one of the topics that have been always noticed by thinkers because of their importance and in this field subject of establishment of government to implement social objectives of Islam is also assumed as one of the foremost subjects in this area. Among them, looking at religious texts including Quran, Nahjolbalagheh, and narrations and traditions from Pure Imams indicate key position and importance of this issue. Inter alia, the precious book of Nahjolbalagheh posits major issues about governmental and ruling affairs by Islamic approach in addition to being an ethical and pedagogic book based on Shia teachings with issues about divine knowledge.

Rather than personality characteristics and spiritual position, during twenty three years of from starting prophesy up to demise of Holy Prophet (PBUH), Imam Ali (PBUH) played role as the closest companion and friend of him in vicissitudes of Islamic newly community; he was the first person that believed in Holy Prophet. He heard this issue and gave positive answer to it and he had made every effort in the path of Islam and goals of Islamic Holy Prophet (PBUH) all the times and everywhere. As a perfect human, Imam Ali (PBUH) has dealt with social, political, and cultural issues and subjects in /Nahjolbalagheh book and presented his precious outlooks during his five-years ruling term that has led to brilliant chapter in history of world governments. Therefore, we may witness book of Nahjolbalagheh is full of theoretical and practical issues derived from doctrine and conduct of Imam in various political and social arenas.

Under title of 'Image of social services in Nahjolbalagheh' this article tends to propose initially an obvious and comprehensive definition for social services and recognizes different dimensions of this issue. Then through data- mining into orations, epistles, and axioms from Imam Ali in valuable book of Nahjolbalagheh, this article concerns with interpretation of theoretical and practical attitudes and conduct from Imam Ali regarding category of social services.

Methodology of this essay is of librarian technique and as descriptive- analytical method for data analysis and at also Nahjolbalagheh and its translation and illustration was the main source for some of these illustrators.

Research history:

Various studies have been executed regarding social services and supportive strategies for social welfare and the surrounding subjects such as social justice, poverty removal, paying attention to public health, and teaching and learning services and so forth.

Concerning to the correspondent researches conducted on generalities of social services and social welfare according Islamic perspective, some works have been also published

from Rafiq YounesAl-Mesri, Mohammad Nejatollah Sedighi, Abdullah Naseh Ulvan, Mohammad Abu Zoherh, Ali Bagheri, and Ziaeddin Kialhosseini as well as higher research institute of social welfare, Mohammad Hassan Mohammadi Mehr et al.

Most of these studies have taken confirmatory approach in exposure to contemporary model of social services and or exclusively expressed distinctions of Islamic pattern of social services. The most appropriate theory about doctrine of social services and welfare in Islam was introduced by Martyr Sadr at the end of his book i.e. 'Our economy' (اقتصادنا) in which the basic point is emphasis in public responsibility as one of basic cornerstones for social services and welfare.

Among these works, no study is visible that has fundamentally tended to introducing social services and welfare independently and effectively by taking Shiite approach and through inference from valuable Nahjolbalagheh book. Therefore, this investigation may be assumed as the first step toward discussion and exploration in subject of social services in Nahjolbalagheh and the given outcomes may be put at disposal of the relevant institutes and organization as Shiite strategy.

Concept of Social services:

Term 'Social Services' is composed of two words of 'services' (plural of service) and 'social' (relating to society). In this composition, word 'society' is synonymous to community and they are not different from each other in terms of meaning. The given equivalent and synonymous of them is social services. Services here mean to do a work for someone and whereas it has been added to word 'social' thus it refers to work or service which may be realized within the society and human ties and relations. In other words, giving services to others has no meaning and concept without presence in the society (Zahedi Asl, 1992, p 1).

Social welfare is the outcome and ultimate goal for social services. Through looking at different definitions proposed regarding social welfare and given the various dimensions of human life, term of social welfare may be defined as follows: social welfare denotes an organized group of rules, regulations, plans, and policies that are presented in social welfare institutes and organizations to prepare the ground for their growth and excellence (Zahedi Asl, 2011, p 16).

Review of relationship among society and social services:

Term 'Community' means society and derived from Latin root '*Communis*' (public participation). In Persian, term 'اجتماع' (society) has been derived from Arabic language and

it means group, mass, participation, public solidarity, and biologic similarity of a group of animals or plants in a geographic zone under same conditions (Arastehkhoo, 1991: 74).

From sociological perspective, society denotes a group of persons with the strong and durable links and also sometimes they have common geographic location. Similarly, their members participate regularly in social activities. Members of this group tend to strong identity with the group (Sharepour, 2010:11).

With respect to definitions given about society and social services in the previous section, one can consider generally two relevant historic fields for subject of social services as follows: 1) The services are given by members of a society upon requirement and urgency to each other; 2) The services are presented by the governments to the citizens within various types and kinds of insurance and contracts.

The simple and primary impressions from category of social services may denote this point that before formation of governments and wide communities human was supported only for his/her presence in small social groups and upon occurrence of risk s/he was supported by those groups. Due to plain social relations and ties, such services were presented simply and not in organized form. Gradually through developing of communities and formation of traditional governments and rulings, concept of social services achieved a new meaning. Due to complexity of social relations, emerging of capitalism economy and or even boss-peasant relations and expansion of communities were transformed newly mainly as tasks of the government. Briefly, formation of urban communities and creation of great societies was an introduction to creation of conditions led to publicizing and institutionalization of social plans. Immigrations, incidence of epidemic and often incurable diseases, and rising number of people without breadwinners indicated the necessity for broad-based expansion of social services. The modern capitalism system and Industrial Revolution dubbed the necessity for this issue due to the given social consequences. For this reason, governmental and international institutes and organizations enacted some rules in this regard to support from the needy persons (Zahedi Asl, 1992:2).

The other point that may be extracted from concept of society and its relation with social services and it should be addressed is the reciprocal social responsibility (تکافل اجتماعی). The reciprocal social responsibility denotes the members of community should guarantee and support for each other whether individually and or collectively through strategies by acceptance (e.g. custody of orphan) or negatively (e.g. prohibition of usury) motivated by internal perception and consciousness that originates from depth and basis of Islamic ideology and belief in such a way that all of them help each other to form superior community and in order to remove damage from the members (Naseh Ulvan, 2010:15).

Reciprocal responsibility is a mutual task namely it includes responsibilities and duties members of community assume to each other namely synergy and cooperation and mutual contribution of members of a society to meet the problems and individual and social difficulties (Zahedi Asl, 1992:86).

A very important point is that reciprocal social responsibility that may be perceived from religious bases is not exclusively for fulfillment of three needs (housing, food, and cloth), but it comprises of all human physical and spiritual requirements.

Importance of social services in paradigm of Imam Ali PBUH (Master of God-believers):

Serving the nation and defending from their social rights are deemed as basic values in Alawi Paradigm. Theoretical and practical conduct of Imam Ali (PBUH) throughout his precious lifetime demonstrates this claim so that Shiite and Sunnite and even non-Muslim thinkers have also referred to this conduct.

Abdullah Ibn Abbas says I visited Imam Ali (PBUH) in Zighar region [before Camel Battle]. He was mending his torn shoes. When he saw me he told, 'How much does this sandal cost?' (ماقيمة هذه النعل؟) I replied no price (لاقيمة لها); He expressed 'By God! This sandal is more favorable to me than ruling over you unless I can establish a right or overthrow an evil.' (والله لي احب الى من امرتكم الا ان اقيم حقا او ادفع باطلا) (Nahjolbalagheh, Oration No 631).

According to statement of Imam (PBUH) it is completely obvious that government had no value before him per se and it is deemed as an inferior task not superior and it is nothing except an instrument for administration of right and justice and removal of evil and oppression.

One of the other important activities that play essential role in giving services to the people is addressing public requests. In Axiom No 372 of Nahjolbalagheh book, Imam Ali (PBUH) expresses: 'Oh Jaber! Someone who is exposed to divine ample bounties, he will encounter great deal of public requirements as well.' (Axiom No 372 of Nahjolbalagheh book)

If we consider ruling and responsibility as one of divine bounties thus it necessitates for us not to overlook this point as well that after achieving this bounty we are owed to fulfill great responsibility and that is to consider this point people expect from us because of the bounty and opportunity in our hand and they expect us to address their needs and to try for their fulfillment.

In his famous epistle to Malek Ashtar (commander) Imam Ali has implied this point. Even he recommended Malek Ashtar: 'you should personally take measure to meet public requirements because perhaps fulfillment of public needs may be beyond capability of subordinate persons and out of the range of their tasks (ثم امور من امورك لا بد من مباشرتها) (Epistle No 53 of Nahjolbalagheh book) namely, some parts of activities are in such a way that you should do them personally such as giving answer to governmental agents where your secretaries are incapable to reply them. (و منها اصرار حاجات الناس يوم ورودها عليك ...) And other one is to fulfill public need the same day they request for it.

By expressing this statement Imam Ali train us that no one should ignore or omit in fulfillment of public requirements and or postpone it to the next day since this make people dissatisfied. This is a subject that is unfortunately prevalent in our community and perhaps it has been accepted as wrong culture in the society and probably some people may think if the public need is fulfilled as soon as reference of the client this procedure may be deemed as weakness in management but it is not true. But if the problems and difficulties of clientele are remain unresolved for numbers of days and months and they have to refer to all offices in the given administration for solution improvidently this may show mismanagement of the given authority and it will not be followed by anything except public dissatisfaction and if this issue becomes prevalent as wrong culture through the society perhaps the system may lose the agreeableness in the community and this issue will be accompanied by great fatal consequences. Thus dodging and seeking for pretext and excuse in fulfillment of public needs is deemed as wrongful and inappropriate in management task and against procedure of giving services.

On the other hand, subject of reciprocal social responsibility that has been implied at the beginning of this article as well and it referred to mutual relationship among people and government may also have prominent presence in doctrine of Imam Ali. The mutual relationship among ruler and people is one of numerous social relations and foremost one and it needs to specific limits and boundaries similar to all of them so that by observance of all of them- which are specified within rules and regulations- the pervasive justice to be administered in the community. Imam Ali (PBUH) considers correction of this relationship as factor for strengthening of right in community and solidarity of religion and spreading justice in society: *When peasant fulfills right of ruler and at the same time ruler meet right of peasant the right becomes highly valuable between them and religious procedures emerge and signs of justice are established* (Axiom No 372 of Nahjolbalagheh book) (فإذا (ادت الرعية الى الوالى حقه و ادى الوالى اليها حقها عز الحق بينهم و قامت مناهج الدين و اعتدلت معالم العدل).

We analyze and explore some of foremost dimensions of social services that have been emphasized highly by Imam in Nahjolbalagheh including educational services, judicial services, retirement affairs, administration of social justice, and economic welfare etc.

a) Educational services:

One of the paramount social services and also one of the rights people enjoy versus their ruler is to provide the grounds for training and growth and social reform. Holy Quran has mentioned subject of training along with education in several verses out of which it has implied in this verse that: *'He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error'*¹ (Holy Quran- Jomeh Sura 62:2).

Teaching and learning are some activities that have been addressed by Islam from the beginning and in fact they are considered as one of philosophy for appointment of divine prophets. Therefor Holy Quran assumes afflicted life at age of ignorance as consequence of lack of training and teaching (...*although they were before certainly in clear error*). (Jomeh Sura 62:2)

In fact, teaching and training may cure most of individual and social problems and difficulties for human and therefore Imam assumes dealing with realization of this issue as one his tasks and the right of people toward the ruler and topic of mutual rights he introduces right of training and teaching also as mutual rights between people and government rather than right of education and he expresses: 'One of your rights versus me is that I should teach and train you' (Nahjolbalagheh, Oration 34).

Alternately, following this trend the foremost objective in wisdom is that to pave the way for growth and excellence of individual and community in order to develop talents toward absolute perfection. Imam Ali PBUH (Master of God-believers) has implied: 'And it is a duty for Imam to teach limits of Islam and faith to God to inhabitants of his ruling territory' (و على الامام ان يعلم اهل ولايته حدود الاسلام و الايمان) (Mohadeth, 1981, vol. 4, p 813).

Imam Ali (PBUH) has introduced public training and growth of morality and ethical virtues and developing human perfections in people as the basic activities for the government and expressed: 'But the right you have versus me is that I should train you until you are not

هو الذى بعث فى الاميين رسولا منهم يتلوا عليهم آياته و يزيكهم و يعلمهم الكتاب و الحكمة و ان كانوا من قبل لفى -
ضلال مبين (سوره الجمعه 62:2)

ignorant and teach your traditions and customs to know them' (فاما حاكم على... و تعليمكم كيلا) (Nahjolbalagheh, Oration 43).

Proper training is the basis for anything and nothing is corrected properly except under aegis of proper training and this goal is the higher objective in Alawi government that the health and prosperity and salvation in this world and other world will be owed to proper training. Imam Ali (PBUH) has expressed: 'The perfect prosperity is to try for correction of public affairs and training of all of people' (من كمال اسعادة السعي في صلاح الجمهور) (Mohadeth, 1982, vol. 6, p 30).

Of course the barriers should be removed in this path toward the given goal and the grounds should be prepared for this purpose as Imam Ali (PBUH) implied revival of proper traditions and alleviation of wrong traditions and releasing of entangled fetters from invalid and baseless customs and habits and imitations as objectives for government based on wisdom and he has mentioned: 'Know that the best servants of God is the just guided ruler and leader; then he establishes known traditions and alleviates unknown innovations' (فاعلم) (Nahjolbalagheh, Oration 461).

Imam Ali (PBUH) has considered paving way for public training and growth and excellence as an aspect for rulers' efforts and expressed: 'Verily, it is not duty for people except what it has been assigned by his God to him: not to overlook in giving advice and trying for admonishment' (انه ليس على الامام الا ما حمل من امر ربه: الا بلاغ في الموعظة، و الاجتهاد في) (Ibid, Oration 501).

In doctrine of Imam Ali, all of evils stem from lack of proper training. Thus it necessitates for paying highest attention to issue of training and teaching and putting this issue on top of all affairs. Imam Ali (PBUH) has mentioned: 'Lack of courtesy and training is the cause for any evil' (عدم الادب سبب كل شر) (Mohadeth, 1981, vol. 2, p 852).

In general based on attitude of Imam Ali (PBUH), the governments are tasked with preparation for public training and teaching and acquisition of knowledge for all people. According his doctrine, studentship has so high position that in another point he implies: 'God did not take oath from ignorant people for training unless before He took promise from knowledgeable persons to train them' (Nahjolbalagheh, Oration 34).

b) Administration of social justice and removal of social class ranking:

Islam assumes all human beings as equal versus God and Islamic law and considers superiority only for pious people. We may read in Holy Quran: '*O you men! surely We*

*have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware*² (Hojorat Sura 49:13).

One of the most basic governmental plans of Imam Ali (PBUH) was to internalize paradigm of Islamic justice and rejection of any type of social class ranking and equitable distribution of services and based on merit of individuals.

This is practical by passing toward alleviation of discrimination and Imam refers to some specific cases of them: 'They knew justice and saw and heard it and listened to it and found the people are deemed as equal versus amount of justice then they escaped from it so that to achieve their own interests. Be away them from God's mercy be away!' (قد عرفوا الهدى و راه و سمعوه و وعوه و علموا ان الناس عنده فى الحق اسوة فهربوا الى الاصره فبعدا لهم و سحقا Nahjolbalagheh, Epistle 70).

In another point, Imam expresses: 'And look at the public identically whether in awry and by staring so that the powerful persons not to pin hope to you for oppression on downtrodden people and at the same time the incapable people not to disappoint from your justice' (و آس بينهم فى اللحظة و النظرة حتى لا يطمع العظماء فى حيفك لهم و لا يياس الضعفاء من عدلك عليهم) (ibid, Epistle 27).

In other precious statements, Imam Ali (PBUH) has emphasized on providing justice and removal of discrimination in this way: 'After glorification of God and praising for Mohammad Holy Prophet (PBUH), when the ruler deals with various whimsical acts he will be rejected from justice to great extent; thus you should administer right and justice for people identically as a result oppression may not be replaced by justice. So, do not execute any action that you may be dissatisfied if the others do it versus you...' (اما بعد، فان الوالى اذا) (اختلف هواه منعه ذالك كثيرا من العدل فليكن امر الناس عندك فى الحق سواء فانه ليس فى الجور عوض من العدل (فاجتنب ما تنكر امثاله) (ibid, epistle 59)

Imam Ali recommends in all these cases that the rulers should not look at people by discrimination since in presence of such discrimination, downtrodden people (underprivileged and vulnerable social classes) may deem it as unfair and the rich and powerful ones may assume possibility for oppression and injustice versus the disable class of people; therefore one can consider justice as synonymous to equity and removal of

² يا ايها الناس انا خلقناكم من ذكر و انثى و جعلناكم قبائل لتعارفوا ان اكرمكم عند الله اتقيكم ان الله عليم خبير - (سوره الحجرات 49:13)

discrimination in these cases and deem equity as sign of justice. We know that equity and disparity is one of phases of moderation.

The other point that should be noticed is that in any community people can be divided into several religious, political, ethnic, and guild groups etc. and most of these classifications may be merged while religious classification of people makes them apart more clearly. There are often some persons in Islamic communities that may differ from total Muslim people in terms of ideology and belief. The subject of this topic is that how to treat with religious minorities? In some of political systems in the world it has been tried for perfect omission of the rivals from the scene and ignoring all of basic and human rights for minorities.

But equitable rights and advantages have been designated for all of people under administration of Islamic government and political system according to Islam and paradigms of Imam Ali (PBUH) and there is no difference among members of nation in giving public services because of religion and belief. Although, majority will naturally possess the advantages belonging to them and this rational principle is not in conflict with equality of various social classes in Basic Rights.

Administration of social justice is so important in paradigm of Imam Ali (PBUH) that even after those crucial years in Islamic history, rights of minorities are highly respected and the authorities act with respect to these rights.

Imam Ali writes to Egyptian ruler (Malek Ashtar): *'Malek! You must create in your mind kindness, compassion and love for your subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them.'*

'Remember, Malek that amongst your subjects there are two kinds of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you.' (ibid, epistle 53)

c) Providing of social welfare:

The fair wealth distribution is one of the services given by Imam Ali (PBUH) to advance his goals of social services in dimension of economic welfare. According to paradigm of Imam Ali (PBUH), public treasure (بيت المال) and capitals which are put at disposal of government in various forms should be duly consumed for public interests and the rest should be given to the public (since at early Islamic period, the surplus capitals to governmental uses were divided between people). In this sense, Imam Ali (PBUH) implies: 'One of the rights of

you (people) to me (ruler) is to divide your spoils and capitals among you and to give them to you' (Nahjolbalagheh, Oration 34).

One of great difficulties for Alawi just government was that public treasure was discredited at time of Ottoman and the people around the ruler can manipulated public treasure and Bani Umayyad filled their bags with it by strange avarice and greed (Reyshahri, 2002, pp 137-270).

Through revival of Holy Prophet (PBUH) practical conduct and tradition Imam Ali (PBUH) threw away the horrendous image of poverty to the extent that he personally implied: [During my ruling career] no one remains in Kufa day and night unless s/he possesses comfortable life. The most inferior people can eat wheat bread and have a shelter and drink fresh water (Majlesi, 1984, vol. 4, p 327).

Imam Ali (PBUH) severely criticized this Ottoman's policy in third oration and expressed it at early days of his caliphate: 'I will return the plundered properties from public pressure to it even though they have been allocated as marriage portion for your wives and price of your maidens since the justice causes openness for the public and one for whom justice administration is difficult, tolerance of oppression and tyranny will more problematic' (ibid, oration 15).

And or when he examined carefully performance of some executives in his government and found their practice was not compatible to Ali's (PBUH) justice, he noticed necessary recommendations to them from the beginning and rejected them from exhortation and treason to public treasure and even threatened them to fast and firm treatment and hostile measure against them (ibid, Epistles 6, 20, 21, and Oration 224).

On the other hand, among the cases covered by model of social welfare at early Islam title of 'poor' was more prevalent. If this term is used in isolation it may also cover similar items such as destitute, needy, deprived, and orphan. 'Poor' is called to someone who cannot afford his/her life expenditures due to various reasons such as lack and or shortage of revenue, death of breadwinner, unemployment, illness, disability, oldness, and incapacity. Under such conditions, community including government and members of people will be responsible for providing requirements of his/her life and s/he should be supported in terms of life level to the extent of other people. Titles of poor, needy, and orphan in cases of using Zakat (Islamic tax), alms, charities, Khums and Fey (Islamic tribute) that have included major sources for social welfare at early Islamic period are designated for providing this objective (Tuba 9:60; Anfal 8: 41, Hashr 59: 7; Baghareh 2: 215 & 177; Nesa 4: 36; Asra 17: 26; and Rome 30: 38).

Addressing vulnerable social strata and providing their needs is the first priority for use of public treasure. Imam Ali (PBUH) wrote in letters to his agents and always emphasized in this issue. It is mentioned in Imam's letter to Malek Ashtar: 'Consider God! Consider God about the lower class of people who have no choice; namely, the poor, needy, and destitute and disable ones. There are some members in this group that asks for help and also the individuals to whom it should be granted help to them without request. Thus, act as God has recommended you! Allocate some part of public pressure and also a part of pure Islamic grains to them at any location and know it that those ones who are far from the ruling center have the same share as people who are closer...If one of your soldiers and ones that fights against your enemies was martyred, treat for him as an affectionate and reliable legator and fill his position so that his absence is not observed in their face' (Nahjolbalagheh, Epistle 53).

In another letter, Imam wrote to Qutham Ibn Abbas that was ruler of Mecca on behalf of Imam that: *'Beware of the Public Treasury. Spend its money on the poor people of your province. Find them out (if they do not come to you) and meet their necessities.*

If any surplus amount is left over after such expenditure then send the amount to the center so that it may meet the requirements of the poor throughout the State.' (ibid, Epistle 67)

All these recommendations are made because creation of security is the basic goal in government and no one can provide for growth and development and excellence except under aegis of comprehensive and pervasive security. Also economic security should be comprehensive and broad-based for producers, distributors, suppliers, merchants, servants, consumers and the like. In this regards, Imam Ali (PBUH) has implied in treaty of Malek Ashtar: *'These businessmen are usually peace-loving people, not given to mischievous disturbances and seditious fomentation. You must look after their interest and protect them whether they are trading in your cities or towns or whether they are travelling over the countries carrying goods from place to place.*

One more thing about these traders and industrialists; while, treating them most sympathetically you must keep an eye over there activities as well.

You know they are usually stingy misers, intensely self-centered and selfish, suffering from the obsession of grasping and accumulating wealth.

They often hoard their goods to get more profit out of them by creating scarcity and by indulging in black-marketing. Such a condition is extremely injurious to the public on one hand and disgraceful to the ruler on the other.

You must put a stop to all such practices because the Holy Prophet (s) has explicitly prohibited such practices. Remember that trade should go on between the buyers and sellers according to correct measures and weights and on such reasonable terms that neither the consumers nor the suppliers should have to face losses. But even with all the sympathetic treatments accorded to them and with all the facilities provided to them, if the

traders and industrialists carry on hoarding and black-marketing, then you must punish them according to the intensity of their crime' (ibid, Epistle 35).

Providing economic requirements for members of community may be feasible in two phases as it is followed in social welfare and in general concept i.e. reciprocal social responsibility in which the first step is related to individual effort and at second step helping by others is done. The second phase of reciprocal social responsibility denotes mutual responsibility of members of Islamic Community is to meet their needs based on principle of equality and fraternity as well.

An obvious manifestation of second phase is visible in this statement from Imam Ali (PBUH): 'Surely Glorified God has made it mandatory to put sustenance of the poor people in wealth of the well-to-do therefore no poor person may remain hungry except thereby another rich one to become wealthier and God will ask the rich people about this trend' (ان الله سبحانه فرض في اموال الاغنياء اقوات الفقراء فمأجاع فقير الا بما منع والله تعالى سائلهم عن ذلك) (ibid, Axiom 328).

d) Presentation of judicial services:

One of the dimensions in social services is to organize judicial system in any government. There is no dispute over this point that judgment of Imam Ali forms the foundation and framework of Islamic judicial system. Imam's judicial system is composed of structural and legal system that totally together provides the higher goals of Islamic judgment and government.

Imam Ali PBUH (Master of God-believers) considered providing comprehensive security as a basic destination under which growth and excellence of people is organized. As he expressed: 'Oh God! You know that what it happened to us was neither due to eager for power nor acquisition to something out of ignorable interests of world, but our intention is that to return signs of your religion to the community and to reveal reformation in your cities in order to provide security for your oppressed servants and execute the undone limits of your religion' (ibid, Oration 131).

One of the paramount principles in giving optimal services in judicial and proceeding affairs is to establish integrated judicial system including expert staffs and election of superior and more virtuous judge to remove conflicts and disputes among people for which the ruler of Islamic state is responsible. The elected judge for ruler should possess expertise and commitment and one of the most professional and decent members of society.

In his recommendation to Malek Ashtar, Imam Ali (PBUH) expresses: 'Oh Malek! Try to elect the most pure member of people with best background as judge' (يا مالک! افضل رعيتک) (Nahjolbalagheh, Epistle 53).

From Imam's point of view, if God wants the righteous aspect is induced judicial system in addressing difference between both of disputed parties and right award is inspired to his tongue and pen by God and if judge makes the needed effort to discover the fact seriously he will not be subject of err and God help him by two angels. Imam Ali (PBUH) implied: 'One who hones the spear of wrath for the sake of God he will succeed in killing of evil group.' (من احد سنان الغضب لله قوى على قال اشداء الباطل) (ibid, Axiom 174)

e) Proving security and social order:

Imam (PBUH) respected reputation and security of people to the extent he assumed it higher than his own life. Imam Ali (PBUH) has also mentioned security of borders as basic affairs and expressed about corps: 'Thus corps and army are deemed as solid fortresses by the permission of God and embellishment and dignity for rulers. Religion is respected by them and routes are secured by their efforts, and the public activities are not stabilized except by corps' (فالجناد باذن الله حصون الرعية و زين الولاة و عرالدين و سبا الامن و لبس تقوم الرهية الا بهم) (ibid, Epistle 35).

Imam Ali PBUH (Master of God-believers) did not seek for security only for the regions under his own ruling, but he thought about world peace and wanted security for all as he wrote this issue in treaty of Malek Ashtar: *'If your enemy invites you to a Peace Treaty that will be agreeable to Allah, then never refuse to accept such an offer because peace will bring rest and comfort to your armies, will relieve you of anxieties and worries, and will bring prosperity and affluence to your people. But even after such treaties be very careful of the enemies and do not place too much confidence in their promises because they often resort to Peace Treaty to deceive and delude you and take advantage of your negligence, carelessness and trust. At the same time be very careful, never break your promise with your enemy, never forsake the protection or support that you have offered to him, never go back upon your words, and never violate the terms of the treaty. You must even risk your life to fulfill the promises given and the terms settled because of all the obligations laid by Almighty Allah upon man (in respect to other men) there is none so important as to keep one's promises when made.'* (Nahjolbalagheh, Epistle 35).

f) Retirement services:

The method of social support and taking care for old persons at early Islam was different from the modern techniques. In model of social welfare at early Islamic period was based on this general rule that the expenses of old age period for a person might be provided from

savings of youth period of that person at first place and then secondly out of his/ her familial responsibility. If someone was deprived from family support, s/he was included in title of poor people and the community became responsible for providing for life expenses. Nonetheless, providing for life of disable old persons was especially emphasized from public revenues, particularly for slaves and non-Muslim people. Imam Ali (PBUH) said Malek Ashtar in his letter that: 'Address the responsibility for status of orphans, disables, and poor old persons who do not ask anyone for something and provide for their sustenance because there are servants of God. Therefore approach to God by contribution to them and providing sustenance and fulfillment of their rights as it requires so that activities are refined by purity of intentions!' (ibid, Epistle 53)

Someday Imam (PBUH) saw a disable old man who dealt with beggary. Imam asked who he is. They said he is a Christian. He replied: You hired him until he got old and incapable and then left him away? Give charity to him from public treasure (Toosi, 1982, vol. 6, p 296) .

There are many historic evidences that signify presence of such a tradition among other rulers at early Islamic period (Ibn Zanjawayh, 1987, p 143) (Saheb Fosool, 2003, p 54).

Conclusion:

With respect to what it mentioned, the importance of the issue of social services and the related dimensions may be perceived from Imam Ali's perspective (PBUH) in Nahjolbalagheh. It is an approach in coordination with Quranic view and indicates the congruence of God Scripture with family of Holy Prophet (Ahl-ul-Bait) PBUT.

The main and basic objective designated by Imam Ali (PBUH) in social plans and services is to pave the way and creating a platform for growth and excellence of all members of community toward real perfection and prosperity that is proximity to God.

To provide these excellent objects, he has designated suitable strategies by their execution prosperity and redemption will be provided for all citizens in Islamic government even if they are non-Muslims.

The focal point of Imam in fulfillment of tasks of statesmen as servants and executives for social services originates from this policy. The basic goal of Imam Ali (PBUH) was related to persistence and tenacity and resolution for these affairs toward justice administration. He supposes realization of social justice as the goal of government and asks members of people to help him in administration of justice thereby they can take right of the oppressed from oppressor and to put him in path of right. Type of justice designated by Imam Ali

(PBUH) denotes rejection of oppressor and putting anything in its suitable place and it covered various social, economic, political, and cultural fields.

According to Imam Ali's attitude, providing of judicial security in community and hiring meritorious persons on governmental positions was one of examples of social services, rather than fair distribution of public treasure, particularly for judgment positions. Importance of this subject is to the level that Imam Ali (PBUH) assumes prioritization of inferior persons to the virtuous and deserving ones as one of the reasons for elimination of governments.

On the other hand and regarding economic and living services, Imam has designated some strategies to alleviate poverty: a) responsibility of ruler in society; b) Responsibility of well-to-do; c) Responsibility of Islamic Government by collection of Zakat, Khums, and Anfal (public properties) etc. The messages of Nahjolbalagheh about human moderation may suitably confirm this theory that justice guideline in doctrinal structure of Nahjolbalagheh induces concept of equilibrium and proportion.

Imam Ali PBUH (Master of God-Believers) introduced economic justice as the paramount goal for establishment of his government upon formation of his rule. His specific interpretation about this issue and the strategy he took for operationalization of this policy indicates that economic justice designated by Imam does not stop at phase of fighting against poverty but it moves forward to the level of economic equilibrium.

Other social services such as education, training and teaching also play essential role in Imam Ali's doctrine in Nahjolbalagheh. He has assumed teaching and training as rights for members of community and he emphasized the government will be tasked with providing educational opportunities for the affiliated members. Imam considers training as one of advancement methods for community and maintenance of religion.

On the other hand, Imam has also referred to some categories such as retirement insurance. He argues that humans who have tried for prosperity and development of community during their lifetime and spent their life in this way should not be left alone during old age and disability status and the government shall provide for their life and sustenance from public treasure.

By looking at social guidelines from Imam Ali that mentioned in Nahjolbalagheh we can terminate our article by implying that the social and governmental paradigms of Imam Ali (PBUH) may be assumed as an all-out pattern similar to a fair and just political and social system for the existing systems in modern world.

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