

Ḥadīrat ‘Alī’s (Rad.A) Perception on Social Justice and Human Rights

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ABSTRACT

Justice is the supreme value of the society. Social justice is based on the concepts of human rights and equality and is the way of manifestation of human rights in the everyday lives of people at every level of society. Social justice and development are integral and compliment to each other. A societal condition is said to be just or a good or happy one, where everybody is ensured of his due. On the other hand, an unjust or unhappy society is that where a sense of injustice or ‘feeling of deprivation’ exists. Thus Justice is a guarantee for happiness and injustice becomes the cause of unhappiness. Justice and happiness are therefore, inextricably interwoven. Social justice is struggle against inequality. The Muslim world has a proud tradition of providing social justice to their diverse citizenry during their worldwide leadership of the early Islamic period. The conception of social justice finds its significance is every blissful society as no individual with human compassion would like to impair others. Different definitions and frame works have been put forward to establish impartiality and that may govern the state of affairs of a country. Among all the four beloved companions of the Prophet (SAW), who emerged as his successors, Hadrat ‘Alī (Rad.Anhu) was the most celebrated as the best statesman, warrior, Mufasir and Muhadith, and won the title of ‘Gateway of the Wisdom’. It is in this consideration of his character that an in-depth study of his teachings seems to be the true manifestation of human wisdom. Thus, the contemporary strategist in the Muslim world needs to reflect on the contribution to development of civilization of early Islamic Scholars. So it is the duty of a truthful and devoted Muslim to deal severely with the oppressors so that the people should free from the bondage.

The present paper is an attempt that tries to explore the pros and cons of the man-made laws for developing impartiality and then finally outlines the framework proposed by the Almighty Allah revealed in Qur’an and Hadith. This would rather be objective, analytical and dispassionate in our efforts to interpret the word ‘justice’ (‘Adl in Islamic terminology) among the teachings of Hadrat ‘Alī (Rad.Anhu) in his own vocabulary. The purpose of the discussion on social justice is to mention lessons of equality of mankind in the eyes of the law and of

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preservation of their rights and will also specify the principles for good governance, knowledge, justice, wisdom and tolerance and have great resonance. Whole world is witnessing turmoil engulfed by an unending conflict and the causes may not be open to general public but it is largely rooted in the race for hegemony. The present paper would also highlight the various issues related to the slogans where the Social Justice is raised by every government but its least possible glimpse can be found due to the reason of insincerity to the subjects, as viewed by Hadrat 'Ali (Rad.Anhu). Therefore good life or happiness, the universal quest of mankind, can only be achieved in a society that is based on justice.

Keywords: *Social Justice, Human Rights, Prophetic Traditions, Islamic Governance, Wisdom Introduction*

1. Introduction

The word '*Justice*' in Islamic terminology is put as '*Adl*' which further implicates the Divine Justice. But when we speak in literary sense *Justice* means fairness, equity, quality of being just, the exercise of the authority in the maintenance of right. Justice is one of the values revived by Islam and given an extraordinary status. Islam recommended justice and stressed its implementation but its significance is that it elevated its value in society.

As already discussed in the abstract of the paper, the grounds needed for the social justice and human rights, rather begin right from the family itself. The cognition that develops through the early stage of childhood in a growing child, which means that its exposition to the society begins right then. It could also be said that this child is given an impetus to imbibe the social trends. Therefore, social justice matters and we need a theory when it speaks of inequality and poverty. Social Justice was standardly understand as a virtue not of societies but of individuals. The much quoted Latin tag to the effect that social justice is 'the constant and perpetual will to give each his due' clearly presupposed that everybody had a 'due'. Justice consisted in not cheating, stealing or breaking contracts, within an established frame work of property rights which might include property in other human beings. Justice was thought, also ascribed to institutions, but only on a very limited scale. There was also the notion of 'natural justice' in a trial, which called for certain safeguards such as an impartial judge and the defendants having the opportunity to hear the evidence and call witness in his defence.

Since the adoption in 1948 by the United Nations of the Universal Declaration of Human Rights, we can add another important contribution: the idea that every individual can claim certain fundamental rights against his or her state. But the

demands that can be made on the basis of human rights do not rest there. A country's failure to respect the human rights of its own inhabitants is now clearly understood to be the common concern of all, and opens its government to universal condemnation. Now the question is that despite having the principles of social justice applicable to every kind of society or lest it could be said to the whole world, then what is the reason behind its proper implementation and establishment. There is another prominent element by dint of which the social justice could be availed. These are responsibility and equality. Islam confronted with the conundrum: if Allah is good and omnipotent, how come there is so much suffering in the world? And we are all familiar with the answer: because Allah endowed us all with free will, so we, rather than Allah, are responsible for everything bad about the world. To the response that this seems a pretty rotten trick to play on people, the standard reply is that free will was endowed on human beings as a punishment.

The teachings of Hadrat 'Ali (Rad.Anhu) that are to be discussed in the paper had a considerable influence in the life of Hadrat 'Alî(Rad.Anhu) right from the childhood, that rather indicates his upbringing in the Holy shadow of Prophet Muhammad (SAW). Therefore, Hadrat 'Alî (Rad.Anhu) had assimilated the doctrines of Islam and the code of its laws within himself and regards social justice to be a duty and a Divine trust; rather, to him it is a Divine sanctity. He does not expect a Muslim who is aware and informed about the teachings of Islam to be an idle spectator at the scenes of in justice and discrimination. This way of thinking about man and human problems is one based on a specific value system, rooted in the idea of the fundamental importance of society. In this system of values, social principles and criteria precede the norms of individual morality. The former is a principle, whereas the latter is only a ramification. The former is a trunk, while the latter is a branch of it. The former is the foundation of the structure, whereas the latter is an embellishment.

2. Perceptions of Social Justice in the light of teachings of Hadrat 'Ali (Rad. Anhu)

The content of Social justice is studied under the heading *Ma'rifat al-Nizâm al-Hukûmahwa al-Mujtama'* (System of Government and Society) and is one of the frequently analyzed by Hadrat 'Alî (Rad.Anhu), where the later seems to be oft-sensitive about the same. He considers this issue as the paramount importance. The first thing which must be examined is the significance and value dealt with the issue of Government and society which is perhaps the most relevant to the present day Islam. This content rather assesses Hadrat 'Alî (Rad.Anhu) as an able

administrator, who knew the science of administration. His Sermons, Letters and instructions throw light on the abilities and capabilities of an administrator. This issue can be studied under with:

- 1) Justice and oppression.
- 2) *Haqq* and *Bâtil* (Right and Wrong).
- 3) Government and society.

1) Justice and oppression

It further describes the forms of oppression and the traits of oppressors; responsibilities of the leaders (*Imâms*). *Do justice to someone*, means treat someone fairly, or appropriately; show due appreciation of. *Do oneself justice*, means to do the best of one's ability. *Poetical justice*, means nature's retribution etc as shown in a poem of other piece of writing.¹

In one of the sermons as depicted in *Nahj al-Balâghah* the condition of people during disorder and advice against oppression has been mentioned. Primarily, he exhorted them by giving the reference to the position of prophet Muhammad (SAAWS) who is unparalleled and the selected and chosen one of Allâh. He illuminated the darkness of the populated places, overpowered ignorance and rude habits and regarded abominable as lawful, humiliated the man of wisdom, authorized lives where there were no prophets and the people died as unbelievers.²

The above sermon also recommends and alerts the people of the calamities, which could befall them if they would not give up their bad habits. He instructs them to avoid the intoxication of wealth, fear the disasters of chastisement, keep steadfast in the darkness and crookedness of mischief when its hidden nature discloses itself; its secrets become manifest and its axis and the pivot of its rotation gain strength. It begins in imperceptible stages but develops into great hideousness. Then he compares these calamities to the youth of an adolescent and its marks are like the marks of beating of stone.³

Here one thing to be worth-mentioning is that Hadrat 'Alî (Rad.Anhu) stimulates into the minds of youngsters to be firm in their duties ordained by Allâh and vitalize their youth in proper direction at appropriate time.

Another example of social justice can be found in one of his letters written to Malik al-Ashtar, where Hadrat 'Alî (Rad.Anhu) writes,

“Do justice for Allâh and do justice towards the people, as against yourself, your near ones and those of your subjects for whom you have a liking, because if you do not do so you will be oppressive, and when a person oppresses the creatures of Allâh

then, instead of His creatures, Allâh becomes his opponent, and when Allâh is the opponent of a person He tramples his plea....”⁴

About the oppressors, he says, that oppressors inherit it by (mutual) agreement. The first of them serves as a leader for the later one and the later one follows the first one. They vie with each other in (the matter of) this lovely world, and the leap over this stinking carcass. Shortly the follower will denounce his connection with the leader. They will disunite on account of mutual and curse one another when they meet. The heart will become wavering after being normal, men will be misled after being normal, men will be misled after safety, desires will multiply and become diversified and views will become confused.⁵In addition to this, here Hadrat ‘Alî (Rad.Anhu) insists that whoever proceeds towards this mischief will be ruined and whoever strives for it will be annihilated...During it sagacity will be on the ebb, and the oppressors will (get the opportunity to) speak...It will approach with the bitterness of destiny and will give pure blood (instead of milk).It will breach the minarets of faith and shatter the ties of firm belief. The wise will run away from it while the wicked will foster it. It will thunder and flash (like lightning).It will create a severe disaster. In it kinship will be forsaken and Islam will be abandoned. He who declaims it will also be affected by it and he who flees from it will (be forced to) stay in it.⁶

In other part of the same Sermon, Hadrat ‘Alî (Rad.Anhu) discloses that among these people will be the martyrs without having the intention of avenge and some will be stricken with fear and seek protection. The fraudulent will deceive them by pledges. He says, “Allâh has made it mandatory for the ‘*Ulema* that they should not remain silent spectators of injustice of the oppressor and the grief and helplessness of the oppressed persons.”⁷

In order that the oppressors should be eliminated from the society, and there should also be none who may assist in the penetration of oppression or may tolerate it willingly. Hadrat ‘Alî(Rad.Anhu)divided the sins of the people into different categories. There are certain sins which may be forgiven but injustice and oppression cannot be forgiven in any circumstances. According to Him, the sin which will not be forgiven is that one person may oppose another. He held the view that oppressing a weak person is the worst type of oppression. Thus he endeavored by all means to eliminate injustice and this remained his basic policy in the matter of treatment with the people.He fought against the oppressors with his tongue as well as with his sword and remained steadfast in his struggle. He continued to fight against injustice and the unjust till he met *Shahâdah*. If the vicissitudes of time had

not hampered his program and the conditions had not been unfavorable, he would have brought about a change in a number of things.

In another Sermon on the same theme Hadrat ‘Alî (Rad.Anhu) speaks about the sincerity of his own intention and support of the oppressed in the following words,

“...Your allegiance to me was not without thinking nor is my and your position same. I seek you for Allâh’s sake but you seek me for your own benefits. O’people! Support me despite your heart’s desires. By Allâh I will take revenge for the oppressed from the oppressor and drag him to the spring of truthfulness even though he may grudge it”.⁸

This is astonishing fact and is declared by *Qur’ân* itself “Indeed, We sent our Messengers with the clear signs and we sent down with them the Book and the balance so that men might uphold justice.”⁹

The above verse indeed declares ‘*Adl* (Divine Justice), the establishment of Justice as the objective of the mission of all the Prophets. The sanctity of justice is so stressed that it is considered the aim of all Prophetic missions. The significance and value attached to the issue of government and justice is worth dealt in *Nahj al-Balâghah*.

The *Nahj al-Balâghah* deals with numerous problems concerning the state and social justice, a few of which, God willing. The first problem, that Hadrat ‘Alî (Rad.Anhu) has discussed with this issue is the necessity and value of state. In fact, he has repeatedly stressed the need for a powerful government.

One of the incident clearly indicates the establishment of justice, when during days of Hadrat ‘Alî’s (Rad.Anhu) *Khilâfah*, ‘Abdullah bin ‘Abbâs came to him and found him mending his old shoes with his own hand. Turning to Ibn ‘Abbâs, Hadrat ‘Alî’s (Rad.Anhu) asked him the worthness of the shoe. On this Ibn ‘Abbâs replied that the shoe being more of him than authority over Ibn al Abbâs if it were not to him a means for establishing justice, recovering the rights of the deprived, and wiping out evil practices.”¹⁰

On as being asked about the superiority of justice over generosity, Hadrat ‘Alî (Rad.Anhu) regarded this question to two human qualities. He also said that man has always detested oppression and injustice and has also held in high regard acts of kindness and benevolence performed without the hope of reward or return.¹¹ Hadrat ‘Alî (Rad.Anhu) gives two reasons for superiority of justice over generosity. Firstly he says, justice puts things in their proper place and generosity diverts them from their (natural) direction.¹²

At another place, Hadrat ‘Alî (Rad.Anhu) is of the view that Justice is the general caretaker whereas generosity is a particular reliever. Justice is like a general law which is applicable to the management of all the affairs of society. Its benefit is universal and all-embracing; it is the highway which serves everyone. But generosity were to become a general rule, it would no longer be regarded as such.¹³

2) *Haqq and Bâtil (Right and Wrong)*

Differentiating between *Haqq* and *Bâtil*, Hadrat ‘Alî (Rad.Anhu) speaks in one of his sermons as follows,

“The basis of the occurrence of evils are those desires which are acted upon and the orders that are innovated. They are against the Book of Allâh. People co-operate with each other about them even though it is against the Religion of Allâh. If wrong had been pure and unmixed it would not be hidden from those who are in search of it. And if right had been pure without admixture of wrong those who bear hatred towards it would have been silenced. What is, however, done is that something is taken from here and something from there and the two are mixed! At this stage Satan overpowers his friends and they alone escape for whom virtue has been apportioned by Allâh from before.¹⁴

However, social justice when viewed according to Hadrat ‘Alî (Rad.Anhu), is a limit to be observed, represented and believed in by every person. All should be content to remain within its limits. But if its limits are violated and the belief in it and the respect of it are lost, human greed and lust being insatiable by nature, would not stop at any limit. When the man further advances on this interminable journey of greed and lust, the greater becomes his dissatisfaction.

In addition to the above statement Hadrat ‘Alî (Rad.Anhu) regards social justice as a Divine sanctity. He does not expect a Muslim, who is aware and informed about the teachings of Islam, to be an idle spectator at the scenes of injustice and discrimination.

Hadrat ‘Alî (Rad.Anhu) holds that justice should be done without making any discrimination between rich and poor. In one such instructions given to Muhammad ibn Abi Bakr, when the latter was appointed as the governor of Egypt, he advises him to behave humbly with the peoplethe big (rich) should not except injustice from him in their favour and the low (poor) should not be despondent of his justice to them.”¹⁵

While advising Malik al-Ashtar, when he was deputed as the Governor of Egypt, as the position of Muhammad ibn Abi Bakr had become precarious, the *Khalîfah*

advises Ashtar in these words: “Do justice for Allâh and do justice towards the people as against yourself.”¹⁶In the same letter Hadrat ‘Alî (Rad.Anhu) advised al-Ashtar to select such a person for handling of disputes who would appear to him as the most distinguished of his subjects and whose verdicts would not be affected by lust and greed, and shall possess the broad understanding of matters.¹⁷

Hadrat ‘Alî (Rad.A) shows great concern over the fulfilment of rights.He holds that denial of rights invites corruption and ruin the society.In *Nahj al-Balaghah*, one of the best ways shown to fulfil social justice is to take care of mutual rights. Hadrat ‘Alî (Rad.Anhu) comments on it in the following words:

“...Allâh, the Glorified, has, by placing me over your affairs, created my right over you, and you two have a right over me like mine over you.A right is very vast in description but very narrow in equability of action.”¹⁸

3) Government and society

This is one of the frequently discussed issue which rather depicts that Hadrat ‘Alî (Rad.Anhu) was rather an able administrator who knew the science of administration. His Sermons, Letters and instructions throw light on his abilities and capabilities as an administrator. This issue is considered to be of paramount importance and dealt with the duties of rulers towards people, people’s rights, the Islamic army and choice of commanders, Courts of justice and *Qâdi’s*, Information and intelligence of the state, and military intelligence, *Bayt al-Mâl*: Protection and guarding of public treasury, Secretaries and record keepers of official matters(ministers and officers), Businessmen and industrialists: administration of economic affairs and government’s supervision of economic matters of the state, The oppressed and the deprived section of society and ruler’s duties towards them, Governor’s direct contact with people for listening to their grievances and people’s rights to have access to rulers, Governor’s personal responsibility in certain matters, Direct supervision by governors and government authorities of the state current affairs, Duty of governors vis-a-vis charges leveled against them, Pacts and peace treaties with other states.So far as the human rights and duties are concerned, as already stated that every right always involves two types.¹⁹

Hadrat ‘Alî (Rad.Anhu) adopted justice as the basis of his administration, especially in matters of the distribution of wealth. He did not show any discrimination between his subjects. Every one irrespective of his place in the state administration, family or status received his due share. When Hadrat ‘Abdullah bin Zamma, one of the followers, came to him during his *Khilâfah* to

ask for some money from *Bayt al -Mâl*, Hadrat ‘Alî (Rad.A) told him, “*This money is neither for me nor for you, but it is collected property of the Muslims and the acquisition of their swords. If you had taken part with them their fighting you would have a share equal to theirs, otherwise the earnings of their hands cannot be for the mouths of others.*”²⁰

3. Implementation of the teachings of Hadrat ‘Alî (Rad.A) in present scenario

The approach to implementation of social justice and human rights can be scrutinized by the valuable method as put forwarded by Hadrat ‘Ali (Rad.Anhu) giving example of man as a rational creature whose thinking is both scientific and social. His arguments, intentionally or unintentionally are based on certain principles and axioms, and all his conclusions are drawn and judgments are based on them. The elucidation of these facts could further be explained by his (man) confrontation with social and moral problems, which inevitably lead to adopt some sort of values in which he arranges all the issues. This order of hierarchy of values in which he arranges all the issues. This order of hierarchy of values plays a significant role in the adoption of the kind of basic premises and axioms he utilizes. It makes him think differently from others who have differently evaluated the issues and have arrived at a different hierarch of values. This is what leads to disparity among ways of thinking.²¹ He also adds that, when Islam revolutionized the ways of thinking, what is meant is that it drastically altered their system and hierarchy of values.

Social Justice, according to this conception, is a barrier and limit to be observed, respected, and believed in by every person. All should be content to remain within its limits. But if its limits are broken and violated, and the belief in it and respect for it are lost human greed lust, being insatiable by nature, would not stop at any limit; further the man advances on this interminable journey of greed and lust, the greater becomes his dissatisfaction.

According to Hadrat ‘Alî (Rad.Anhu) social justice is an element not to be compromised. Moreover the elements like favoritism, nepotism, partiality have been the tools essentially required for politics. This was the period of *Khilâfah* when man had assumed to its power and captained the ship, profoundly detested these things. In fact his main objective was to struggle and fight against this kind of politics.

From the above passage, it is quite clear that according to Hadrat ‘Alî (Rad.Anhu), Allâh is the central faculty about justice, rights and duties. On contrary he (Rad.Anhu) stands opposite to the Christian view, where Allâh has bestowed rights on only a handful of individuals solely responsible to Him, and has deprived the rest of people of these rights, making them responsible not only to Him but also to those who have been granted by Him the unlimited privilege to rule others. As a result the ideas of justice and injustice in regard to the relationship between the ruler and the ruled become meaningless.

Hadrat ‘Alî (Rad.Anhu) also emphasizes that the rulers are the people’s trustees not their lords. Duty and responsibility to Allâh was assumed to necessarily negate the duty and responsibility to the people. Divine obligations completely displaced human obligations. Trusteeship of a man could be emphasized by one of the sayings of Hadrat ‘Alî (Rad.Anhu), where the rights of people are guaranteed and their rights (people’s rights) in other words could be specified that the ruler is the protector and trustee of the rights of the people and responsible to them. If one is asked as to which of them exists for the other, it is the ruler who exists for the people and not vice-versa.

‘Adl, according to this conception, is a barrier and limit to be observed, respected, and believed in by every person. All should be content to remain within its limits. But if its limits are broken and violated, and the belief in it and respect for it are lost human greed lust, being insatiable by nature, would not stop at any limit; further the man advances on this interminable journey of greed and lust, the greater becomes his dissatisfaction.

Hadrat ‘Alî (Rad.Anhu) in one of his letters addressed to his collectors of (land) tax holds the rulers as the treasures of the people and advises them to fulfil the demands of justice in relation to their *râi‘yyah* (subjects). He asserts them (rulers) to behave with endurance with regard to their (subjects) needs, because they (rulers) are the treasures of the people, representatives of the community”²²

The word *râ‘î*²³(for the ruler) and *râ‘iyyah* (for the masses) first appears in the speech of the Prophet (SAW) and is literally used thereafter by Hadrat ‘Alî (Rad.Anhu)²⁴ in the following words: “*Truly every one of you is arâ‘îresponsible for his râ‘iyyah. The ruler is the râ‘îof his people and responsible for them; the woman is therâ‘îof her husband’s house and responsible for it; the slave is the râ‘î of his master’s property and responsible for it; indeed all of you are râ‘î and responsible (for those under your charge)*”.²⁵

In brief it could be said that the closest approach to the contemporary concept of social justice and human rights, and its scope could be viewed by the treatment with this issue in accord with the precepts of Hadrat ‘Alî (Rad.Anhu) and to bring the theory of social justice in order and its application is needed in every kind of society.

4. Conclusion

Hadrat ‘Alî (Rad.Anhu) concludes social justice as the nobler of the generosity and possess the greater merit. Here, Hadrat ‘Alî (Rad.Anhu) is of the view point that the principle of justice is of crucial significance in preserving the balance of society and winning good will of the public. Its practice can ensure the health of society and bring peace to its soul oppression. Injustice and discrimination cannot bring peace and happiness even to the tyrant or the one in whose internet the injustice is perpetrated. It could be further said that there is a wide scope and room in the dispensation of justice. Justice is vast enough to include and envelop everyone, he who being of a diseased temperament finds restriction and hardship in justice should know that the path of injustice and oppression is harder and even more restricted.

The above mentioned perceptions of teachings of Hadrat ‘Ali (Rad.Anhu), in fact, provides us a lesson of the duty of a ruler to keep vigil and watch over the activities of his sub-ordinates, we should consider the fact that there were no such advanced communication facilities during Hadrat ‘Alî’s (Rad.Anhu) tenure, inspite of it, he managed to get information of judiciaries executed at different places. This rather shows the efficiency of his intelligence department. If taking the present situation regarding the requirement of social justice, it is an established fact that one cannot find it through the western models of federalism or the dominion found in the name of Socialism.

References

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² Sharif al-Raġī, *op.cit.*, Sermon.150,pp.302

³Ibid,p:303

⁴Ibid, Letter.53, Vol.III,pp.603-604

⁵ Idem

⁶Idem

⁷Idem.

⁸*Ibid*, Vol II,Sermon:135,p:282

⁹*Al-Qur'ân* (57:25)

¹⁰Sharif al-Raġī, *op.cit.*,Sermon.33,p.111

¹¹ idem

¹² Idem

¹³ Idem

¹⁴ Idem

¹⁵Ibid,Sermon.50

¹⁶Ibid, Letter.27, Vol.III. p.486.

¹⁷Idem

¹⁸Ibid,Sermon.215, pp.432-33

¹⁹One being the Divine duties Allāh has ordained us and the second being the duties of people towards people. They are framed in such a way that each duty necessitates a duty towards others; each duty which benefits an individual or group responsible to fulfill some duty towards others. Every duty becomes binding when the other person also fulfils his duty. But the most important of the reciprocal rights that Allāh made obligatory is the right of the subjects over the ruler. It is a mutual and reciprocal obligation decreed by Allāh for them. He has made it the basis of the strength of their society and their religion. Consequently, the subjects cannot prosper unless and until the rulers are righteous. The rulers cannot be righteous unless the subjects are firm and steadfast. If the subjects fulfill their duties toward the ruler and the rulers his duty to them, then righteousness prevails amongst them. Only then the objectives of the religion are realized, the pillars of justice become stable and wholesome traditions become established. In this way better conditions of life and social environment emerge. The people become eager so safeguard the integrity of the state, and thus frustrate the plots of its enemies.

²⁰Ibid, Sermon.215, pp.432-33.

²¹Ayatullah Mutaharri, *Glimpses of Nahj al- Balâghah*, pp.89-91. Also see www.tawhid.org (Ayatullah Mutaharri, *Sayr Dar Nahj al- Balâghah*)

²²Ibid,Letter.51,p.533

²³This word is derived its origin from the root *ra'â*, which carries the sense of 'protection' and 'safeguarding'. The word *râi'yyah* is applied for the reason that the ruler is responsible for protecting their lives, property, rights and liberties

²⁴*Al-Bukhârî, al-Jâmi' al-Sahîh*, Vol.VII,, “*Kitâb al-Nikkâh*”