

## Correlation of Justice in the Mahabharata Film with the Concept of Justice of Murtadho Muthahhari

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### ABSTRACT

**Keywords:** concept of justice, mahabharata, murtadho muthahhari.

The writing of this scientific paper discusses how the correlation between justice in the Mahabharata film and the concept of justice by Murtadho Muthahhari. Justice has become a topic of discussion by philosophers, religious scholars, politicians, and of course legal experts such as Murtadho Muthahhari. The purpose of this study is to find out the situation in the Mahabharata film, the concept of justice of Murtadho Muthahhari, and how it correlates with each other. The research method used is a qualitative method, with data sources obtained from the Mahabharata film, as well as books, and scientific works that support the research. After conducting this research, it can be found that there are similarities between justice in the Mahabharata film and the concept of justice by Murtadho Muthahhari. Murtadho Muthahhari explained that a person's good and bad deeds will not be separated from the judgment of God Almighty. In the story of Mahabharata which describes a person who does good, there will be a reward for his deeds. Likewise with evil deeds. Conclusion As in his story, the Pandavas who always do good will get a good reward from God, as well as Kaurawa who always does evil, will always get misfortune. This belief has been embraced by every religion, Hinduism, Buddhism, Christianity, and Islam as the religion that the author follows.



### Introduction

The film can be interpreted as a moving image that is accompanied by color, sound, and a story. Movies can also be called living images. Western sinks used to call it a movie. Movies, collectively, are often called cinema (Putra, 2021). Cinema itself is derived from the word kinematics or motion. Movies are also actually layers of liquid cellulose, commonly known in the world of filmmakers as celluloid (Latief, 2021). The literal meaning of film (cinema) is Cinemathographie which comes from Cinema + thophytos (light) + graphie = grhap (writing pictures = images), so the meaning is painting motion with light. For us to be able to paint motion with light, we have to use a special tool, which we usually call a camera (Natalia, 2022).

Making a film, of course, must have a special story that will be displayed as the identity of the film, such as the Mahabharata. The film Mahabharata is the work of Krishna Dwaipayana Byasa, which was compiled from the 3rd century BC to the 3rd century AD (Abimanyu, 2014). The original pristine association with the two great heroes of Ancient India occurred around the 9th to 8th centuries BC. The story of the Mahabharata tells the war between the brothers, namely one hundred Korawas and five Pandavas, a prince from the Kuru Dynasty who lived in the palace of Hastinapura, North India. Korawa was the son of the kings Dretarasta and Gandari, while Pandava was the son of Pandu, the brother of Dretarasta (Rangkuti, 2017).

The Mahabharata contains Hindu philosophy and worship and discusses the four purposes of human life. The Mahabharata is an epic story that is divided into eighteen books often called Astadasaparwa (Kaelola, 2010). The series of books tells several framed stories, especially the stories of flashbacks to the ancestors of the main characters of the Mahabharata. Then the main story is arranged chronologically, starting from the birth of the Pandavas and Korawa (Adiparwa) to the story of their acceptance in heaven (Swargarohanaparwa). One of the lessons that we can take from the story of Mahabharata is how justice was played by Kurawa against his brother, the Pandavas (Wardiman, 2021).

In Islam itself, justice is very upheld, and stands in its place, not looking from the lower class to the upper class because Islam upholds justice because this topic of justice is the main topic that is very important to discuss (Nasution, 2014). Justice is the recognition and balanced treatment of rights and obligations, on the contrary, if we recognize our right to life, we must protect it by working hard without harming others (Fitriyanah, 2018). Born as an alternative path between socialism (Marxism) and capitalism, religious socialism, borrowing the term "socialism" of religion, an attempt to hack the "fourth method", is attached to religion itself, so it is certainly not a new and foreign thing (Hanum, 2020).

Maintaining a balance between demanding rights and fulfilling obligations is certainly very difficult, so it is difficult for us as humans to be fair. Even so, we must also continue to try to be fair to ourselves and others. Because to learn to be a fair person, many scientists or teachers teach how to be a fair person. And we can learn and utilize the knowledge taught by these scientists.

## **Research Methods**

The research "Analysis of Justice in the Mahabharata Film Perspective of Apostasy Muthahhari" uses a qualitative method. Qualitative descriptive is a term used in qualitative research for a descriptive study. The descriptive approach model is used to answer research questions such as: what, who, why, how, and where an event or phenomenon occurs. So that it can be studied in depth to find various important things in the event.

A data source is data generated by a direct subject. Data sources can be objects, human actions, locations, etc. In this study, the source of utam data was obtained from a Mahabharata film.

The types of data obtained for this study are divided into two, namely:

#### **Data primer**

The main data of this study is the Mahabharata film. The researcher will analyze the Mahabharata film and obtain relevant data for the research. The Mahabharata movie is a Hindi-language drama series, and it is based on the mythology of Mahabharata. The film began airing on Star Plus on September 16, 2013. And aired in Indonesia through ANTV broadcasts. The series is produced by Swastik Production Pvt. Ltd and stars Saurabh Raj Jain, Shaheer Sheikh, Pooja Sharma, Arav Chowdhary, and many other actors.

#### **Data seconds**

Supporting source/s are to be obtained from reading materials such as books, journals, and others. Related to this study. The author uses a book entitled "The Science of Kalam from Tawhid to Justice" by Dr. H. Nunu Burhanuddin, Lc., M.A. which explains justice from several philosophical figures, one of which is Murtadho Muthahhari.

Data analysis techniques are divided into three, namely:

1. Observation, collecting ideas or data that must be by the field
2. Interview: an attempt to gather information by asking questions orally to be answered orally as well
3. orally as well
4. Questionnaire or questionnaire: in contrast to an interview, this question is presented indirectly.
5. Documentation and Archives. In this study, documentation techniques are used in the form of photos from scenes in the Mahabharata film related to justice or related to this research.

### **Results and Discussion**

Mahabharata is derived from the word maha meaning "great", and Bharata meaning "nation of Bharta". Poet Panini called the Mahabharata "The Story of the Great Battle of the Bharata Nation". And this historic story was made into a Hindi film, produced by Swastik Production Pvt. Ltd starring Saurabh Raj Jain, Shaheer Sheikh, Pooja Sharma, Arav Chowdhary, and many other actors. The film began airing on Star Plus on September 16, 2013, then aired on TV Indonesia through ANTV broadcast and had a large audience.

In its form as we know it, the epic Mahabharata is a larger manuscript than the Vedic scriptures. Aswalayana Srautasutra said that the early version of the Mahabharata epic consisted of 24,000 slokas. The version continued to evolve until its current form consists of 100,000 slokas. The following is a summary of the eighteen epic books of the Mahabharata:

1. Adiparwa (Introductory Book)
2. Sabhaparwa (Book of Trial)
3. Wanaparwa (Book of Wandering in the Forest)
4. Wirataparwa (Pandava Book in the Land of Wirata)

5. Udyogaparwa (Business and Preparation Book)
6. Bhishmaparawa (Buku Mahasenapati Bhishma)
7. Dronaparwa (Buku Mahasenapati Drona)
8. Kamaparva (Buku Mahanapati Karna)
9. Salyaparwa (Buku General Salya)
10. Sauptikaparwa (Book of Raids at Night)
11. Streeparva (Buku Janda)
12. Shantiparwa (Book of Peace of the Soul)
13. Anusasanaparwa (Doctrinal Book)
14. Ashwamedhikaparava (Buku Ashwamedha)
15. Asramaparwa (Hermitage Book)
16. Mausalapariwa (Mace Weapon Book)
17. Mahaprashtanikaparwa (Sacred Travel Book)
18. Swargarohanaparwa (Book of Ascension to Heaven)

It can be seen from the role that has been played in human life that the Mahabharata epic has been important for fifteen centuries. And until now this epic has provided the words of Pearl for prayer and meditation, for entertainment and drama, as an inspiration for painters, poems of songs, poetic imagination for admonitions, and dreams, and as a benchmark of a human life that inhabits the lands from the Khasmir Valley to the island of Bali in the tropics.

Eastern scholars, especially from India, now assume that the historical events in the Mahabharata epics occurred between 1400 and 1000 BC and that the presence of such a large epic was unlikely before or after that period. The Mahabharata is a story that tells the conflict between the Pandavas and the Kurawas and developed into a very big war that led to the extinction of the Bharat people also known as the Kuru people. The story of the Mahabharata tells that Bisma the son of Santanu and Ganga asked Satyawati to marry his father. After getting married and having two sons, Citranggada and Wicitrawirya, both died without having children.

Veda Vyasa, the son of Satyawati who was born through occult knowledge was asked to impregnate 2 wives Wicitrawirya, Ambika, and Ambalika in the same way as he was in the womb. Ambika gave birth to Dretarastra, who was born blind, and Ambalika gave birth to Pandu. The adult Dretarastra married Gandari, the daughter of the Kingdom of Gandhara, and had 1001 children (Korawa). At first, the royal throne fell into the hands of Dretarastra but due to blindness, he refused the throne and gave it to Pandu.

Pandu married Kunti, the daughter of the Kunti Kingdom, and Madri of the Madra Kingdom. One day Pandu arches an antelope which turns out to be the incarnation of the Kidama receipt, and is then cursed by the Kindama receipt that he will die if he tries to impregnate his wives. One day Pandu was complacent about Madri's beauty and forgot about her curse, sure enough, after that Pandu died. After that, Dretarastra de facto became the King of Hastinapura. Then Kunti used the grace given by the Durwasa resi, begging for children from the gods so that Kunti got 5 children (Pandavas).

These two cousins have lived together in the same palace since childhood in the care of King Dritarastra and his half-uncle, Bisma, the eldest son of Dritarastra, Duryodhana, is very jealous of the Pandavas, especially when he knows that the kingdom led by Yudhistira is advanced and prosperous. The culmination of the dispute between the two cousins was the battle in the field of Kurukshetra which lasted for eighteen days, so that the battlefield was soaked with much blood. Many heroes of the Bharata nation have died such as Bhishma, Drona, Salya, and Duryodhana, as well as the Kaurawa army was destroyed in this battle.

### **The Concept of Justice Mahabharata**

Social justice for Islam is the foundation for human life to achieve a better life for society. Social justice affects all aspects of human activities, attitudes, hearts, thoughts, and consciousness. The values taught by this concept of justice do not only teach about material things in general. In reality, justice is a balance or compatibility between the demands of rights and the fulfillment of obligations, in the arena that other people have the same right to life as ours. If we recognize the right to life of others, we must allow others to defend their right to life. In the Mahabharata film, there is a story that raises the story of justice. Here is the scenario:

Having bad intentions, Duryodhana invited the chairman of the pandora Yudhistira to play dice, Duryodhana persuaded his father, King Hastinapura, to send an invitation to Yudhistira. Not wanting to create enmity in the family, Yudhistira accepted the invitation. The next day they were escorted to the dice game room, Sakuni announced that the preparation for playing dice had been completed and the dice game was ready to be carried out. To be honest, the resi and Dritarastra were very worried that this game would bring destruction to these two cousins, so the rest advised Yudhistira to reject this game. Due to Sekuni's instigation, Yudhistira finally accepted this challenge and played dice against Sekuni.

First, they bet money, then gems and gold, even the servants and the armies. But in this game, Yudhistira always loses, never once has he won this game. Even though everything has been at stake, villages and regions complete with their inhabitants are also at stake in a dice game against Sekuni.

Finally, Sekuni asked, "Is there anything else you want to bet?"

Then Yudhistira replied, "This is my brother Nakula, a handsome man with clean skin. He is my most valuable treasure".

The dice were thrown and the number that Sekuni wanted appeared. That's how the game continued, so Yudhistira risked himself. After risking all of his brothers including himself, complete with the clothes and weapons they always used on their bodies. Sekuni got up and called the Pandavas one by one, announcing loudly that the Pandavas were legally his slaves. All the attendees looked at Yudhistira who was grieving, when all people's eyes were on Yudhistira. Then Sekuni said, "There is still one gem that you can bet on. Maybe this time good fortune is on your side, and you will win. Are you going to continue the game by risking your wife?"

In a desperate voice, Yudhistira replied, "Well, I'm betting on him."

Then the dice were rolled, and sure enough, Sekuni won the game again. Duryodhana cheered for his victory, then turned to Widura to take Draupadi to Hastinapura. However, Widura talked about something that made Duryodhana angry and then told Pratikhami to pick up Draupadi. After Draupadi found out about this, he first made sure that when Yudhistira risked himself. He had already risked himself, so he was not free. And the bet on Draupadi was requested by Sekuni, not on Yudhistira's direct will. So betting on Draupadi is not legal by regulation.

But no one could stop Duryodhana's deeds, so he asked the Pandavas and Draupadi to leave their clothes. After the Pandavas handed over the clothes, Duryodhana approached Draupadi to pick up the princess's clothes. She tried to devour Draupadi's body, but the princess refused with all her might and forced herself further, and Draupadi's clothes continued to cling to him saying, "O God of the Universe, entrust all my faith to You Don't let me be insulted like this. The only place I take refuge Oh God, protect me" Setela said so, he fell unconscious. The very shameful act of taking off Draupadi's clothes one by one. Dhusasana then committed a very embarrassing act by taking off Draupadi's clothes one by one. Extraordinary! Suddenly, something supernatural happened. Whenever he took off the unconscious princess's clothes, the Gods always covered her beautiful body. He noticed that his clothes were piled up like a pile but his body remained intact. Duryodhana could no longer resist their greatness.

### **Murtagh Muthiahhari**

Al-Shahid Ayatullah Murtadha Muthahhari was born on February 12, 1920 (1338 AH) in Fariman, near Masyad, a large shopping and pilgrimage center for Shia Muslims in Eastern Iran. His father, Muhammad Husein Muthahhari, was a prominent scholar and teacher. After graduating from elementary school, Muthahhari continued his education at Hawzah Mashad in 1932. Hawzah Mashhad is one of the places of Shia religious education, in addition to Hawzah Qom (Iran), as well as Hawzah Najaf and Karbala in Iraq. While studying Religion formally in Mashad, and then developing his love for Philosophy, Theology, and Sufism (Irfan), he was inspired by the personality of a Traditional Islamic Philosopher, Mirza Mehdi Syahidi Razavi.

However, fate could not make Muthahhari study philosophy more deeply with his favorite teacher, because the teacher had died before Muthahhari was old enough to attend his lectures. This made him have to go to Qum to study philosophy under the guidance of two ayatollahs, namely Ayatollah al-Uzma Boroujerdi and Ayatollah Khomeini. The love for philosophy has never been lost in Muthahhari, not only philosophy but also modern knowledge. So that he was not only active in academics but also active in the political field when the government was controlled by Pahlevi. He and his teachers continued to fight against the government, not to mention that Muthahhari and Imam Khomeini had been in prison because of their opposition.

Approaching the independence of the Islamic Revolution in Iran. Muthahhari received an assignment from the teacher. He was tasked with organizing the community of 'mujahidin scholars and leaders of the 'Resolution Council'. Even after succeeding in overthrowing the Pahlavi government, Muthahhari remained loyal to the teacher and

continued to be loyal to his people and country. In politics, of course, there are friends and opponents, Muthahhari's firm attitude in politics makes opponents very hot. So the opposing group tried to kill Muthahhari, and the attempt was successfully carried out on Wednesday night, May 1, 1979, by being shot. His body was taken to the hospital, then taken to Tehran University and to Qom to pray. And buried next to Sheikh Abdul Karim Ha'iri Yazdi.

Although his body has been buried, the fruits of his thoughts are still alive, and adorn the contemporary Islamic thought, some of his works are: A Discourse in the Islamic Republic. Al-'Adl Al-Ilahiy: Al-'Adl fi Al-Islam; Akhlaq: Allah fi Hayat al-Insan; An Intro- duction to 'Ilm Kalam, An Introduction to Irfan; Attitude and Conduct of Prophet Muhammad, The Burning of Library in Iran and Alexandria, The Concept of Islamic Republic (An Analysis of the Revolution in Iran), Al-Dawafi Nahw Al Maddiyah, Al-Dhawabit Al-Khuluqiyah li al-Suluk al-Jins; Durus min Al-Qur'an, The End of Prophethood, Eternal Life, Extracts from Speeches of Ayatullah Muthahhari; Glimses on Nahy al- Balaghah: Fi Rihab Nahj al-Balaghah, The Goal of Life, Al-Hadaf al- Samiy li al-Hayat al-Insan; Happiness; History and Human Evolution; Human Being in the Qur'an, Ijtihad in the Imamiyah Tradition, Ijtihad fi al-Islam, Al Imdad al-Ghaybi, Al-Islam wa Iran, Islam Movement of the Twentieth Century: 'Isyrun Haditsan, Jihad; Jurisprudence and its Principles, Logic, Al-Malaqat al-Falsafiyah, Man and Faith; Man and His Destiny; Al-Insan wa al-Qadr; Mans Social Evolution; Al-Takamul al-Ijtima'iy li al-Insan, Maqalat Islamiyah, The Martyr, Al Syahid Ya- tahaddats 'an Al Syahid, Master and Mastership; Wilayah: The Sation of the Master, Al- Waly wal- Wilayah, Al Naby Al Ummy: The Nature of Imam Husein's Movement; Haqi-qah al-Nahdhah al-Huseiniyah: On the Islamic al-Hijab, Masalah al-Hijab, Philosophy, Polarization around the character of Ali bin Abi Thalib; Qashash al-Abrar, Religion and the World:, Respecting Rights and Despising the World: Ihtiram al-Huquq wa Tahqir al-Dunya, Reviving Islamic Ethos, Ihya al-Fikr al-Diniy, Right of Woman in Islam; Huquq al-Marah fial Islam: The Role of Ijtihad in Legislation; The Role of Reason in Ijtihad, The Saviour's Revolution, Al- Mahdiy wa Falsafah al-Tarikh, Sexual Etichs in Islam, Al-Suluk al-Jinsy baina al-Islam wa al-Gharb; Society and History, Social and Historical Change, Al-Mujtama wa al-Tarikh, Spirit, Matter, and Life, Spiritual Sayings, Al-Tafkir fi al-Tashawwur al-Islami, Al-Takamul al-Ijtima'iy al-Insan; Al-Tahsil, Al-Takwa, Understanding the Qur'an, Ushul Falsa- fah wa Madzhab al-Waqi'iy, The World View of Tauhid; Al Mafhum al-Tauhidiy li al-Alam, dan Al-Wahy wa an Nubuawah.

### **Consep Cadilan Murtadh MuthiahHari**

The theme of justice is crucial, and many Kalam schools will discuss it. Mu'tazilah argues that justice is a religion, that is, a religion to justice because Mu'tazilah has the nickname Adliyyah (defenders of justice). And in this case, Muthahhari supports Mu'tazilah's view that justice is a religious criterion, or it can be called justice is a religion. Born as an alternative path between socialism (Marxism) and capitalism, religious socialism, borrowing the term "socialism" of religion, an attempt to hack the "fourth method", is attached to religion itself, so it is certainly not a new and foreign thing.

In the view of God's justice in human good and bad deeds for a Muslim and non-Muslim, Muthahhari divides it into three opinions. First, the effort to accept good deeds does not need to be hinted at as a Muslim. The second opinion is that it is mandatory or hinted that to receive good deeds, you must become a Muslim. Third, whether or not good deeds are accepted or not based on the Logic of the Qur'an.

### **Opinion on the Acceptance of Charity Without Faith Conditions**

Muthahhari's view of justice also has similarities with Plato's. Because this view with its implications shows that justice is the criterion of good and bad, and it can be interpreted that all good and bad are rational. Plato (427-347 BC) described the justice of the soul and the life of the State, arguing that the human soul is preoccupied with three parts, namely reason (logistic), feelings and passions (epithumatikon), and sense of good and evil (thumoeindes). If harmony can be established from these three parts, then the soul can be well organized, and this can happen if feelings or passions are controlled by reason through good and evil.

First, the Rational Argument. For Allah SWT, everything is the same, there is no special treatment because Allah's tenderness and anger depend on his human nature and behavior. That Allah never discriminates between his servants, if he does good, he is good in the eyes of Allah, if he does bad, he is also bad in the eyes of Allah. And every human deed will have a reward, so every bad deed will be punished or tortured.

Second, Religious Arguments. In Islam, and the Qur'an as its guide, it has been explained that Allah never wastes one's good and bad deeds. Both were done by a Muslim and a non-Muslim. The verses of the Qur'an that explain the above, are as follows:

"Whoever does good deeds as heavy as a dzarrah seed, he will surely see (the reward). And whoever commits an evil as heavy as Darrah, he will see the recompense."  
"Indeed, Allah does not waste the reward of those who do good."

The verses above certainly invite us to do good, because every deed will have a reward, and also explains that Allah SWT maintains all human goodness, regardless of race, ethnicity, and religion.

### **Opinion on the Acceptance of Charity with the Condition of Faith**

To discuss this second opinion, there are two arguments, namely rational argument (aqli) and religious argument (naqli).

First, rational argumentation. In their rational argument, they say that Allah accepts good deeds from non-Muslims. Then what is the difference between "Muslim" and "non-Muslim"? In their opinion, the difference lies in whether Allah only accepts good deeds from a Muslim, or Allah tortures every Muslim who does evil but tortures all disbelievers. thus they think, that if Allah does not discriminate against humans, of course, there is no advantage in being a Muslim.

Second, religious arguments. In the holy book of the Qur'an and Hadith, several verses explain that Allah SWT does not accept good deeds from non-Muslims. Like the following sentence:

"And the disbelievers in their deeds are like a mirage on a flat ground, which is thought of by the thirsty as water, but when it comes to it he finds nothing. And he found

Allah by his side, and Allah gave his head enough calculations and Allah was very quick in his calculations."

"Or like pitch darkness in the deep ocean, in the crashing waves after waves, above the layers of clouds, dark clumps, when his hand is stretched out he can hardly see it. Whoever is not given light by Allah will not receive light."

From the above verse, it can be concluded that the good deeds of the disbelievers are invisible and unclear, like the lie of a mirage that does not exist. Meanwhile, evil deeds are dangerous, like darkness above darkness. There are two explanations for Muthahhari, first, only adhering to the value of good deeds, without the need to be based on the belief of the right faith, while the second opinion is that faith or being a Muslim is the main condition for being able to accept good deeds.

### **Opinion on the Acceptance of Charity According to the Logic of the Qur'an**

This opinion is based on the logic of the Qur'an. Muthahhari asked whether the kindness of the disbelievers would indeed be thrown into the trash. To answer this question, we first interpret the meaning of "Kafir" and the meaning of "Islam" or, the attitude of resignation.

First, the definition of infidelity. The meaning of infidelity is divided into two types: "rejection" and "ignorance". If we talk about disbelief (rejection), then it is clear that a person already knows the essence of the truth, but he denies it. A person is obliged to receive punishment or torture because he does not believe. If a person's disbelief is caused by ignorance of the essence of the truth, then he is obliged to obtain forgiveness. To clarify this, it is necessary to explain about submission (taslim) and disobedience (and).

The level of surrender is divided into three: namely, physical submission, submission to reason (ratio), and submission to the heart (Colby). In essence, faith must be accompanied by surrender of heart and soul. If the surrender of the body alone is not accompanied by the surrender of the heart and soul, it can be said that there is no faith. Resignation accompanied by the heart gives rise to the total surrender of man and eliminates the nature of the opposition. In the story of the devil (Satan) who gave to the prophet Adam SAW, we can learn a valuable lesson. It can be ascertained that the devil knows the majesty of Allah SWT, and trusts the apostles, on the last day, but the devil still rebels.

It can be concluded that being a Muslim is not only a surrender of intellect but there must be a surrender of heart and soul. Satan does acknowledge the majesty of God and confesses the truth. But it is a big part of the truth. So that the devil belongs to the infidels.

Second, the Definition of Essential and Non-Islamic Islam. The essence of Islam that must be accompanied by the spirituality of heavenly religions is to accept the truth earnestly with the heart. Not only because of fanaticism but also with high awareness. Descartes wrote a very interesting story in which he said: "I studied and studied Christianity. And I have no animosity towards reality. Because it is possible that in other parts of the world, there are still other religions that surpass Christianity".

## **Conclusion**

Talking about justice is of course very difficult if it is carried out by humans humans will not be able to do justice. But we need to believe that God must never be wrong about justice for His creatures. Justice in the Mahabharata film has similarities with the concept of justice by Murtadho Muthahhari which explains that a person's good and bad deeds will get justice from Allah SWT. As in his story, Pandavas who always do good will get a good reward from God, as well as Kaurawa who always does evil, will always get misfortune. This belief has been embraced by every religion, Hinduism, Buddhism, Christianity, and Islam as the religion that the author follows.

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