



Justice-based New World Order from the Perspective of the Quran and Hadith



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Abstract

The new world order based on justice has always been one of the fundamental concerns of justice seekers and the faithful throughout history, and its implication was their main wishes. The present article has a glance at the notion of a new world order in the form of the establishment of a new faith-based government from an Islamic perspective in which justice is given authority, and its foundation, policies, and goal are measured by the scale of justice. Redefinition of the new order formulated as the theoretical framework of justice in a three-step process is the hegemony of oppression, the challenge of oppression with justice, and finally development of justice. Taking assistance from the Quran and Hadith in this process, the level of the intellectual development of societies is a motion from weakness to strength, which has a direct relationship with their rulers. Authoritarian rulers, the preliminary just rulers, and finally the just ruler of the faith-based state at the end of time, are portrayed to societies in the above-mentioned three stages, which will be shaping faith-based new world order.

Keywords: The New World Order, Mahdism, Just State, Authority of Justice, Just Governments.

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Introduction

The term “new world order” refers to a fundamental change in the world’s political thought and the balance of power². Despite different interpretations of the term, it is associated with the notion of world governance in the sense of new collective efforts to identify, understand, or address global problems beyond individual nation-states’ capacity³.

The phrase “new world order” was used in the period toward the end of the First World War⁴ when Woodrow Wilson⁵ called for a League of Nations⁶ to prevent aggression and conflict. The phrase was used to a degree at the end of World War II⁷ when describing the plans for the United Nations⁸ partly because of its negative associations with the

² - The balance of power theory in international relations suggests that states may secure their survival by preventing any one state from gaining enough military power to dominate all others (Kegley, 503).

³ - A nation state is a state in which a great majority shares the same culture and is conscious of it. The nation state is an ideal in which cultural boundaries match up with political boundaries (Kazancigil, 188).

⁴ - World War I (or the First World War, often abbreviated as WWI or WW1) was a global war originating in Europe that lasted from 28 July 1914 to 11 November 1918. Contemporaneously known as the Great War or the war to end all wars, it led to the mobilization of more than 70 million military personnel, including 60 million Europeans, making it one of the largest wars in history.

⁵ - Thomas Woodrow Wilson (December 28, 1856 – February 3, 1924) was an American politician and academic who served as the 28th president of the United States from 1913 to 1921.

⁶ - The League of Nations was the first worldwide intergovernmental organization whose principal mission was to maintain world peace (Christian, 77).

⁷ - World War II (WWII or WW2), also known as the Second World War, was a global war that lasted from 1939 to 1945. It involved the vast majority of the world's countries—including all the great powers—forming two opposing military alliances: the Allies and the Axis.

⁸ - The United Nations (UN) is an intergovernmental organization that aims to maintain international peace and security, develop friendly relations among nations, achieve international cooperation, and be a center for harmonizing the actions of nations. [Charter of UN Chapter I](http://www.un.org). *www.un.org*. 17 June



failed League of Nations. However, many commentators have applied the term retroactively to the order put in place by the World War II victors⁹ as a “new world order.”

In this article, we look at what the new world order has shown us through the Quranic and Hadith lenses. The order will be reflected by the establishment of a religious government approaching justice across the world and will pave the way for a new world order based on justice with the advent of the savior of humanity and the promise of religions (Quran 21:105), Imam Mahdi that the oppressed people would be the leaders and inheritors of the earth (Quran 28:5).

Today, the religious state and its nature have become the dominant discourse in the academic circles of the world, and contrary to the secular state, it is about to be theoretically redefined and practically reconstructed. The victory of the Islamic Revolution of Iran in 1979, by embodying the concept of a religious state, challenged the secular governments as well as the neutral and anti-religious theories of the modern age. Now, this 44-year revolution started theorizing the ideal religious politics to be a researchable model by university researchers and professors.

The present study is different from those in the field and addresses the nature of the religious state and its concentration. The adopted approach considers justice as the center of the religious state, which changed to be authoritative, in which the religious state is based on justice and oriented towards justice. In other words, justice in this article is a theoretical framework in which the components of the religious state are identified and its principles, policies, and goals are analyzed.

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⁹ - The Allies of World War II, called the United Nations from the 1 January 1942 declaration, were the countries that together opposed the Axis powers during the Second World War (1939–1945). The Allies promoted the alliance as a means to control German, Japanese and Italian aggression.



To achieve the desired result, we present the operational definition of concepts such as religious government, and justice authority and explain the theory of justice as a framework for the analysis of religious government, which will eventually refer to the effects of justice authority in the religious government.

Religious Government from the Quranic Context

In political studies, some have considered the state to be a group of people who are permanently residing in a specific land, have a government that enacts and enforces the law, and have sovereignty, as the ruling spirit and supreme power, protect them from both internal and external aggression.

In defining State, Max Weber offers two methods: definition by purpose and definition by means. According to this political sociologist, it is not possible to define in terms the purpose and duties of the state because we cannot consider any purpose or duty as a specific duty of states. Therefore, to clarify the concept of state, he uses the definition based on tools and means. He observes the state as an organization that has a monopoly on the use of legitimate force in a given territory. According to Weber, the state is a coercive political entity with an ongoing organization and itself, and its bureaucrats have the exclusive right to use force to carry out their orders (Rush1992, 20).

He attributes three characteristics to the state, which are 1- A distinct set of institutions and employees. 2. Concentration through which political relations project from the center to expand across a country. 3. The monopoly of authoritarian institutions involved in the establishment of sovereignty, which is supported by the monopoly of the means of force and physical violence (ibid, 21). In this definition, Weber has tried to link the concept of state with the concept of legitimacy by monopolizing the legitimate use of force.

Contrary to Weber's definition, we define the religious government by its principles, tools, and goals. To put it more clearly, the government and its various institutions are committed to the teachings of a particular religion and try to take religious measures in decision-making, setting



laws, conduct with people and their livelihood, and social relations. In all these matters, the government should be inspired by religious teachings and harmonize them with religion.

This interpretation of religious government seeks to establish a “religious community” requiring all social relations, including cultural, economic, political, and military, based on religious teachings (Vā’izī 2004, 31). In a faithful society, any political system established on the concepts and rules of religion is called a religious government. For example, in an Islamic government, all political and social institutions, the system of legislation, executive, and judicial practices are based on the Islamic worldview and in accordance with the tradition of the Prophet and the infallible Imams. Therefore, the mere existence of the faithful rulers (government) and the ruled (nation) cannot necessarily carry the label of a religious ruling system, because the Islamism of a system is rooted in its absolute compatibility with pure Muhammadan Islam, so any political system that does not match the principles of true religion is considered a non-religious system. Then if a government does not have the aforementioned conditions, is the government of a tyrant; However, its officials are adherents of individual religious rituals (Ma’ mūrī 1990, 56).

According to the Quranic holy scriptures, the mission of the prophets was education through which people’s hidden-divine nature would be revealed; This is why the hearts are rusty (Quran 83:14), but even sealed (Quran 2:7; 4:155; 13:108; 7:101) of the ignorant people regained their “human identity” through the teachings of the prophets, and positioned themselves on the path of generative and legislative guidance; Because the religious guidance in various denominations is the same as the natural and generative guidance (Quran 30:30).

According to the Quran, the teachings of the Prophets lead people to recognize and rebuild their identity; This is how the call of the prophets is accompanied by the two elements of “اعبدوا الله” “worship Allah” and “اتقوا الله” “beware of Allah” (Quran 29:16; 71:3) to bring man to the knowledge that forms his main identity because a person who knows God and knows that he should be “God’s servant,” such a person has known the philosophy



of his creation, which is true servitude to God (Quran 51:56). Therefore, such a person with divine piety can realize that “servitude” and rebuild an identity called “servant of God” and be freed from the “slavery” of others (Quran 7:157).

We mention the pure Islamic view on the religious government by clarifying the Quranic verses on the topic:

- (A) Verses that consider the purpose of the prophets to be social justice, such as “We sent Our messengers with the clear proofs, and We sent down with them the Book and the Balance, that humanity may uphold justice. And We sent down iron, which is a violent force and benefits humanity. That God may know who supports Him and His messengers invisibly. God is Strong and Powerful” (Quran 57:25). The verse indicates that God sent the book and religion along with the prophets of Sharia to prepare people for the establishment of justice followed by the phrase “And we sent down Iron” so that people can help the prophets in Jihad. Allameh Tabatabaei writes under this verse: “The word ‘Ba’ means strong influence, it is often used strongly in defense and war helping prophets is Jihad for the sake of God to defend the religious community and expand the truth” (Ṭabātabā’ī 1974, 172). It is obvious that Jihad without the government is not effective and the complete fulfillment of justice in the society is also not possible without submitting to the religious government.
- (B) The verses that instruct the prophets to take steps towards the realization of their goals with strength and power: “And recall when We received a pledge from you and raised the Mount above you: “Take what We have given you earnestly, and remember what is in it, that you may attain righteousness” (Quran 2:63). “O John, hold on to the Scripture firmly,” and We gave him wisdom in his youth (Quran 19:12).



Undoubtedly, it is possible to take steps with strength and power toward the realization of goals under the shadow of religious government.

- (C) The verses that refer to the formation of religious government by some prophets: Like the verses that refer to the religious rule of David, Solomon and Joseph. Regarding the religious government of David, Allah says: “We made his kingdom strong and gave him wisdom and decisive speech “(Quran 38:20). “David, We have made you a caliph on the earth. Judge with justice among people and do not yield to your own preference in case it should lead you from the Path of Allah. Surely, a terrible punishment awaits those who stray from the Path of Allah, because they forget the Day of Reckoning” (Quran 38:26).

It is true that “*ḥukm*” in many verses of the Quran means “judgment,” but considering that the beginning of the verse speaks of the caliphate on earth, it is clear that any kind of rule by justice is included in the comprehensive meaning of the verse. After all, judgment is also one of the subjects of government (Makārim Shīrāzī 2005, 37).

The Quranic reference to the religious government of Soloman: Go back then, we shall surely come against them with soldiers of which they have no power to oppose, and we shall drive them from there abased and humiliated (Quran 27:37). This verse indicates that when Soloman observes the proper conditions for establishing government, acts with all his might to make it happen.

Imam Khomeini writes about this: “But the governance of truth for the benefit of the oppressed and preventing oppression and establishing social justice is what Soloman son of Dawid and the great Prophet of Islam and his honorable guardians were striving for” (Imam Khumaynī 1994, 26).

- (D) We read in the Quran about Joseph: He (Joseph) said: “Give me charge of the storehouses of the land, I am a knowledgeable guardian” (Quran 12:55). Joseph indeed was able to assume some



governmental positions like the Ministry of Finance, taking steps towards the realization of the theory of religious government.

Our take from all the Quranic verses is that the theory of religious government has always been proposed by at least some of the prophets, directly or indirectly, according to the goals of their mission, and a significant number of them tried to realize it according to the conditions of time and place because it was necessary to fulfill the goals of the prophets, to have the religious government.

The Holy Prophet and Religious Government

The perfect example of religious government was realized in the city of Medina during the time of the Prophet of Islam. Because after he migrated from Mecca to Medina, while explaining the theoretical foundations of the religious government, he took the following steps to realize it:

1. He made contracts with various tribes such as Jews and others who lived in the Medina region (Majlisī 1982, 119).
2. He equipped the army and carried out numerous wars against the oppressors (Ibn Athīr 1965, 206).
3. After consolidating his rule in Madinah, he extended his invitation outside the Arabian Peninsula and wrote letters to various kings and princes, and invited them to Islam (Aḥmadī 2017, 258).
4. He sent ambassadors and political representatives to other countries (Ibn Hishām 1955, 467).
5. They installed judges and governors and issued a government plan for them.

Theory of Justice Shaping the State

Scholars presented various theories about the transformation of primitive societies and early agriculture to modern and complicated governments, which we mention the religious theory called the theory of justice. The theory will be covering all four elements of a State, population, land, government, and sovereignty (Ghavām 1998, 21-22). The theory of justice, which is unique in its kind and inspired by religious sources- in addition



to considering the basis of the establishment of the religious government as justice¹¹- illustrates that the purpose of a religious government is also justice settlement on earth¹². In this theory, justice is an authoritative and core element that its missing in any component of the religious government and is considered as an example of oppression. In other words, the legitimacy of the government, the type of government, its laws and regulations, and finally the authority and sovereignty of the religious government are shaped on the axis of justice. Justice is rooted in divinity and is observed to be one of the important principles of religion. From the Islamic perspective, justice is the foundation of religion and Sharia Law¹³, which means equality (Isfahānī, 325), equality, and proportionality (Moṭahharī 2002, 78 & 79). Observance of the rights of others against oppression is one of the technical meanings of justice, which indicates “اعطاء كل ذي حق حقه” “granting everyone his right” (Dāmghānī 2003, 27). Man’s actions through the lenses of justice are performed in a moderate way, which is the noblest and supreme virtue because it is comprehensive of all virtues and their attachments. Moral justice, in fact, includes the

¹¹ - In some narrations, justice has been introduced as the basis of the universe, and the consistency of the state is justice. ان العدل ميزان الله، الذي وضعه للخلق، و . العدل اساس به قوام العالم؛ (Majlisi 1983, 78:83). That justice is the scale of God in his creation, and upheld it to establish the truth, so do not oppose God in His scale and do not oppose His kingdom (Ḥakīmī 2005, 6:403). جعل الله سبحانه العدل قواماً للنام . God Almighty made justice the source of the people's stability. (Al-Tamīmī 1989, 165).

¹² - “We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. In addition, we sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might” (Quran, 57:25).

¹³ - Narated by Abi Malik, I said to Ali ibn al-Husayn, peace be upon him: قال: اخبرني بجميع شرايع الدين، قال: قول الحق والحكم بالعدل والوفاء بالعهد. Inform me about all the laws of the religion. He replied; true just judgment and fulfilling contracts (Ṣaduq 1993, 113).



balance and justice between the inner faculties of man and its reflection on the behavior granting everyone his right (Javādī 2005, 11: 171).

From the perspective of jurisprudence, Justice is the inner faculty that pushes man forward to implement his duties and refrain from prohibitions (Solṭānī 1993, 211-212). Justice relates to morality, actions, distributing properties, business, rulings, and policies, and a just man tries to balance all of these affairs by avoiding extremism. The true righteous one must be aware of the divine laws in order to maintain equality in affairs (Javādī 2005, 171).

Analysis of the Religious State within the Theoretical Framework of Justice

The theory of justice is a framework through which we will analyze the religious state. Considering the first usage of this theory in the present article, it is worthwhile to clarify the angles of this framework so that the application of the literature of this theory in the body of the article does not provide mental confusion for readers.

We should note that the theory of justice has the ability to explain the post-occultation period of the Infallible Imam and contains the socio-political analysis of the period. Given that the discussion of the religious state for establishing justice-based new world order has been manifested in this period, our effort will be to have a discussion in this regard through this theory. The theory of justice is a three-stage system in which justice, challenge and oppression are the three key elements of each stage.

Justice in this theory - Figure 1 - due to its originality and nature, is placed in the center and oppression is an accidental manifestation located in the margins and the surface. The three steps are:

- Dominance of oppression (hegemonic discourse)
- Challenging oppression with justice (hegemonic crisis or doctrinal approach to justice)
- Dominance of justice (the last maximum tendency towards God-given nature)

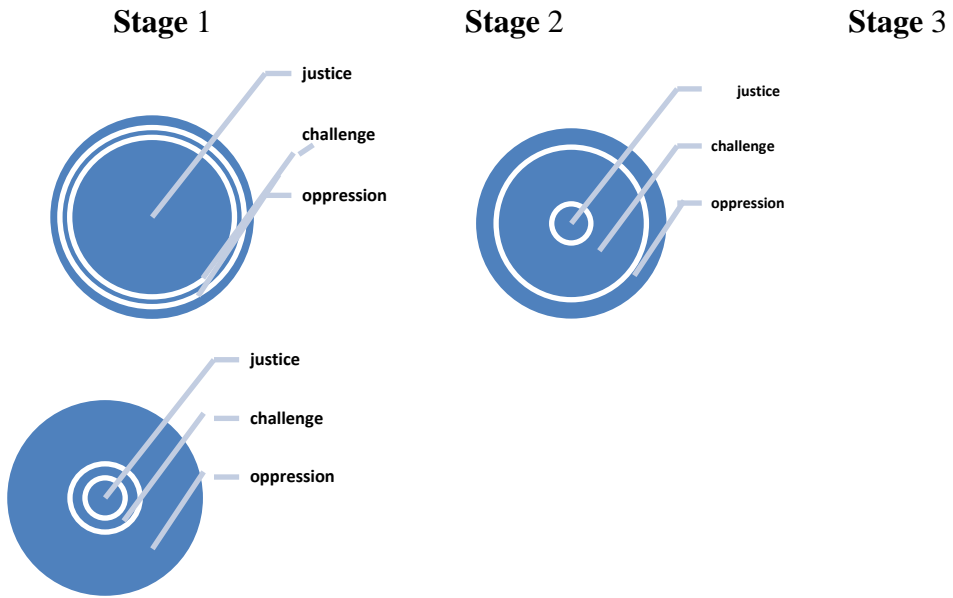


Figure 1: Stages of the theory of justice

The first stage: is the hegemony of oppression in spite of oppressive global systems and tyranny and the confinement of justice in minds. At this stage, the justice-seeking nature of man as well as the just basis of the environment divers from their path by the manipulation of human beings, and oppression becomes pervasive. The confined innate idea of seeking justice for oppressed human beings has not disappeared and always seeks to create opportunities for its appearance. This stage emerges when the intellectual immaturity of people accompanies the hegemony of the power-oriented oppressors. This stage refers to the period before the formation of the religious state.

Stage 2: The emergence of a challenge between justice-seeking ideas and manifestations of external oppression from mild to severe. At this stage, the initial challenge in the minds of human beings formed at the same time as their intellectual development, and by challenging external



oppression, the legitimacy of the externalization of this challenge is revealed. The doctrinal view of justice is prominent at the stage in which justice moves from the theoretical context (belief) to the practical field (socio-political behavior). This stage is the groundwork for the emergence of a just final government of the savior that will appear at the end of this stage and end the challenge.

Third stage: the dominance of justice and eliminating oppression or the last maximum tendency towards God-given nature r maximum tendency toward God-given nature. At this stage, the tendency of human beings to justice in the form of collective action in both quantitative - the entry of human groups into the just realm of religious government - and qualitative model – expansion of the concept of justice in all areas of human life- predicted. The establishment of a religious government with a concentration on religious authority can only be achieved in the last government at the end of time, that is, the government of Imam Mahdi (may God hasten his reappearance) accompanied by Jesus Christ. To explain the above theoretical framework, which makes sense in the form of collective action, we use the concept of framework in the study of cognitive psychology.

Studies of perception, memory, and comprehension have gradually led to the conclusion that their constituent components and ultimately a whole picture of them do not perceive phenomena, but that the human mind has a definition of a complex and intertwined universal concept by which the position of the components is distinct. Snow and Benford divide the frameworks of collective action into several parts: (1) The diagnostic framing includes identifying the form and suffering of society and consequently addressing the root causes of the pain; (2) The Prognostic Framing will seek to provide a solution which envisages a variety of methods, tactics, and strategies in this category; (3) The motivational framing is essentially the main link between pain diagnosis and solution on the one hand and action on the other; In other words, recognizing an unjust order and presenting a plan to deal with it, will not automatically



lead to action. In order for collective action to be achievable, a specific framework encourages the actor to act and to wait for the results (Samti 1993, 108 & 109). In the theory of justice, one of the basic characteristics of the founders of the emergence of justice-based final religious government is to give hope and motivation and encourage people to rise up against oppressive frameworks.

Analysis of the authority of Justice in the religious state

According to the aforementioned issues, we follow the concept of a religious state and the groundwork of the new justice-oriented world order in the theoretical framework of three-stage justice.

A: The hegemony of oppression in the pre-establishment period of the religious state

Before the manifestation of the religious state, human beings experience a period of hegemonic oppression in various social and political arenas. This period is full of oppression and inequality that penetrated the center from the margins. Justice in this regard, despite being manipulated in nature and humanistic understanding by the oppressors, does not disappear completely but rather continues its theoretical and intellectual existence. Injustice peaks in both external and internal aspects.

External inequality: This type of imposed inequality is one of the discriminatory inequalities. Age, gender, ethnicity, race, color, religion, language, and social class cause a person to acquire or be deprived of access to various material, political, informational, and social situations and products. Children, women, ethnic and racial minorities, people of color, religious minorities, and the poor are always deprived of basic rights and suffer from inequality.

Internal inequality: This type of inequality, which is more specific to modern society, is due to the division of labor in society. Since the talents and abilities of individuals as well as the function and role of everyone in society are different, due to this difference, they enjoy different material, political, social, and cultural benefits. Although this kind of inequality is not in conflict with justice in the view of “justice as fairness” of John Rawls, but in capitalism due to the unlimited economic freedoms, leads to



the richness of more talented people and poverty of the poor people and grassroots.

According to David Hume, the causes of such inequalities are four: material factors (high demand and low supply), psychological (excessive human), social (specific laws and norms), and political (power); according to Talcott Parsons, they are four human interests (Material, political, social and cultural) and the disproportion between the products of society and the needs of human beings in relation to these interests (Nāzemzādeh, 2008). If we want to interpret this stage from an Islamic perspective, the reason for such an oppressive atmosphere is only the absence of a government based on justice. The domination of the tyrants over the people will result in the suppression of the manifestation of justice and justice-seeking movements, and the gap between the rich and the poor.

By looking at Figure 2, we can see the cruelty of the components that construct the government at this stage. The underdevelopment community of people in terms of thought and understanding has led to the domination of authoritarian rulers and the oppressive political system eventually leads to people's dissatisfaction with the current situation and enters the second challenging stage of our justice theory in search of opportunities to protest and question its rulers.

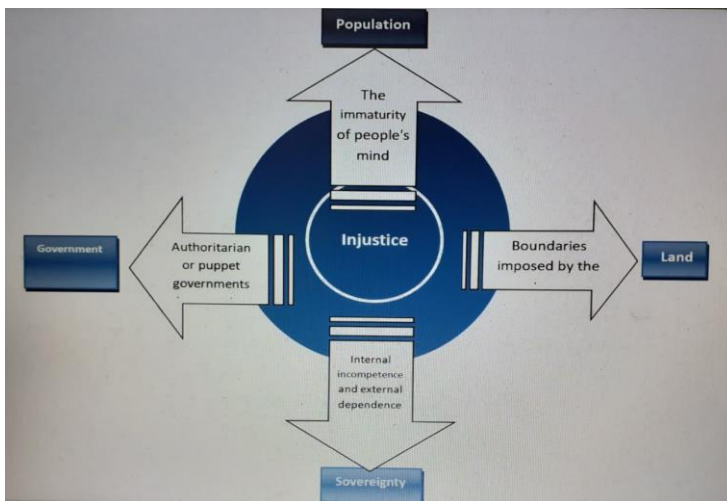




Figure 2: The oppressive elements of irreligious political systems

B: The Challenge of Achieving a Religious State

In this period, nations, in order to get rid of the status quo, first criticize the legitimacy of socio-political unjust systems - that, there is no rational justification for exercising the ruling power (Lārijānī 1994, 10) and take a doctrinal approach to a better situation. The doctrinal approach refers to the belief in the competence of the religious state in the field of theory and the groundwork for the application of this belief in the field of practice. The beginning of the challenge at this stage is all theoretical, that emerges with the crisis of the legitimacy of the ruling unjust system. Governments have legitimacy when the people under their command have a true belief that the structure, functions, actions, decisions, policies, officials and leaders of the government have competence, integrity and moral authority to issue binding rules (Izadī 2002, 13). If this belief is damaged, protest emerges.

The victory of the Islamic Revolution of Iran under the leadership of Imam Khomeini in 1979, and the establishment of a political system based on religious teachings including justice, is the most serious challenge of this period that confronts the oppressive manifestations of the world.

Imam Khomeini, in his book *Governance of Jurist*, by arguing on the tradition of the Holy Prophet, (peace be upon him and his family), who both established his own government and appointed a ruler for the period after him. He strongly believed that the necessity of implementation of Islamic rulings, the practice of Imam Ali leadership, and the nature of some Islamic rulings such as the rules of property, peace and war and defense rules, indicate the need to form an Islamic government (Imam Khomeini 2014, 17).

According to the aforementioned issues, the ultimate goal of the religious government is institutionalizing justice. The creation of the universe and the resurrection of the prophets and messengers have all been



for the realization of justice. Justice is in the light under which spirituality, the implementation of divine laws and human rights are provided. The religious state, accordingly, both originated in justice and aimed at justice.

The peak of the challenge in this stage of the theory of justice will be achieved with the advent of Imam Mahdi (may God hasten his reappearance). The narrations speak of tensions¹⁴ that reach their end and realize the time of reappearance; that will challenge the global oppressive system and shake its foundations.

C: The Acquisition of Justice with the Establishment of the Religious State of Imam Mahdi

The challenge of the justice-seeking movements, which will culminate with the advent of the Imam of the Age, will provide the ground for a great revolution in the universe, in which justice will be universal in its absolute and complete form. The challenge in the second stage is the intellectual development and perfection of the rationality of human beings who are ready to accept a religious state and absolute justice.

At this stage, human groups enter the religious government of Imam Mahdi as a conscious collective action and declare their allegiance to the just ruler of the end of history. The image of the religious state is the intertwining of the four elements that construct the state in the global arena. Due to the unity of these elements, the field of differences and challenges will be removed and comprehensive peace and security will be achieved under the shadow of extensive justice.

¹⁴ - The Messenger of God (PBUH): 1- He comes out when people differ in many things and more earthquakes, and fills the earth with justice and fairness as it is filled with injustice and oppression, with which the inhabitant of heaven and the inhabitant of the earth are satisfied, he will distribute properties in its portion correctly (Tabarī 1963, 471). The Messenger of God (PBUH): I bring you good tidings of the Mahdi, who will be sent in my nation in the time of more contention among people and more earthquake that fills the earth with justice and equity, as it is filled with injustice and injustice, which the inhabitants of heaven and the inhabitants of the earth pleased with (Majlisi 1982, 74).



Some have considered three strategic principles based on the verse “لا ینال عهدی الظالمین” “My covenant does not include the wrongdoers” (Quran 2:124), which expresses the role of justice in the religious state: 1- The principle indicates that the divine covenant -the Imamate- cannot reach the oppressors. According to this principle, the religious leader should be chosen only from among the righteous. 2- The principle of the necessity of justice for the followers to understand the grace of Imamate. Imam can achieve the divine covenant through his justice, and the seekers of justice must be proportionate to this principle as well. The more the challengers approach justice theoretically and practically - in the stage of challenging oppression with justice – the more they are successful in the paving way for a just government. 3- The principle of the Imam’s attainment of the divine covenant is that he is the representative of justice.

The most important function that Imam deals with after his reappearance is justice. Justice demands a blessed triangle, two angles of which are the responsibility of the Imam and one angle of which is the responsibility of the followers. A just government necessitates a just law system, a just leader, and a just society. If any of the above angles face external challenges, the religious government will not be established.

What is certain is that two principles of the Infallible Imam, which represent justice and the divine law, are already available. And there will never be oppression in the safe sanctuary of this law; because, oppression is false and there is no room in the sanctity of the Quran: ﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ وَلَا يُظَلِّمُ رَبِّكَ أَحَدًا﴾ “Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy” (Quran 41:42). Therefore, there is a just ruler and law, and with the development of people in the second stage and also completion of



their wisdom, knowledge,¹⁵ and rationality by Imam Mahdi¹⁶, the ground for tolerating justice of a single universal government emerges in society. Finally, a religious government based on justice establishes at this stage (Javādī Amolī, Vol. 13).

Conclusion

What was referred to in this article is the attempt to link the three elements of society, justice, and the leader. Observing that there is a complete relationship between the intellectual maturity and immaturity of people in understanding rational concepts such as justice and the dominance of rulers in accordance with their ideological space. The immaturity of society and oppressive rulers is conceivable in the first stage - the hegemony of oppression - and as long as people remain at this level, the oppressive atmosphere will continue.

The upward movement in the maturity of people challenges the oppressive situation of the first stage and takes a doctrinal look - the formation of protest in the mind and its manifestation in social action. The correct understanding of justice at this stage leads to the formation of justice-seeking movements and revolutions - such as the Islamic Revolution of Iran -, which pave the way for the emergence of a religious state.

The culmination of this challenging movement will occur with the advent of Imam Mahdi. Achieving the development of people with the help of the Imam of the Age (as) will pave the way for the establishment of a religious state. A government in which justice prevails and the foundation,

¹⁵ - Imam Baqir (as) said: In the government of Mahdi, all people will be taught wisdom and knowledge (Majlisī 1982, 52:352-353).

¹⁶ - Imam Baqir (as) said: When our ruler rises, he puts his hand on the people's head and strengthening their intellects and perfecting their morals (Ibid, 52:336)



laws, and programs, the ruler and the people, as well as the goals, will be based on justice. Extension of the realm of justice to all good and evil¹⁷ as heat and cold penetrates all angles of human life¹⁸ is the result of apocalyptic religious rule.

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¹⁷ - Imam Al-Baqir: If he rises up, he divides money equally and adjusts in the creatures, righteous among them and the ungodly (Ibid, 51:29).

¹⁸ - Imam al-Sadiq: I swear by God, let their justice enter over them into the depths of their homes as the heat and the grace enter. (Al-Nu’mānī 2001, 296).



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