

Faith-Based Justice and Faith-Based Order

Kosar Ghasemi¹, Fathiyeh Fattahizadeh², Habibollah Babaei³

¹ Postdoctoral researcher, Quran and Hadith Sciences, Faculty of Theology, Alzahra University, Tehran, Iran. k.ghasemi@alzahra.ac.ir

² Professor, Quran and Hadith Sciences, Faculty of Theology, Alzahra University, Tehran, Iran (Corresponding author). f_fattahizadeh@alzahra.ac.ir

³ Associate Professor, Research Center for Civilizational and Social Studies, Islamic Sciences and Culture Academy, Qom, Iran. h.babaei@isca.ac.ir



Abstract

The present study investigates the nature of "faith-based justice" and its relationship with the indicator of "order." Through what mechanism does "Quranic justice" implement "order" within society? Based on the thematic discovery method of Sadr (2016), this research examines the nature of the "order" indicator within the network of "justice" verses, centered on Verse 135 of Surah al-Nisa. Drawing upon the words of Imam Ali, "That is the Quran; so make it speak," Sadr (2016) considers referring to the Quran to extract a Quranic theory regarding a specific issue as the best method for understanding and interpreting the Holy Quran. This study interrogates the issue of "order" by understanding the nature and position of the faith element of "justice" in the Holy Quran. The element of "justice" emerges within the context of faith-based human relations in society. In material civilizations, the external supervision of human law enforcers creates a power-oriented order (Kissinger, 2019; Newman, 1979). However, in the "monotheistic civilization/Ummah" (Babaei, 2020; Ghasemi, Fattahizadeh, & Babaei, 2019), the internal supervision of people of faith gives rise to a "faith-based order." As "faith" increases—and consequently, as faith elements flourish within the body of society—a higher degree of order is established (Motahari, 2009, 2010). The presence of faith-based elements within the fabric of society reduces physical egoism, social pathologies, and disorder, while increasing altruism and social order (Motahari, 2009). One of the faith-based elements that constructs "order" is "justice." To the extent that "faith" increases in society, "justice" also flourishes within the social context. Consequently, "faith-based justice" creates a "faith-based order" in society. One of the significant verses expressing "faith-based justice" is Verse 135 of Surah al-Nisa: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal]

Cite this article: Ghasemi, K., Fattahizadeh, F. & Babaei, H. (2026). Faith-Based Justice and Faith-Based Order. *Islamic Political Studies*, 8(1), pp. 7-26. <https://doi.org/10.22081/jips.2026.79740>

Received: 2025/06/08 ; **Received in revised form:** 2025/08/02 ; **Accepted:** 2025/09/13 ; **Published online:** 2026/01/10

Article type: Research Article

Publisher: Islamic Sciences and Culture Academy

©2026/authors retain the copyright and full publishing rights



<http://jips.isca.ac.ir/>

inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." (cf. Tabatabai, 1996; Makarem Shirazi, 1995). According to this verse, the establishment of "justice"—even when it conflicts with personal interests or those of loved ones—takes shape within the framework of faith-based human relations. Based on Verse 135 of Surah al-Nisa, the characteristics of "faith-based justice" include: "universality," "internal supervision," "perpetual standing," "sincerity," "truth-orientation," "detachment from personal whims," and "piety-centeredness" (cf. Tabatabai, 1996; Makarem Shirazi, 1995; Fakh al-Rāzī, 1999). Accordingly, within the "monotheistic civilization of the Ummah" (Babaei, 2020): 1) "Justice" possesses a faith-based origin. 2) The establishment of "justice" is a public duty for all truth-oriented individuals. 3) The creation and maintenance of "justice" is not restricted to law enforcers at the societal level (external supervision); rather, all individuals—commensurate with their "faith" and through internal supervision of their own actions—implement a degree of "justice" within society. 4) The establishment of "justice" must be a continuous and uninterrupted standing. 5) The objective of implementing "justice" must be the fulfillment of a divine obligation, performed sincerely for God. 6) The practice and upholding of "truth" in society must serve as the criterion for "justice." 7) "Justice" must be pursued as the fulfillment of a divine duty, remaining detached from personal whims. 8) Striving to increase "piety" is the primary factor for achieving ever-increasing success in establishing faith-based justice. Justice possessing these characteristics establishes an order that transcends any material civilization. To the extent that "faith" increases within society, "faith-based justice"—and consequently "faith-based order"—also flourishes. In the "monotheistic civilization/Ummah," all truth-oriented individuals bear the responsibility for establishing justice. The responsibility of every person of faith toward practicing justice is commensurate with their degree of "faith." As an individual's "faith" increases, their responsibility for establishing "justice" likewise grows.

Keywords

Ummah, justice, faith-based order, Verse 135 of Sura al-Nisa, interrogative method.

1. Statement of the Problem

Civilization is a meta-system of human relations in a state of transformation and evolution, characterized by systemic properties and a rational origin (Babaei, 2020, p. 156). Islam, as the final religion, possesses the capacity to guide all of humanity. To realize this grand objective of universal guidance, the Holy Quran introduces a unique meta-civilization that transcends all others. The "monotheistic civilization of the Ummah" is the Quranic blueprint for the transcendent worldly and otherworldly life of human beings. The universal command of the Quran to form a vast human society based on collective adherence to the secure divine rope demonstrates the necessity of striving to establish a "monotheistic civilization": > "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him]'" (Al-i 'Imran, 64). The first step toward achieving the "monotheistic civilization/Ummah" is to identify its indicators within the verses of the Holy Quran. To establish any civilization, one must first identify its specific indicators. Furthermore, indicators serve to distinguish civilizations from one another. "Order" is a crucial indicator in any civilization; fundamentally, no civilization can emerge without "order." Moreover, the endurance of any civilization depends on the continuity of the "order" indicator. The nature and functions of "order" in a "monotheistic civilization" differ from those in material civilizations. In material civilizations, "power" is the primary element in establishing "order." Notably, the literal term "order" does not appear in the Holy Quran. The present study, utilizing the theme-based method of Sadr, seeks the origin of "order" as well as the mechanism for creating "order" within the verses of the Holy Quran. By "order," what is meant is social discipline accompanied by a form of discipline and cultivation of the souls of the members of society (Newman, 1979, p. 476). The subject of "order" in the Holy Quran is an extensive plan, of which this research has examined only a small portion. In most human societies, the implementation of "justice" provides the ground for establishing "order" within society. The nature of "justice" in any civilization is proportionate to the nature of that civilization. In this paper, the element of "justice" has been investigated as one of the faith-based elements constructing "order" in the Holy Quran. According to Motahari, the root and primary origin of scientific discussions regarding the issue of "justice" must be sought in the Holy Quran (Motahari, 2009, p. 35). What is the nature of the "justice" element in the

"monotheistic civilization of the Ummah," and what are its characteristics? Imam Ali defines "justice" as follows: "Justice is putting every matter in its proper place" (Nahj al-Balagha, Wisdom 437). Numerous studies exist regarding "order" and "justice" separately; however, no work has been conducted that concurrently examines "order" and "justice" through their faith-based origins. In the present study, using the interrogative method derived from Sadr's thematic method, the nature of "order-creating justice" in the Holy Quran has been explained. Drawing upon the words of the Commander of the Faithful, "That is the Quran, so make it speak" (Nahj al-Balagha, Sermon 158), Sadr considers the most important stage in the thematic method to be the "interrogation" of Quranic verses regarding the intended subject. "Interrogation" is the effort to arrive at the Quran's discourse concerning the issue at hand. According to Sadr, "interrogation" is the most beautiful expression of thematic interpretation. In Sermon 158 of Nahj al-Balagha, the Commander of the Faithful states: "That is the Quran, so make it speak; yet it will never speak [on its own], but I shall inform you on its behalf: Know that within it lies the knowledge of what is to come, the accounts of the past, the cure for your ailments, and the order of your relations" (Sadr, 2016, p. 41). In this paper, first, the nature and status of "faith" as the origin of "order" in the "monotheistic civilization/Ummah" is explained. In the next step, the nature of "faith-based justice" is presented. Subsequently, the characteristics of "faith-based justice" are explained, centered on Verse 135 of Surah al-Nisa.

2. Faith-Based Order

"Order" is one of the essential indicators for the creation and endurance of any civilization. The nature of "order" in each civilization takes shape in proportion to the nature of that civilization. The "Ummah" is the greatest "monotheistic civilization" based on the teachings of the Holy Quran. The "Ummah" is the most macro-level and comprehensive system of human relations and the most suitable ground for human evolution to meet the extensive material and spiritual needs of the individual and society (Ghasemi, Fattahizadeh, & Babaei, 2019, p. 31). In Verse 110 of Surah Al-i Imran, the "best nation" is introduced as the best universal model: "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient" (Al-i Imran, 110). Based on this verse, two primary indicators—"faith" and "enjoining what is right and

forbidding what is wrong"—are essential for the formation of the "Ummah." Other civilizational indicators originate from these two. The indicator of "order" is also firmly linked to these two primary indicators. "Order" is a faith-based indicator, and through the correct implementation of "enjoining what is right and forbidding what is wrong" within the context of society, the creation and survival of "faith-based order" is guaranteed. According to experts, the indicator of "order" in material civilizations is formed with the support of the element of "power" (Kissinger, 2019, pp. 110–120). Allameh Jafari divides civilizations into two categories: "power-oriented" and "human-oriented." In his view, Islam represents a human-oriented civilization. This monotheistic civilization is created and evolves through the guidance and transcendence of human beings (Jafari, 1980, pp. 241–249).

"Power" is an influential element for establishing "order" in all civilizations. The difference, however, is that "power" is not the primary factor or the root of "order" in a "monotheistic civilization." Instead, "power" serves as an auxiliary element for establishing "order" in such a civilization. The nature of "power," its origin, the mechanism of its creation, and its status in a "monotheistic civilization" differ from those in material civilizations. According to the Holy Quran, "power" in a "monotheistic civilization" originates from "faith": "So do not weaken and do not grieve, and you will be superior if you are [true] believers" (Al-i Imran, 139). "Order" in a "monotheistic civilization" also emerges from a faith-based origin. More accurately, "faith" is the primary factor in establishing "order" in a "monotheistic civilization." The nature of a "monotheistic civilization" is inherently faith-based; fundamentally, a "monotheistic civilization" takes shape around the axis of "faith." Based on Verse 110 of Surah Al-Imran, the centrality of "faith" in creating the model Ummah also corroborates this point. "Faith is defined as belief in the heart, profession by the tongue, and action with the limbs" (Nahj al-Balagha, Wisdom 227).

The introduction of "faith" into the body of society leads to the creation of many faith-based elements. The extension of "faith" from the individual sphere to the macro-social sphere occurs through the presence and proliferation of these faith-based elements within the heart of society. The Holy Quran introduces a vast array of such elements, each playing a significant role in establishing a "monotheistic civilization." Certain faith-based elements, such as "justice," play a fundamental role in the creation and survival of "order" within this civilization. Since the nature of human relations in a "monotheistic civilization" consists of faith-based interactions, human

order in this civilization will likewise be a "faith-based order." To improve the condition of human societies and to construct a "monotheistic civilization," the Holy Quran elevates the indicator of "faith" from the individual level to the macro-social level. Every verse of the Quran that contains a term or even a concept related to faith introduces a requirement for faith-based human relations. Verse 110 of Surah Al-Imran contrasts two types of human relations: faith-based relations and transgression-based relations: "Among them are believers, but most of them are defiantly disobedient." The reality of "faith" is not confined to belief in the heart; true faith is that which transcends the stages of heart and tongue and manifests in action (Nahj al-Balagha, Wisdom 227).

Faith, accompanied by righteous deeds, is a civilization-building faith. Until "faith" transcends individual relations and small-group dynamics to reach the threshold of the macro-social and civilizational level, a "monotheistic civilization" will not be established. Each faith-based element plays a role in its own way in the creation, consolidation, and survival of the system of faith-based human relations within a "monotheistic civilization." The first step toward identifying these faith-based elements is to review the verses of the Holy Quran and arrive at a network of verses within the semantic field of "faith." Naturally, the verses concerning the subject of "faith" cover a vast volume of Quranic scripture with a multitude of concepts and interconnected networks, each of which demands independent research. In this study, "justice" is interrogated in its capacity as a faith-based element that constructs "order" within the verses of the Holy Quran.

3. Faith-Based Justice

"Justice" is one of the faith-based elements. The Commander of the Faithful defines "justice" as "placing things in their proper places" (Nahj al-Balagha, Wisdom 437). The terms *ʿadl* and *qisṭ* have both been used to convey the meaning of "justice" (Tabatabai, 1996, Vol. 5, p. 175). Most lexicographers have cited these two terms as synonyms (Ibn Durayd, 1988, Vol. 3, p. 1265; Azharī, 2001, Vol. 8, p. 299). However, some have posited a subtle distinction between the two words. In the book *al-Furūq fī al-lughā*, in explaining the difference between *qisṭ* and *ʿadl*, "justice in private" is attributed to *ʿadl*, while "justice in public/outward appearance" is attributed to *qisṭ* (Askarī, 1980, Vol. 1, p. 229). The accompaniment of the word "establishment" with the term *qisṭ* in most Quranic verses also points to the necessity of the social function of *qisṭ*. In the Holy Quran, these two terms are observed in connection with "God," "angels," "humans," and the "Messenger." According to Verse 47 of

Surah Yunus, God Almighty sends a messenger to every nation and judges between them with justice: "And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged" (Yunus, 47). According to this verse, "injustice" (*zulm*) stands in opposition to *qist* (justice). This verse attributes the station of *qist* to God Almighty.

According to Verse 18 of Surah Al-Imran, angels and the divinely chosen are also commissioned to stand firm in justice: "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge—[that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise." God Almighty has created the universe based on a system of divine justice. Divine prophets were also tasked with preparing the people to establish justice. In Verse 25 of Surah al-Hadid, the Quran speaks of the duty of the people to establish justice: "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." With the presence of prophets in every nation, human beings gain the capacity to establish justice, and thus the proof is completed for them. The "*Lām* of Purpose" in the phrase "*li-yaqūma al-nāsu bi-l-qist*" indicates that the goal of sending messengers to every nation is to elevate and empower humans to perform the significant task of establishing justice. The mechanism for empowering people to uphold justice is specified by other verses. Verse 135 of Surah al-Nisa, as well as Verse 8 of Surah al-Ma'ida, command the believers to establish justice and bear witness to it. The repeated commands of the Holy Quran to the believers demonstrate that one of the manifestations of "faith" is the establishment of justice.

According to Verse 135 of Surah al-Nisa and Verse 8 of Surah al-Ma'ida, the establishment of *qist* is the practical result of faith. With the entry of faith into the hearts, tongues, and actions of human beings, the establishment of *qist* becomes manifest. The creation and extension of faith occur only through the spiritual transcendence of human beings. By acting upon the divine teachings of the prophets, humans are guided and reach perfection. The establishment of *qist* by believers is also an instance of the extension of faith from the individual sphere to the macro-social level. Human faith finds its way into the body of society by manifesting in the capacity of faith-based elements. It is evident that confining "faith" to the heart or even the tongue, and restricting it to a purely theological matter, is in conflict with the Quran's objective of guidance. The literal sense of the Quranic verses also demonstrates the

manifestation of faith within social arenas and at the level of human relations. "Justice" is but one example of the vast array of faith-based elements articulated by the Holy Quran. The process of transforming "faith" into faith-based elements, such as "justice," is clarified by the Quranic address to the believers to establish *qisṭ*. A "faith-based order" is created within society through these faith-based elements. "Justice" functions as a faith-based element and an intermediary for establishing "order" within a "monotheistic civilization/Ummah." "Faith" leads to the creation of faith-based elements, and these elements, in turn, bring about "order." In other words, "faith" gives rise to "justice," and "justice" brings forth "order."

4. Characteristics of Faith-Based Justice

The element of "justice" in the Holy Quran differs from the conventional justice practiced among human societies. "Faith-based justice" brings about an unparalleled order that transcends any material civilization. The unique characteristics of "justice" described by the Holy Quran introduce a form of justice that goes beyond human imagination.

4-1. Universality

Verse 135 of Surah al-Nisa commands all believers to establish *qisṭ* (justice/equity): "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." In the commentary on Verse 135 of Surah al-Nisa, [it is noted] that this verse indicates the obligation of enjoining what is right and forbidding what is wrong, and pursuing the path of "justice" toward oneself and others (Ṭabarsī, 1993, Vol. 3, p. 191). All prophets and Imams at the head of monotheistic governments held the responsibility of establishing *qisṭ*: "Say, 'My Lord has commanded justice'" (al-A'raf: 29); "And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged" (Yunus: 47). Since "justice" is a social element related to relations between individuals and even human societies, it may initially seem that establishing justice is solely the responsibility of those in power and the state.

Undoubtedly, one of the important duties of rulers is the establishment of *qisṭ*. In addition to the grave responsibility of rulers to uphold *qisṭ*, the Holy

Quran considers the establishment of *qist* to be the duty of all human beings: "... that the people may maintain [their affairs] in justice" (al-Hadid: 25). Based on this verse, all human beings bear the responsibility of establishing *qist* and must be accountable before God regarding this divine duty. According to the interpretation of this verse and the views of commentators, one of the levels of establishing *qist* by the people is performing righteous deeds based on *qist* (Tabatabai, 1996, Vol. 19, p. 171; Tabarsī, 1993, Vol. 9, p. 363). A higher level that the Quran articulates for the establishment of *qist* is "commanding justice." Individuals who, in addition to acting on the basis of *qist*, also command others to *qist* are situated at this level. As "faith" increases in any individual, the level of their faith's influence and the extension of that faith into human units with larger populations also grows.

As the level of "faith" increases in an individual, their concern for reforming others also grows, leading them to strive at higher levels for the guidance of fellow human beings. Verse 21 of Surah Al-Imran mentions faithful individuals who were martyred in the path of enjoining what is right: "Indeed, those who disbelieve in the signs of Allah and kill the prophets without right and kill those who enjoin justice from among the people—give them tidings of a painful punishment." In this verse, the martyrdom of divine prophets is mentioned first, followed by the martyrdom of those who enjoin *qist*. This verse serves as further evidence for the universality of the duty to establish justice. All human beings bear two heavy responsibilities regarding the implementation of *qist* in society: 1) fulfilling the divine duty of upholding *qist*, and 2) the divine duty of commanding the establishment of *qist* at the societal level. Accordingly, the establishment of *qist* by a specific group of people in society does not relieve others of this grave responsibility; rather, every individual remains accountable for this divine command. Every individual must both consider themselves responsible for the establishment of *qist* and strive for the fulfillment of this divine obligation among others, enjoining them to establish justice.

It is evident that through the establishment of *qist* by the people, a comprehensive and spontaneous order is created—an order that originates from the internal source of "faith" and is established at the societal level through the upholding of *qist*. The Holy Quran describes an order that transcends any material civilization, just as the justice it articulates goes beyond the justice found in material societies. The maximal participation of human beings in establishing *qist* creates a maximal order. In material civilizations, enforcers of human law strive to maintain "order," whereas in a

"monotheistic civilization," human beings—through a spontaneous, faith-based upbringing—create a pervasive order by establishing *qist*. Accordingly, every individual who contributes to the establishment of *qist* plays a significant role in the creation of "order." Consequently, as the scope of individuals involved in establishing *qist* expands, a broader order emerges. This universal participation of all people in the collective duty of establishing *qist* is unprecedented in any material civilization. This presence is achieved without physical coercion, arising instead from the heart's submission. Each individual, in proportion to the degree of their faith, plays an effective role in upholding *qist* at the societal level.

4-2. Internal Oversight

The establishment of *qist* in a "monotheistic civilization," rather than relying on external coercion, is brought about through the internal faith of human beings. The establishment of *qist* that emerges within faithful societies has an internal origin. Believers establish *qist* within themselves before they establish it in the external world. Fundamentally, it is impossible for an individual who has not undergone spiritual self-refinement to fulfill the divine duty of establishing *qist*. In certain verses of the Holy Quran, the earnest exhortations of divine prophets to act based on *qist* are evident: "And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption" (Hud: 85); "And establish weight in justice and do not make deficient the balance" (al-Rahman: 9). These verses indicate that not all individuals possess the [immediate] capacity to act upon *qist*, and thus the prophets bear the responsibility of preparing humanity to fulfill this significant divine obligation. Only those who have made acting upon the principles of *qist* (justice/equity) their way of life and character possess the ability to establish and expand it within the context of society. Faithful individuals possess varying degrees of spiritual power to establish *qist*, depending on the level of their faith. The more "faith" grows within human beings, the more their internal self-monitoring increases. The internal monitoring of faithful individuals toward themselves and others forms a communication network based on faith-based human relations. In proportion to the increase in faith, the establishment of *qist* also expands further within human interactions. As *qist* develops in society, a stronger and more profound faith-based order is created within the social fabric. Consequently, the stability and order of this human network increase in tandem with the level of people's faith. An order that results from the internal monitoring of individuals

functions far more powerfully and effectively than the external oversight of law enforcers. In other words, a society that benefits from internal monitoring in addition to external oversight will enjoy a greater and more robust order.

4-3. Constant Establishment

The majority of the uses of the word "qisṭ" in the Holy Quran are accompanied by the term "qiyām" (standing/establishing). In Verse 135 of Surah al-Nisa, the phrase "qawwāmīna bi-l-qisṭ" is observed. According to some commentators, the word "qawwāmīn" signifies those who persistently and extensively stand [for justice] in every state, time, and place (Sayyid Quṭb, 1991, Vol. 2, p. 775). "*Qawwāmīn* is the plural of *qawwām*, an intensive form meaning 'one who stands often'; it implies that you must stand for justice in every situation, in every action, and in every era and age, so that this practice becomes your innate character and temperament, and deviating from it becomes contrary to your very nature and spirit" (Makarem Shirazi, 1995, Vol. 4, p. 162). The command of God Almighty to faithful individuals to stand for *qisṭ* is a universal and comprehensive mandate that must be carried out under all circumstances. A faithful individual must not neglect the duty of establishing *qisṭ* under any circumstances, regardless of situation, time, or place. It is evident that such a momentous command is unprecedented in any material civilization. The divine command to "stand for *qisṭ*" is established in accordance with human nature. God Almighty's command for the establishment of *qisṭ* by believers demonstrates the direct relationship between "faith" and the "establishment of *qisṭ*." The use of the term "qiyām" (standing/rising) in relation to the implementation of *qisṭ* indicates the exalted status of this divine instruction. The establishment of *qisṭ* by a single faithful individual results in the infusion of *qisṭ* into the fabric of human relations involving many people. The verses of the Holy Quran do not merely suggest that each believer is obligated to act individually based on *qisṭ*; rather, the term *qisṭ* itself acquires its true function only when it is implemented within a community of individuals. Fundamentally, the element of *qisṭ* (justice/equity) derives its meaning within the framework of human relations. Human beings are duty-bound to adhere to and establish *qisṭ* in their interactions with one another; when an individual is considered in isolation from social connections, *qisṭ* loses its functional purpose. The Quranic command to "establish *qisṭ*" further emphasizes the social function of acting upon its principles. Moreover, the use of the plural intensive form of "standing"—namely *qawwāmīn*—serves

as a double emphasis on the aforementioned points. The divine command to establish *qisṭ*, underscored by the frequent use of its intensive form in the Holy Quran, demonstrates that the practice of establishing *qisṭ* draws a vast multitude of people into a robust and cohesive communication network. This vast multitude of faithful individuals and those captivated by faith move along a common path. The constant steadfastness of the faithful in establishing *qisṭ* guarantees greater orderliness and collective discipline within the social fabric. When a vast throng of people in society consider themselves duty-bound to establish *qisṭ* and act upon it, the need to employ external agents to maintain "order" is minimized. Furthermore, in proportion to the increase in human efforts to establish *qisṭ*, the success rate of law enforcers in maintaining "order" also rises.

4-4. Sincerity

Certain verses of the Holy Quran express the necessity of "sincerity" (*ikhhlās*) in standing for *qisṭ*: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted" (al-Nisa: 135); and "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do" (Al-Ma'ida: 8). Due to the inclusion of the qualifier "li-llāh" (for Allah) in the two Quranic phrases "qawwāmīna bi-l-qisṭ shuhadā'a li-llāh" and "qawwāmīna li-llāh shuhadā'a bi-l-qisṭ," the validity of standing for *qisṭ* is contingent upon the sincere intention of those who undertake it. In other words, standing for *qisṭ* must be solely for the sake of God, and no personal or familial interests, or the like, should be involved. Accordingly, the primary goal of faithful individuals in standing for *qisṭ* must be solely to seek the pleasure of God Almighty. When a believer stands for *qisṭ* for no reason other than God's sake, they do not become captive to carnal desires. The "sincerity" of the believer ensures that the movement along the path of fulfilling this divine duty does not cease and that the relational network of individuals for establishing *qisṭ* does not falter. In addition to improving the quality of the establishment of *qisṭ* and increasing the number of people involved, "sincerity" also reduces the possibility of fragmentation within the organized network of human

relations and, consequently, diminishes norm-breaking disorders within the "monotheistic civilization." An increase in the level of "sincerity" in society signifies a reduction in selfishness and self-interest. In other words, "sincerity" becomes institutionalized in society when more individuals refrain from violating the rights of others for the sake of their own self-interest and ego. As the volume of selfishness decreases, and as "sincerity" grows within society, more people will show an inclination toward establishing *qist*. In proportion to the increase of sincere individuals in society, the establishment of *qist* becomes more widespread, and consequently, a greater sense of "order" is created.

4-5. Truth-Orientation

The Quranic phrase "even if it be against yourselves or parents and relatives" in Verse 135 of Surah al-Nisa demonstrates that the establishment of *qist* (justice/equity) must revolve around the axis of "Truth." A faithful individual is not permitted to let even the slightest personal or familial interests interfere with the divine command to establish *qist*. Despite the Holy Quran's numerous injunctions regarding respect for parents and the observance of their rights, when it comes to the establishment of *qist*, one must not neglect acting upon it even in the slightest for the sake of showing consideration for one's parents. In this noble verse, parents are explicitly mentioned alongside the individual and their relatives to ensure that not the smallest doubt or ambiguity remains concerning the scope and implementation of *qist*. In no material civilization does such a directive exist for the establishment of *qist* and the observance of laws. A civilization founded upon materialism favors the material dimension of human beings, and securing [worldly] interests is the primary priority of such a civilization. This is while one of the key factors that disrupts "order" in society is the pursuit of individual, collective, or factional interests, and the like. Due to the multiplicity of interests and the vast number of people seeking greater personal gain, prioritizing these interests leads to a conflict of interests. Following this conflict of interests, chaos and turmoil arise, consequently creating disorder within society. However, when a faithful individual takes the side of God in fulfilling their duties and sets aside self-interest, the possibility of the organized network of human relations breaking down is effectively eliminated or reduced to a minimum. In any conflict between Truth and the interests of oneself, one's parents, or one's relatives, a faithful individual must take the side of Truth. According to Verse 24 of Surah al-Tawba, the measure of the authenticity of one's faith depends on the intensity of their love and

affection for God and His Messenger: "Say, [O Muhammad], 'If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have gained, the commerce you fear may slacken, and the dwellings you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His decree; Allah does not guide the transgressing folk.'" (al-Tawba: 24). Based on this verse, if a believer loves their fathers, children, brothers, spouses, and relatives, or their wealth, trade, and homes more than God, His Messenger, and jihad (striving) in His cause, they are considered a transgressor. Therefore, preferring anyone or anything over God and His Messenger removes an individual from the sphere of faith. Only a truth-oriented person can sacrifice their personal interests and those of their loved ones for the sake of God and His Messenger. The extent of this sacrifice depends on the degree of their faith; the more profound a person's faith, the greater their adherence to Truth. As the number of truth-seekers grows and faith intensifies, the expansion of faith within society increases. This spread of faith reduces the intensity of selfishness and fosters truth-orientation across the social fabric. A believer's commitment to Truth not only diminishes the possibility of a breakdown in "order" but also strengthens human relations and increases the number of truth-seekers within the "monotheistic civilization." Consequently, truth-orientation leads to a more robust and enduring order and broadens the horizons of the "monotheistic civilization."

4-6. Avoidance of Carnal Desires

The phrase "follow not [personal] inclination, lest you not be just" in Verse 135 of Surah al-Nisa addresses the concern regarding human interference and manipulation in the establishment of *qisṭ*. According to this verse, carnal desires must not be involved in the execution of the divine command to establish *qisṭ*. Refraining from following one's whims has a direct relationship with "faith"; as faith increases, the following of carnal desires decreases accordingly. By opposing egoistic desires, a faithful individual guarantees the creation and persistence of the "order" arising from "faith-based justice." Fundamentally, a person who allows their carnal desires to interfere in the establishment of *qisṭ* is unable to truly fulfill it. In other words, according to Quranic verses, the establishment of *qisṭ* is only possible in the absence of carnal desires. An individual who prefers their whims over the Truth lacks the capacity to establish *qisṭ*; its establishment is only possible when it remains entirely free from such inclinations.

4-7. God-wariness

God-wariness (*taqwā*) is one of the Quranic mandates for evaluating human success in the path of establishing *qisṭ*. In other words, a believer who has attained the station of *taqwā* has also been successful in fulfilling the divine duty of establishing *qisṭ*. According to Verse 8 of Surah Al-Ma'ida, implementing "justice" and establishing *qisṭ* brings individuals closer to *taqwā*: "Be just; that is nearer to righteousness/God-wariness." *Taqwā* is the essence of all the characteristics that the Holy Quran describes for "faith-based justice." These characteristics guide individuals toward a God-wary life. A believer who does not follow their carnal desires, who upholds the Truth, who does not allow personal or familial interests to make them abandon the Truth, and who stands for *qisṭ* sincerely for the sake of God, has undoubtedly approached the bounds of *taqwā*. The relationship between *qisṭ* and *taqwā* is one of "absolute generality and specificity"; all God-wary individuals are establishers of *qisṭ*, but not everyone who stands for *qisṭ* is necessarily God-wary. Consequently, the element of *taqwā* is a more potent force for establishing "order" in society. Although *taqwā* may not be a universal trait among all people, every God-wary individual, on their own, serves as a vital pillar in establishing social order.

In proportion to the presence of God-wary individuals and their efforts toward the excellence of themselves and others, the practice of *qisṭ* (equity) increases within society, consequently giving rise to a greater sense of social order. The robust bond between "God-wariness" and "order" can be observed in the exhortation of the Master of the Pious, Commander of the Faithful, Imam Ali: "I advise you both to fear Allah and to keep your affairs in order" (Nahj al-Balagha, Letter 47). Through careful reflection on the verses of the Holy Quran, it becomes clear that these seven Quranic characteristics of "faith-based justice" are firmly interconnected. The constant and sincere effort of all truth-seeking individuals—carried out for the establishment of *qisṭ* while remaining free from carnal desires—reaches its fulfillment through their internal monitoring of their own actions and their movement along the path of attaining *taqwā*. Some commentators have interpreted the Quranic phrase "Be just; that is nearer to righteousness" as a decree on the necessity and obligation of practicing justice (Fakhr al-Rāzī, 1999, Vol. 11, p. 320). According to Quranic verses, adherence to God-wariness is a stage that follows the practice of justice. The perfected state of practicing justice occurs when individuals reach the degree of *taqwā*. The closer the level of human relations in a society approaches the threshold of *taqwā*, the more guaranteed the implementation of

"justice" becomes. In other words, the establishment of *qist* (equity) occurs more perfectly and extensively in a more God-wary society. By juxtaposing two Quranic phrases—"follow not [personal] inclination, lest you not be just" from al-Nisa: 135 and "Be just; that is nearer to God-wariness" from al-Ma'ida: 8—a "Quranic equation" is revealed. Based on Verse 135 of Surah al-Nisa, refraining from following carnal desires leads to the practice of justice; meanwhile, according to Verse 8 of Surah al-Ma'ida, once "justice" is established, the ground for *taqwā* is prepared. The aforementioned characteristics of "faith-based justice" follow the sequence of the Quranic phrases as they appear in Verse 135 of Surah al-Nisa. Based on this sequence, internal monitoring and the constant, maximum effort of individuals—driven by pure intentions to follow and advocate for the "Truth"—manifest in a believer who does not follow their carnal desires. An individual who is not a captive of their own whims upholds "justice" and possesses the capacity to establish *qist* (equity) at the level of the "Monotheistic Civilization of the Ummah." This Quranic reality also highlights one of the fundamental differences between "justice" in material civilizations and in the "Monotheistic Civilization of the Ummah." In the view of Motahari, "justice" in society is akin to the foundations of a building (Motahari, 2010, p. 18). The characteristics set forth by the Holy Quran for "faith-based justice" create a form of justice that is unparalleled in any material civilization. "Faith-based justice" brings about a "faith-based order" that transcends any other kind of order. As these characteristics of "faith-based justice" are realized in more individuals, a more robust order is established within the framework of the "Monotheistic Civilization of the Ummah." The more people attain the degree of God-wariness, the greater the strength of both "faith-based justice" and "faith-oriented order" within the body of the "Monotheistic Civilization of the Ummah." Justice is one of the essential elements of faith introduced by the Quran to establish order in such a civilization. Indeed, the true nature of faith is manifested through the emergence of these faith-based elements within society. The expansion of "faith" from the micro-level to the macro-level occurs through the manifestation of faith-based elements, such as "justice," within the societal context. As faith flourishes, justice likewise increases within society. In proportion to the spread of the Quranic characteristics of "faith-based justice" among the vast populace of the "Monotheistic Civilization of the Ummah," the realization of "faith-oriented order" becomes increasingly likely. The establishment and growth of "faith-based justice" in society reduce violence, chaos, and social ills, while fostering altruism and

self-sacrifice. Ultimately, the decline of selfishness and the rise of altruism within the social fabric create the necessary foundation for the establishment of "order."

5. Conclusion

"Faith" is the primary source for the creation and preservation of "order" within the "Monotheistic Civilization of the Ummah." Faith that has permeated the human heart finds the ground for social expansion as it is expressed through speech and manifested in action. The transition of "faith" from the individual and micro-level to the macro-social level occurs through the manifestation or emergence of a series of faith-based elements. These faith-based elements are the outcome of the collective impact of human faith at the level of interpersonal relations. The element of "justice" is one of these faith-based components for establishing "order" in the "Monotheistic Civilization of the Ummah." Both the quality and quantity of "justice" and "order" in material civilizations differ from those in the "Monotheistic Civilization." Their nature, formation process, indicators, and other aspects are fundamentally distinct. Even indicators such as "order," which may appear common among various civilizations on the surface, possess a different essence within each specific civilization. The "Monotheistic Civilization of the Ummah" is a human-centric civilization. This civilization is formed through the cultivation of faithful individuals, and its survival depends on "faith". While "power" serves as the backbone of "order" in material civilizations, "faith" is the primary driver of "order" in the Monotheistic Civilization of the Ummah. In material civilizations, adherence to the law, the observance of "justice," and the consequent establishment of "order" are brought about through social coercion and external oversight. In contrast, in the "Monotheistic Civilization," alongside the external supervision of law enforcers, the internal monitoring of individuals creates "faith-based justice" and, by extension, a "faith-based order." In material civilizations, the execution of the law and the establishment of "justice" are carried out with the aim of maintaining "order." In the "Monotheistic Civilization of the Ummah," however, the establishment of *qist* (equity) is for the sake of "truth-orientation"; it is through the realization of the Truth/Right that "order" is established. The indicator of "order" in the Monotheistic Civilization of the Ummah is a metric derived from the indicator of "faith." Because of their faith, a believer possesses a faithful heart, speech, and action. From the faithful individual and the faithful society, "faith-based justice" and subsequent "faith-

oriented order" emerge. "Faith-based justice"—with its Quranic characteristics such as "universality," "internal monitoring," "constant standing [for equity]," "sincerity," "truth-seeking," "detachment from carnal desires," and "adherence to God-wariness"—challenges any claim to justice made by any other civilization.

References

The Holy Quran.

Nahj al-Balagha.

- Askari, H. (1980). *al-Furūq fī al-lughā* (Vol. 1). Beirut: Dār al-Āfāq al-Jadīdah. [In Arabic]
- Azharī, M. (2001). *Tahdhīb al-lughā* (Vol. 8). Beirut: Dār Ihya' al-Turāth al-'Arabī. [In Arabic]
- Babaei, H. A. (2020). *Diversity and civilization in Islamic thought*. Qom: Islamic Sciences and Culture Academy. [In Persian]
- Fakhr al-Rāzī, M. (1999). *al-Tafsīr al-kabīr Mafātīh al-ghayb* (3rd ed., Vol. 11). Beirut: Dār Ihya' al-Turāth al-'Arabī. [In Arabic]
- Ghasemi, K., Fattahizadeh, F., & Babaei, H. A. (2019). "Ummah" beyond civilization in the mirror of the Quran. *Naqd va Nazar*, 24(3). [In Persian]
- Ibn Durayd, M. (1988). *Jamharat al-lughā* (Vol. 3). Beirut: Dār al-'Ilm li-l-Malāyīn. [In Arabic]
- Jafari, M. T. (1980). *Translation and interpretation of Nahj al-Balagha*. Tehran: Daftar-i Nashr-i Farhang-i Islāmī. [In Persian]
- Kissinger, H. (2019). *World order: Reflections on the character of nations and the course of history* (M. T. Hosseini, Trans.). Tehran: Intishārāt-i 'Ilmī va Farhangī. [In Persian]
- Makarem Shirazi, N. (1995). *Tafsīr-i namūna [The exemplary exegesis]* (Vol. 4). Tehran: Dār al-Kutub al-Islāmiyyah. [In Persian]
- Motahari, M. (2009). *Divine justice*. Tehran: Şadrā. [In Persian]
- Motahari, M. (2010). *Twenty discourses*. Tehran: Şadrā. [In Persian]
- Newman, J. (1979). Two Theories of Civilization. *Philosophy*, 54(21).
- Sadr, S. M. B. (2016). *The method of discovering the Quran's answers to contemporary human questions and translation of discussions by the great thinker Ayatollah Shahid Sayyid Muhammad Baqir Sadr* (M. H. Malekzadeh, Trans.). Qom: I'tidāl-i Islāmī. [In Persian]
- Sayyid bin Qutb, I. A. (1991). *Fī zilāl al-Qur'ān* [In the shade of the Quran] (17th ed., Vol. 2). Beirut-Cairo: Dār al-Shurūq. [In Arabic]
- Ṭabarsī, F. (1993). *Majma' al-bayān fī tafsīr al-Qur'ān* (3rd ed., Vols. 3, 9). Tehran: Intishārāt-i Nāşir-khusraw. [In Arabic]
- Tabatabai, S. M. H. (1996). *al-Mīzān fī tafsīr al-Qur'ān* (5th ed., Vols. 5, 19). Qom: Islamic Publishing Office of the Society of Seminary Teachers of Qom. [In Arabic]