



The Role of Religious Society in Establishing Religious Government

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Abstract

In this article, the role of religious society in establishing religious government has been discussed, that is, what function can religious society and its individuals have in creating and strengthening religious the religious government? In this paper, the nature of religious society and its process were examined. The collection of information in this writing is a library method and the research method is descriptive and analytical. One of the important issues in religious society is realism and dynamism, which leads to the establishment of religious government. The role of the people is another important component in creating and strengthening the religious government. Science and practice are also other effective components of the religious community mentioned.

Keywords: *Society; Religion; Religious Society; Governor; People; Religious Democracy*

1. Introduction

In this article, the effects of religious society on the formation of religious government are examined, and then the difference between justice and equitability and typology of justice is expressed. And then the role and position of people in religious society is examined from the perspective of narrative arguments and issues such as people's rights in society and views on religious democracy at the level of religious society are discussed, and the narrative arguments, which include the views of many scholars and jurists, have been pointed out and their arguments have been analyzed.

With this statement, the importance of the discussion becomes clear that the discussion of religious society and its role in the establishment of religious government can: can: change the division and disintegrate into unity and cohesion, can change the resentment and enmity into lethargy and convert the weakness and disability into strength and power, and every dear reader following the contents of this

research will reach each of the mentioned cases and the purpose of choosing this subject for research is to provide answers to doubts and ambiguities about the mentioned subject which in jurisprudential books and Qur'an and hadith except a few scholars and scientists and commentators such as : Allameh Tabataba'i - Seyyed Qutb - Imam Khomeini - - Ṭabarsī – Ḥurr Āmulī and Kulaynī, no one has considered it, and they have just mentioned one issue briefly and addressing this issue in this way does not meet the needs of the Islamic Ummah.

2- Expressing The Problem

As mentioned above, this writing examines the role of religious society in the formation of religious government. First, after clarifying the issues of religious society, the role of religious society in the formation of religious government is examined. The following questions are then answered: Is the social relations of human beings in religious society in the shadow of religious government? Or should individuals and society first and foremost believe in Islamic thought and system and strive to act on it, and ultimately form a religious government? What evidence have the proponents of each of these theories provided? And do these arguments seem complete or not? It can be criticized in its place.

3- The Priority of Religious Society Over Religious Government

3-1-Evidences of the priority of religious society over the formation of religious government:

This section discusses verses and hadiths about the preference of religious society over religious government.

3-1-1-Verse 36 of Surah An-Naḥl

The following verse refers to the precedence of religious society over the formation of religious government.

"Indeed, we sent forth among every nation a Messenger, saying: Serve you God, and eschew idols Then some of them God guided, and some were justly disposed to error so journey in the land, and behold how was the end of them that cried lies."(Al-Naḥl / 36)

The word Ṭāghūt means to transgress (unjustly). "Ṭāghūt is any multiple and any deity other than God" (Rāghib, 1412 AH, p. 520). According to this verse, the Bi'thah of the Prophet (PBUH) is a tradition that has taken place in all nations and its criterion is also needed. It is necessary for God to invite the servants to worship and avoid Ṭāghūt through the Bi'thah of the prophets. Also, according to this verse, the servants are divided into two groups. A group are those whom God has guided in worshipping Him and they have been succeeded avoiding the Ṭāghūt. And the other group is against the first group.

"And many prophets were commissioned to be sent according to the law of their time, and each one was sent into a city or a country, and since the Shari'ah of Islam is the last Shari'ah, and it will remain until the Day of Resurrection, and the will of the Prophet (PBUH) will be until the Day of Resurrection, and there will be only twelve." (Ṭayyib, 1386, vol. 8, p. 119)

In this verse, absolute obedience to God has been mentioned in all things, including worship and non-worship, and avoiding obedience to any aggressor leader. Since the nature of deeds, both good and bad, is from God, their results can be attributed to God, this tradition of God is the fact that He first seeks legislative guidance, that is, He sends prophets to invite the people to monotheism and denial of Ṭāghūt in

harmony with the nature of people, and following this legislative guidance, each person and group shows his merit and worthiness to receive His grace and guidance. Regarding the issue of guidance, the greatest contribution is to the precepts that God has created, He has given reason, mobilized nature for monotheism, sent prophets, provided legislative and formative verses, and only one free decision by the servants is enough to get them to the destination.

3-1-2- Narratives related to the priority of religious society on the formation of religious government:

In this section, the narratives related to the precedence of religious society over religious government from the perspective of Imamate, security, facilities, etc. are discussed.

Imam Ali (AS) considers the development of justice and love necessary for trust in society.

Security is the mainstay of growth, development, human development, progress, prosperity, pride, independence, comfort and health of human communities. In the shadow of security, good and skilled manpower is nurtured.

Amir al-Mu'minin, Ali (AS) says: "It should be the best source of happiness for the governors to establish the justice in the country and to create the friendship among the people." (Nahj al-Balāghah, letter 53.)

In a letter to the people of Iraq, he said: "The Messenger of God was among you and was one of you and he commanded you ... to return the trusts to its people and fulfill the covenants and to be compassionate, kind, or benevolent to each other, and he forbade you not to oppress each other, not to drink wine, not to be jealous to others..." (Al-Dīnawārī, 1388, p. 175)

Regarding the definition of security, it should be said that some security has given a negative meaning and called it at the objective level of society, its absence is a threat to values and assets, and at the mental level, and its absence is called fear and terror. (Lorenz, nd, v. 1, p. 319) Others see security as the ability to preserve the achievements and assets of a society.

Security is one of the most important tools of the religious community, and many sources emphasize the need for security in the Islamic society.

4- The Nature of Religious Society

A religious society goes through stages and criteria from its formation to its cohesion. In this section, the criteria of a religious society are discussed based on the religious teachings mentioned in the Qur'an and hadiths. These criteria establish and strengthen religious government.

4-1- Science and practice form the content of the process of religious society

Human personality is the product of science and practice, which is obtained by the individual and gradually forms an existential unity with him. (Makarem Shirazi, 1380, vol. 3, p. 17) Science and practice form exactly and truly the essence and personality of the individual. And they are always protected, because man is constantly acting and learning. His construction and character have not been stopped, and they are permanent.

Faith and righteous deeds shape the content of the process of religious society, and the purpose of sending prophets has been the two noble principles (education) and (faith and righteous deeds).

Studies show that in 51 verses of the holy Qur'an after (believe), (do good deeds) that indicate the continuity and keeping them, for example, "Whosoever desires glory, the glory altogether belongs to God to Him good words go up, and the righteous deed He uplifts it but those who devise evil deeds theirs shall be a terrible chastisement and their devising shall come to naught." (Fāṭir / 10) He considers faith and righteous deeds as two factors in making man, so that in this verse (good words) which is interpreted as faith finds a high position with (good deeds). This shows that in the Holy Qur'an, faith is placed side by side with righteous deeds, as if the two are inseparable and complementary. "Because if faith permeates the depths of the soul, its radius will surely shine in human deeds, and it will turn the deeds to righteous deeds. Faith is like the root and righteous deed is its fruit. The presence of sweet fruit is the reason for the health of the roots and also the existence of healthy roots causes the cultivation of useful fruits." (Makarem Shirazi, *Ibid.*, Vol. 1, p. 29)

In the process of religious society, one must submit to ideas, beliefs, and values. And it is faith that creates righteous deeds. In the view of the Qur'an, religiosity has two dimensions: knowledge and action, or faith and righteous deeds." ('Irfān, 1374, no. 4, p. 57)

Therefore, science and practice form the content of the process of religious society, and without knowledge, faith, and righteous deeds, the Islamic society cannot be established.

4-2- Truthfulness in religious society

Truthfulness is one of the most important features of religious society. In the Holy Qur'an, God reminds Noah of the truthfulness of the Holy Qur'an and does not consider Noah's support for his son correct: "He said: O Noah! He is not of thy family: for his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou become one of the ignorant!" (Hūd/46)

In this verse, although the truth was to the detriment of Noah, but he accepted it. Society will become religious when, like Noah, we accept the truth, even if it is to our detriment. The formation of religious society is based on the acceptance of truth and truthfulness.

4-3- The dynamism of religious society

The analysis of the content of the divine verses shows that religiosity is one of the things that is dynamic and no end can be imagined for it. Because religiosity is formed and developed by faith and righteous deeds.

Allameh Tabataba'i writes: "Maintaining a religious society is not something that is specific to a particular group and everyone needs it. Although people with weaker faith are more vulnerable, and stronger people with higher faith are also facing more difficult events that are even more difficult to overcome." (Tabataba'i, nd, vol. 18, p. 393.)

Religiosity is as dynamic as a sapling that needs constant care, and neglecting it can cause problems.

The dynamism of the religious community causes the society to move towards the formation and stability of the religious government.

4-4- The goals of religious society:

One of the goals of religious society is to implement Islamic justice. The Prophet's plan is for human beings to attain perfection, and justice is one of the ways to attain perfection. Religious societies are societies in which no one oppresses anyone and that society doesn't oppress other societies. It is a society whose members don't neglect and don't immerse in materialism, egoism and selfishness, and he acts for the pleasure of God. Such a society is perfect, and the human being who lives in this society is successful in attaining perfection.

The Prophets (PBUH) have given good tidings and warnings for human beings to reach this stage and remove the obstacles of the path: "O, Messenger! Verily We have sent you [To the human society] as a Witness, a Bearer of glad-tidings and a Warner." (Al-Aḥzāb/45) O Prophet: "We have made you a shining light, inviting to God, the giver of good news to the people to the divine reward, and frightening them of the divine punishment and the wrath, and of the misfortunes that lurk in the way of mankind" (Tabataba'i, nd, vol. 12, p. 171.)

This was the short-term goal of prophets, their long-term goal was forming the Islamic government and society that in verse 25 of surah Ḥadīd has been mentioned: "Indeed We sent Our Messengers with Signs and Miracles and revealed to them Books of Religion and gave them The Criterion for establishing justice among the people. And We provided Iron wherein is strength to be used in Making arms for the war and also there Are other benefits in it for the people. And Allah makes known those who help Allah, the Unseen and also His Messengers in the Path of the Truth. Verily, Allah is the Invincible Supreme power." (Al-Ḥadīd/25) "That is, the prophets came to build a just society" (Tabataba'i, nd, vol. 16, p. 497.)

The meaning of the society's holding the "Rope of Allah" in the verse "And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you that ye may be guided." (Āl Imrān/103)

In this verse, he turned the recourse mentioned and ordered in the verse into recourse to God, and as a result, he realized that recourse to God and the Prophet, as we have said before, is recourse to God. That is, the intermediary link that connects the servant and the Lord and connects the heavens to the earth. Because we have said, "You can say that the recourse to God and Prophet is the same as the recourse to Qur'an and if you want you can say that the rope of God is the same Qur'an and the Messenger of God (PBUH)." (Tabataba'i, nd, vol. 3, p. 573). So these verses, just as they command the individual to rely on the Book and the Sunnah, also command the Islamic society. Also, the verses of the Qur'an explicitly prohibit the disclosure and dissemination of unhealthy behavior and deeds in a religious society, and do not even allow suspicion to others and say:

"O, you who believe! Avoid much Suspicion since in some cases Suspicion is a sin; and do not be Inquisitive about other people's life and do not backbite about one another; is there any one of you who would like to eat from the flesh of his dead Brother? You would surely hate it, so Fear from the disobedience of Allah's Commands; verily, Allah is the Merciful Repentance-Accepter. [You can repent if you have done any of these wrong Deeds]."(Ḥujurāt / 12)

In this verse, the false suspicion of espionage and occultation has been forbidden, and avoiding these cases makes society religious and causes the formation of Islamic government and civilization.

4-5- People's rights in religious society

Social rights are a kind of determining public power, public power is the same as participatory religious democracy, not that people are as instruments because due to theorists there is no need to legitimize the political power of the religious ruler, because the people themselves have power. In fact, it is the Ummah that is responsible for formulating and enforcing these two important laws within the framework of the constitution of Islam and Shari'ah.

Social rights play an important role in political, jurisprudential, legal, and economic and social thought management. In the religion of Islam, from the very beginning, both in the texts and in the practice and behavior of the religious leaders, the importance of social rights in terms of preserving

human dignity and providing the foundations of a healthy religious community has been mentioned and a special legal and executive system has been designed for it. There are reports about this issue. (Musazadeh, 1389, No. 2)

The people are a public observer and an element to prevent the deviation of civil society in the system of religious democracy.

Islam has not been content with this element of public supervision and has recognized the rights and role of the people in the removal of government leaders and officials if the authority or any other official loses the qualities and conditions of leadership, etc., or fails to fulfill his responsibilities well, people have the right to fire them.

Emphasis on the formation of councils and elections reflects the public rights of the people and its importance. Some people, such as Shahid Sadr, believe in a religious democracy, believing that the democratic system should be participatory and not elitism." (Sadr, nd, p. 47). The right of general public is one of the issues emphasized by Islam, and the entry of the people into social issues will lead to the establishment of a religious government.

4-6- The components of democracy in religious society and its role in the formation of religious government:

Some elements and components have been mentioned for religious democracy that need to be considered. The government of religious democracy has various issues such as council, election, allegiance, the principle of enjoining what is good and forbidding what is evil, and the existence of these elements in religious governments is the reason for their popularity because the principle of council and election means public and collective participation. In the holy sharia, the people's vote is respected. The principle of enjoining what is good and forbidding what is evil also shows the continuous public supervision.

Conclusion

Based on the discussion that mentioned, the following results were obtained:

Religious society takes precedence over religious government. Some verses and narratives indicate this issue that was mentioned in the text of the article. Religious society has a nature and characteristics, one of which is that science and practice shape the content of the process of religious society. Another important feature of a religious society that establishes a religious government is truthfulness, without which the religious government is meaningless. The dynamism and attention to the rights of the people is one of the most important characteristics of a religious society. A religious society with these characteristics can establish or strengthen a religious government.

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