

## Justice, Security, and Peace in the Mahdavi Government

### Abstract

The main goal of human creation is the realization of the highest degree of divine manifestation; it is the realization of the position of the divine caliph and becoming of an all-encompassing mirror of Truth; unfortunately, human ignorance and misuse of the choice and authority that God has conferred upon man to serve humanity led most of the humans to divert from the path of divine satisfaction, and to take the road of astray and decline; thus, distancing from the divine goal of his creation. Undoubtedly, this critical era will end, and divine ideals concerning mankind will prevail with the reappearance of the last human on earth, paving the way for the return of humanity back to the course of monotheism. Security and justice will lighten the globe and cause human excellent talents to prosper. As a result, future humans will conquer the peaks of perfection one after the other with a renewed belief in God and only pray to God, as security and peace, especially spiritual and ethical dimensions, will be realized based on the divine virtues. In this case, humans will enjoy the sweet taste of happiness in the world and the Hereafter.

**Keywords:** Justice, Ppeace, Mahdavi government, Imam Mahdi

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### Introduction

#### Lexical Definition of the Concept of Peace

The word peace denotes freedom from disturbance, tranquility, healing, reconciliation, removing blemishes and corruption, rectifying the affairs, good-doing, founding on betterment, relinquishing opposition and conflict, as opposed to corruption<sup>1</sup>.

#### Interpretive Definition of Peace:

As intended by colonial powers, peace denotes the protection of their national interest worldwide. In contrast, peace intended by poor counties denotes the protection of their independence and their lands.

#### Justice

Justice denotes moderation, equality, egalitarianism, and fairness<sup>2</sup>. It is the healing of the most notorious scar on humanity, oppression; it is what is pleased and enjoyed by human beings. Justice sets the agenda for politics, order, and social affairs; it underlies the excellent affairs systems<sup>3</sup>.

Motahhari says:

Justice sets the currents on their natural channels because the concept of justice denotes natural and real entitlement, aiming to entitle any rights in its place. As a result, it is justice that maintains the social balance, satisfies anything and anyone, and gives comfort to the body of the society and tranquility to the soul of the community<sup>4</sup>.

#### Significance of the Subject

Nowadays, despite all the technological developments, widespread research, and the development of global communications, man still grapples with oppression, discrimination, wars, and even violence in the most liberal nations.

Today, the most violent and horrendous wars have been waged under the pretext of preparing the world for the reappearance of the Savior Messiah, with some countries legitimizing their brutal campaigns using their religious teachings, calling themselves the real Messiahs. Under such circumstances, we must be vigilant and fight this satanic teaching. One of the common points between religions (at least allegedly) is the subject of peace, security, and justice.

#### Statement of the Problem

Peace, justice, and security are all ideals of humanity. Using Mahdaviat Doctrine, sustainable peace and security will only materialize under the shadow of God's representative government on earth. The current article aims to explain this deep Islamic-based Mahdavi teaching.

### Introduction

#### War and Peace from the Perspective of Islam

#### False Accusations against Islam

A subject of interest in the global politics of Islam investigated by Westerners and Orientalists is the false allegation accusing

<sup>1</sup> Dehkhoda Dictionary; Heydari, Al-Sayyed Mohammad, Dictionary of Common Verbs and Usages, Entry: Peace

<sup>2</sup> Arabic-Persian Abjadi dictionary, by Mahyar Reza.

<sup>3</sup> Amadi, Ghorral al-Hakm and Dorar al-Kalam, Commentary by Muhammad Khansari, Vol. 6, Hadith 9714 - Vol. 1, H. 11 and 57.

<sup>4</sup> Motahhari, Morteza, Introduction to Nahj al-Balagha, pp. 111-112, twenty sermons, pp. 6

Islam of being the religion of war, compulsion, and violence, calling the religion founded on swords and blood.

The Quran explicitly says:

*There is no coercion with religion*, considering the mission of the prophet, which was the communication of Islamic Teachings, and nothing else.

In the book “Jihad,” Professor Motaharri reveals a detailed debate, saying: “One of the cases which Christianity is proud of is that it is suggested that Christianity has mentioned no wars. But we say Islam is proud to say it has the Jihad law. Christianity has no Jihad because it lacks a community, law, or social establishments that require laws. Christianity involves a set of ethical advice and orders, such as “Tell the truth, don’t tell lies, do not devour the latter’s property...”. This requires no jihad”.

On the contrary, Islam is a religion committed to establishing a society, state, or government, revealing its mission to reforming the world. Islam has a large scope and overseas all dimensions of human life. As agreed by interpreters, the verses revealed in the Quran concerning the Sharia include verses 38-41 of Surah Haj.

*“Allah will indeed defend those who have faith. Indeed Allah does not like any ingrate traitor. Those who are fought against are permitted [to fight] because they have been wronged, and Allah can help them. —those who were expelled from their homes unjustly, only because they said, ‘Allah is our Lord.’ Had not Allah repulsed the people from one another, ruin would have befallen the monasteries, churches, synagogues, and mosques in which Allah’s Name is much invoked. Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty. Those who, if We granted them power in the land, will maintain the prayer, give the zakat, bid what is right, and forbid what is wrong. And with Allah rests the outcome of all matters”.*

Just as Islam has set the goal, it has also regulated several principles, rules, manners, and rulings to achieve this goal, which if they are not satisfied, the goal will not be fulfilled. To Imam Ali (AS), Jihad is viewed as a gate, as he says it is a door of Heaven’s doors God has opened to His special friends (Nahjol balaghah, sermon 27). Therefore, Jihad in the path of Allah is the main principle of global politics.

### **Human Peace and Nature**

The state of aggression and war among humans originates from several internally rebellious feelings, and the nature of self-love plays the key role in preparation for war and the creation of aggression.

### **Concept of Peace in Islam**

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<sup>5</sup> See Ayatollah Mohammad Ali Taskhiri's speech, opening session of the third Islamic-Christian dialogue on peace, Islamic-Christian dialogue, peace, justice and its factors

Islamic peace has a profound meaning and denotes the coexistence and compromise that, under the name of God, suggests establishing social and public security and justice for all on earth.

Islam is the religion of peace and security, as the word Islam is derived from the word “Salam,” meaning peace. Words peace and security have been frequently used in the Quran, as they have deep layers of meanings and are significant.

The Quran says:

*“When he came to his Lord with a sound heart [untainted by sin] (Saffat, 84).*

The Quran has used the terms peace and compromise interchangeably, as it says:

*“O’ you who have faith! Enter into submission, all together, and do not follow in Satan’s steps; he is indeed your manifest enemy” (Bagharah,208).*

*“If they incline toward peace, then you [too] incline toward it, and put your trust in Allah.” (Anfal, 61)*

*So if they keep out of your way and do not fight you, and offer you peace, then Allah does not allow you any course [of action] against them” (Nisa, 90).*

“Justice is a comprehensive law that takes precedence over anything. Thus, we measure the issue of justice with the criterion of justice, and the criterion of justice is first a conscience that is achieved by one’s contemplation of his inside: “and inspired it with [discernment between] its virtues and vices” (Shams 9), and faith that reveals its religious teachings and commands<sup>5</sup>”.

## **Part One: General Characteristics of a Mahdavi Government**

### **a) The Framework of the World with the Reappearance of the Imam**

Looking at the world we live in, we will notice that what the Quran and Imams have narrated about the conditions of the world on the threshold of the reappearance are being realized. *“Corruption has appeared in land and sea because of the doings of the people’s hands (Roum, 41).*

Healthy communication means between humans have been disrupted, resulting in the prevalence of ethical corruption and the weakening of monotheistic faith, affection, and love.

Imam Sadegh (AS) describes the critical and saddening period before the reappearance, saying: “When our Imam rises, he shall face more ignorance from people than what the prophet (PBUH) did in the era of ignorance”<sup>6</sup>.

avoiding it in the contemporary world, Hoda International Publications, 2014.

<sup>6</sup> Na'mani, Muhammad bin Ibrahim, Al-Ghaiba, Sadouq Publication, p. 297.

Therefore, before the reappearance of the Imam of the Era, many religious people will, knowingly or unknowingly, stand against him because of their wrong interpretation of the religion and knowledge of the religion.

### **Mahdavi Government as a Spring of Humanity**

Consistent with various narrations and verses, the twelfth Imam will establish a single global government on earth under which humanity will achieve the most excellent form of life under the monotheistic flag free from oppression, injustice, and discrimination, as this is a pivotal belief of the future world. The realization of this government as a requirement of divine wisdom is necessary for world creation<sup>7</sup>.

In other words, the global government of Imam Mahdi will be an all-inclusive government on earth. It will be a justice- and peace-oriented government. This government will bring security, peace, and justice to the whole world. It will change human life into a moderate and desirable form of life. The modern peace, beauty, and security will be nothing but a winter compared to today's world. We have not yet lived a humane life, and humanity has not yet comprehended a humane life. They think that this is life. However, in the Mahdi era, humanity will live an actual life and realize the ideals of all apostles.

### **b) The Mahdavi Government; Continuation of the Way of the Apostles**

The Imam Mahdi's way is a continuation of the government, which was led by the Prophet (PBUH) and Imam Ali (AS). These apostles raised the flag of peace and truth and moved forward, each suffering from tyrants and oppressors throughout history. The satanic party rose against the divine party for centuries, seeking to delay this victory; now, after years of fight, the believers are awaiting the call of the twelfth Imam, asking where this Baghyat Allah is who promises the world to dissipate it from discriminations and oppression and injustice<sup>8</sup>. Sunni scholars consider it a certain and absolute subject of Islam, though expressing differences over who is he? What name does he have? what program will he have? How is he characterized? The most accurate address is one provided by Shias.

### **c) Mahdavi Government and Real Globalization**

"The global Mahdavi government is a kind of globalization of peace, justice, and spirituality." This globalization will be different from what is prescribed by the West. In Mahdavi's globalization, the world enjoys equal rights; there is justice for all, spirituality for all, security for all, and wealth and power

for all. Global peace, a slogan of the world's tyrants, is only possible when there is no global oppression. Belief in Mahdi denotes that this is not the end of history. Man has a way out, and there is no stalemate<sup>9</sup>".

### **Part Two: Peace and Security in the Global Mahdi Government**

#### **a) Quranic Perspective on Global Peace and Security**

In a world where human relations are affected by oppression and tyranny and injustice prevails, God's worship will be difficult, thus endangering human lives. Thus, the ideal of all apostles and their representatives was to establish peace and security worldwide. Therefore, establishing peace and security lays the ground for servitude to Allah.

Quranic verses call on people to turn to decent deeds and virtuosity to help them become a servant of God, as believers will, under the closeness with their Lord, become agents of peace and security. Establishing peace and security is a middle goal to achieve peace and security, which is the ultimate goal of servitude. Various Quranic verses have revealed truths; a notable one is verse 55 of Surah Nour<sup>10</sup>.

*"Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me. Whoever is ungrateful after that is they are the transgressors."*

Describing the verse mentioned above, interpreters have provided valuable analyses; summarily, this verse has given good-doing believers three major good tidings:

1. Caliphate and succession on earth
2. Divine religious empowerment
3. Conversion of fear to global security

In this verse, God promises the pious believers to make them His caliphs on the earth and provides them with global governance, as this spreads the religion of Islam on the earth. In a lengthy hadith in Behar Al-Anwar<sup>11</sup> from Imam Reza (AS) quoting the prophet's response to a Jew named Jandal Ibn Janadah Ibn Jobeir, who converted to Islam before the prophet, as saying: "In the Imamate era, each of my successors will be a ruler who seeks to eliminate them, inflicting harms and persecution against them; but when God the Almighty sends down the Imam of the Era, he shall fill the earth with justice and peace."

<sup>7</sup> Motahari, Morteza, Collection of works, vol. 18, p. 181

<sup>8</sup> The notes of the prayer, taken from the Nodbah prayer, see: Sheikh Abbas Qomi, Mafatih al-Jannan.

<sup>9</sup> Taken from the lecture of Professor Rahimpour Azghadi, with summary and interpretation of Ferdowsi Hall, Faculty: Literature, University of Tehran, October 2018

<sup>10</sup> For more information about the verses related to the doctrine of Mahdaviat. See: Zamani, Ahmad, Thought of Awaiting, Bousthan-e-Ketab Publications, pp. 85-137.

<sup>11</sup> Majlesi, Bihar al-Anwar, vol. 10, p. 11, vol. 5; Volume 36, page 305.

External peace and security will prevail only in the light of psychological and spiritual peace and comfort<sup>12</sup>. In other words, peace and security are under the shadow of servitude, and servitude results from peace and security, forming a reciprocal relationship.

### **Discussion**

Submission to the Lord helps believers eliminate the oppression, tyranny, and injustice from the face of their beings and achieve sustainable peace and security, as the elimination of barriers to servitude will help attain pure servitude of the Lord.

*"It is He who has sent His Apostle with the guidance and the religion of truth that He may make it prevail over all religions, though the polytheists should be averse"* (Towbah, 33).

Consistent with Quranic interpretations, the more you perform decent deeds, the more you will achieve servitude and worship of God. No doubt, however, the perfect example of these promises will materialize when the Imam of the Era reappears<sup>13</sup>.

### **b) Peace, Security, and Justice in the Mahdavi Government**

#### **Pervasive Security by Repelling Roots of Oppression and Insecurity**

Many people think that an insecure and unjust world ends in insecurity and fear. However, this is not true. A large part of insecurities will be eliminated by promoting love and affection, knowledge and rationality, and by removing roots of oppression from the world community. However, a minor group may still survive and fail to grasp the grandeur of the Mahdavi government, as fear of oppression may deter them from believing this government.

#### **A Review of Roots of Oppression**

Looking at the causes of oppression, we will find out that man's ungratefulness and disobedience of religious leaders and the saints have engendered the promotion of oppression and injustice in the world; i.e., it is oppression and tyranny against the divine caliph on earth that paves the way for other oppressions and vices. Thus, at a closer look, we can say that oppression has roots in people's ignorance and lack of knowledge, which involves different aspects, especially ethical vices.

#### **Mahdi's Government and Repelling of Roots of Oppression**

In the shadow of Mahdavi's government, the roots of oppression and tyranny are eliminated by the promotion of love and affection, rationality and thinking, an abundance of wealth and blessing, equality and justice, elimination of any discrimination in dividing wealth, and specific promotion of humanitarian spirits, strengthening of other human emotions and dissemination of servitude spirits. The following lines will discuss examples of this ideal characteristic that will prevail in the days of dominance of truth over wrong.

### **c) Human Life in the Mahdavi Era and Examples of Peace and Security**

This section concerns factors that will be made available during the era of Imam Mahdi when global peace and security will be brought to humanity.

#### **1 and 2. Completing of Human's Reason and Prosperity of Human's Reason**

Consistent with a plurality of narrations, the human's reason flourishes in the era of Imam Mahdi, part of which is achieved by humans' endeavor to gain knowledge and intellect.

Imam Bagher (AS) says: "When Imam Mahdi reappears, God will lay His hand over the head of the servants, which makes their reason come together, thus fulfilling their intellectual powers<sup>14</sup>."

Although the modern human has removed his scientific ignorance in many respects and explained many of the truths scientifically, he is still considered ignorant from an Islamic culture point of view, for he has not yet failed to accept them and not received them with his heart<sup>15</sup>. In narrative texts, ignorance stands against reason<sup>16</sup>. In the Islamic viewpoint, the reason is recognized as a "divine argument."

*"Say, 'Come, I will recount what your Lord has forbidden you. That you shall not ascribe any partners to Him, and you shall be good to the parents, you shall not kill your children due to penury—We will provide for you and them—you shall not approach indecencies, the outward among them and the inward ones, and you shall not kill a soul [whose life] Allah has made inviolable, except with due cause. This is what He has enjoined upon you so that you may exercise your reason"*.

This verse calls on people to avoid a wrong insight (disbelief in God) and sinful conduct, suggesting that reason can be used instead. This is because sins can temporarily obstruct the glimmers of human reason and deter him from understanding human souls. A review of the Quranic verses which use the

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<sup>12</sup> See verse 208 of Bagharh, *O' you who have faith! Enter into submission, all together, and do not follow in Satan's steps; he is indeed your manifest enemy.*

<sup>13</sup> For more explanation, refer to: Tabatabai, Mohammad Hossein, Tafsir al-Mizan, verse 55 of Noor, as well as Tafsir Nomouneh, vol. 14, verse 55 of Noor.

<sup>14</sup> Usoul Kafi, Vol, 1, p. 114

<sup>15</sup> See: Javadi Amoli, Abdullah, Tansim, vol. 4

<sup>16</sup> R.K.: Javame' Al-Ravaei, the chapter on reason and ignorance

word “La'allakum Ta'gheloun”<sup>17</sup> indicates that knowledge and reason are the keys to all problems.

Imam Bagher (AS) says: “Reason is what provides the ground for servitude of God and makes it possible to enter the Heavens”<sup>18</sup>.

In this direction, Allame Tabatabaei says: “Consistent with the word of Allah; the reason is what man can utilize for his religious perfection and be directed by which towards true knowledge and decent deeds”<sup>19</sup>. Also, the great Quran interpreter, Ayatullah Javadi Amoli, says: “A scholar without action is a scholar from a theoretical reason, while an ignorant from a practical reason”<sup>20</sup>.

### **1. Expansion of Divine Servitude; Elimination of the Vices and Tendency to Prayers**

All people will move towards obedience and prayer of God and seek to implement divine orders<sup>21</sup>.

No point in the earth shall remain unless it is filled with the call for monotheism and the prophet's mission (PBUH) (Behaar Al-Anwar, vol. 51, p. 60)<sup>22</sup>.

Illegitimate relations, alcoholic beverages, and usury will be eliminated. People will turn to faith and worship God. They keep the promises and remove their vices, and righteous people remain strong.<sup>23</sup>

### **2. Complete Security for Ladies and Elimination of Animosity, Divine Blessing, Earth Magnanimity, Security of Roads**

When our Imam reappears, the sky sends down the rain of mercy on people, and the earth uncovers its forgiveness and mercy by supplying types of plants at that time. Security will prevail for women in a way that a woman can travel in full security between Iraq and the Levante. She shall not step anywhere unless on greenery, as no predator or wild animal threatens her.

### **3. Satisfaction and Happiness of All Divine Creatures and Their Love for the Imam**

**First Narration:** At that time, the birds become happy at their nests, the fish will feel vibrant in the seas, and the springs will erupt, making lands produce largess<sup>24</sup>.

**Second Narration:** The residents of the sky and the earth will love him. The sky sends down his rain; the earth grows the

<sup>17</sup> so that you may exercise your reason

<sup>18</sup> For more information, see: Tabatabai, Mohammad Hossein, Al-Mizan, vol. 1, p. 423.

<sup>19</sup> For more information, see: Tabatabai, Mohammad Hossein, Al-Mizan, vol. 1, p. 423.

<sup>20</sup> Javadi Amoli, Abdullah, Development of Reason, in the Shadow of the Hosseini Movement, p. 142, Esharat Esra.

<sup>21</sup> Elzam al-Nasib, p. 202; Montakhab Al-Asar, p. 474

<sup>22</sup> Behar al-Anwar, vol. 51, p. 60; Yanabi al-Moudah, vol. 3, p. 14

<sup>23</sup> Yanabi Al-Moudah, vol. 3, pp. 78 and 132; Al-Imam Al-Hamri, p. 41; Montakhab Al-Asar, p157

plants, and the living wish their predecessors were there to see such magnanimous peace and security and how God had sent down His mercy on earth.

### **4. Reclaiming the Rights of Humans and Liberation of All Slaves and the Oppressed**

There will be no Muslim slave on earth unless he [the Imam] buys and frees all of them. There will be no debtor unless he pays the dues. No rights will be violated, and no servant will be killed unless his atonement is paid off. No one will be killed unless all of his debts are paid back, etc.<sup>25</sup>

### **5. Establishment of Justice, Revival of Tradition, and Creation of Human-Quranic Life**

Imam Ali (AS) said: “When others take caprice and desires over soul guidance, the Imam will return them the capricious desires, and when others interpret the Quran based on their thoughts and opinions, he will return them their own words and thoughts”<sup>26</sup>.

### **6. Soul Purification and Elimination of Humility and Inferiority**

**First Narration:** He will divide the properties on an in-part payment basis, making the hearts of the Mohammadi community rich, thus spreading justice there<sup>27</sup>.

**Second Narration:** God uses Mahdi to eliminate predicaments from the community. The Imam of the Era fills the servants' hearts with worship and obedience and spreads his justice over the entire land.

### **Development of Knowledge Deep into the Families**

In his time, people gained so much knowledge that a housekeeper made a judgment in her house by using the book of God and the apostle's tradition<sup>28</sup>.

### **7. Granting Abundant Wealth and Giving Bounty**

**First Narration:** Mahdi is a bounty giver who grants a lot to the people; he is harsh on the leaders but mild on the poor<sup>29</sup>.

**Second Narration:** At last, a caliph will come from my community which gives much bounty like floods, doesn't count it and it is when Islam is fully implemented<sup>30</sup>.

### **8. Destruction of Aggressive and Violent Spirit among Animals**

Imam Ali (AS) says: “Imam Mahdi will conquer the west and east of the world, with the wolves and the sheep living in one

<sup>24</sup> Yanabi Al-Moudah, vol. 3, p. 136; Al-Imam al-Mahdi, p. 95.

<sup>25</sup> Behar al-Anwar, vol. 52, p. 224; Elzam al-Nasib, p. 176.

<sup>26</sup> Nahj al-Balagha, Sobhi Saleh, p. 195; Montakhab Al-Asar, p. 297

<sup>27</sup> Montakhab Al-Asar, p. 147; Al-Sawaiq al-Muharraqa, p. 164

<sup>28</sup> Nomani's absence, p. 125; Bihar al-Anwar, vol. 52, p. 352

<sup>29</sup> Al-Malaham and Al-Fatn, p. 137

<sup>30</sup> Kashf al-Ghama, vol. 3, p. 263; Muhja al-Bayda, vol. 4, p. 341

place, the children playing with the snakes and scorpions, and there will be no harm or evil, as only good will prevail<sup>31</sup>.

The compromise between the predators and their counterparts suggests the higher global security and peace prevailing over the world during the reign of Imam Mahdi.

It is noteworthy that the likes of these narrations are also noted in the Jewish and Christian books<sup>32</sup>.

### 9. Security of Religious Minorities

Consistent with the narrations, people of the world will convert to Islam in large numbers, while a few who don't want to convert to this religion can live in complete security and peace, as they will be treated based on heavenly books. This is the same judgment manner that Imam Ali (AS) performed.

The Imam will judge the people of the Torah with the Torah, the people of the Bible with the Bible, the people of the Psalms with the Psalms, and the people of the Qur'an with the Qur'an. The earthly treasures and riches therein come to him from all corners of the world. Then he addresses the people and says: "Come on, this is the mundane goods you ceased to love and mercy with your kinsmen, shed forbidden blood, entered the realm of sins, Allah forbids committed vices," he then provides the people with all these riches in large amounts. This way, the Imam fills the lands with justice and fairness, relieving people from pain.

As mentioned, acquiring property and wealth is one of the major factors of insecurity. The Imam will tell people to come and take; this is what you fought for with each other<sup>33</sup>.

### 10. Realization of Divine Ideals and Real Friendship in Human Relations

Divine ideals in human relations suggest that God's servants live together in a brotherly manner. There will be internal "me" turning into "us," as they like for themselves whatever they like for the other, and vice versa. They sacrifice and devote their own lives to each other. And finally, under the shadow of God's government, security will prevail in a way no one's peace is disrupted<sup>34</sup>.

### 11. General Tranquility of Creatures in the Shadow of God's Caliph's Government

The Islamic community will express their love for Mahdi, talking to him about the vices they perpetrated, just like honey bees who take refuge in their queen. The Imam will spread justice over the face of the world and return to them the purity promised by Islam. He does not wake up a sleeper (i.e., he does not disturb anyone's peace of mind) and does not unlawfully shed peoples' blood<sup>35</sup>.

### Conclusion

<sup>31</sup> Montakhab Al-Asar, p. 474; Elzam al-Nasib, pp. 139, 202-227

<sup>32</sup> For information, see: Kamel Suleiman, Time of Liberation, vol. 2, pp. 664-665.

*"If the people of the towns had been faithful and Godwary, we would have opened to them blessings from the heaven and the earth. But they denied; so, we seized them because of what they used to earn" (A'raf, 96)".*

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### Ethics statement

The author declare that neither the article nor its main contents have been or will be published or submitted for publication elsewhere. The manuscript is an original work of the author. All data and figures, etc. used in the manuscript were prepared by the author in the original, otherwise the sources are cited and reprint permission is included. The manuscript was read and approved by the author. Authorship is granted only to those who significantly contributed to the research

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<sup>33</sup> Behar al-Anwar, vol. 51, p. 29; Vol. 51, p. 351; Montakhab Al-Asar, p. 310.

<sup>34</sup> Behar al-Anwar, vol. 52, p. 372; Ekhtesas by Sheikh Mofid, p. 24.

<sup>35</sup> Montakhab Al-Asar, p. 478; Al-Imam al-Mahdi, p. 107.

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