

The Role of the "Doctrine of Imamate" in the Process of Education to Proximity in the New Islamic Civilization

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Abstract

The present research aims to explain the role of the Imam in the process of education and political governance in the new Islamic civilization, using a descriptive-analytical method and drawing on Qur'anic, narrative, theological, and civilizational sources. This study, titled "The Role of the 'Doctrine of Imamate' in the Process of Education to Proximity in the New Islamic Civilization," is significant not only for modeling the field and civilizational fruits of Imami beliefs but also for explaining the process of political education in Islamic civilization. The dimensions of Imamate, the political blessings of Imamate, and the process "from education to proximity" form the structure of this research. The findings of the study include: 1. The Imam is the axis of governance and caliphate on earth. 2. The Imam is the educator of human souls based on divine knowledge. 3. Those educated in the doctrine of Imamate are the helpers of the Imam in establishing governance. 4. The establishment of justice and equity is carried out by the Imam. 5. The establishment of justice and equity paves the way for social servitude. 6. The fruit of collective servitude is collective worldly and otherworldly happiness.

Keywords: Doctrine of Imamate, New Islamic Civilization, Education, Justice, Servitude.

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Introduction

The type of civilization arises from the type of leadership and the characteristics of the leader of a civilization. Because, in a sense, the most vital element in building a civilization is "leadership." (Derakhsheh, 2011: 205) In such a way that the presence of the doctrine of Imamate in Islamic civilization leads to a specific structure and the growth and flourishing of civilization. (Poursayd Aghaei and Emami, 2016: Vol. 2, p. 484) After accepting the partial and micro impact of doctrines on the lives of individuals in society, to realize Islamic civilization, we must address the macro impact of religious doctrines on society and politics. The influence of doctrines in laying the intellectual foundations, general orientations, and the regulation and governance of all dimensions and layers of society leads to the formation of a new civilization. The manifestation of religious doctrines, the realization of divine values, beliefs, and rulings in various layers of society, has been one of the primary goals of divine schools throughout history. (Hosseini Khamenei, 2018: 286) The establishment of governance and the placement of the infallible Imam as the guide and macro policy-maker of society will lead to the realization of this goal. In the importance and necessity of the present topic, the following points can be mentioned: a. The present article, with a civilizational view of religious doctrines, directs the theoretical foundations of Imamiyyah towards practical application. b. A correct understanding of the concept of "Imamate" in Imamiyyah theology and comparing this view with other worldviews reveals the strengths of Imamiyyah foundations in the process of building a new Islamic civilization. c. The present research can aid and lay the groundwork for the realization of a new Islamic civilization, especially in the political and governance dimensions.

Regarding the background of this research on the topic of "the role of the doctrine of Imamate in the political dimension of civilization," the following books have been written: The book "Civilizational Capacities of Islam" by Mr. Hamid Fazel Ghanem, which generally examines the civilizational capacities of Islam but does not address the capacities of the doctrine of Imamate. The book "Civilizational Capacities of Theological Knowledge in Civilizational Studies" by Mr. Mohammad Taqi Sobhani, which views Islamic civilization from the perspective of theology and generally touches on the topics. The article "Theoretical Capacities of the

Theory of Velayat-e Faqih in Building the New Islamic Civilization" by Mr. Mehdi Ghorbani also addresses the issue of Velayat-e Faqih but does not approach the topic from the perspective of the principle of Imamate. However, until now, the doctrine of Imamate has not been viewed from a civilizational perspective, and its political dimension has not been specifically examined. Therefore, the present research is innovative in "the perspective on the doctrine of Imamate," "the structure of presenting the material," "the proposal of the political capacities of the doctrine of Imamate," and "the examination of the type of governance formation." The hypothesis of this research is that the characteristics present in the doctrine of Imamate create deep and broad general and specific effects in the layers and dimensions (political) of civilization and shape a civilizational structure appropriate for the worldly and otherworldly happiness of the servants.

Problem Statement

The present research, using a library method from Qur'anic, theological, civilizational, and political sources, with an analytical-descriptive approach, seeks to answer the main question: What role does the Imam and the doctrine of Imamate play in the education of humans and their happiness in the new Islamic civilization?

Dimensions of Imamate

Regarding the relationship between Imamate and politics and governance, different opinions have been presented. Some do not consider governance as part of the dimensions of Imamate and believe in purely religious leadership. Contrary to this theory, the popular opinion holds that the infallible Imams (peace be upon them) have three positions: judgeship, prophethood, and Imamate, which necessitate the establishment of governance and the political leadership of society (Qazi Zadeh, 1996: 96-134). In Imamiyyah theology, "Imamate" and the leadership of the Islamic ummah are divine issues, and the Imam possesses characteristics and distinctions (Sheikh Saduq, 2003: 131-132; Sheikh Hurr Amili, 2006: Vol. 3, p. 59; Majlisi, 1984: Vol. 15, p. 222) such as infallibility (Allamah Hilli, 2009: 184), superiority (Fazel Meqdad, 2012: 336), knowledge, and justice (Majlisi, 1984: Vol. 26, p. 57), and both existential and legislative guardianship. Considering the legislative guardianship and reflecting on the conduct of the prophets and Imams, the establishment of governance and

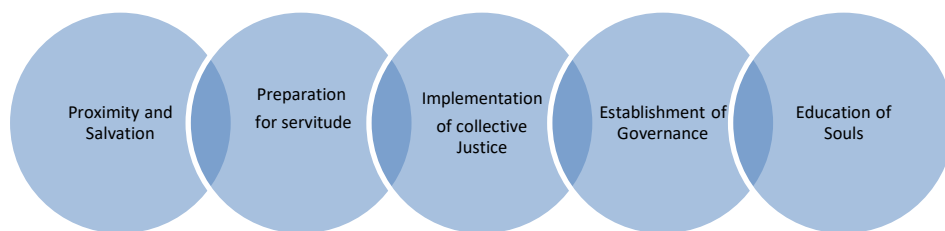
the implementation of Sharia are among their primary goals (Baqarah: 213; Anbiya: 74; Yusuf: 22; Sad: 26). In the following, based on the popular theory, we will discuss the political dimension and the type of governance and the formation of the governance of the infallible Imams.

Political Effects of the Dimensions of Imamate

In the Islamic view, leadership is the most important pillar of society and governance and has a major impact on the flourishing of society. (Javadi Amoli, 2000: 372) Imam Reza (peace be upon him) considers the success and progress of civilizations and societies dependent on having a governance that manages society: "We do not find any group or nation that has survived and lived except with a leader and head that they need in religious and worldly matters." (Majlisi, 1984: Vol. 23, p. 32) Politics and governance are an important part of the duties and dimensions of Imamate. Kulayni writes in this regard: "The Imam... is responsible for Imamate, knowledgeable in politics." (Kulayni, 2014: Vol. 1, p. 202) Governance is the main pillar and the highest political system of any society and civilization. The existence of Islamic governance is essential for achieving individual and collective happiness. In Islamic thought, after determining the basis of governance based on the divine book (Baqarah: 213), the divine guide is introduced as the ruler, and obedience to his command becomes obligatory (Nisa: 64). Governance is a platform for the implementation of the divine book by the divine leader, which leads to the growth and collective guidance of society towards happiness. Islamic governance, in a sense, is a factory facilitating the path to happiness; "One cannot mold one by one, a factory must be established." (Hosseini Khamenei, 2018: p. 87) Islamic governance with divine leadership, like a highway, guides, facilitates, and accelerates the movement of individuals and society towards happiness and well-being, just as non-divine civilizations provide a platform for guiding and speeding individuals towards misery and misfortune. Imam Baqir (peace be upon him) says in this regard: "Allah the Exalted said: 'I will surely punish every Muslim community that obeys a tyrannical leader who is not from Allah, even if the community is righteous and pious in their actions, and I will surely forgive every Muslim community that obeys a guiding leader from Allah, even if the community is oppressive and sinful in their actions.'" (Barqi, 1991: Vol. 1, p. 94; Majlisi, 1984: Vol. 25, p. 110; Kafi, 2014: Vol. 1, p. 376)

The Role of the Imam in the Process of "Education to Proximity"

For the happiness of society, Islamic governance is established with a divine plan and based on God-centeredness and religious democracy. The doctrine of Imamate influences the process of establishing Islamic governance in five stages: "education of souls, establishment of governance, implementation of collective justice, preparation for servitude, proximity, and salvation."



Chain The Role of the Imam in Education and Political Governance
"Diagram 1"

1-3. Education of Souls

The Imam, as the Islamic ruler, establishes Islamic governance on the two foundations of God-centeredness and religious democracy. Aware, insightful, pious, revolutionary, and uprising people are the initial core of Islamic governance. Therefore, for the establishment of governance, the education of individuals is essential.

On the other hand, (although the mission of the Prophet is to show the way) the duty of the Imam is to lead to the desired goal, so one of the most important dimensions of Imamate is the education and nurturing of souls. Of course, some divine prophets, such as the Prophet Mohammad (peace be upon him and his family), held both positions, as the Qur'an in some verses, referring to the community-building role of the prophets, has used the title of Imam for them; "And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us." (Anbiya: 73);



"And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." (Sajdah: 24) And Imam Sadiq (peace be upon him) in Mina introduces the Prophet to the people with the title of Imam: "O people! Indeed, the Messenger of Allah was the Imam." (Kulayni, 2014: Vol. 4, p. 466) Therefore, the Prophet Mohammad (peace be upon him) for the establishment of Islamic governance in Medina, through the first Pledge of Aqaba, builds and nurtures the initial core of governance. A core consisting of 12 people who pledged to the Prophet and committed to adhering to personal religious commands. After educating this core with the second Pledge of Aqaba (pledge to defend the Prophet), they proceed to establish governance and build a system.

In the conduct of the infallible Imams (peace be upon them), the establishment of governance has been conditional on the presence of this initial core. Imam Ali (peace be upon him) states the reason for accepting governance after 25 years as the presence and request of the people and the realization of the second condition of Islamic governance (God-centeredness - religious democracy): "If it were not for the presence of the attendees and the establishment of the proof by the existence of the supporters." (Al-Razi, 2008: Sermon 3)

The prerequisite for the establishment of governance is the education of individuals who accept the basic need of society for governance, assist the Imam in establishing governance, and participate in proper governance. Therefore, the Imam, before anything else, uses methods and movements to educate such individuals as the initial core. Education means providing the grounds and factors for actualizing and flourishing human potentials in the desired direction. (Askari et al., 2006, p. 32)

1-1-3. Recitational Education

The Imam is the reciter of the Book of Allah. (*Ziyārat Al-e Yāsin*) And the position of "reciting to them His verses" (Al-e Imrān: 164) is established in the rightful Imam after the divine Prophet. The Prophet Mohammad (peace be upon him) began the education of the Islamic community with recitational education: "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses..." (Jumu'ah: 2) . In the first Pledge of Aqaba, by reciting Qur'anic verses and sending a Qur'an teacher to recite verses to the people of Medina, he prepared the ground for

the establishment of governance. The recitation of divine verses has educational effects and blessings such as increasing faith, reliance on the Lord (Anfal: 2), humility, and submission (Isrá: 107) on the prepared audience.

2-1-3. Exemplary Education

One of the most effective educational methods in the Qur'an is the presentation of role models and examples. The Qur'an introduces the most worthy and complete servants of God as role models and examples for the individual and social education of individuals. "There has certainly been for you in the Messenger of Allah an excellent pattern." (Ahzāb: 21) The Imams, who possess the position of infallibility and are immune from error, their speech, behavior, and ethics are a perfect example and model for all and are educators of the potential souls of humans. The Imam educates souls through being an example and prevents deviations and errors. The infallible Imams (peace be upon them) are the perfect examples of good role models, and some Qur'anic verses testify to this claim; "And thus we have made you a just community that you will be witnesses over the people." (Baqarah: 143)

Interpreters consider the just community in this verse to mean the role model of the Shia Imams. (Tabarsi, 2005: Vol. 1, p. 415); "Indeed, the worthiest of Abraham are those who followed him..." (Al-Imran: 68) This verse, which considers the closest people to Abraham (peace be upon him) to be his followers, has been applied to the Shia Imams. (Huwizi, 2004: Vol. 1, p. 353); "And those who are with him" in verse 4 of Surah Mumtahanah, who are considered good role models, have been applied to the believers in Abraham and his followers. (Saffar Qumi, 2013: Vol. 45, p. 373) The role model of the Imams (peace be upon them) has also been emphasized in narrations. (Majlisi, 1984: Vol. 48, p. 261)

3-1-3. Existential

The Imam in the system of creation has various dimensions, one of which is the existential dimension. In this position, the Imam is the intermediary of divine grace between God and creation, who through his mediation guarantees the existence and continuity of the existence of creatures and also actualizes their existential perfections from potentiality. Some interpreters consider guidance in the verses "And We made them leaders guiding by Our command. And We inspired to them the doing of

good deeds, establishment of prayer, and giving of zakah" (Anbiyá: 73) and "And We made from among them leaders guiding by Our command" (Sajdah: 23) to be a kind of existential influence of the Imam on human souls that places them on the path of perfection, so that they move from one position to another until "reaching the desired goal" is achieved. Therefore, the meaning of command in the two mentioned verses is not the legislative command, but the spiritual graces and inner positions that believers are guided towards through their good deeds, and the Imam primarily and inherently possesses them and transmits them to others, which is why Imamate in the Qur'an is explained as guidance. (Tabatabai, 1995: Vol. 1, pp. 272-275; Vol. 14, pp. 304-305)

4-1-3. Purificatory

Purification means removing defects from something, purifying the soul from flaws and vices, and is one of the social dimensions of divine leaders; "I was sent to perfect noble morals." (Majlisi, 1984: Vol. 67, p. 372); "Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." (Baqarah: 129) Divine prophets and infallible Imams and divine saints are among the factors of purifying the souls of servants, as Moses (peace be upon him) went to Pharaoh to purify him from tyranny; "Go to Pharaoh. Indeed, he has transgressed. And say to him, 'Would you [be willing to] purify yourself?'" (Nazi'at: 17-18) The prophets and Shia Imams, due to their closeness to God and possessing divine gifts and pure nature, are more prepared to guide others to achieve the purification of the soul; "He said, 'I am only the messenger of your Lord to give you [news of] a pure boy.'" (Maryam: 19) In addition to the guardianship of the Imams, sending blessings upon the Imams causes the growth, development, and purification of humans. "Make our blessings upon you and what you have specifically granted us of your guardianship pure for our creation, purification for our souls, and expiation for our sins." (Ziyarat Jami'ah Kabirah)

5-1-3. Instructional

Teaching and learning are among the duties of divine leaders. "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom..." (Jumu'ah: 2) In a narration, the Prophet Mohammad (peace be

upon him and his family) introduces himself as the teacher of the community: "Allah did not send me as a harsh or severe one, but sent me as a teacher, making things easy." (Mutahhari, 1988: Vol. 11, p. 424) Divine leaders, with their divine knowledge and teaching position, have the duty to revive and develop the power of thought and intellect of humans. "They bring out the treasures of intellects." (Al-Razi, 2008: Sermon 1) And they strive to remove ignorance and increase the knowledge of individuals. Imam Reza (peace be upon him) says: "They are the ones through whom people turn to Allah the Exalted and to His religion and knowledge." (Ibn Babawayh Qumi, 1984: Vol. 1, p. 231)

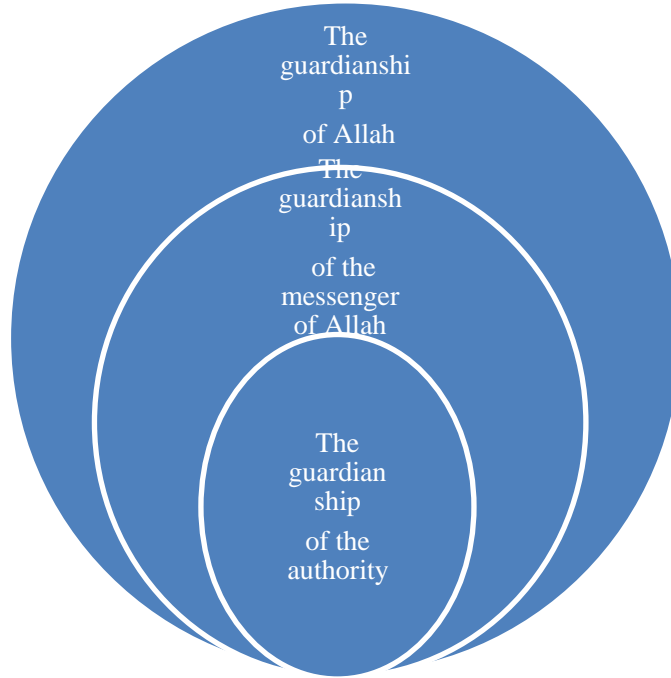
2-3. Establishment of Governance in the Form of a Guardianship System

Leadership and administration of society have been the most important goals of the actions of prophets and Imams throughout history. The education and happiness of all humanity are not possible through individual education. Therefore, prophets and saints have always sought to create a suitable environment and platform for the education and happiness of humans, which is possible in the form of governance and religious authority. The leadership conduct of the Prophet Mohammad (peace be upon him and his family) also confirms this statement that the guidance and happiness of humanity depend on the establishment of governance. The Prophet Mohammad (peace be upon him) before the establishment of governance in Medina guided people through individual education, but the establishment of Islamic governance in Medina led to the guidance of a large number of people; "And you see the people entering into the religion of Allah in multitudes." (Nasr: 2)

The fundamental difference between Islam and other religions and schools of thought is that; "Islam is not merely a pure intellectual school." (Javadi Amoli, 2000: 76) But it is a practical and executable religion and in the form of governance, it has an operational plan for the realization of all religious principles and beliefs. In Islamic terminology and custom, the name of governance is "guardianship." (Misbah Yazdi, 2004: 395-396) In Islamic thought, governance and guardianship belong to Allah, and others derive their legitimacy from Allah, and the guardianship of divine leaders is in line with the guardianship of Allah. Imam Sadiq (peace be upon him)



says: "Our guardianship is the guardianship of Allah." (Kulayni, 2014: Vol. 1, p. 437)



Rays of Divine Guardianship
"Diagram 2"

The political theory derived from the doctrine of Imamate is neither theocracy nor Renaissance democracy, but religious democracy. Religious democracy means; governance that is realized with legitimacy from Allah and the participation of the people. Allah and the people are the two main pillars in Islamic governance, and the Qur'an explicitly states the sufficiency of Allah and the following of the believers for the Prophet Mohammad (peace be upon him and his family) to achieve the goals; "O Prophet, sufficient for you is Allah and for whoever follows you of the believers." (Anfāl: 64)

3-3. Implementation of Collective Justice

Justice means "placing everything in its proper place and giving each right to its rightful owner" (Tavanaian Fard, 2011: p. 117) and is confirmed by a narration from Imam Ali (peace be upon him). ("Justice places things in their proper places." Al-Razi, 2008: Wisdom 437) Allamah Tabatabai

writes about the meaning of justice: "It is giving each right holder his right and placing him in the position that is appropriate for him." (Tabatabai, 1995: Vol. 5, p. 108)

The implementation of justice is not possible without the establishment of a justice-oriented system. The philosophy of governance from the perspective of the doctrines of Imamiyyah is the establishment of equity and justice. Therefore, due to the position of justice in the Shia view, Shia governance is called "the governance of justice." (Derakhsheh, 2011: 90) The starting point of political justice varies according to different philosophical and political views. Some start political justice with ethical principles, some emphasize the importance of legal systems and laws, and some views emphasize the role of public participation in the realization of political justice. From the Islamic perspective, the initiators of justice are the leaders, rulers and administrators of society. And justice should start from the core of power and the political system. (AliKhani, 2009:84) As stated by the Supreme Leader, "Just management is based on a just manager, the establishment of justice requires that just and righteous people who seek justice hold power." (Statements of the Supreme Leader, 30/7/2002)

The primary condition of every prophet, Imam, and ruler is "being just," and according to Qur'anic verses, the purpose of sending messengers and revealing books is to establish "justice and equity" in society. (Shura: 15, Nahl: 90, Hadid: 25, Shabidini, 2011: 26) Nisa: 135 commands the execution of justice with the address "O you who have believed, be persistently standing firm in justice."

Based on the noble verse "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." (Hadid: 25) For the implementation of justice in society, three main elements are necessary:

1. "Just leader" is mentioned as the first and most important pillar of implementing justice (We have sent Our messengers).
2. "Just laws derived from the book and the balance" are the second condition for implementing justice in society.
3. "Justice-seeking people" are the third important component for the flow of justice in society. (That the people may maintain [their affairs] in justice)

Imam Ali (peace be upon him) considers justice as the cause of the order of people's affairs and society: "Justice of the hour is the life of the subjects and the reform of the creation." (Hosseini Qazvini, 1992: p. 175) which is implemented by the just leader of society. Imam Hussain (peace be upon him) in a letter to the people of Kufa writes: "There is no governance in Islamic society and governance in Islamic society except that it is based on justice; the ruler must act with justice and equity." (Sheikh Mufid, 2011: Vol. 2, p. 39)

4-3. Preparation for Servitude

The goals of Islamic governance are: resolving disputes; "That He may judge between the people concerning that over which they differ." (Baqarah: 213); establishing justice and equity; "That the people may maintain [their affairs] in justice." (Hadid: 25); servitude to Allah; "They worship Me, not associating anything with Me." (Nur: 55). It is clear that these goals do not contradict each other, but the implementation of justice, social welfare, etc., are all goals in line with the higher goal of "servitude to Allah." And they are longitudinally preparatory for it. One of the most important duties of Islamic governance is to create a suitable and favorable environment for servitude and devotion to Allah. As the Qur'an explicitly refers to this duty; "Those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong." (Hajj: 41) "Servitude is the perfection of human humility, and Allah the Exalted has created humans for the perfection of humility. The meaning of servitude is that all human actions are under the guardianship of Allah." (Mirbagheri, 2019: p. 85) Of course, with a broader view, it can be said that justice and worship are synonymous. Because in society "And fill the earth with justice" when darkness, oppression, and deviation from servitude (to them) are eliminated, the world will be filled with justice. The proportions of worshipping Allah in the world are the same as justice; every particle that deviates from the proportions of worshipping Allah has deviated from justice." (Mirbagheri, 2019: p. 159)

Governance in the Islamic view is a platform for salvation from polytheism and reaching servitude to Allah. "And keep me and my sons away from worshipping the idols." (Ibrahim: 35) Polytheism is "great injustice." "Indeed, polytheism is great injustice." (Luqman: 13) From the fact that in various verses, polytheism and servitude to Allah are opposed

to each other "Say, O People of the Scripture. Come to a word that is just between us and you that we will not worship except Allah and not associate anything with Him."(Al-Imran: 64)

The prophets and Imams (peace be upon them) are the means of worship; "Through us, Allah is worshipped..." (Kulayni, 2014: Vol. 1, p. 145) and their guardianship leads to perfection in servitude; "This day I have perfected for you your religion and completed My favor upon you." (Ma'idah: 3) Guardianship means the right to manage the guardianship of humans from individual and spiritual guardianship to social and historical guardianship, which is given to the infallible saints (.peace be upon them). (Mirbagheri, 2019: p. 239) According to a narration from Imam Hussain (peace be upon him), knowing the Imam is the purpose of creation: O people! By Allah, Allah did not create the servants except to know Him. When they know Him, they worship Him. When they worship Him, they become free from worshipping (submission to) others. A man said: May my father and mother be sacrificed for you! What is the knowledge of Allah? He said: It is the knowledge of the people of every time of their Imam; the Imam whose obedience is obligatory upon them. (Ibn Babawayh, 1984: p. 9) The Imam with his guardianship and leadership prepares the ground devotion in society.

5-3. Proximity and Salvation

One of the most important differences between Islamic governance and other forms of governance is its transcendental perspective. Secular governments limit their goals and programs to this material world and have no conception of what lies beyond it. In contrast, Islam is a religion of balanced and simultaneous material and spiritual development of humans. Islamic governance, considering the transcendental dimensions of humans, has programs for their growth and perfection. Proximity is one of the goals of worship and servitude. (Surah Zumar, verses 2-3; Majlisi, 1984: Vol. 67, p. 16) As the worship of an action depends on the intention of proximity. Through worship, obedience, spiritual journey, and sincerity of the servant, proximity to Allah, which is the pleasure of Allah from the servant, is achieved. (Mutahhari, 2010: Vol.3, p.291)

The ultimate goal of creation is humans, and the ultimate goal of humans is proximity to Allah. "O son of Adam, I created things for your sake, and I created you for My sake." (Musavi Isfahani, 2013: Vol. 2, p.

373) The purpose of creating humans is to worship Allah. "And I did not create the jinn and mankind except to worship Me." (Dhariyat: 56) Humans come from Allah and must be placed on the path of truth and return to Him, ("Indeed, we belong to Allah, and indeed to Him we will return." (Baqarah: 156) The world and the natural realm are the place of worship of Allah, and the establishment of Islamic governance, the implementation of justice, and the performance of servitude, like a collective retreat of humans, provide a suitable platform for the realization of the purpose of creation and the attainment of human perfection and happiness. In the world, everything is a means for human development, and the ultimate goal of creation is the manifestation of divine names; that is, since Allah the Exalted willed to actualize His divine perfections in the external world to see Himself in the mirror of manifestation, He created the world, and the perfection of manifestation is the perfect human, hence the ultimate goal of creation is nothing but the perfect human." (Imam Khomeini, 1990: p. 55 and 252; Imam Khomeini, 2009: p. 262-263)

The Imam is the axis of harmony in all creation in reaching the position of worship of Allah the Exalted and the position of divine proximity. Such salvation is only achieved under the guardianship of the infallible Imams; "And the successful ones are successful through your guardianship." (*Ziyārat Jāmi'ah Kabirah*) Under divine guardianship, with collective faith (one of whose pillars is faith in Imamate) and collective righteous actions (which emanate from the guardianship of the Imam in society and the guardianship civilization), society and civilization become worthy of receiving mercy and divine blessings; blessings such as 1. The succession of the righteous 2. The establishment of the chosen religion, 3. The provision of security (with its various branches and levels). As a result of the realization of this divine promise, collective and social servitude is formed (they worship Me) and with the formation of the monotheistic civilization, there will be no trace of the polytheistic civilization (they do not associate anything with Me) and ultimately, the manifestation of the light of servitude and the disappearance of the darkness of polytheism will occur. If all creation moves harmoniously around the axis of worship, guardianship, and the intercession of the Prophet Mohammad (pbuh), the entire world will be immersed in light, worship, and proximity. This is the guardianship and Imamate that has been placed in creation. Thus, the

doctrine of Imamate in the political dimension of Islamic civilization, from education to proximity, and from the establishment of governance to the implementation of justice and the establishment of servitude, plays an active role, and the ummah plays a receptive role. And the Imam and the ummah are together until the realization of the divine goals of Islamic civilization.

Conclusion

One of the pillars of Islamic civilization is its political pillar. In the view of Imamiyyah, "Imamate" is the axis of governance and the political system. In the direction of building Islamic civilization, the infallible Imam performs five actions for the ummah and with the ummah. 1. Educating the core and skilled forces. 2. Establishing governance. 3. Establishing social justice. 4. Preparing for servitude and social worship. 5. Divine proximity. The arrangement of all these stages can be inferred from Islamic sources and texts, i.e., the Qur'an and narrations.

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