

The Governor's Justice from the Perspective of Imam Ali (as) and Jesus Christ (as)

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Abstract:

Justice is the essence of the divine mission and the foundation of the social system in the thought of heavenly religions, and it is among the most fundamental divine principles in human society and governance. The divine prophets were sent to establish equity and justice, and the ultimate goal of sending prophets and revealing heavenly scriptures is not merely individual worship, but the establishment of social justice. One of the most important dimensions of justice is the subject of the governor's justice. In divine religions, including Islam and Christianity, the governor's justice is not merely an ideological concept. In Islam, the governor's justice is not just a virtue; beyond that, it is a condition for the legitimacy and competency of society's leaders. In Christianity as well, the governor's justice is rooted in the divine attribute of justice, and a just governor must be God's representative on earth. A governor's departure from justice means a departure from the divine covenant and their own legitimacy. Given this importance, the governor's justice holds a special place in the statements of the great personalities of divine religions. Imam Ali, as the perfect model of justice in Islamic governance, and Jesus Christ, as the prophet of mercy and justice, both emphasize justice as the axis of governance. In this article, the writers seek to examine the governor's justice from the perspective of Imam Ali (peace be upon him) and Jesus Christ (peace be upon him).

Keywords: Governor's Justice, Islam, Imam Ali (as), Christianity, Jesus Christ (as).

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Introduction

Justice is considered one of the most fundamental concepts in divine religions. In the history of human thought, few concepts have received as much emphasis and attention from prophets, philosophers, and social reformers as justice. From a religious perspective, justice is not only a criterion for regulating human relations but also the foundation of the world's order and a sign of divine will in existence. One of the most important dimensions of justice is the subject of the governor's justice. In divine religions, including Islam and Christianity, the governor's justice is not merely an ideological concept. In Islam, the governor's justice is not just a virtue; beyond that, it is a condition for the legitimacy and competency of society's leaders. In Christianity as well, the governor's justice is rooted in the divine attribute of justice, and a just governor must be God's representative on earth. A governor's departure from justice means a departure from the divine covenant and their own legitimacy.

Problem Statement

Among the Abrahamic religions, two great and divine personalities, namely Imam Ali in Islam and Jesus Christ in Christianity, have each spoken profoundly about justice, especially concerning the governor's justice. A comparative study of the perspectives of these two divine personalities can reveal new dimensions of the concept of justice, with an emphasis on the governor's justice, within the two great religious traditions of Islam and Christianity.

Therefore, the present research, titled *The Governor's Justice from the Perspective of Imam Ali and Jesus Christ*, seeks, based on Islamic and Christian sources, to examine the various dimensions of the governor's justice from the perspectives of Islam and Christianity, with an emphasis on the views of Imam Ali and Jesus Christ. It aims to show that justice is the common link connecting all monotheistic religions and that without it, neither can a society be properly ordered nor can humanity attain perfection.

From the perspective of Imam Ali, justice is the axis of Islamic governance and a condition for the stability of society. He implemented justice in political, economic, and social spheres. Jesus Christ also explained justice in its moral and inner dimension, associating it with mercy, love, and self-reform. A comparison of the views of these two great personalities shows that the governor's justice in Imam Ali's thought emphasizes not only the individual aspect but also the social and governmental aspects. In the teachings of Jesus Christ, its moral and spiritual dimension is prominent. However, both believe that the governor's



justice must be realized based on divine pleasure and for preserving human dignity.

1. Conceptualization

1.1. Justice

The word justice ('Adl) lexically means moderation, equality, steadfastness, and placing everything in its proper place. In dictionaries, it is stated: Al-'adl is the opposite of oppression (jowr), and it is what is established in souls as uprightness, and al-'adālah is fairness. (Al-Zabidi, 2021, 8:9). Justice is the opposite of oppression; it is something recognized in the human soul as correctness and truth, and justice is fairness.

From an Islamic perspective, justice means placing everything in its rightful place and giving each person their due right. Imam Ali as said in this regard:

العدل يضع الأمور مواضعها

(Justice places things in their proper places). (Sharif al-Raḍi, 1993: Maxim 437)

In Islamic texts, justice is sometimes interpreted as a moral virtue and sometimes as a legal and social system. Islamic theologians consider justice to be among God's attributes of action and a sign of His wisdom and management. Consequently, God is just because His actions are based on wisdom and the best system. Accordingly, justice in Islamic society is a reflection of divine justice at the human, social, political, and economic level. It means the fair distribution of opportunities, resources, positions, and rights among members of society, such that no class or group is deprived of life's blessings and undue discrimination is eliminated from society.

1.2. Governor:

Lexically, a governor (hākim) refers to someone who commands, rules over others, is a ruler or leader, and holds the authority of affairs. (Amid, 2018: 677) The word hākim is derived from the root ḥakama, which means to restrain from corruption and to judge rightly. The word ḥakam and its derivatives (such as ḥikmah [wisdom] and ḥukm [judgment/ruling]) appear in the Qur'an with meanings of judgment, command, and correct knowledge.

Technically, a governor refers to someone who is responsible for administering the country and managing people's affairs. (Ma'luf, 2008, 184) In political terminology, a governor is defined as an individual or group at the head of the political power structure who exercises power over society through political institutions. (Bashiriyeh, 2016: 432) Considering the definitions of the words justice and governor, it can be said that the



governor's justice means that the administration of society's affairs by the governor must be based on right, fairness, and avoidance of oppression.

2. The Importance of Justice in Islam and Christianity

Justice is one of the most fundamental concepts in divine and human social systems, and in all heavenly religions, it is rooted in God's essence and attributes. In truth, justice is not merely an ethical principle; it is a divine rule and a sustaining element in the world of creation. All divine prophets were commissioned to establish justice in human society. According to the explicit statement of the Holy Qur'an, the goal of sending prophets and revealing heavenly scriptures is to establish equity and justice among people:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

(Indeed, We sent Our messengers with clear proofs, and We sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.) (Surah Al-Hadid: 25). This verse clearly states that justice is the common goal of divine prophets, and without its realization, society will not reach perfection.

In the Holy Qur'an, God commands humanity to justice and goodness:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

(Indeed, God orders justice and good conduct.) (Surah An-Nahl: 90). In Islamic thought, justice is not only an ethical principle but the main pillar of the political and social system. The existence of 29 Qur'anic verses on justice is a testament to Islam's emphasis on this principle. The Qur'an planted the seed of the idea of justice in hearts and nurtured it, creating intellectual, philosophical, practical, and social concerns in human spirits. (Mutahhari, 1998, 1:59) The principle of justice is observed in all aspects of Islam. Some examples of justice in the Qur'an are mentioned below:

The system of existence and creation is based on justice, balance, and consideration of capabilities, which is referred to as upholding justice from the position of divine agency and management:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَأَوَّلُو أَعْلَمَ قَائِمًا بِالْقِسْطِ

(God witnesses that there is no deity except Him, and [so do] the angels and those of knowledge [that He is] maintaining [creation] in justice.) (Surah Al-Imran: 18).

Leadership (Imamah) in the Qur'an is introduced as a type of divine covenant and a position opposed to oppression and associated with justice:

لَا يَنَالُ عَهْدِي الظَّالِمِينَ

(My covenant does not include the wrongdoers.) (Surah Al-Baqarah: 124).



Regarding the resurrection, the accounting on the Day of Judgment, and the reward and punishment for deeds, it also states:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ
بِنَا حَاسِبِينَ

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.) (Surah Al-Anbiya: 47).

In Christianity, Jesus Christ associates justice with mercy, love, and humility, emphasizing that true justice is achieved only through inner reform and sincerity in social behavior. Also, in Christianity, justice is considered one of God's essential attributes and a condition for human salvation. The New Testament states: Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (The Bible, Gospel of Matthew 5:6).

In summary, justice in Islam and Christianity has three fundamental dimensions:

- The divine dimension, which stems from God's attribute of justice.
- The moral and individual dimension, manifested in self-purification and righteous human conduct.
- The social and governmental dimension, based on regulating people's social, economic, and political relations.

Therefore, the concept of justice in Islam and Christianity begins at the level of divine attributes and extends to the level of individual and social human behavior. This deep connection between divine justice and human justice forms the theoretical basis for the governor's justice in heavenly religions, including Islam and Christianity.

3. The Governor's Justice in the View of Imam Ali (as)

In the view of Islam, justice is the foundation and basis for the legitimacy of political power, and no government has divine legitimacy without observing justice. Islamic jurists consider justice one of the primary conditions for a governor. Accordingly, justice is not only a personal characteristic of the governor but also a criterion for the sound administration of society and the fair distribution of power. Whenever a governor deviates from justice, their government becomes devoid of religious and popular legitimacy.

In the social dimension, Islam considers justice a public mission:

كُونُوا قَوَّامِينَ بِالْقِسْطِ...



(Be persistently standing firm in justice...) (Surah An-Nisa: 135). This verse emphasizes a collective stand for equity and justice.

Justice in the thought of Imam Ali is not only an ethical principle but the axis of all pillars of Islamic governance. In his view, a government without justice lacks value and divine legitimacy because justice is the spirit of religion and the philosophy of the prophets' mission. From his perspective, justice is not merely a set of ethical principles; it is a coherent, monotheistic intellectual structure that can be discussed across various axes.

3.1. Justice Towards People Equals Implementing Justice Before God

Since God is absolute justice and created the world based on justice and equity (By justice the heavens and the earth stand), humans, as God's vicegerents, must manifest this attribute in their behavior, and an Islamic governor is more obligated than others to do so.

Imam Ali, in Nahj al-Balagha, addressing his governor Malik al-Ashtar, says:

وَأَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ...

(Be fair for God's sake and be fair towards people from yourself...) (Sharif al-Radi, 1993: Letter 53). This statement shows that observing justice towards people is, in reality, implementing justice before God because people are His servants.

3.2. Justice, the Lifeblood of Society and the Factor of Social Cohesion

Imam Ali assigns a life-giving and organizing role to justice. From his perspective, justice is the spirit of the social, economic, and political life of society. It is under the shadow of justice that talents flourish, public trust is formed, and society moves towards righteousness and progress.

Considering this point, the importance of justice for the governor of society is that justice is considered the spirit of social, economic, and political life. With the governor's justice in society, the public trust of the people in the governor and the government is formed. Conversely, the lack of the governor's justice leads to the disintegration of society.

3.3. Justice as the Equality of Humans in Creation and Before the Law

Islam strives to spread this fundamental idea that all humans are equal, and no one is superior to another. This principle is one of the most famous manifestations of Alavid justice. In this regard, Imam Ali considers all humans, whether Muslim or non-Muslim, equal and regards them as equals. In a letter to Malik al-Ashtar, he says.



فَأَيُّهُمْ صِنْفَانِ: إِمَّا أُخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ

They are of two kinds: either your brother in religion or your equal in creation). This statement is the basis of human rights in Alavid governance, which is based on equality in humanity. (Sharif al-Raḍi, 1993: Letter 53)

Imam Ali (as) even saw himself before the law as equal to others and believed that the governor is not only not above the law but is the first person who must respect the law. When Imam Ali was the governor of Islamic society, he sat in court as one of the two parties in a dispute with a Jew who had taken his armor. When the judge ruled in favor of the Jew, Imam Ali accepted it. This act is the tangible embodiment of equality before the law.

3.4. Defense of the Oppressed and the Weak

Imam Ali paid great attention to just officials and defenders of the oppressed in society. In his thought, defending the oppressed is a sign and criterion for the real realization of justice. Defending the oppressed is not only a human duty but also a criterion for the legitimacy of governance. Any government that is indifferent to the oppressed will lose justice and head towards decline. Therefore, restoring the right of the oppressed from the oppressor is among the important duties of an Islamic ruler, which Imam Ali strongly emphasized. In this regard, he says: By God, I will restore the right of the oppressed from the oppressor, even if he is displeased. (Sharif al-Raḍi, 1993: Sermon 136)

In Nahj al-Balagha, Imam Ali considers the goal of accepting the caliphate to be restoring the rights of the oppressed. In this regard, on the second day of his caliphate, he said: By God, I will return the plundered public treasury wherever I find it to its rightful owners... because in justice, there is ease for all. For the one who finds justice burdensome, enduring oppression is even harder... By God, this worthless shoe is more beloved to me than ruling over you, unless I establish a right or repel a falsehood through it. (Sharif al-Raḍi, 1993: Sermon 15)

As observed from Imam Ali's statements, the existence of just governors whose primary goal is to restore the rights of oppressed people is one of the principles for establishing justice in society. Governance is a divine means for realizing social justice among all strata of society.

In Alavid thought, the goal of governance is to restore rights and establish justice, not ambition and seeking power. In a sermon, the Imam said: O God, You know that our striving is not to gain power or worldly wealth; rather, it is to restore the signs of Your religion and bring reform in Your cities so that Your oppressed servants may be secure. (Sharif al-Raḍi, 1993: Sermon 131)



In Imam Ali's view, a just governor must strive for the rights of the weak and prevent the oppression of the powerful. In this regard, he says:

كُونُوا لِلظَّالِمِ خَصْمًا وَلِلْمَظْلُومِ عَوْنًا

(Be an adversary to the oppressor and a helper to the oppressed.) (Nahj al-Balagha, Letter 47). He also says in the letter to Malik al-Ashtar:

اللَّهُ اللَّهُ فِي الطَّبَقَةِ السُّفْلَى الَّذِينَ لَا حِيلَةَ لَهُمْ... فَاجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ

(Fear God, fear God concerning the lower class who have no means... Assign for them a portion from the public treasury.) (Sharif al-Raḍi, 1993: Letter 53). With this expression, Imam wants to remind him to pay special attention to the lower class of society because they have no one but God.

3.5. Non-Discrimination Between Individuals and Groups in Society

From Imam Ali's perspective, Muslim governors must implement justice for all people in society without discrimination between different strata. If officials first apply justice in their personal lives and the lives of their relatives, people's trust in them will be gained, and they will be followed and respected as useful models in society. Therefore, non-discrimination between individuals and groups, and the equality of all, including citizens and the governor, without any discrimination, was one of the important principles in Imam Ali's governance. In this regard, one of the prominent manifestations of justice in Imam Ali's conduct was justice in the distribution of the public treasury. He did not permit any discrimination between Arab and non-Arab or Qurayshi and non-Qurayshi. In this matter, he said: I will never distribute the wealth of the public treasury unjustly to support the nobles and chiefs, nor will I give them a larger share. Even if this wealth were my own, I would distribute it equally among the people, let alone the wealth of the public treasury. (Sharif al-Raḍi, 1993, Sermon 126)

His behavior with his brother Aqeel is evidence of the fact that he did not favor his family members over others. When Aqeel asked for a larger share from the public treasury, Imam brought a heated piece of iron close to his hand and said:

تَنْ مِنْ حَدِيدَةٍ أَحْمَاهَا إِنْسَانُهَا لِمَزَاحٍ، وَتَجْرُنِي إِلَى نَارٍ سَجَّرَهَا جِبَارُهَا لِعَضْبِيهِ؟

(Do you groan from a piece of iron heated by a human for amusement, and you drag me towards a fire ignited by its Almighty for His wrath?) (Sharif al-Raḍi, 1993: Sermon 224). This act was not only a lesson for Aqeel but a great lesson for all people throughout the Islamic world, showing that before Islamic justice, all are equal, and no one has the right to be greedy, even if they are the closest person to the head of state. (Makarem Shirazi, 1995, 8:423)



Implementing equality for all citizens in the distribution of the public treasury was so important for Imam that he made no distinction between individuals; for him, Arab and even non-Arab people were no different. When Umm Hani, the sister of the Commander of the Faithful, realized that her share from the public treasury was set equal to that of a non-Arab slave girl, she angrily went to Imam and protested. Imam replied that he had not seen in the Qur'an any superiority of Arabs over non-Arabs. (Rasoul Jafarian, 1994: 70) Throughout his rule, Imam Ali made justice the fundamental criterion for decision-making between friend and foe. In this regard, he said:

عَلَيْكَ بِالْعَدْلِ عَلَى الصَّادِقِ وَالْعَدُوِّ

(It is incumbent upon you to be just towards both friend and foe.) (Al-Amidi, 1989, 7:238). In his famous instruction to Malik al-Ashtar, he calls for justice on a broad scale along with the people's satisfaction:

وَلَيْكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ وَأَعْمَمُهَا فِي الْعَدْلِ وَأَجْمَعُهَا لِلرِّضَى الرَّعِيَّةِ

(Let the most beloved of matters to you be those which are most moderate in truth, most comprehensive in justice, and most inclusive of the people's satisfaction.) (Sharif al-Raḍi, 1993: Letter 53)

3.6 Justice as a Condition for the Survival of Government and Oppression as the Cause of Its Downfall

According to Imam Ali, justice is a condition for the legitimacy of leadership. If a governor deviates from the path of justice, his government is oppression. Therefore, Imam Ali considered justice not merely a tool for the continuation of power, dominance, or superiority, but the duty of the governor. Thus, he says in a letter:

إِنَّ عَمَلَكَ لَيْسَ لَكَ بِطَعْمَةٍ، وَلَكِنَّهُ فِي عُنُقِكَ أَمَانَةٌ

(Your position is not a morsel for you; rather, it is a trust upon your neck.) (Sharif al-Raḍi, 1993: Letter 5)

Justice in Imam Ali's thought is the foundation of government and a condition for its survival because a just governor is a mirror of divine justice on earth, and governance is a trust in the hands of rulers. From the Islamic perspective, the head of state, ministers, governors, and commanders are merely trustees to whom the trust of Islamic society has been given by God. They must not use it as a means for seeking superiority and personal gain; rather, like any faithful trustee, they must safeguard it and hand it over intact to its rightful owners.

Imam Ali considered justice a condition for the survival of government and saw oppression and injustice as grounds for the collapse of systems. In this regard, he says:



(Justice is a foundation upon which the system of creation stands.) (Sharif al-Raḍi, 1993: Letter 53). Therefore, in this vein, he advises governors: Apply justice and beware of unfairness and injustice, for unfairness towards people makes them wanderers, and injustice incites them to revolt. (Sharif al-Raḍi, 1993: Maxim 476)

From his perspective, unjust governments are those that preserve the foundations of their power by relying on force, discrimination, family connections, bribery, and wealth. In such systems, human dignity is trampled, and religious and ethical values are destroyed. (Makarem Shirazi, 1995, 20:230)

From Imam Ali's view, any government that distances itself from justice loses its legitimacy and leads to corruption and downfall. In a letter to the people of Egypt, he says: Indeed, I am eager to meet God, but I fear that the reins of this nation may fall into the hands of the foolish and the wicked, those who pass God's wealth from hand to hand, take God's servants as slaves, fight against the righteous, and take the corrupt as their companions. (Sharif al-Raḍi, 1993: Letter 62). In this statement, Imam warns of the danger of entrusting governance to unworthy and oppressive individuals because the result of such a government is nothing but the spread of oppression, disorder in society, and the destruction of divine values. Therefore, justice is a necessary condition for the legitimacy of government, a guarantor of societal health, and a factor in preventing corruption.

4. The Governor's Justice from the Perspective of Jesus Christ

In Christian teachings as well, the governor's justice is considered one of the most important human virtues and a manifestation of divine love and mercy. This subject, more than having a legal or structural aspect, is rooted in individual faith and ethics. In the Gospels, justice is introduced as the harmony of human behavior with God's will and observing fairness in interaction with others. Accordingly, the governor's justice is not only a standard for the individual behavior of believers but also the foundation of social relations and the basis for realizing peace and brotherhood in society. In this vein, justice in the teachings of Jesus Christ is not merely a legal or social concept; rather, it is the divine plan for the comprehensive reform of humanity and the world, which will be further explained.

4.1 The Governor's Justice: A Combination of Inner Justice and Social Justice

In his teachings, Jesus Christ considers justice to be the essence of faith and a sign of the realization of God's will on earth. In his view, justice is not only concerned with social relations but is rooted in inner purity, love,



and piety. Through his teachings, Jesus presented a new definition of justice in which mercy and fairness take precedence over rigid law. In reality, the inner justice of the governor (reforming the heart, intention, and piety) is the prerequisite and root of social justice.

From Jesus Christ's perspective, justice begins from within a person. In this regard, Jesus strongly opposed religious hypocrisy and considered the source of oppression to be in the human heart. He addresses the Pharisees, saying: Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. (Gospel of Matthew, 23:25-28)

From the perspective of Jesus Christ, a just governor is one who, before reforming society, establishes himself on the foundation of truth and piety. In his teachings, political and social justice is not possible without inner and moral justice because power, if separated from the spirit of faith and divine love, will turn into a tool of oppression and selfishness. Jesus Christ emphasizes the governor's service to the people, support for the destitute, and avoidance of arrogance and domination-seeking. In dealing with the religious and political powers of his time, he defined justice in terms of sincerity, empathy with the oppressed, and standing against corruption. In the Gospels, it is repeatedly emphasized that the greatest among you shall be your servant. (Gospel of Matthew 23:11). This statement shows the foundation of Christ's view on the governor's justice.

On the social level, it should be stated that from Christ's perspective, justice is accompanied by the reform of economic and political structures. For example, the incident of Cleansing of the Temple (Gospel of Matthew, 21:12-13) is a clear example of Jesus's struggle against corrupt economic structures. He says: My house shall be called a house of prayer, but you make it a den of robbers. This act was a symbolic protest against a system that had turned worship into economic exploitation of the deprived. This act is considered a prophetic demonstration that places the kingdom of God in direct opposition to the oppressive systems of the time.

Thus, the governor's justice in Christianity is a combination of inner justice and social justice, meaning the connection of faith with social responsibility. In this view, a just governor is recognized not as a possessor of power but as a trustee of God.

4.2 Justice as a Condition for True Faith

From Jesus Christ's perspective, the essential condition for any good deed is having heartfelt faith and following divine teachings. A governor who lacks faith will have no motivation for justice. Therefore, if someone claims faith in God but is indifferent in practice to justice, compassion, and attending to the needs of the needy, their faith is not complete.



In his famous Sermon on the Mount, Jesus calls justice one of the primary signs of entering the Kingdom of God: For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (Gospel of Matthew 5:20). In this statement, formal and outward justice is deemed insufficient; rather, true faith must manifest in a person's behavior, intention, and conscience.

From Jesus Christ's view, justice must be accompanied by love, and this love must be for both God and neighbor: You shall love your neighbor as yourself. (Gospel of Matthew 22:39). This love is the foundation of any just governance, and social justice is realized when people are kind, sincere, and fair towards each other. In this vein, the governor must even love the people while enforcing the law in society.

The highest level of governor's justice, from Christ's perspective, is love for one's enemy. The governor should even love those who oppose him or distance themselves from him, and this is the highest level of justice, which is accompanied by love.

Finally, it must be said that from Jesus Christ's perspective, the governor's justice without love turns into tyranny and cruelty. True faith obligates the governor to treat people with love and compassion and to act with justice.

4.3 A Just Governor Equals a Humble and Servant Leader

In his teachings, Jesus Christ emphasizes the importance of serving others. Jesus's view of a just governor is that of a servant leader who gains legitimacy and greatness through humility and service to the people, not through domination and power-seeking. Regarding the main characteristic of a governor in society, Jesus says to his disciples: You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant. (Gospel of Mark, Chapter 10, verses 42 to 45)

He teaches his disciples that serving others is one of the fundamental principles of Christian life. Jesus says in the Gospel of Matthew: Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me. (Gospel of Matthew 25:40). This statement shows the importance of serving the needy and helping others in Jesus's teachings.

In his own life, Jesus also showed examples of serving others. One prominent example of this behavior is Jesus washing the feet of his disciples, demonstrating humility and service to others. (John 13:1-17)

Jesus's message for a just governor is that a just governor is not one who rules over people like worldly rulers; rather, they must devote themselves



to serving the people, have humility in this path, and the just governor must be like a servant for the people, not their master.

Jesus viewed governance not as political power but as a divine responsibility for serving people and spreading love and truth. He says in the Gospel: The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. (Gospel of Luke, 22:25-26). This saying shows that, according to Jesus, the basis of governance must be humility, service, and justice for all people, not domination-seeking and selfishness.

In Jesus's teachings, justice is not only about correct judgment or equal distribution; it is a kind of truthfulness, sincerity, and divine love in behavior towards humans. He says: Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (Gospel of Matthew, 5:6).

4.4. The Ultimate Manifestation of Divine Justice on the Stage of History

The idea of the Kingdom of God or Kingdom of Heaven is the cornerstone of Jesus's sermons. This kingdom is the ultimate manifestation of divine justice on the stage of history. In this kingdom, oppression is decisively and permanently uprooted. This subject is mentioned in the Gospel of Matthew: Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.' (Gospel of Matthew, 25:41). This verse shows that ultimate justice includes final judgment and separation of good from evil. Here, divine justice is not limited to punishing the oppressors; it also emphasizes rewarding the just: For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. (Gospel of Matthew, 16:27). Ultimately, it must be said that justice at the end of history is not merely a political change; it is a complete transformation of the current order of the world.

5. Comparing the Governor's Justice from the Perspectives of Imam Ali and Jesus Christ at Different Levels

Both Imam Ali and Jesus Christ emphasized the necessity of the governor's justice as a main pillar of governance and administering society. Both consider the governor's justice a condition for preserving society and preventing corruption. Both emphasize the importance of the governor's ethics and sincerity in realizing social justice. Service and support for the weak are among the main commonalities in their views. However, at the same time, their methods for realizing justice differ, as will be pointed out below.



5.1 Inner and Moral Justice

From Imam Ali's perspective, a just governor must restrain himself from greed, oppression, and corruption and regulate his actions with the standards of justice and piety. In this vein, inner justice is important as a prerequisite for just actions in society. From Jesus Christ's perspective as well, inner and moral justice is the central axis of governance. In this context, the purity of intention, sincerity, and kindness of the governor is the foundation for realizing social justice and safeguarding people's rights.

5.2 Structural Justice

From Imam Ali's perspective, the governor's justice finds meaning within the framework of the society's structure. He emphasizes implementing the law, avoiding discrimination in managing the public treasury, fair treatment of governors, and supporting people's rights. In this field, justice in Imam Ali's view is a prerequisite for the stability of government and social equilibrium.

From Jesus Christ's perspective, political justice is not directly emphasized; rather, the focus is more on the governor's ethical and inner behavior. In this context, the governor must, with piety and humility, place power in the service of the people and the deprived.

5.3. Social Justice

From Imam Ali's perspective, equality in the distribution of resources, support for the downtrodden, and supervision over the implementation of laws are among the social dimensions of justice. From Jesus Christ's perspective, social justice is the direct result of inner and moral justice. In this context, support for the poor, avoidance of oppression, and providing equal opportunities are the axes of social justice for a Christian governor.

Conclusion

One of the most important goals of sending prophets and revealing heavenly scriptures is not merely individual worship, but the establishment of justice. In this regard, one of the most important dimensions of justice is the subject of the governor's justice. In divine religions, including Islam and Christianity, the governor's justice is a practical necessity for legitimacy and the realization of humanity's ultimate goals in this world and the hereafter. Imam Ali (as) and Jesus Christ (as), as two great personalities in Islam and Christianity, attach special importance to the subject of justice, especially the governor's justice. A comparative study of the governor's justice from the perspectives of Imam Ali and Jesus Christ shows that justice is the common axis of religious thought and the foundation for the legitimacy of any type of governance in divine religions. Both divine personalities consider justice not as an abstract or merely ethical concept, but as a fundamental necessity for organizing the



individual, social, and governmental life of humans—a justice rooted in divine justice and considered the ultimate goal of the prophets' mission.

From Imam Ali's perspective, justice is the main pillar of Islamic governance and the criterion for legitimacy, political survival, and social health. In Alavid thought, justice is manifested in structural, legal, economic, and social dimensions. The governor is obligated to safeguard the rights of all humans, whether Muslim or non-Muslim, without any discrimination. By emphasizing the equality of all before the law, the fair distribution of the public treasury, decisive defense of the oppressed, and the accountability of governors, Imam Ali presents a practical model of governor's justice in which governance is a tool for restoring rights and establishing equity, not a means for domination and seeking privilege.

In contrast, Jesus Christ interprets the governor's justice more in connection with inner reform, true faith, love, and service. Therefore, justice without purity of intention, humility, and compassion leads to tyranny and violence. From this perspective, a just governor must first and foremost be a servant of the people and use power not for domination but for supporting the poor, the sick, and the oppressed. In Jesus Christ's view, justice begins from the human heart and then manifests in social behavior and unjust structures.

A comparison of these two perspectives shows that although Imam Ali emphasizes more structural and governmental justice, and Jesus Christ emphasizes ethical and inner justice, these two approaches complement each other. Accordingly, the comprehensive model of governor's justice in divine religions is a combination of inner, ethical, and structural justice that both preserves human dignity and guides society towards stability, security, and perfection.

Ultimately, it can be said that the governor's justice from the perspectives of Imam Ali and Jesus Christ is the connecting link between religion, ethics, and politics. Revisiting these two models in the contemporary world can provide solutions to many of today's ethical, social, and governmental crises because no society can achieve stability without justice, and no government can attain legitimacy without a just governor.

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