

**Human Rights And Human Dignity In Nahj al-Balaghah****Researcher. Abolfazl Rahmani (Correspond Author)****Ass. Prof. Mohammad Hassan Javadi      Ass. Prof. Seyyed Mehdi Qureishi  
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واحدة من أهم القضايا التي تم النظر فيها في سياق الشريعة الإسلامية هي قضية حقوق الإنسان والكرامة الإنسانية، لذلك وعلى الرغم من وجهات نظر أولئك الذين يعتبرون الغرب وأوروبا المصدر الوحيد للدفاع عن حقوق الإنسان، فإن الإسلام متفوق بأي شكل من الأشكال في عرض هذه القضية وتوطيدها، سواء من حيث الوقت أو من حيث الشمولية وحد الكمال؛ لأنه على مر القرون، عندما انتهت محاكم التحقيق في الغرب وأوروبا، دون أن تنهي أدنى اعتبار للحق في الحياة والكرامة الإنسانية، مئات الآلاف من الملايين من الناس على وشك التعبير عن رأيهم مخالفاً للكنيسة. إن نهج البلاغة، مع التعبير الأكثر تعبيراً، قد دعم حياة البشر وتذكر الجنس البشري كمخلوق، وأسس أفضل نظام قانوني له. وبالمثل، عندما يعتبرون أنفسهم في الغرب وفي أوروبا، اليوم يعتبرون ناشطين في مجال حقوق الإنسان. الفصل العنصري، التمييز العرقي والقبلي والجنس و... أكثر مما كان متوقعا. نزول البلاغة في ذروة الخطاب، ميثاق المساواة وإلغاء التمييز، «[الناس] صنفان: اماخ لك في الدين واما شبيهه لك في الخلق» ومن خلال حقوق الأقليات الدينية والدينية، تحدث حتى عن حقوق الحيوانات ودعمها.

**الكلمات الرئيسية:** حضرة علي (ع)، نهج البلاغة، القانون، الإنسان، الحياة، الكرامة.

**Abstract:**

One of the most important issue that has been considered in the context of Islamic law is the issue of human rights and human dignity. So that, despite the views of those who regard the West and Europe as the sole source of human rights advocacy, Islam is superior in any way in the presentation and consolidation of this issue, In terms of overtime and in terms of comprehensiveness and perfection; Because for centuries, the courts of inquiry in Western and Europe, Acting with no regard to the right to life and dignity of humans, Hundreds of thousands of people stopped living their lives for the sake of expressing opinions contrary to church beliefs. Nahj al-Balaghah with the most adverbial expression, Supporting human life and consider man as a dignified entity. And founded the best legal system for him. Similarly, when in the West and in Europe, today they consider themselves to be human rights activists, racial, ethnic, gender, and so on, Similarly, when in West and Europe, racial, ethnic, gender, and so on were at a height, Today, they consider themselves to be human rights activists. Nahj al-Balaghah shouted at the height of rhetoric, the charter of equality and the abolition of discrimination.

People are in two categories. In religion or in creation, whitt you are brothers. From the rights of religious and ethnic minorities, he even spoke in support of the rights of animals.

**Key words:** Hazrat Ali (AS), Nahj al-Balagh, Law, Human, Life, Dignity.

## Introduction

After the Renaissance and the Great Revolution of France, new issues emerging in the international and international context have been the subject of human rights, These discussions, although history has less than a century, but it must be acknowledged that this issue has come from birth, reputation and international reputation. Although the origins of these debates are Western, it does not mean that other systems and cultures do not possess the concepts; although it is natural that they look into human rights issues and infrastructure will be different. In the meantime, the religion of Islam is due to its comprehensiveness and perfection. In every field, everything has been rooted out, including in the field of human rights, but not in the form of a set called human rights, but in various fields of religious doctrines, in the form of formal, legal, ethical and ... Has established the best legal system, Of which, the most comprehensive legal charter for human beings can be compiled and categorized, So that The Islamic Conference of the Islamic Conference, in 1411 AH, approved the Universal Declaration of Human Rights in accordance with (1990) in 32 articles. Since Nahjol Balagh reflects a part of the teachings of Islam in various fields, The present article takes a look at some of the principles and teachings of human rights in this perspective; One of the most universal beliefs is that a human being has the rights that knowing, observing and executing them can lead him to a successful and prosperous life. With a glimpse of the history of human life, it is clear that humans have always been seeking their rights, however, this universality becomes widespread when defining rights in the area of human rights cannot use the same apps. At the national and international levels, human rights are focused on protecting human beings from suffering and hardship It is man-made and avoidable obstacles With sanctions, exploitation, repression, harassment, bullying and all forms of abuse by organized groups And powerful people, it has been created. (Aghaei, 1376: 3) In order to respect human rights, we need to be aware of the cases and examples of these rights; one of the best and most reliable ways to achieve human rights is to look at the words of the Immaculates and the guidance of humans, which is important, is under the command of God.

Imam Ali (as), with a profound theology, addresses the various dimensions of this fundamental concept and emphasizes the observance of its principles, which are key concepts of Islam. These statements were compiled by the great scholar Seyyed Razi (RA) in Nahj al-Balaghah. In this paper, the principles of human rights from the viewpoint of Imam Ali (AS) review

### 1-1- History of Human Rights and Human Dignity

The fact is that the divine prophets have received human rights from the unseen world and have communicated to mankind, But some researchers believe that the first Universal Declaration of Human Rights is the Human Rights Declaration of Hamurabi of Babylon (Bastrh negar, 1380: 18) More than two thousand five hundred years ago And in a time when the world is weakening in the darkness of slavery, human rights violations, inequality and absolute violence. This leaflet, which is carved on a stony stone, in 1879, a member of the British archeology team, Hermagd Rasam, was discovered during an archaeological excavation in the Ur city of Babylon, southwest of Iraq. And now it enchants the British Great Museum. (Ibid) Human rights, in its native sense, have no historical record even in the thoughts and rights of the West and a trace of it before the 12th century, it is not seen in the laws of the West (Office of Hovzeh and university, 1364: 236 and 237)

And what's known as the "Declaration of Human Rights" in the world, In the context of a social movement after the French Revolution, it was published in the name of the Declaration of Rights And included a series of general principles that were set at the beginning of the French constitution And was an integral part of the French constitution On December 10, 1948, the Universal Declaration of Human Rights was approved by the United Nations General Assembly.

The most important goal of this declaration is the intrinsic identification of all members of the human family and their equal and inalienable rights on the basis of freedom, justice and peace; Particular attention is paid to the equality of human rights of women, men and children regardless of skin color, race, gender, etc. The outlines of rights under the heading of the phenomenon of "human

rights" are: Right to life, freedom, equality, justice, fair trial, right to protection against abuse of power, protection against torture, protection of honor and reputation, asylum rights, minority rights, right to participate in social life, right to freedom of thought, faith and speech, The right to freedom of religion, right to assembly and declaration, economic rights (right to preserve the property, the right to choose a job, the right of the individual to participate in essential physical and spiritual matters), the right to form a family, the right to education, the right to preserve individual life and the right to freedom of choice Living place.

### 1 – 2 - Definition of human rights from an international perspective

There is no single definition of the concept of human rights, and there is no consensus on this and this concept has been redefined many times and in every era, experience and scholar from this point of view it has looked at this and explained its framework. In general terms, "human rights" is a fundamental and inalienable right that is essential to the life of mankind; A set of values, concepts, documents and mechanisms Whose topic is to support the status, dignity and dignity of the human being. (Zakiryana, 1383: 192)

In the other definition, "human rights are given to a set of rights that a resident of a foreign country, Called". In the human rights issue, "citizenship" should not be interfered; because this is the minimum rights that human beings must have wherever they are. In this sense, human rights are also used. (Jafari Langroudi, 1363: 231)

Other definitions of human rights are given below:

One. The philosophers' view: "A set of accepted principles that are inherent in man's nature and inherent in man's nature" Of course, the philosophical point of view does not mean that all philosophers define human rights in this way, but this definition has a philosophical nature.

Two. Sociologists' Viewpoint: A set of well-known rules that are essential to the development of human personality. (Mahmudi, 2006: 19)

Three. The views of lawyers and politicians: A set of general principles and rules that guarantee, as civil and universal rights, fundamental rights, nations, both among themselves and among people of a country, to secure freedom, peace and justice in friendly relations. (Mahmudi, 2006: 19)

Four. : A set of principles derived from the human nature that appears in two aspects in the realm of his life: 1. Inborn inner needs 2. Unlimited talent of growth and excellence. Between the definitions given, the definition that is expressed in terms of Islam is comprehensive and complete; because innate needs and basic human needs is considered. (Mahmudi, 2006: 20 and 21)

### 1 – 3 - Human Rights in Islam

Check the Quran and the life of Prophet Muhammad (p) the existence of a political revolution and value in human rights issues announced. Different verses that emphasize dignity, equality of all human beings, women, men, black and white, and other human rights And the respect that the Prophet had for all humans And the character that gave women And ignorant acts Condemns in the areas of contempt, discrimination and oppression towards disadvantaged people, Is unique in human history. When the Prophet is raised against the body of a Jew and united with the Jews and Christians and by accepting their joining the Islamic community, establishes national unity. And when he denounces the survival of girls as one of the ugliest forms of humiliating humankind, and encourages fellows to liberate and comment even against their point of view. And he prefers simple and unassembled sentiment in the ring of helpers to rely on the power of power. Draws a picture of human rights excellence in dark history and throughout oppression. Prophet's companions were educated in this school each of them was a model of this image, and Ali (AS) was more than any other Islamic character that was more strict and enlightening.

### 1 – 4 - The history of the development of human rights from the perspective of Islam

The first stage in the formulation of human rights in Islam was followed by the revelation of the Quran Therefore, the Qur'an can be regarded as the most ancient human rights document in comparison with what has been written in the West as human rights. Also, by collecting the statements, the function

and method of the Prophet (pbuh) and the compilation of hadiths and the compilation of hadith and prophetic books have taken a wider step towards the development of human rights in Islam Its foundations and roots were mentioned in the books of Hadith and biography Like other parts of Islamic sciences, it provided a forum for the study, research and analysis of Islamic scholars. In the 3rd century AH, hundreds of books were written and comprehensive which, with various names, laid the foundations for the comprehensive thinking of Islam in the field of human civilization and culture, including human rights. Fortunately, most of these hadith books and societies, which include Prophet's sayings and actions on Islamic matters, from the bitter and devastating events of history have remained immune and today we have access to a large part of this precious cultural and scientific heritage of the early history of Islam, directly and indirectly to most of them. On the issue of human rights in Nahj al-Balagha, books such as human rights in Nahj al-Balaghah written by Fatemeh Tehranidost, have been drafted in the light of Nahjul Balaqa, Zainal-Abedin Qurbanylahi's point of view and Islamic government in Nahj al-Balagha, Ali Ghazanfari, which focuses more on the rights of the people to the ruler. In the book "Human Justice Journey", a brief overview of Nahj al-Balaghah's legal issues has been raised; but the book that addressed the issue of human rights in Nahj al-Balagh has not been considered extensively. Some articles have also sparkled human rights in Nahj al-Balagha, but they are not comprehensive or obstructive.

## 2. Principles of human rights and human dignity in Nahjul Balagh

The attitude of Islam to man and the importance that he has given to his spiritual and natural aspects And also the definition of the Islamic jurists from the law in the general sense, has given this Islamic scholar the impetus Which focuses on the origins of human rights in commenting on the views and theories of Western scholars. Therefore, the principles underlying the issue of Islamic human rights with its western example are completely different and even contradictory; because human and legal values are based on the principles of Islam with regard to inherent dignity, the nature of God and the belief in the eternal life of the world. And Islamic Human Rights, with this premise, looks at man and his rights and duties. Hence, human rights in Islamic sources, including Nahj al-Balagh, are: A set of rules that fulfill the goals of the law It brings human beings into rights such as the right to life, thought, liberty, security, exploitation of nature, education, advocacy and the like. Therefore, the principles of human rights in Nahj al-Balagh are different from those in the Universal Declaration of Human Rights. These principles are:

### 2 – 1 - The principle of human dignity:

"The most important principle of human rights is" human dignity. " (Reshad, 2001: 5/49) "Dignity" is a great and important thing and is divided into two categories:

One. Intrinsic dignity: that is, human being, on the basis of mankind and on the basis of creation, is of honor, greatness and dignity. But other creatures do not have that.

Two Acquired Dignity: Some people are valued by virtue of the study of some perfections and virtues, such as science, ethics, management, piety, and so on. (Mahmudi, 2006: 74) This dignity is more related to Pietism and virtue And the dignity used in the Holy Qur'an and the narrations involved both of them, For example: the meaning of the verse " «وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ... » " And, indeed, we cherished the sons of Adam ... "(ESRA/ 70) Expression is a human being, Regardless of the special dignity and spiritual virtues assigned to the people, Therefore, the verse of the includes idolatrous people infidels and Delinquent person And the purpose of dignity is to devote to the dignity of a property that is not in others. (Tabatabai, 1382: 13/215) And this implies the inherent dignity, as the verse " إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ " "أَنْتَقِيكُمْ؛ in fact, your most venerable one, to God is one who is pious with virtue" (Hijarat / 13) Implies the acquisition of dignity.

Imam Ali (as) after the description of the creation of Adam (AS) says:

(Sharif Razi, 1988: Sermon 1) «وَاسْتَأْذَى الْهَيْتُ سُبْحَانَهُ الْمَلَائِكَةُ وَدَبِعَتْهُ لَدَيْهِمْ وَعَهَّدَ وَصِيَّتِهِ إِلَيْهِمْ فِي الْإِدْعَانِ بِالسُّجُودِ لَهُ وَالْخُوعِ لِتَكْرِمَتِهِ ... » And the Lord asked the angels to give them the covenant they had given them, they rise up in prostrate for Adam and humility. Imam Reza (AS) proclaims the prostration of angels

over Adam for giving them Adam and he says: "... كان سجودهم لله تعالى عبوديه ولآدم إكراماً ..." (Al-Hawaizi, 1384: 1: 58) the prostrate of angels before God was worship, and in front of Adam, was honorable to him...

## 2 – 2 - The principle of human beings:

The human is altogether godly and the human nature attests to it and the "innate knowledge of God" means that the heart of man is familiar with God and in the depths of the soul, there are ways to make God conscious aware that he can grow and flourish. (Mesbah Yazdi, 1382: 45) Imam Ali (AS) about the intrinsic sense of monotheism, the supreme thing that resorting to resorting to the clean God, Believes in God and His messenger, and war on His path and says:

... وَكَلِمَةُ الْإِخْلَاصِ فَإِنَّهَا الْفِطْرَةُ. (Sharif Razi, 1367: 110) the unique knowing of the Lord, which is a requirement of human nature. Given that the Qur'an calls Islam the religion of temperament And the nature of the search for God exists in all human beings in varying degrees, And also with regard to the well-known scholars of the science of Shi'a principles between the ruling of reason and the ruling of Shariah And they believe that because God is the source of grace and goodness, It is not possible to consider something as a good wisdom or to consider an act abusive, and God does not command it, (Mozafar, 1405: 2: 213) Some lawyers consider Islamic law to be in line with innate rights and have come to the conclusion Human nature is one of the most important principles of Islamic law and it is considered the basis of Islamic law; (Jafari Langroudi, 1371: 31) Therefore, in the regulation of human rights, the principle of nature should be considered as a fundamental principle.

## 2 – 3 - The principle of the immortality of man:

Another important principle of human rights in Islam is that man never leads to destruction and nothingness. In a number of verses of the Holy Qur'an, the meaning of "the durability and survival" is interpreted to mean "human life". (Al-Furqan / 69-76) Imam Ali (as) refers to the immortality of man in the world of survival in many cases including:

... فَتَرَوُوهَا فِي أَيَّامِ الْبَقَاءِ. (Sharif Razi/ 1367: 157) So take the luggage on the days you spend for the endless days. غَايَةَ الْآخِرَةِ الْبَقَاءِ. (Nagamzadeh Qomi /1375:3) Finally, the Hereafter is immortality.

... يَنْبَغِي لِمَنْ عَرَفَ دَارَ الْفَنَاءِ أَنْ يَعْمَلَ لِدَارِ الْبَقَاءِ. (Ibid: 1) Anyone who knows the mortal place, it deserves to work for the eternal house.

... عَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى وَهُوَ يَرَى النَّشْأَةَ الْأُولَى، وَعَجِبْتُ لِعَامِرِ دَارِ الْفَنَاءِ وَتَارِكِ دَارِ الْبَقَاءِ. (Ibid) I wonder whoever denies entering another world as he approaches the first world, I am surprised at the rise of this unstable and abandoned world of immortality. In all of these proclamations, the instability of the life of the world and the sustainability of the hereafter; that is, in fact, human immortality has been brought to the fore. As a result, this principle has also been taken into account in the subject of human rights in Nahj al-Balagh.

## 3 - Kinds of human rights in Nahjolbalagha

To examine human rights in Nahj al-Balaghah, human rights were first used by the pattern of the division of some lawyers into the expression of individual rights. (Katouzian / 1380: 3: 443) We divide ourselves into private and public rights and political, social and economic rights under public law.

### 3-1- Principle and the right to human dignity

The most important principle of human rights is human dignity, The Holy Quran with the phrase وَكَرَّمْنَا بَنِي آدَمَ؛ (Surah al-Asra / verse 70) "Indeed, honored the Children of Adam, gave" Points to this fact. Imam Ali (as) says in a sermon that describes the creation of Adam: "Then the Lord asked the angels to do what they were doing, and to fulfill the covenant they had accepted. Take it from the root of the tooth, humiliate yourself and make him grow big, And he said: "Prostrate to Adam, angels!" The angels fell to prostrate except devil "Her knowledge of her envy was darkened and misfortune prevailed on him, Great to be reckoned fire and soil and humbled to be reckoned posts" (Nahj al-Balaghah / Translation of Seyyed Ja'far Shahidi / Sermon, 1 p. 5) in this sermon, Imam Ali (AS) says:

... وان ناس كلهم احرار "People are all free." The Prophet has also paid attention to the principle of dignity in his rule, and has noted his agents; For example, in the command of his government, to Malik

Ashtar states: And do be like a wild beast that consumes eating! The peoples are two categories; a bunch of your brother is your religion, and the other is like you in the creation. is guilty of a crime, or there are some causes for them, They are guilty of sin Or causes fall on them, Either unwittingly or unwittingly goes wrong, To not look mistakes And forgive them for their sins (Nahj al-Balaghah, letter 53)

Human dignity is one of basic rights and the basis of human rights. About human dignity in Nahj al-Balagh, you can refer to various parts: In this regard, one can specifically refer to the Malik Ashtar Treaty. Amir al-Mu'minin (AS) in describing the way of dealing with people and how the rule of the people, Malek Ashtar suggests:

«و أشعر قلبك الرحمة للزعيه، والمحبه لهم، واللطف بهم، ولا تكوننّ عليهم سبعا ضاريا تعتنم أكلهم، فاتهم صنفان: إما أخ لك في الدين، او نظير لك في الخلق...»

(Malek Ashtar Treaty, Nahj al-Balaghah letter 53) "Cover your hearts with the people and be kind and friendly to all. Do not behave like you're an animal predation They know that eating your booty, Because the people are two classes; the hands of your religious brother and others are like you are in creation ... " Human dignity from the viewpoint of Imam Ali (as) who orders Malchist Ashtar to obey it It means equalizing people, Equality of human beings with any color, religion and religion in relation to the ruler And in political life and in society. Equality is one of the basic principles of human dignity And necessary for the fulfillment of human dignity. All humans are worthy of being human And all citizens have equal rights to the law. Fazil bin Jad says: "The most important factor that led to the Arab withdrawal from the support of Imam Ali (peace be upon him) It was a financial matter Because Imam Ali, Sharif, was not superior to non-Arabs and Arabs And with the chiefs and elders of the tribes, as the kings behaved, Did not behave And he did not try to bring someone close by giving them their property. " (Nahj al-Balaghah, letter 53)

So in one sentence one can say: Human dignity in the words of Imam Ali (as) is the equality of all citizens against the law and the equal use of facilities. In the thought of Imam Ali (AS) there are no two categories of citizens But they are all seen in one eye.

### 3 -2 -The Right to Life and Personal Security:

The main human right and foundation of rights is the right to life And according to that, every human being of any race, nationality or religion Since he is in the womb As long as he kills the last breath It is human being, has the right to life And until this right is secured, it does not turn to the rest of the salary.

This point is carefully taken into account in the teachings of the Islamic religion That God has valued for this right, which is stated in the Holy Quran:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

(Maedeh: 32) Everyone, killed someone except for qisas or [for punishment] for corruption on earth. So it seems that he killed all people and whoever gives life to a person, as if he had alive all the people.

Imam Ali (AS) wants a community that the lives and dignity of all people are protected and everyone is in complete safety and security to carry out their individual and social tasks. The Prophet (peace be upon him) in his letter to Malek Ashtar the life of the people is respectable And about unjustly shedding the blood of the people, Says:

إِيَّاكَ وَالِدَّمَاءِ وَسَفْكَهَا بِغَيْرِ جَلْهًا فَإِنَّهُ لَيْسَ شَيْءٌ أَدْعَى لِنِقْمَةٍ وَلَا أَعْظَمَ لِنَبِيْعَةٍ وَلَا أُخْرَى بِزَوَالِ نِعْمَةٍ وَانْقِطَاعِ مُدَّةٍ مِنْ سَفْكِ الدَّمَاءِ بِغَيْرِ حَقِّهَا.

(Sharif Razi, 1367: No. 53) Avoid loodshed unjustly because nothing more than bloodshed to be unjust, He does not have a divine revenge and has no big consequences and the decline of blessing and the destruction of the field of life and property does not cause. Pupil of the school of the Prophet (pbuh) correctly shown in his high lifetime that is the best thing about the prophet's word that: believer is someone that others should be safe from their wealth and their lives and keep his hands and tongue

safe. (Naraq, 1383: 2: 211) Imam Ali (AS) has greatly respected the right to life for human beings and has made many orders.

Imam Ali highlights the importance of this point: I have inherited two books from the Prophet (pbuh) the book of God and the book in the pod of my sword. They said: O Amir, Believers! What is the book on the sword pod?

He said: Whoever kills the non-killer or non-assassin, God's curse on him.

Imam Ali, with this statement, permits the use of sword and weapons in some place which does not lead to innocent murder.

Imam Ali (AS) ordered his murderer in the martyrdom bed.

Imam Ali (AS) begins his leadership with respect to human life And in the course of the rule of the government it is trying to implement it; Even in the last moments of his noble life Says:

"The sons of Abdulmutallab! I do not see in the blood of the Muslims you have fallen and they say that the Amir killed the believers. Know Except killer No one should be killed for my blood "(Nahj al-Balaghah, letter 47)

The right to life, as set out in Article 3 of the Universal Declaration of Human Rights, Not only includes protecting the individual against any rape and physical integrity; but to protect man against poverty and the dangers that threaten his body and soul, Encompasses.

### 3- 3- Personal liberty:

Freedom is the most original of human rights; So that everyone will admire it the purpose of personal liberty is that a person possesses his will, power and destiny and no one has the right Life and property and will inherit his will. The personal freedoms set forth in Articles 3 to 11 of the Universal Declaration of Human Rights, for centuries it has been emphasized in Islam. All human beings have been created in the name of free Islam and they have the right to live free of charge and in Islamic law, everyone has the right to life, liberty and personal security. (Abdullahi, 2002: 22) Imam Ali (as) states in confirmation of this right:

وأَكْرَمَ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ سَاقَتَكَ إِلَى الرَّغَائِبِ فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبْدُلُ مِنْ نَفْسِكَ عِوَضًا وَلَا تَكُنْ عَبْدًا غَيْرَكَ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا. (Sharif Razi, 2005: Letter 31)

Protect yourself from postal work; Though it does your job with the demands that you have; Because, against what you lose from your character, Do not get the equivalent of it And do not be another servant Because God has created you for free. Using the Imam Ali (AS) One can conclude that personal liberty is twofold:

1st order: Freedom from the captivity of others: Islam does not agree with slavery and slavery there is no message in the book and the Sunnah Order slavery; On the contrary, many orders are required to release the slaves and in many cases it makes it obligatory which are mentioned in jurisprudential books. If Islam did not abolish slavery at once; it was because, at the time of the advent of Islam, slavery was the main pillar of economic and social life and it is not expedient which cancel it at a time. The result is that all human beings are created free, unless they allow themselves to be ineffective, some have them their slavery and exploit their lives and property.

In the statement of the Amir al-Mu'minān (AS) has been emphasized Do not be a "second servant." That God has created you free " (Sharif Razi, 2005: Letter 31)

2nd order: Freedom from sensual desire: Human beings should not sacrifice their liberty and capture their own bodies. What captivity is in the bondage of heads and elders and in captivity in the trap of sensual desire? Sometimes humans are captured by sexual desire Slavery makes you sexually. Ali (as) mentioned in the statement Emphasizes this kind of freedom and in another illuminating statement he says:

(Sharif Razi, 1988: Sermon 230)Surely the fear of God The key is the correct operation and saved for the hereafter and it is the liberation from every bondage and the liberation from every ruin. Hazrat Ali does not release people in

this word if any act of depravity and false work is done, but also says: Your piety The result is freedom from mistakes.

### 3-4- Right to defense and to achieve the right:

The right to freedom, in addition to physical and safety, against the illegal deportations and enslavement and the sale and sale of human beings, Legal freedom is also included. Meant for this freedom Understanding the legal personality of the person and guaranteeing the right to defend against the courts, the right to go to court against abuse and misconduct and offending. It denies freedom, torture and brutal and inhuman acts against individuals and he considers everyone equal before the law. Imam Ali (AS) not only gives the oppressed the right to defend and restore the right; It orders the Islamic government Provide all the easy means for litigation and prosecution. In the command of Imam (AS) to read Malek we Ashtar:

Part of your time for those who need you Sit down in the general assembly and humble yourself to the god who created you. Do not let your troops and helpers out of your guards and constables. So their spokesman Talk with you without fear because I heard repeatedly from the Prophet He said: The people who are right without fear and anxiety cannot get the powerful Never see the color of happiness. (Sharif Razi, 2005: Letter 52)

### 3-5 - The right to own:

Islam has allowed people to earn wealth through legitimate means and no one has the right to infringe on the property of others. Freedom of property some kind of individual freedom whereby a person can own the property in the law and can freely use their own and without legal permission, do not withdraw from the property. (Jafari Langroudi, 1363: 32) Imam Ali (AS) says: وَلَا تَمَسُّ مَالَ أَحَدٍ مِّنَ النَّاسِ. (Sharif Razi, 2005: Letter 51) And do not encroach on someone's property.

### 3-6- Right to freedom of religion:

"Freedom of religion is part of individual liberties whereby every person has the right to religious, a belief or non-belief and disclose its opinion." (Jafari Langroudi, 1363: 32)

Religion plays a significant role in life, and if were not prophets, Shrek and idolatry all the world; But with all its importance, it has never been compelled to accept religion.

Phrase «لَا إِكْرَاهَ فِي الدِّينِ» In the Holy Quran, Refers to the developmental freedom of man towards religion and religion and shows that coercion and rejection are not accepted in principle. The study in the verses and traditions it appears That Allah did not send any of his messengers from Adam (as) to Khatam (pbuh) Has not ordered To force people to persecute and relentlessly; But their main duty was to convey the divine message. Imam Ali (as) Wisdom in the words of Nahj al-Balaghah:

إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيراً وَنَهَاهُمْ تَحْذِيراً وَكَلَّفَ يَسِيراً وَكَلَّفَ عَسِيراً وَأَعْطَى عَلَى الْقَلِيلِ كَثِيراً وَلَمْ يُعْصَ مَغْلُوباً وَلَمْ يُطْعَ ... مُكْرَهاً (Sharif Razi, 2005: Letter 53)

Also in a letter to Malek Ashtar Nakhai, Governor of Egypt a large number of people in that region were Christian and non-Muslim, Says: (Sharif Razi, 2005: Letter 53)

And in front of them do not be a pestilent animal Eat their body flesh Know the booty because they are two groups: Or your religious brothers or your kind are in creation. Considering the teachings of Imam Amir (AS) is well understood That Ali did not command Malek Ashtar, those who do not have your religion, Force them to accept religion; But ordered in general Kindly; His brother is his religion Or not.

### Conclusion

Imam Ali (AS) spoke centuries ago in various dimensions to the concept of fundamental human rights and human dignity. And from different angles observing its principles as one of the key concepts of Islam, it has been emphasized. In this study, the attempt is so short and useful the subject of human rights and dignity Expressed from the perspective of Imam Ali (as) in Nahj al-Balaghah. Precision is raised in various aspects of legal issues From Ali as a divine leader Unbelievable source In legal researches it is counted And it is a reliable criterion for the formulation of human rights in Islam. So that he in this book Issues of social rights, justice, equality, And the fight against oppression and



aggression, has been considered. And in the words of Imam Ali (as) many arguments have been raised about the types of rights in human society.

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