

This who insist in
expressing their own



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This book is a sea of scientific, literary, religious, social, political, moral, and legal matters, which are exuded from the powerful through of this greatest man of humanity after the God's Messenger S. A.

According to Christian George Jerdagh: Thought of Imam Ali A. S. has granted the voice of humanitarian justice to the man eager for justice and truth.

Those who have studied his biography, the moderns and precedents, all believe that in order to reform the world, his instructions should be certainly materialized and practised among all classes of people of world. The main focus of speech of Imam in his sermons, letters and sayings addressed to all governors, authorities and officials is that government of people is valuable only if adjudication is made, and nobody is oppressed and aggressed; the oppressed is relieved and oppressor has not opportunity to do unjust. Ruling over the masses of people has some conditions. Those who transgressed and followed their carnal desires, and make mischief and corruption, how can made reforms in their subject people and society.

Those who insist in expressing their own idea and enforcing their wrong recognition, and act against religion, intellect and logic, and refrain the practice of Islam's Prophet S. A. and biography of innocent Imams, how can find the straight path. Surely they will go astray.

Thus, the governor should be worthy of position of ruling and governorship. Imam Ali A. S. says to all Kis agents such as Ebne Abbas, Malek Ebne Hares, Mohammad Ebne Abi Bakr, Malek Ashtar, Osman Ebne Hanif Ansari: the eligible governor is one who cares in enforcement of religion and movement in the axis of truth in all aspects, and has a special concern in supporting

vulnerable class, who are the oppressed and aggrieved people. In letter 44 of Nahjol Balagheh Faizol Eslam, Imam A.

S. says: Bend your wings (in humbleness) before your subject. Meet them with broad face and keep yourself lenient (in behaviour) with them.

Treat them equally in looking at them with half eyes or full eyes, in betokening and in greeting so that the big should no expect transgression on your part and the weak should not lose hope in your justice. All care and grief of Imam Ali A. S.

is for not leaving the government and supervision of nation to the improper and stupid people, who results in driving away the worthy people and gathering evil doer sinners around themselves, and this is the beginning of a great disaster, and in case of spoiling and disregarding rights of people. In letter 46 of the same Nahjol Balagheh, Imam addresses one of his representatives as: I have heard that you have bared the earth, and have collected the agricultural products and fruits of trees for yourself and have not given anything to the peasant; you have possessed the assets of the Treasury of Moslems and saved them for yourselves. Send me the list of your earnings and tenure until now, and be aware that calculation of the Day of Resurrection is greater and more precise than judgment of people. This is the most severe wrath of Imam who considers aggression to personal rights easy but defending rights of people important vital and important. Imam Ali A.

S. states that Islam is the religion of nature. The nature which God has created people based on it in order to be able to purify himself from impurity

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by using his pure and primary essence, and all people are the same with God's logic.

This is proved by address of Quran to people with the titles like people, man, children of Adam, and servants of God. In sermons 212 and 234, Imam Ali A. S. says: You are all considered as brothers in view of God's religion. Nothing has created discord among you save your inside meannesses.

In Ghaseh sermon is mentioned: The message of Imam A. S. is the same as Prophet of unity, unity in nation, unity in law, unity in the Book, unity in the government, and unity in existence and presence of Unique God, and mission of His apostle. Mohammad Ebne Abdollah S. A.

This indicates the fact that all human beings are created from Adam A. S. and of the same kind, and are common in all humanitrian qualities, namely the same nature which considers all children of Adam sharing in human race. All people have a natural disposition but are located in different circumstances and special time and place and have found cultural changes and racial tendencies Who has been able to claim for observing so clearly the worldly affairs of people and situations of souls and finding that the best programme for relations among men is following instructions of Islam? He presents a programme in conformity with the reputation of creation with a logical, intellectual, and not emotional view.

Imam Ali A. S. with his knowledge of man's nature and his needs, has presented a solution for each problem, and a proper action for each mistake, and a relief for each difficulty, and a comprehensive and widespread regulation for each right. The attention of Imam Ali A. S. through his

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intellectual and logical channel and accurate Islamic thought towards all human beings is the same unity of human race.

This firm and indispensable mystery of unity in Islam and principle of equality are based on Islamic innate religion. Somewhere else Imam says: You should observe rights of all close and far individuals, and your relatives. Avoid self conceit which prevents observance of equality. Be aware that you should not prefer yourself in respect to the rights which all people should possess equally. And in another part, Imam Ali A. S. recommends for concentration on the majority of national will, masses of people and public will. Should this case is regarded by the today's governors of world, success and prosperity of all people is guaranteed.

Imam advises to all leaders of countries, either opposing or agreeing with Islam, that their vital mission is describing the path of reality and success. They should avoid self-interest and dictatorship, consider the necessity of following national will of majority, and open the way for public interest in order to cause deletion of deprivations, governance of peace and tranquillity, observance of equality in all aspects of the society, good and intimate relation of people with their leader and governor, and people live altogether sincerely and lovely from any race or tribe according to the mutual understanding. Yes, 14 centuries ago, the exudations of thought of a great man like Imam Ali A. S.

had already explained to us what was later approved by public session of United Nations as Human Rights in 27 articles on 10th December, 1948 AD for preserving man's natural and logical freedoms. But far in the past, Imam

Ali A. S. had showed man's rights and his excellence criteria in speech and action.

The following speeches of Imam Ali A. S. prove this claim. If I am supposed to judge among Followers of Torah according to their Torah, and among Followers of Gospel according to their Gospel, and among The People of Quran with their Quran, Ali will only say the right and truth. In continuation he adds: Anyone who annoys one of the Followers of Gospel has annoyed me. Regarding non-Moslem groups living in an Islamic society, he says: Their property and blood will be respected as our property and blood. Isn't this utterance enough for all unfair pretext seekers who distinguish Islam from the regulations of enforcement of human rights.

Doesn't constitution of Imam Ali A. S. indicate the fact that nobody should be annoyed due to his religious belief? He says to the executors of law: I instruct you to behave justly with the tributaries, and to avenge the rights of people, and to be strict with the oppressor, and forgive and condone masses of people and to be virtuous as far as you can. And again he says in this regard: Do not be unjust with People of Qibleh, and do not oppress to the tributaries.