

<https://doi.org/10.48047/AFJBS.6.Si4.2024.5470-5487>



African Journal of Biological Sciences

Journal homepage: <http://www.afjbs.com>



Research Paper

Open Access

The Rights and Duties of Citizenship under the Islamic State, with an Emphasis on Nahj Al-Balagha

Dr. Sayed Zuhair Al-Messilini (Tunisia)

Scientific Department of Islamic Theology, Golestan Representative Office, Al-Mustafa International University, Tunisia. Orchid code: 0009-0008-1335-7267

Volume 6, Issue Si4, Aug 2024

Received: 15 June 2024

Accepted: 25 July 2024

Published: 15 Aug 2024

doi: [10.48047/AFJBS.6.Si4.2024.5470-5487](https://doi.org/10.48047/AFJBS.6.Si4.2024.5470-5487)

Abstract

The concept of "citizenship" is considered one of the basic concepts in the political system of Islam. Despite its great popularity in the narratives of the infallible, especially Imam Ali, peace be upon him, it was not able to impose its presence – as it should – in modern political and social thought. The rights of the citizen As mentioned in Nahj al-Balagha, it appears in all cognitive, economic, political, cultural, and social fields, and imposes on the ruler to undertake and strive to achieve the rights of the citizen as a prelude to his journey toward the desired material and moral integration, in exchange for acceptance of the guardianship and governance of the Islamic state. It also imposes duties on the citizen. On his responsibility towards the Islamic state and the ruling system, the relationship between the ruler and the citizen is a mutual and two-party relationship, which is the matter in which the system of citizenship rights in Western and liberal systems differs from the system of citizenship rights in the Islamic political system. This research seeks to present a study on the rights and duties of citizens in Islamic society, using the method of description and analysis and based on the teachings of Imam Ali, peace be upon him, in Nahj al-Balagha.

Keywords: citizenship rights, the Islamic state, the citizen, Nahj al-Balagha, Imam Ali (peace be upon him).

Introduction

The talk about citizen rights in Nahj al-Balagha gains its importance from the fact that it presents an objective digression for the Islamic system regarding these rights, and from this logic, it can be said that our conversation is related to what is presented in the field of international media regarding the contradiction of the position of the Islamic system with the data of the liberal democratic system. Islam is accused of some regimes in Islamic countries, especially Arab countries, that do not respect the rights of citizens or what is expressed in human rights and carry a tyrannical regime that plans to eliminate democracy! Perhaps what is happening today in some Arab countries, such as Bahrain, Yemen, and other Arab countries, deepens these accusations that are made from Hana, time after time, and may be exploited most of the time by Western countries and political regimes to extend their control and hegemony over those countries under the pretext of protecting human rights and providing aid. humanity for the Islamic peoples. These challenges cast a shadow over the independence of these Islamic peoples and their future, in both their

theoretical and practical dimensions, and left a kind of defeat and despair within the souls of the people of the Islamic nation, as they live daily with the ugliest violation of their rights under tyrannical governments and economic and social institutions that destroy their humanity and their future whenever they move to change... Their bitter reality, and perhaps what happened in Bahrain in terms of the stripping of Bahraini nationality and citizenship from Ayatollah Sheikh Qassim was for nothing other than that he defended his countrymen and his social, political, and religious rights before the West and its followers at home. I wonder what Islamic law these countries belong to? Does it deny the citizen the right to criticize and defend his rights and give the right to self-determination to a ruling group? Or does the Islamic spirit in this law guarantee the right to defend and demand the individual and social rights of all citizens in Islamic society, regardless of their religious and sectarian affiliations and their different political and social affiliations? There is no doubt. The Islamic religion, both in the Book and in the Sunnah, emphasizes respect for the rights of citizens in more than one field. Possibly With him The interpretation is in one way or another, and he considers assaulting the rights of others to be a major sin, and he threatens the oppressors with revenge on a day when neither wealth nor children will benefit him except those who come to God with a sound heart.

Hence this question arises: If the rights of the citizen in Islamic society are among the self-evident rights that Islam recognizes for him in the Book and the Sunnah, and Islamic Sharia considers them among the prominent concepts in the political and social system, then what is the position of Imam Ali bin Abi Talib, peace be upon him, regarding these rights? As he have a distinguished experience as one of the imams and caliphs who assumed the reins of government and an active contributor to consolidating the pillars of Islam, including the rights of citizens in Islamic society?

We will be keen to investigate the position of Imam Ali bin Abi Talib in this field through what was recorded in Nahj al-Balagha in terms of words and actions related to the rights of citizens.

Research hypothesis

The research is based on the hypothesis that "Imam Ali bin Abi Talib (peace be upon him) has a distinctive vision of citizen rights that is characterized by comprehensiveness, depth, and practical application of those rights on the one hand. This vision can also be utilized as an alternative version of Western human rights (Western democracy) to address the problem of citizen rights in Our contemporary reality, on the other hand."

Research Methodology

As for the approach followed in this study, the nature of the research dictates that I use the historical and analytical approach as the main method, and benefit from field models whenever necessary.

research importance

As for the importance Choose this The topic is It boils down to The following :

A) Citizenship from the point of view of Islam Includes rights And duties For all children Motherland is the one, And so She is progress Solutions For many Of the problems that prevail in our Islamic societies.

b) Political systems in Islamic societies can overcome some difficulties and circumstances Political cultural and social, that You live with the citizen, especially the Arab community, by respecting the rights of the citizen and abstaining from the jurisprudence of citizenship.

C) All Islamic societies, especially Arab societies, today feel an urgent need to strengthen relations with the components of the people and enhance internal unity that would protect the state from any external attack by enemies, if this is achieved. activation rights And the duties of citizenship, where The citizen will contribute Input Great in defending his homeland against the arrogance of the external enemy.

Search Plan:

It requires a plan search Divide it into an introduction preface two requirements and a conclusion.

Introduction in plan search And his approach And reasons His choice

And the boot in the meaning of rights, citizenship, and duties, in the language And the term.

The requirement First: rights Citizenship And its characteristics in Ali al-Dawla in Nahj al-Balagha.

The requirement Second is the duties of the citizen towards the state and the ruling regime.

Introduction: Conceptual concepts

1) Citizenship rights in language and terminology

First: Rights in language and terminology

Right is a plural of the word " right " and right means offering something and knowing the truth of the matter. In the linguistic origin, right and duty go back to one meaning, which is stability, so it came in Lisan al-Arab: The right of the matter is right, and right is right and rights: it has become a right. It is proven , Al-Azhari said: It means obligatory, obligatory . And in the Holy Qur'an Those upon whom the statement is true said: meaning it is proven. And God Almighty says: " But the word of punishment has become certain for the disbelievers. " That is, it is obligatory and proven . In this sense, the investigator Al-Isfahani states: As for the truth, it has many meanings in the language, and it is thought that it refers to one concept, and makes anything other than its meanings out of suspicion of the concept with the truth, and that concept is approximately stability, so the truth in the sense of the beginning is the stability, and the right in the descriptive sense is the constant, and with this consideration the Almighty calls it the truth. Because it is proven in the best form of proof that is not mixed with non-existence or non-existence, and truthful speech is true because its content is proven in reality. " And God establishes the truth " That is, prove it " And it is a duty upon us to help the believers " That is, fixed " The word has certainly come true for most of them . " That is, proven " And thus is the word of your Lord true . " That is, proven and ﴿ Al-Haqqah ﴿ That is, what is coming down and is fixed, "And it is certain for me that I should not say anything but the truth." That is, it is fixed for me.

The right, technically, is the exclusivity established by the law or Sharia for a person, and it is by taking something that belongs to him from another person, whether material or moral. This definition shows the relationship between rights and duties. No right is not matched by another right. Accordingly, the right and the duty. They have one meaning, and in the field of our research, rights are things that are fixed on a person for others, or others for a person, and duties are things that are fixed on a person for others, or others for him. Rights are duties, and duties are rights, and

the difference is that it is a right for a person or upon him, other than It has become common to call the obligations that he has under the term "duties", meaning what he owes towards others, just as the obligations assumed by others towards him are called "rights", meaning what he deserves from them.

Second: Citizenship in language and terminology

Citizenship in Language: on Weight Reactance, Taken from Home on Weight Enabled. And home And the homeland In one sense he came in Tongue Arabs To a son Homeland perspective _ he Al-Matrl that Assess in it, and he Home Human And its place And a homeland In place And homeland, that is He resided, And his homeland Take it A homeland, And the homeland ... it is called with it the scene From scenes the war And collect it citizen, And in The Holy Qur'an: God has certainly given you victory in many lands, and you have become home. the earth And its patriotism And settled it and I took it Homeland, And localization self on The thing As a preface

And the homeland the original he Generator the man And the country that he in it, And a homeland Residence position Intends to that Stabilizes There are five in it ten One day or more from not that He takes it a dwelling place, And the ratio to Homeland and citizenship: ratio to Motherland, Which Means Affiliation to the Place that He settles it, Human, If It was a formula Reactance language helps Interact between Two parties like sharing between a partner And a partner, And a farmer Between farms And a friend the earth, And speculation between Factor And a friend money in commerce, And so on. The reactance is here between Citizen and Home or Motherland.

The citizen he that the person that belongs to the Community what, rose in Lexicon I am a citizen He is worthy city what or country What is true? Sources Islamic received Vocabulary such as unless Mh And people And the parish Synonym For the citizen, with that _ the people Otherwise Mh They are not equations Two minutes For single citizen, but Nation divorce on group Since then Individual Whose They gathered around religion what or time what or place what, while Citizenship releases on children the society political, As for Single Parish So she divorces Religiously On those Whose You take over Leadership the society responsible Preservation on Their souls Wa Their lord

And citizenship if _ Means what between Citizen And his homeland from feelings Legality And Maybe Some of them Natural Formative vary between person And another Differently Considerations Citizen Differently His personality, Spiritually or Emotionally or Humanly or Nationally or physically or Historically, or With more from consideration according to level His culture And ingredients His personality. And from difference, the people Differently Their cultures Considerations vary Depending So space Concept Homeland and homeland And understandable what He misses who are they.

building on That is it rights Citizenship she group Freedoms Which he enjoys With it children _ the society, And divorced on her Rights And freedoms Individual, public and social rights are a combination of Duties And responsibilities that He bears its Citizens towards Some and the city And the government Or the state ruling, in addition to Rights And the privileges that Enjoy With it she takes over the government or Country The ruler Providing it. From here is mortal rights Citizenship is the group of Rights And privileges that are Enjoyed It has citizens in a nation According to Lambda dignity is Humanity And a principle to forbid Discrimination, to provide a floor To grow a personality Human, Individuality, And social in the system

Legal For a country what. that Basis rights Citizenship he that The individual And because Being human, Enjoy With rights and possibilities, He sees her a lot from Legalists natural rights And other acquisition, no maybe no Yes He was that He takes it away from him or Determines it. It can be said that "a right is an interest that is established for a human being, a natural or legal person, or another entity, and a right is not considered a right unless it is established by Sharia, religion, law, order, legislation, or custom. Therefore, the meaning of the right in the subject of (citizen's rights) is an interest or benefit decided by the legislator." So that its owner may benefit from it and enjoy its advantages, it becomes a duty and obligation for one party or another to perform it. The right may be established and fixed by a specific system or law, or by special legislation, or by an international declaration, or by a bilateral international agreement .

The requirement First: rights Citizenship And its characteristics In Nahj al-Balagha

Despite the intellectual and methodological deviations to which the idea of citizen rights was exposed in the Islamic State after the death of the Prophet Muhammad (PBUH), This was done through successive governments that held different views regarding the role of the citizen, his rights, and his duties. However, the principles of citizen's rights found their way in the speeches of Imam Ali bin Abi Talib and his practical practices during his rule, so it can be considered an important bulwark of the truth of the concept of citizen's rights and citizenship and the role that it has. To play it in Islamic society based on the law of enjoining good and forbidding evil, which is under the obligation of every citizen, whether he is a ruler or a ruled. Based on this divine law, the citizen is obligated to demand his rights and seek to activate them if they are taken from him by force or injustice, and he has no right to stand by as a spectator in the face of attacks that may rob him of his individual and social rights. Here we refer to some of those rights through the instructions of Imam Ali, peace be upon him, and we summarize them in four areas:

Public rights :

What is meant by public rights are the rules that govern the relations of the state and its men with citizens, organize state institutions in the service of the people, and work to develop political and social life with all its facilities. We point out the most important of these rights:

1) The right to a dignified life: This means that the right to life is a general right that includes all human beings, regardless of their intellectual, political, and religious affiliation. The human being must be safe in Islamic society from any threat to his life. Peaceful coexistence among the members of human society is one of the most important components of social life, and the Holy Qur'an refers to this fact in the Almighty's saying: For this reason We prescribed for the Children of Israel that whoever kills a soul for other than a soul or for corruption in the land, it is as if he had killed all of mankind, and whoever saves it, it is as if he had saved all of mankind. Indeed, Our messengers had come to them with clear proofs, and after that many of them on earth were extravagant. As for Imam Ali bin Abi Talib, the interpretation of the verse takes its correct dimension in light of an application that distances it from the influence of greed and fanaticism. Because the killer bears a great burden, the hand of justice reaches him, regardless of his lineage and influence, without discrimination. He used to advise his governors to protect "the right to life" by saying: " **Beware of blood and shedding it unlawfully... Do not strengthen your authority by shedding unlawful blood ...** » The Imam announced that the head of state, his governors, and his senior and junior officials are equally subject to the law of preserving bloodshed, i.e. retaliation. He said during his reign Al-Ashtar: "Beware of bloodshed and shedding it without permission, for nothing is more deserving of

vengeance, nor greater in its consequence, nor more likely to result in the disappearance of a blessing, or the interruption of a period, than shedding blood without permission." It's right, and God Almighty will begin to judge between His servants regarding the blood they have shed on the Day of Resurrection, so do not strengthen your authority by shedding forbidden blood, for that is what weakens and weakens it, but rather removes it and transfers it. You have no excuse with God or with me for premeditated killing, because it involves the burning of the body. "

In fact, there are several things that can be sensed in this text, including:

2. Confirming the sanctity of blood and that the right to life is guaranteed to everyone, as the talk was about blood in general and not the blood of Muslims alone.
3. Equality between the ruler and the ruled, in that there are no guarantees for the position or its occupant in the matter of encroachment on blood and life.
4. Bloodshed raises anger and resentment among the people, which leads to unrest and is one of the important causes of revolutions because " for every blood, there is a rebel, and for every right, there is a seeker. " Based on the Imam's respect for the right to life, we note that he ruled on the crime of incitement or ordering murder or another punishment commensurate with the crime and the legal form. For the crime , and (peace be upon him) said, " Whoever helps a believer is absolved of Islam. " The Imam also referred to the process of moral killing by destroying a person's dignity and reputation, and he considered this tantamount to assassinating him, as he said: " Whoever among you can meet God Almighty while he is clean from the blood of Muslims." And their wealth is sound and their tongue is sound, so let him do it. "

In his stance towards his killer, we have a shining example of his keenness to protect the right to life, even for his killer, unless the crime against him is proven. He ordered that Ibn Muljam not be killed before the crime of murder was proven! "With the death of the Imam!" He said: " If he stays, I will be the guardian of my world. " Thus, he insisted on placing the responsibility on his two sons, Imams Hassan and Hussein, peace be upon them, by saying: " O sons of Abdul Muttalib, two thousand of you are wading in the blood of Muslims, saying: The Commander of the Faithful has been killed. Only my killers will be killed by me... Look, if I die from this blow of his, then strike him blow for blow and do not He mutilates a man...for I heard the Messenger of God (may God bless him and grant him peace) say: "Beware of mutilating, even if it is a vengeful dog. " Even though he fell under the blow of the sword, he is concerned for the life of a man other than the killer. He fears that his life will be attacked after his death. However, his words also indicate the necessity of verifying the cause of death before imposing the punishment, as he says: " If I die from his blow," because death may occur. Because of another factor, "such as sudden death," then the type of punishment changes!! It is noted that the list of sanctions in the government of Imam Ali, peace be upon him, does not contain any death penalty for political purposes, such as belonging to an opposition party, criticizing and insulting the ruler, not pledging allegiance, or the like. This indicates the freedom of opposition in the Imam's thought and the period of his rule. So where is the judiciary in our Arab world? Islam is keen on protecting the life of the opposition. I wonder if the harsh rulings adopted by the judiciary in our Arab world are proportional to the crime, assuming it is proven?!

2) **Providing material and moral compensation:** This right is not far from the first, but rather it is an extension of it. When natural disasters or wars befall citizens, causing massive material and moral

losses, then to preserve human life and extend social life, the government must provide compensation and assistance. To preserve life, Imam Ali (peace be upon him) preferred that the people have the right over the government to provide them with appropriate compensation according to what the Imam specified in the following cases:

1- Manslaughter by state agencies

2- Mistakes of the judiciary: "If the ruler punished by killing and the immorality of the two witnesses became clear, the blood money would be in the treasury... and if it was carried out to a pregnant woman and she miscarried out of fear... the blood money would be on the treasury... and this is the case of Caliph Omar bin Al-Khattab with Imam Ali . "

3- On the authority of Ali (peace be upon him), he said: " Whoever dies in the crowds of Friday, Arafah, or on a bridge and they do not know who killed him, his ransom must be paid by the treasury."

4- Causing damage. The state may cause some damage through some industries or public services, causing damage and losses to the citizens. The state must guarantee and compensate the losses to those affected, and this is derived from his saying, peace be upon him, " Whoever digs a well or exposes a stick, then a person is injured." Within " this statement includes, by its definition, the actions of the state and its responsibility for the harm it may cause to some members of society. Likewise, the imam imposed blood money on the doctor and the farrier if he made a mistake in diagnosing the disease or prescribing the medicine and the patient or the animal died . Indeed, Imam Ali, peace be upon him, was not satisfied with the principle of material compensation for material damages that lead to a person's life, disfigurement, or disability, or inflict material damages and losses on him. Rather, he went beyond it to another principle, which is the principle of material compensation for moral damages, such as fear and panic that may befall a person as a result of an action. – It seems that (peace be upon him) was the pioneer of the idea of compensation in this field – when the Messenger sent him to pay blood money to some of the dead from (Bani Jadhimah) whom it was not permissible to kill, the Imam said to them after he finished giving the money to the families of the victims, " Do you have any remaining blood left?" Or money he didn't want for you? They said: No, so he said: I will give you money as good as the horses. And he said: This is for you as good as your boys and your women. He means that when the horses came to them, their women and boys were taken care of.

2- Political rights: On the political level, there are mutual rights between the shepherd and the subject, between the ruler and the ruled, and the care of those rights by both parties provides security and stability, and opens the way for the progress of the homeland and the nation, while the injustice of the ruler leads to the rights of the people, or the citizen's transgression of the right to authority. To strife, chaos, and corruption. From Hana, Imam Ali points out ~~the~~ this truth, addressing his subjects at the beginning of his rule, he said: " And you have the same right over me as I have over you. Right is the broadest thing in terms of description, and the narrowest inequality. It does not apply to anyone but it applies to him, and it does not apply to anyone except it applies to him. If it were for anyone to do it for him and not do it for him, that would be purely for God Almighty, not for His creation, because of His power over His servants, and because of His justice in everything that His decree has been subject to, but God Almighty has made His right upon His servants to obey Him, and He has made their reward for Him double the reward out of His grace, and in expansion of what He is one of his family members. Then God Almighty made His rights that

He imposed on some people over others, so He made them equivalent in their aspects, some of them necessitate others, and some of them only necessitate others. ”

The political systems prevailing in the world classify the people into two main categories: the general members of the nation, and especially those who hold positions, wealth, family and tribal extensions, and the like, who have a distinguished status within society, and who are usually called “ the elite.” The elite and those holding positions in political systems may imagine that they have a status. Socially, it is higher than that of the common people. However, Imam Ali, peace be upon him, was the first to turn these scales around and put the common people in a higher position than the elite, and he considered that the common people are the backbone of the country and the source of its strength, as he (peace be upon him) said: “ The discontent of the elite is forgiven with the approval of the common people, and not Who among the subjects is more burdensome to the ruler in terms of prosperity, less helpful to him in times of calamity, more averse to being fair and asking for help, less grateful when rewarded, slower to excuse himself when prevented, and weaker in patience when faced with time's troubles than the people of the elite. Rather, he is the mainstay of the religion, the community of Muslims, and the enemy of enemies, the common people of the nation. So let him be your steadfast one. To them and your inclination with them. ”

1) The right to political opposition: Political pluralism, or what is expressed as the right to political opposition, is considered one of the individual and social rights of the citizen in the global political system. Although the existing political systems theoretically believe in this principle and its social and political implications, in practice, they may not adhere to this, especially If the ruling regime is based on dictatorship and family inheritance, then you will find it inventing legal, nationalistic and other justifications to suppress the opposition and its competitors in the vision of governance and running the country. This is what we see in Arab regimes that do not allow the real opposition to carry out its political and social activities, and replace it with cartoonish opposition and parties that do not You will not get fat from hunger, but you may even make matters worse. When we look at the position of Imam Ali, peace be upon him, regarding the principle of political pluralism or political opposition Through Nahj al-Balagha, we find that it takes a form that is distinct from how political systems deal with opposition in the current era. From a practical intellectual standpoint, it considers opposition and expressing an opinion to be a natural right for individuals of the population and political parties alike. This is when he says: Do not fight the Kharijites after me, for he does not seek the truth and has erred. Like one who seeks falsehood and realizes it." From the logic of this speech, he considers his opponents from the Kharijites who disbelieved in him to be “seekers of the truth who have gone astray,” and despite that, they have the rights of citizenship that they enjoy as long as they do not commit crimes against innocent people or commit sedition. He refers to the rights of his Kharijite opponents by saying: “ They have three things against us: that we do not prevent them from remembering God in the mosques, that we do not prevent them from taking spoils as long as their hands are with our hands, and that we do not fight them until they kill us. ”

2) The right to freedom of opinion and expression: one of the clear tasks of The state in Islamic society open the door to dialogue for individuals and groups to freely express their opinions on internal and external policies, out of concern for the freedom of society and the reasons for its development, meaning not to isolate individual freedom from public freedom in the course of leading the affairs of Islamic society.

Imam Ali, peace be upon him, emphasized, through his words, speeches, and performances, whether as a citizen or as a ruler, the issue of political freedom, of which he considers freedom of opinion and expression a part, and his opposition to tyranny, injustice, and oppression. As he (peace be upon him) said in a public sermon to the nation after someone praised him: " One of the most ridiculous states of rulers in the eyes of the righteous people is that they are thought to love pride and their affairs are placed on arrogance. I would hate for you to think that I love flattery and listening to praise, but I am not, thank God, like that... So do not speak to me as the tyrants spoke, and do not be cautious of me as the people of the initiative are cautious, and do not mix with me in opposition, and do not think of me as being heavy-handed in the truth I was told, and do not seek greatness for myself. For whoever finds it difficult to be told the truth or to be presented with justice, it is more difficult for him to act on them. So do not stop speaking truthfully or advising justly, for I am not in myself above making mistakes, and I am not safe from doing that unless God suffices from my soul what He has of me. " In this speech, the Imam widens the door to freedom of opinion and freedom of expression and establishes the concept of criticism and accountability before the masses. The nation. Indeed, the Imam calls for providing security for those who profess the truth and makes accepting the other opinion a call for self-examination for the ruler, correcting the mistake, and changing the path of work towards truth and justice. On another occasion, the Imam glorifies those who call for the truth through their words and deeds and demands that they be treated with the utmost respect because they are the mirror that reveals the weaknesses in the political process. He (peace be upon him) advised Al-Ashtar, saying: " Then let their influence be with you. I speak the truth to you and are the least helpful in what you do that God hates." Indeed, this is from your desire, wherever it may occur. " These phrases from him, peace be upon him, reveal the responsibility of the ruler and the state towards freedom of opinion and freedom of expression, hold the Islamic ruler responsible for that, and give the citizen the right to expression and the right to demand that. However, this entitlement requires several conditions that the citizen must take care of to avoid negative freedom and flashy slogans and their consequences. Due to its negative effects on society, the Imam placed some specific restrictions on freedom of opinion and expression, which are embodied in the following conditions:

1- Preserving the rights of others, as freedom of expression stands at a line that cannot be crossed, except by those who are unjust, which is the physical and moral entity of the human being. "A Muslim is one from whose hand and tongue the Muslims are safe except by right. "

2- Knowledge, that is knowledge and depth of the thing or person before issuing judgments and opinions. The Imam confirms the issue of knowledge when he says: " Do not say what you do not know but rather do not say everything you know. " Ignorance is one of the scourges of criticism and wrong opinions. He (peace be upon him) said: " Whoever is ignorant of something will criticize it. " " There is no good in claiming ignorance. " The state of ignorance may lead to a kind of hostility, as " people are enemies as long as they are ignorant. "

3- Fairness in expressing opinions and taking positions. The Imam says, " The tongue is rarely fair in spreading evil or goodness. "

4- Method: The fact that an opinion is true or correct is not sufficient to lead to building and developing society. Rather, appropriately presenting the opinion is one of the conditions for the success of employing freedom for the benefit of society. The type of interaction, pronunciation, style of expression, temporal and spatial circumstances, addressee, and other variables must be

taken into account. "Whoever rushes to people to do what they hate, they say about him what they do not know." The Imam also warns against being hasty, saying, "This tongue is unruly toward its owner." And "Store your tongue as you store your gold and paper, for perhaps a word takes away a blessing and brings a curse." The Imam also advises to avoid absoluteness in taking positions and opinions. He (peace be upon him) says: "Love your lover lightly, as long as he may be someone who hates you one day, and hate him who hates you lightly, as long as he may be your lover one day."

From Hana, the Imam's call to respect freedom of opinion and speech did not obscure from his view the diagnosis of some of the negatives that might exploit that freedom to negatively impact the individual and society. The Imam describes some of them as having "taken Satan as an angel for their affairs... so he looked with their eyes and spoke with their tongues." The Imam warns against raising flashy slogans that are devoid of their true goals: "The religion of one of you has become a lick on his tongue."

Imam Ali, peace be upon him, surrounds the right to freedom of opinion and expression with the legitimacy of the principle of enjoining good and forbidding evil, where he says: "O believers... whoever sees aggression being committed and evil being called to him and denies it in his heart has been safe and acquitted, and whoever denies it with his tongue has been rewarded and is better than its companion. He also says: "And among them neglects to denounce evil with his tongue, heart, and hand, for that is the dead of the living, and all righteous deeds and striving in the cause of God when enjoining good and forbidding evil is only like a drop in a deep sea, and enjoining good and forbidding evil do not bring one closer to one's sake nor diminish one's provision." "And better than that is the word 'justice' in front of an unjust person." This hadith indicates the importance of the right of expression and the right of opinion in society and the Islamic state, and the positive repercussions that can result from it on the political and humanitarian levels. These positive repercussions can be summarized in the following points:

- 1) Fulfilling a legal duty and a divine goal, as he (peace be upon him) said, "Do not be a slave to others, for God has made you free."
- 2) Finding ways to inform the government of the shortcomings and needs of society. The Imam said, "The most beloved of my brothers is the one who points out my faults to me."
- 3) Establishing and deepening the state of political awareness in the nation. Imam al-Sadiq, peace be upon him, said: "Whoever is not interested in the affairs of Muslims is not one of them."
- 4) The lack of freedom of expression leads to the dictatorship of the rulers, as "the opposition and enjoining good and forbidding evil are what prevent the ruler from following the path dictated to him by his whims and desires... In the talk about Ali (peace be upon him), a nation will not be sanctified if the rights of its weak are not taken from its strong." Not enjoyable."
- 5) Consolidating this right in the thought and behavior of the nation limits the resort to violence and armed opposition to solve political problems. He (peace be upon him) said to one of his governors: "Use justice, and beware of arbitrariness and cruelty, for arbitrariness brings back victory, and cruelty calls for the sword."
- 6) This right contributes to getting rid of the slumber of the mind, as political freedom and the margin of movement mature opinions and expand perceptions and the ability to confront intellectual and civilizational challenges. The Imam said, "We seek refuge in God from the slumber

of the mind and the ugliness of error. ” This saying shows us an original meaning in the development of thought resulting mainly from Freedom of opinion, interaction, and exchange of opinions and experiences.

3 The right to political participation: In the dictionary of Imam Ali, peace be upon him, political participation is considered one of the self-evident rights of the citizen and a partner of the nation. interest By sharing the public from Features The look of Imam Ali, peace be upon him Government, where people are considered to have the right to manage political and governmental affairs, And it was Wants who are they that They offer for him Advice in Different Issues: « No Stop on article Truly or advice Fairly, I am not above making a mistake, and I am not safe from that. ” In this sermon, the Imam stresses the necessity of benefiting from the ideas and proposals of others and categorically denies the authoritarian view of governance and management of the country’s political and social affairs. He says to his army commanders: “ It is up to you not to detain me.” I will treat you secretly, except in war, and I will not withdraw a matter from you except in judgment, nor will I delay your right from its due place. ” One of the most important implications of the citizen’s political participation is the nation’s right to choose its rulers and governors. In other words, power is in the hands of the nation and it has freedom – taking into account the principles of Sharia. – In appointing whomever he wants by the words of the Imam, the Imam presented a true historical model of the freedom to express the popular will in his pledge of allegiance, about which he (peace be upon him) says: “ The people pledged their allegiance to me, neither under compulsion nor under compulsion, but rather obediently and willingly. ” The Imam describes popular satisfaction, which is the most prominent characteristic of He pledged allegiance to him and used it as evidence against his opponents , saying: “ I was not intimidated except when people were like the mane of a hyena, attacking me from every side, until I trampled the two beautiful creatures and tore open my fur, gathering around me like a sheep’s egg. ” In another description, he says: “ Then you pressed on me like the timid camels on the day of their menstruation, until the sandals were torn off, the cloak fell off, and the weak were trampled upon, and the joy of the people in their pledge of allegiance to me reached such a degree that the young rejoiced over her, the old moved toward her, and the sick man leaned toward her, and the heel bowed to her. ” Perhaps one of the most important ways of political participation is the nation’s right to evaluate and monitor the rulers and the conduct of their work. The thinker Muhammad Baqir al-Hakim considers the development of the role of the nation according to Imam Ali in the field of oversight to the point that it is divided into:

1. Monitoring the maintenance of the leadership or administration’s description of the required specifications of knowledge, piety, and good management, and the extent to which its behavior is consistent with these specifications.
2. Supervising good conduct and consistency with clear, comprehensive legal rulings in the case of leadership, as well as consistency with what the nation wants from the administration in achieving its desires and interests .

3) Social rights: A person is considered a civilian, of course, and for the sake of continuity His life Materialism He needs it To members of his species to live a social life through which he can secure his needs Since the nature of social life is fraught with difference and conflict, society must therefore be governed by laws that regulate social relations so that each member of society knows his rights and duties towards the members of society. Justice Social She Gives all The right His right,

and that Gets all The right on his right no Practice In his right a Y unfairness no He oppresses any of his kind, and we point to the most important social rights that the state must provide to its citizens. They are as follows:

1) Solidarity Social: One of the most basic social rights that the state must provide to the citizen is the issue of social solidarity, helping the poor and needy, and imposing permanent giving to them without any difference between Muslim and non-Muslim citizens. There are wonderful examples in the biography of the Noble Messenger and Imam Ali, peace be upon him, in caring for this. The principle is for the citizen. Where he was the public in Home Islamic Is covered by care Medical And solidarity Social And subsidies to the poor And the needy.

2) Justice Social: Social justice is to have Opportunities for Equality To integrate and achieve Development physically and morally, And About the right to social justice, people are equal. no difference substantial between them All of them Equal in Creation and that Worldly differences no Prepare Standard To excel this on that, and that the people All of them An order H And a man and a child And an old man Equal in System Universe, The state must respect this right for all components of the people and citizens

3) Security Social: The most important Citizen right in the Islamic community, he The right to provide social security. One of the characteristics of a strong state is to provide internal and external security for its citizens. Indeed, Imam Ali, peace be upon him, considered that philosophy His government she to provide Security The social one says: Oh God You know it wasn't that He was from U.S competition There is no authority nor to seek any of the rubbish curiosity, but let us restore the landmarks of your religion and demonstrate reform in your country, so that the oppressed among your servants will be safe and the obstructive borders will be removed.

4) Justice Economic: confirms Imam Ali, peace be upon him on respect rights of the people Economic in Custody a What's wrong with me? Ashtar Al-Nakha'i: Then Indeed, for the guardian especially And a lining Including Excite And arrogance and shortness halves in treatment So I decided on a subject Those Cut off the causes of these conditions, and do not break off ties with any of your entourage or protector, and do not let them covet your belief in a complex that harms the people who follow it in drinking or working together, whose supplies are burdened by others, so that will be more pleasant for them than for you and a shame for you in this world and the hereafter. This Expression from him, peace be upon him passes on the Importance of Staying away from Injustice to people And giving them their rights, And attention To justice Economic Socially, Islamic governments must provide the groundwork To enable citizens to enjoy economic rights, should not be monopolized in the hands of the rich and wealthy on her And from during Efforts Continuous and skipping Flour, a n help The weak on investigation Needs necessary in Social and economic life.

4) Cultural rights: There is no doubt that culture, with all its religious, ethnic, national, and political components, is considered a pillar involved in social development and a strategic choice for political systems. The responsibility of the state is confirmed as the body responsible for guarding this development element, and this does not negate the responsibility placed on the shoulders of members of society towards Their role in developing culture and participating alongside the state in developing scientific and cultural creativity side by side. Perhaps one of the most important pillars of the cultural element is the interest in the education process and the fight against illiteracy in all its forms. Here, the role of the ruler and the responsibility of the state in the education process is

highlighted first, the role of society second, and the duties of the individual third, and these parties combine as a bloc to achieve this right in society, and this issue is clearly seen in the eyes of Imam Ali, peace be upon him. Peace be upon him, whether in the theoretical field or in practical practice. As for the theoretical aspect, he emphasized on more than one occasion his encouragement of seeking knowledge, including his saying (peace be upon him): "Learn knowledge, for learning it is good and seeking it is worship," and in another saying: "Take from knowledge what It seemed to you and you that you should seek it for four qualities: to brag about it to scholars, or to compete with fools by it, or to show off with it in gatherings, or to turn people's faces towards you in order to preside... May God benefit us and you with what He taught us and make it purely for His sake . As for practicality and field practice, the Imam, peace be upon him, adopts some policies and mechanisms to achieve this right in society through some manifestations and decisions, and among those manifestations and mechanisms are:

First: He holds the ruler and society alike responsible for the advancement of science, and he did not make it exclusive to him. Rather, it is a collective and individual responsibility as well, as he (peace be upon him) says: "Visit one another and study the hadith a lot. If you do not do that, the hadith will be studied. " That is, the establishment of the sciences, including the science of hadith, will flourish and flourish if Society adopts it and turns it into a general culture. Knowledge belongs to everyone, each according to his ability, and is not restricted to a specific group. This is what we find in his saying (peace be upon him): " God did not take a covenant from the ignorant to seek knowledge until He took a covenant from the scholars to give knowledge to the ignorant. " The Imam outlines the mechanism and policy of distributing knowledge in society as a right of the ruler and the leaders of society according to the following dimensions:

1- Educating young people. The Imam called for the initiation of educating children in the nation when he (peace be upon him) said: " Learn knowledge when you are young and you will excel when you are old. "

2- Free education. We can say that Imam Ali was one of the first to call for free education. Indeed, he practiced this type of education, "When Ali (peace be upon him) prayed the dawn prayer, he would not continue to follow until the sun rose, and when it rose, the poor, the needy, and others would gather to him." Of the people and teaches them. "

3- Continuity of education, as the Imam considered education a right that cannot be waived by the unforeseen circumstances that the nation may go through, even in times of war. The armies have the right to receive education and develop the intellectual level of their members. He (peace be upon him) said: " Two insatiable desires are the seeker of knowledge and the seeker of the world, " and he recommends The Imam, one of the army commanders, said: " Fear God, for I have appointed this army to you, so do not overpower them. The best of you in the sight of God is the one who fears you and learns from their knowledge and the knowledge of their ignorance. "

4- Paying attention to scientific institutions and curricula, as "the imams of Ahl al-Bayt (peace be upon him) were interested in building cultural and scientific institutions and encouraging their creation, establishment and revitalization, especially the cultural institutions that were known and circulated among Muslims, such as the mosque, which is the first religious cultural institution known to Muslims in their societies."

Second: Respect for scholars: **Since** the Imam (peace be upon him) dealt with scholars as a supreme value in the nation, their rights must be taken into account, and the most important of those rights according to the vision of the Imam (peace be upon him) are:

1 – The right to life and security: Preserving the lives of scholars is part of the Imam's concern for the scholar, so he (peace be upon him) viewed the life of the scholar with high sanctity, as he (peace be upon him) said: " If the learned believer dies, there is a hole in Islam that nothing will fill until the Day of Resurrection. " As for security, the Imam made it a right for the scholars, whether their personal or intellectual security, as the Imam said, describing the corrupt governments: " By God, if they appear upon you after me, you will find them to be evil people. It is as if I see them killing your righteous people and frightening your scholars."

2– The right of freedom for scholars: Where the Imam calls for granting freedom to scholars and removes the embarrassment and intellectual pressure from them, whether due to his personal distance, where he (peace be upon him) says: " If you are asked about what you do not know, run away." They said: "And how can you run away, O Commander of the Faithful?" He said: You say, "God knows best. " And the external pressure is in terms of hostility from society and some of its backward institutions, and this is what we find in his saying (peace be upon him): " Do not be hostile to what you do not know, for most knowledge is what you do not know. "

3– The right to have their scientific opinions accepted: The Imam's emphasis on the moral dimension and scientific level of the scholars was aimed at preparing them for the role he enumerated, which was to lead society, which the Imam made a right for scholars and made their scientific status above political authority, as he (peace be upon him) said: " Kings are rulers over the people and scholars are rulers." over kings" () and that "scholars are rulers over people ." If certain circumstances prevent scholars from directly confronting the leadership of society, or those scholars lack the rest of the requirements of this position, then the Imam makes it their right to influence and take their scientific opinion into decision-making, as he says (peace be upon him). (For one of his governors: " Do more than study with scholars and discuss with the wise about establishing what is right in your country and establishing what people were upright with before you.") »

The second requirement is the duties of the citizen toward the state and the Islamic community

A person is considered a member of his society, and a part of his surroundings. His relationship with what is around him is a relationship of interaction between two parties, and this means the existence of a mutual obligation for him and him. It has become common to call the obligations that he has the term duties, meaning what he is obligated towards others, just as the obligations of others are called. What is supposed to be the title of rights, i.e. what he deserves from them?

If a person has duties towards others, in proportion to the rights he has, then the starting point for building a correct and successful relationship with another must begin with him taking the initiative to perform the rights owed to him, which obliges the other and encourages him to deal similarly, and then the relationship will be organized and sound. This means that a person should think about the duties that he owes, just as he thinks about the rights that he has, and that he should accomplish what he owes, before demanding what is his. But the problem with most people is that they ignore and forget their duties, then go and demand their rights. This is what Imam Ali refers to ﷺ He said: " Truth is the broadest of things in terms of description and the narrowest in terms

of equivalence. " Everyone is good at talking about the truth, describing it, and explaining it if he is by his side. It is the broadest of things in the position of description and explanation, but in the position of commitment to fulfilling the right to others and doing justice to them, everyone is fed up with it. Citizenship is also imposed on the Citizen group the rights imposed on him by a group of people Duties Also so that He should on him The performance With And commitment Under which care Catch up with other citizens and preserve public security and safety; Because he if did not Yuff children Motherland With what on them from National rights Lost their civil rights that They deserve it, And from That Duties the following :

First: loyalty And sincerity To the state And the homeland, And love Whose They live With them Muslims or not Muslims, and they are exposed To them for every Offense And danger, And they benefit Everyone from His spoils, Than Makes Motherland Good And enjoyment for everyone. As for loyalty to enemies, it is a grave loss, and it brings nothing but evil and bad to the country. That is why God Almighty forbade allegiance to enemies. God Almighty said: O you who have believed, do not take my enemy or your enemy as guardians, to whom you will throw death to them. And they have disbelieved in the truth that has come to you. They will expel the Messenger and you, lest you believe in God, your Lord. If you have gone forth to strive in My way and to seek My pleasure, you will confide in them peace. And I know what you have concealed and what you have declared, and whoever of you does it has indeed strayed from the right path. And God Almighty says: O you who have believed, do not take Jews and Christians are friends of each other Friends of others, and whoever of you is friends with them, then he is from them. Indeed, God does not guide the wrongdoing of people. Whoever allies with the enemies at the expense of his state and the interests of his country is a traitor, neglecting the rights of his country. God Almighty said: O you who have believed, do not betray God and the Messenger or betray your trusts while you know .

Second: Defense on Homeland: It is a patriotic duty sacred, The citizen is a partner with his country in doing good And evil, And this defense Requires the sacrifice precious and precious, And it must from Okay that He will be able on Pregnancy Weapon Fida For the group, And he records for him the dating page honorable, If exposure To hurt Or death He is in Counter The immortals. He said God Come here in Affair Martyrs And their position: And do not think that those who were killed in the cause of God are dead, but rather alive in the sight of their Lord, being provided for, rejoicing in what God has given them of His bounty, and rejoicing. Of those who did not join them behind them: there is no fear for them, nor do they grieve. They rejoice in a blessing from God and bounty, and that God does not waste a reward. The believers Those who responded to God and the Messenger after the affliction had befallen them – for those among them who did good and feared a great reward .

Third: respect System Country Its constitution: obligatory Islam on Citizen Care the covenant And the charter And the ruler's pledge of allegiance, And preserve an interested Nation And do With his duties Religious And social And security And economic Health and cultural because that He achieves Security, And save System dealing, And it leads to Vogue Economy And prosperity nation, and it is forbidden Chaos, And it is eradicated corruption, And removes all Appearances Underdevelopment And sabotage.

Conclusion results search And his recommendations

Than Previously We conclude Results The following :

- 1) Islam's first Call is To respect the rights of citizens To live with people in love Cooperation and stability And Urge Muslims to Link In the homeland And loyalty to him.
- 2) The concept of citizenship in Islam Concept Politician civil, And in Same concept of religious Doctrinal so He can achieve Balanced In the community on Although from Diversity Ethnic religious, And culture.
- 3) That is a continuation of Communities and their development, Stopping On existence Citizens Activists participants, And actors, and that they have the right to know their rights and therefore Claim With them.
- 4) Nationalism no She summons Just that Requests Human His rights Duty for him on Motherland, but rather He should On him too that Lead Rights that on him For the homeland.
- 5) Form rights Citizenship necessity To achieve peaceful coexistence between members of society and the state on the one hand, and between members of society among themselves on the other hand.
- 6) Freedom of expression, political participation, and social interaction are considered among rights Citizenship: The state must provide the environment for the citizen to be able to perform his role in society with complete freedom and independence.
- 7) from Duties Citizenship obedience Guardian The command in The favor And defense of Motherland And respect Law, respect freedom And privacy others.

And from Recommendations the following :

A – Invitation To spread the culture of knowledge of mutual rights between the state and the citizen, and include them in the educational system as a social document between the state and the citizen.

B – Work on activation of Dialogue Cultural Civilization between political parties, respect for dissenting opinions, and adopting a calm approach in explaining the mistakes and suspicions of others.

T – Spiritual strengthening Tolerance Between institutions and political actors With what it saves Security and stability, And it is forbidden all colors Intolerance and hatred And hatred against others. And ostracize Extremism hyperbole And excessive.

W – invitation to respect Origins Relations between the state and the citizen the list on love The good, And peaceful coexistence, And respect Rights And duties, whether By the state or the citizen.

References

*–The Holy Quran

A) Books:

- 1) Ibn Abi Al-Hadid, Izz al-Din bin Hibat Allah bin Muhammad, **Explanation of Nahj al-Balagha**, edited by Muhammad Abu al-Fadl Ibrahim, Dar Revival of Arabic Books, Beirut, second edition, 1967.
- 2) Ibn al-Mutahhar al-Hilli Abu Talib, Muhammad ibn al-Hasan, **Explanation of al-Fawa'id**, Qom: Scientific Press, 1387 AH.

- 3) Ibn Tamim Al-Amdi, Abdul Wahid bin Muhammad, **classification of Gharar Al-Hikam and Durar Al-Kalam**, edited by Al-Mustafa Al-Daraiti, Islamic Information Office, Qom, first edition.
- 4) Ibn Hanbal, Ahmad ibn Muhammad, **Musnad al-Imam Ahmad** , Dar Sader, Beirut.
Ibn Asakir, Ali bin Al-Hasan Al-Shafi'i, **History of the City of Damascus**, study and investigation by Ali Al-Shiri, (Beirut, Dar Al-Fikr, 1995).
- 5) Ibn Qutaybah al-Dinouri, **The Imamate and Politics**, edited by: Ali Shiri, Dar Al-Adwaa for Printing, Publishing and Distribution/first edition, 1990 AD.
- 6) Ibn Qutaybah Al-Dinawari, Abdullah bin Muslim, **Ghareeb Al-Hadith** , Dar Al-Kutub Al-Ilmiyyah, Beirut, 1988)
- 7) Ibn Manzur, Abu al-Fadl Jamal al-Din ibn Makram, **Lisan al-Arab**, (Qom, Hawza Publications, 1405) al-Isfahani: Sheikh Muhammad Hussein, **Hashiyat Kitab al-Makasib**, Dar al-Mustafa for the Revival of Heritage – Qom
- 8) Baydoun, Labib, **Nahj al-Balagha classification**, Islamic Information Office, Qom, third edition, 1417 AH.
- 9) Al-Bayhaqi, Abu Bakr Ahmad bin Al-Hasan , **Al-Sunan Al-Kubra** , Dar Al-Fikr, Beirut.
- 10) Al-Jurjani, Ali bin Muhammad Al-Sayyid Al-Sharif, **Definitions**, edited by Abdel Moneim Al-Hafni, Dar Al-Rashad, 1991 AD.
- 11) Al-Hafiz Al-Naysaburi, Abu Abdullah Muhammad, **Knowledge of Hadith Sciences**, edited by Mr. Moazzam Hussein, Dar Al-Ma'rifa, Beirut, fourth edition.
- 12) Al-Hakim, Muhammad Baqir, **The Role of the People of the House in Building the Righteous Community**, Dar Al-Atra, 1424 AH.
- 13) Al-Darimi, Abdullah bin Bahram, **Sunan Al-Darami**, (Damascus, Al-Itidal Press, ed.).
- 14) Al-Rishahri, Muhammad, **Mizan Al-Hikma**, Dar Al-Hadith, Qom, first edition, 1416 AH.
- 15) Al-Shafi'i, **Kitab al-Um**, Dar al-Ma'rifa – Beirut, edition: without edition, 1410 AH.
- 16) Al-Sharif Al-Radi, Muhammad bin Al-Hussein Al-Musawi Al-Baghdadi, **Nahj Al-Balagha**, commentary and indexing by Dr. Subhi Al-Saleh, edited by Fares Tabrizian, Dar Al-Hijra Foundation, Iran, 1380 AH.
- 17) Shams al-Din, Muhammad Mahdi, **The Era of al-Ashtar**, International Foundation, Beirut, second edition, 2000 AD.
- 18) Shahidi, Sayyed Jaafar, **Nahj al-Balagha**, Alami Farhangi Publications Company, Tehran, 2014 AD.
- 19) Al-Shirazi, Muhammad Al-Husseini, **Jurisprudence of Politics**, Rezaei Press, Iran, 1403 AH.
- 20) Al-Saleh, Subhi, **Explanation of Nahj al-Balagha**, Beirut – Lebanon, Dar Al-Kitab Al-Lubani, Cairo, Dar Al-Kitab Al-Masry, fourth edition, 2004 AD.
- 21) Al-Sanani, Abu Bakr Abdul Razzaq, **Al-Musannaf**, edited by Habib Al-Rahman Al-Adhami, Scientific Council – South Africa, 1970 AD.

- 22) Al-Tabarsi, Abu Mansour Ahmad bin Ali bin Abi Talib, **Al-Ihtijaj**, supervised by Sheikh Khudair Al-Subhani, Dar Al-Aswa, Tehran, second edition, 1424 AH.
- 23) Al-Tusi, Abu Jaafar Muhammad bin Al-Hasan bin Ali, **Tahdheeb Al-Ahkam** , edited by Hassan Al-Musawi, Dar Al-Kutub Al-Islamiyya, Tehran, 1390 AH.
- 24) Al-Amili, Muhammad bin Al-Hasan Al-Hurr, **Shiite Means for Understanding Sharia Issues**, edited by Abd al-Rahim Rabbani, Dar Ihya al-Turath, Beirut.
- 25) Ammar Hamadeh, **An Interview with Imam Ali (peace be upon him) in Nahj al-Balagha**, B Center for Research, Beirut, 2001
- 26) Amid Zanjani, Abbas Ali, **Rights of Oglit Ha**, Tehran, published by Farhang Islami, 1991 AD.
- 27) Faraj, Tawfiq Hassan, **Introduction to Legal Sciences** (The General Theory of Law and the General Theory of Right), University Culture Foundation, Egypt, second edition, 1981.
- 28) Al-Qutb Muhammad Al-Qutb Tabliya, **Islam and Human Rights** , Dar Al-Fikr Al-Arabi, Cairo, 1984
- 29) Al-Majlisi, Muhammad Baqir, **Bihar Al-Anwar Al-Jami'ah Lidurar Akhbar Al-Imam Al-Pure** , 2nd edition, (Beirut, Al-Wafa Foundation, 1983.
- 30) Al-Muhaqqiq Al-Hilli, Abu Al-Qasim Najm Al-Din Jaafar bin Al-Hassan, **The Laws of Islam on Issues of Permissible and Forbidden**, Commentary by Sadiq Al-Shirazi, Dar Al-Istiklal, Tehran, 1409 AH.
- 31) Al-Mahmoudi, Muhammad Baqir, **Nahj Al-Saada fi Mustadrak, Nahj Al-Balagha** , Beirut, Al-Mahmoudi Foundation.
- 32) Arabic Language Academy, **Intermediate Dictionary**, Al-Shorouk International Library, Egypt, fourth edition, 2004 AD.
- 33) Al-Nuri Al-Tabarsi, Mirza Hussein, **Round up means And deduced Al-Masayel**, founder Al-Bayt, Qom: 1407 AH **b) Magazines** :
- 34) Youssef, Razzaq Bor, **A Look at Citizenship Rights**, Kanon Monthly, No. 123, 2012.