A STUDY OF THE EMPHASIS OF NAHJUL-BALAGHAH ON THE RIGHTS OF RELIGIOUS MINORITIES

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Abstract*: In the rule of the Holy Prophet (PBUH), religious minorities, including Christians, Jews and Magi, were considered part of the Islamic society, and this combination was taken from God's command in the Qur'an, such as verses ۸ and ۹ of Surah Al-Mumtahanah, as in The biography and hadiths of the infallible Imams (AS) can also be seen; Including the letter of Amir al-Mu'minin Ali (AS) to Malik Ashtar in Nahj al-Balaghah, which is a reliable document of important instructions and emphases, such as observing social justice and treating religious minorities with the kindness and compassion of government officials. He also stressed the need for minorities to perform their duties, such as paying jizyah, and to enjoy rights such as the right to political participation and economic activity in Islamic society in order to maintain the unity and growth of the Islamic government. In this article, by examining the texts of Nahj al-Balaghah, we examine the emphasis of Imam Ali (as) on the rights of religious minorities.*

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Keywords: *government, infallibles, Nahj al-Balaghah, minority, religion.*

Introduction

In the early days of Islam, religious minorities were considered part of Islamic society. Given that the religion of the minorities was not Islam and they had their own customs, it was necessary to enact laws for this group so that their religious customs and rules would not interfere with the laws and customs of Muslims. According to the jurisprudential sources and the treaties that were concluded between the Prophet and the religious minorities in the beginning of Islam, the People of the Book have obligations that they must fulfill; The Prophet of Islam enacted laws for minorities in Islamic society. Religious minorities could, under special conditions and through a bilateral agreement, acquire the citizenship of the Islamic government and acquire contractual citizenship. From the Islamic point of view, this type of citizenship is called dhimma, and the minorities that are parties to this bilateral agreement are called dhimmis. By concluding this treaty, the Prophet of Islam (PBUH) united all the tribes of Medina consisting of Arabs, non-Arabs and Jews, who sometimes fought with each other, and established peace and reconciliation between them and the religious minorities of that time (cf. : Khafaji, ۱۳۷۸:۱۰۹); This is an important document on the need to respect the rights of the dhimmis.

In order to study the rights of minorities from Imam Ali's (as) point of view, it is necessary to refer to the precious book of Nahj al-Balaghah, which has deep and important texts, and to extract the arguments, insights, and continuous life of the Imam from its heart; Because without a doubt, the meaningful words and concepts of Ali (AS) in this book are rooted in the basis of revelation and the political life of the Prophet of Islam and is a wonderful interpretation of Islamic commands and teachings and opens the way for every researcher.

Minorities in Nahj al-Balaghah

۱. Imam Ali’s (AS) kindness to minorities

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According to Ibn Kathir, in the beginning and the end, after the death of the Prophet (PBUH), the Muslim princes and commanders of Islam forgot the life of the Prophet and having a position, position and wealth, made them expedient from the path of truth (R. K: Ibn Kathir, ۱۴۰۹: ۲۲۲/۱); Competencies also became discrimination and relationships (cf. Ibn Abi al-Hadid, ۱۴۰۶: ۱/۴۲). In such circumstances, Imam Ali (AS), who was really the only person worthy of ruling and succeeding the Prophet (PBUH), officially became the Islamic ruler. When he came to power, some rulers and the properties of aristocratic rule were established in the Islamic society and some, like Mu'awiyah, had settled in the palace; Hands went to the treasury pocket and everyone was looking for a share. In other words, some people and rulers had returned to the age of ignorance; However, Imam (AS) announced in a loud voice that he would return the Islamic society to the life of the Messenger of God (PBUH). According to the precious words of the Holy Prophet in Nahj al-Balaghah, he tried hard to restore the life of the Holy Prophet (PBUH), that is, to administer justice in all fields, especially regarding religious minorities, and finally he underwent extensive intellectual changes.

In letter ۵۳ of Nahj al-Balaghah, he says: "Do not underestimate any kind of affection and kindness that you have accepted during your commitments to minorities. Even if these emotions are small, it is important that you never excuse your obligation and do not betray your obligations "(Nahj al-Balaghah, letter ۱۳).

Every word that has been narrated about the reign of Imam Ali (AS) shows the method and practical life of the Imam - which is the same method of the Holy Prophet (PBUH) that has been recorded in history. It is narrated that the Holy Prophet (PBUH) allowed the Jews of Medina to worship freely in their temples and, just as he did not allow them to invade Muslim mosques, he did not allow any Muslims to invade or invade Jewish temples. Of course, this was conditional on the loyalty of the minorities to their covenant with the Prophet. In defense of religious

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minorities, he said: "Whoever oppresses a person who is under the protection of Islam and considers him insignificant and imposes on him more than he can bear or takes something from him without permission, will be his enemy on the Day of Resurrection of the Holy Prophet (PBUH)." It will be ”(Sobhani, ۱۳۷۰: ۵۲۹).

Imam Ali (AS) also intended to remind the people of the society of the necessity of benevolence and respect for minorities by continuing the life of the Prophet (AS). In his letter, after emphasizing "and the poetry of your heart for mercy, and love for them, and kindness to each other, and not to be against them seven times," he urges the agents to treat the subject with love and compassion, he says: ; But he is in the religion or like him in creation ”(Nahj al-Balaghah, letter ۵۳). Here the word serf includes all people; Both Muslims and non-Muslims are quoted in Ansab al-Ashraf as saying in a letter to Amr ibn Salma al-Arhabi:

The peasants of your land have complained about their cruelty, cruelty and humiliation. I noticed this and saw that they were not qualified to approach; Because they are polytheists and I did not see fit to drive them away; Because they are treaties. So cover them with a soft garment mixed with a little intensity, without breaking their oppression and covenant. Be hard on them in paying tribute ... but do not charge them more than they can afford. I have commanded you so, and God is the helper; Walsalam (Blazeri, ۱۶۱۷: ۲/۱۹).

Imam (pbuh) also said in the letter ۱۹ of Nahj al-Balaghah: "And treat them between hard-heartedness and kindness, and combine them with bringing them closer and making them too close and far away and far away, God willing" (Nahj al-Balaghah, Letter ۱۹). It is clear from his words that in governing, especially in matters of religious minorities, he does not show such a commitment that non-Muslims are greedy to disrupt the government and refuse to perform their specific duties, nor is it so difficult. To cause them to move away from those around them. This is the policy of the Amir al-

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Mu'minin (AS) who, by giving priority to the preservation of Islam, seeks to unite the Islamic community while observing all the laws; This is the secretary who is in great need of Islamic rulers today.

۲.Respect for the civil rights of minorities

With the help of the holy verses of the Holy Quran, one can understand Islam's view on religious minorities; For example, verses ۸ and ۹ of Surah Al-Mumtahanah are examples of this issue:

God does not forbid you from those who did not fight with you in the matter of religion and did not expel you from your land, to do good to them and do justice to them; Because God loves the judges * Only God prevents you from befriending those who have fought you in the cause of religion and driven you out of your homes and turned your backs on each other in expelling you; And whoever befriends them, they are the wrongdoers (Mumtahanah: ۹۸).

In these verses, God commands the observance of the general principle that any stratum, population and country that is hostile to Islam and Muslims or supports such people is considered an enemy, and the correct position against such an action is the resistance of Muslims. ; However, if a group does not have a hostile attitude towards Islam and Muslims, or does not support the hostile positions of other groups and gives sincere friendship to Islam and Muslims, it has any religion, it deserves friendly relations. An example commentary on this subject states:

If they remain neutral or inclined towards Islam and Muslims, Muslims can establish friendly relations with them. Of course, not to the extent that they have with their Muslim brothers, nor to the extent that it causes their influence among Muslims (cf. Makarem Shirazi, ۱۳۸۰: ۲۶/۳۳).

Based on these two verses and according to the opinion of some jurists, it can be understood that the strategic policy of Islam is that they do

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not conspire against Muslims as long as the Dhimmis adhere to their duties towards the government and the Islamic society. And to defend the rights of the majority, they can live freely among Muslims, and Muslims will be obliged to respect their rights; But if they transgress their limits and conspire alone or with the help of the enemy countries of Islam, they are out of the circle of friendship with Muslims and Muslims are obliged to stand against them (cf. Sobhani, ۱۳۷۰: ۵۲۸).

The cry for respect for human civil rights takes on the color of truth under the rule of Amir al-Mu'minin. He downplayed all ethnic, tribal, and religious differences, and as George Jardad, a Christian, writes, boastfulness and nervousness - a tribe that displayed a harsh face among the early Quraysh and Bedouins of Islam.

And by beginning again, it was turning the face of pure Islam, which was a religion of dignity and mutual respect, upside down - by destroying equality and promoting humanity as the highest social value, once again destroying Islam, the religion of human equality. Introduced (see: Jardad, ۱۳۷۹: ۱/۳۰). Therefore, what the Holy Prophet (PBUH) emphasized in order to respect the rights of minorities, is exactly taken from the explicit order of the Qur'an; He said: "Whoever does not cause persecution, I will be his enemy and whoever I am his enemy, I will be his enemy on the Day of Resurrection" (Sobhani, ۱۳۷۰: ۵۲۸)

The situation was similar during the caliphate of Ali (AS). He required the preservation of human dignity for all people living in Islamic lands. Har Ameli writes in the Shiite nobility about a blind and disabled old man who has no financial support in his old age, and the Imam orders that a pension be set for him from the treasury; Because he was engaged in business in this land in his youth and today, when he has become incapacitated, forgetting him is far from fairness and justice (see: Hor Ameli, ۲۰۰۷: ۳/۴۹). Therefore, in the dictionary of Ali (AS), a person's civil rights have nothing to do with his religion, just as his duties have nothing to do with his religion and law.

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Therefore, it seems that according to this order of the Prophet (pbuh), religious minorities, like other Muslims living in the Islamic society, are under the rule of Islam, and according to the laws, it is necessary to participate from the public revenues or the treasury of deprived and disabled people. Provide for their living needs with financial and service support.

According to history, Imam Ali (AS) paid special attention to the civil rights of religious minorities. The strictness of the Imam - which indicates exactly the peak of politics and the high ability of the leader of an Islamic society consisting of different groups and ideas - is evident in his fear when confronted with the news of Mu'awiyah's agents encroaching on the borders of his government. "It is said that the invaders and our strongholds attacked the people and possibly exposed Muslim women and allied women ..." (Nahj al-Balaghah Sermon ۲۷). This shows that he does not know the border between religion and non-religion in defending human rights and shouting against oppression and abuse.

Hazrat Amir (AS) not only calls on others to respect the rights of religious minorities, but also adheres to this principle in practice, even where there is personal harm; The Christian George Jardad also referred to it with the famous phrase "Ali is right". In the story of the loss of the armor, the Prophet declares his ability to judge each religion in their own way - a Jew according to the Torah, a Christian according to the Bible and a Muslim according to the Qur'an - but when due to lack of evidence against a Jew by The judge is convicted, accepts the court's decision without any objection; This is the peak of justice of Amir Mo'menan (see: Jardad, ۱۳۷۹: ۱/۳۰). According to the author, by quoting the deep texts of Nahj al-Balaghah, we can understand the principle that human beings have dignity in the sight of God, and this dignity is violated only in the case of polytheism and stubbornness; But if a non-Muslim has no animosity towards the religion of Islam and fulfills his obligations in the Islamic society, it is definitely necessary for the Muslims and the leaders of the Islamic society to respect his natural dignity.

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۳. Nahj al-Balaghah and social justice of religious minorities

From the Islamic point of view, all residents of Islamic regions have the right to justice, especially social justice; Whether they are Muslims or not. It is the order of Islam to the rulers and residents of the Islamic government to strive for justice without considering ideological and intellectual tendencies. The verses of the Qur'an have stated this issue explicitly and absolutely; For example, "God commands you to return the deposits to their owners, and because you judge between people, judge with justice. In fact, good is what God advises you to do; God is the Hearer, the Seer "(Nisa: ۵۸).

The Holy Quran has a purely human view of justice and its implementation in society, far from any particular religious or ideological orientation; Hence, it is believed that justice should be done for all human beings, Muslim and non-Muslim. With this view and in accordance with the Qur'an, the religion of Islam, on the one hand, grants religious minorities the right to use the judicial support of Muslim courts to establish justice and prevent and end disputes and conflicts within themselves, and on the other hand, Islamic judges In accepting or rejecting the judgment between them, he has chosen justice and installment.

This principle is also based on God's command: "So if they come to you, judge between them or turn away from them; And if you turn away, they will do you no harm, and if you judge between them, judge with justice, for God loves the justice of the forefathers "(Maeda: ۴۲).

It is clear from the manner of the Prophet (PBUH) in the history of Islam that he did not pay attention to religion and beliefs in defending the rights of minorities; As he accused one of his companions of raping and beating a Jew. Even when, according to Ibn Hisham, the body of one of the Ansar was found in the Jewish lands, the Prophet did not allow the Jews to be questioned and sworn just because the

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victim was found there (cf. Ibn Hisham, ٢٠١٤). : ٢٠٧). Although he could have acted in a way that preferred the Ansar to the Jews and weakened the Jews by poisoning them, he never succumbed to injustice; This is the peak of the justice of the Prophet (PBUH). Another example of the Prophet's practical treatment of minorities is the narration of Bukhari, quoted by Jabir ibn Abdullah Ansari, that the Prophet (pbuh) rose up in front of the body of a Jew and ordered everyone to rise up whenever they saw a body. : Bukhari, ١٢٨٩: ٢٢٨/١).

Mottaqian Ali (AS), who grew up in the school of the Holy Prophet (PBUH), we clearly understand that he had put justice at the forefront of his governance and was emphasizing on government officials to take care of the affairs of the subjects. The Imam uses the word subject in addressing the owner without turning the tip of the arrow of his order to a specific person. He was commissioned to take care of the needs of the people, both Muslims and Dhimmis; Hence he addresses the owner as follows:

God, God, regarding the poor and the subjects "(Nahj al-Balaghah, letter ٥٣). He even advised Muhammad ibn Abu Bakr, Malik, and his other agents on minorities to "administer justice to the people of Dhimma; Give justice to the oppressed and be hard on the oppressor "(Nahj al-Balaghah, letter ٥٣).

He evaluated the foundations of politics based on the principle of justice; Because Amir al-Mu'minin (AS) was the successor of the Prophet of Mercy and the model of justice. On the one hand, he advises the defense of the oppressed and mercy and compassion with the middle and defenseless strata of society, and on the other hand, he authoritatively commands to stand against the oppressor; This is the same example of the attraction and repulsion of Amir al-Mu'minin Ali (AS). The Commander of the Faithful (pbuh) was so committed to justice that, on the basis of what was said in the Shiite nobles, he ordered a Muslim man who had committed an immoral act with a Christian woman to have a hadd punishment on a Muslim man and to

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hand over the woman to his kinsman. See: Hor Ameli, ۲۰۰۷: ۱۱۲/۱۰۲). This ruling shows that in spite of his ability to impose the hadd punishment on a Christian woman who had committed a transgression within the Islamic government, she left her judgment to Christians to judge in their own way.

He also rejected what had happened at some point in history in the method of collecting tribute from the victims. According to Klini in Kafi, he sent a man from the Saqif tribe to Banqia to collect tribute and told him on his way to the mission:

Do not beat a Muslim or a Jew or a Christian or sell an animal to get a tribute. Indeed, we are commissioned to increase their needs from them "(cf. Klini, ۱۳۸۷: ۳/۵۶۰).

The Qur'an's commitment to justice can be clearly seen in the continuous life of the Holy Prophet (PBUH) and Ali ibn Abi Talib (AS), and of course in the teachings of other Ahl al-Bayt, this deep and forward-looking view of the Dhimmis can be found in abundance; For example, Imam al-Arifin (AS) said in his treatise on rights: "And as for the right of the people of Dhimma, then their ruling is to accept from them what God has accepted and to fulfill what God has promised them ... and what God has promised You have spread it, spread it about them "(Harani, ۱۶۲۳: ۱۹۵-۱۹۹۹)

٤. Faithfulness to the covenant in Nahj al-Balaghah

One of the repeated instructions of Amir al-Mu'minin to Malik Ashtar is to fulfill the covenant that is taken from the commands of God in the Qur'an. Hazrat Amir (AS) considers fidelity to the covenant, even in pact with the enemy, necessary. In the view of the Commanders of the Faithful, religious minorities are individuals who have the authority to determine their rights and destiny. He considers the citizenship of the Dhimmis based on their free will and belief, and has always affirmed to remain in the covenant with the allies. Although Imam Khomeini (as) had enough power to suppress many

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rebellious people when he was in power, he never used his power in this way to disobey God's commands. In the face of religious minorities, he pledges them to fulfill their duties in Islamic society and in return pledges to recognize the rights of minorities. He never used the power of Cairo in his governing life and kindly obliged himself and the agents of the government to fulfill their obligations; As he said in his advice to Malik: "Do not underestimate your kindness to minorities." This means that Imam (AS) considers kindness to the followers of other divine religions as a divine duty that has a divine reward; Because Masoom does not walk except in the path of revelation and intends to make this method a continuous practice for all Islamic rulers. With this view, Amir al-Mu'minin says in a part of Nahj al-Balaghah: "In peace is the prayer for the people and the safety of the nations" (Nahj al-Balaghah, letter ٥٣) In this paragraph of the letter, he spoke about the need for security of people in a state of peace. This statement is based on a contract called Hadneh, which according to the opinion of the elders, such as Sheikh Tusi, is a necessary contract and is not dependent on the person; That is, if the Imam and the Imam's representative change for any reason, this contract will remain in place. The Mahadneh agreement is in terms of meaning the same peace that prevents war and bloodshed and in fact provides and guarantees the security of minorities (see: Tusi, ٢٠٠٨: ٦/٥). Of course, it is worth mentioning that only Imam Masoom or his representative concludes the Mahadneh contract. This contract is exclusively at the disposal and dignity of the government and in this respect it is different from Estiman contract (Ibid: ٥٨).

According to Imam (AS), the people of Dhimma have the right to work in Islamic lands without any compulsion or obligation. It can be said that by fulfilling such pacts, the guarantee of non-threat from enemies and opponents will increase significantly; Because the dhimmis and religious minorities respond to the feeling of security in their homes by sacrificing their lives against the enemies, such as what

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happened in the holy defense in Iran and many followers of other divine religions by donating their blood from a homeland that was different from them in religion, defended vigorously. This is the lesson that Amir al-Mu'minin (AS) gave to the ummah of Islam with his instructions and guidance in Nahj al-Balaghah.

۵. Observance of freedom of opinion for followers of religions

Freedom is a human right. Every human being has the right to choose, just as Takwina has the will and the power to choose, so the legislation has the right to choose and there is no obstacle to his will. According to what has been proven so far, contrary to the claims of some short-sighted people and skeptics, the religion of Islam recognizes freedom of belief, and its example is the verse "La akrah fi al-din"; In the sense that there is freedom of belief in Islam because belief is not coercive or reluctant. Therefore, choosing a religion is not mandatory; Because the nature of faith does not accept coercion, reluctance and violence in any way (Motahari, ۱۹۹۸: ۱۸۹/۱۹). From the point of view of Imam Ali (AS), all human beings in all societies and ages, without any discrimination, have the most worthy rights (Jafari, ۱۳۷۳: ۳۲۷). In the statements of Imam (AS) in Nahj al-Balaghah, the words Nas and Ra'it are used extensively and there are similarities between them in creation. These words have been uttered by the ruler to show love and compassion derived from intelligence, and the school whose people, according to the words of its divine ruler, are divided into religious brother or form in creation, clearly states the necessity of compassion and human behavior. It propagates in the Islamic society. So there is no room for inhumane behavior. This principle can be used from the Prophet's order to the owner about the necessity of mercy and love.

In his style of governing, he adhered to the important principle that until the opponents of the government wielded the sword, he would treat them with kindness and vigilance. Meanwhile, religious minorities who had their own

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beliefs enjoyed the special support of the Imam. Therefore, not using force and pressure and power and threat to impose thought and belief is one of the methods of governing Imam Ali (AS). His Holiness never imposed his opinion (although he was right) on others, and although he had power, he did not use the method of intimidation and threats. On the contrary, some people imposed unintentional matters on Ali (AS) and forced him to accept the decision and vote, although the invalidity and damage of the decisions were clear to him; The basis of Ali (AS) rule was based on social freedom and non-imposition of thought.

Imam Ali's (as) method was not to use power and force to impose belief on the people; That is, if people had a false tendency, they did not intend to stop them by bayonet force and impose their thoughts and opinions on them. Imam's statements in Nahj al-Balaghah show that it is important that the leader and the people in the Islamic society have their own duties, and avoiding accepting and acting on them causes chaos and irresponsibility, and ultimately the abuse of different social classes.

From a political point of view, obedience to the guardian and leader is the highest degree of legitimacy that leads to unity and non-division, although giving importance to the opinion of the people is another justice that needs to be considered. According to Ali (AS), if the government can not establish the right and eliminate the false, it will have no value and credibility; As God Almighty says: "The Prophet believes in what has been revealed to him from his Lord, and all believers believe in God and His angels and the books and prophets of God. We do not differentiate between any of them "(Al-Baqarah: ٢٨٥).

The eloquent Qur'an, following the Holy Qur'an and what was revealed to Hazrat Khatami from the law of freedom of opinion and expression, respected the rights of the followers of other religions and reminded its government officials; As Ibn Sa'd quotes from the letter of the Holy Prophet (PBUH) to the bishops of Najran about the non-removal of

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monks and bishops from his position in his government (cf. Ibn Sa'd, ۱۴۰۰: ۲/۲۹۹) and the concern from their hearts Driving. The pure Islam of the Prophet (PBUH) is such a perfect religion that it has the capacity to accept all previous religions peacefully. Accordingly, Amir al-Mu'minin ordered Malik Ashtar to follow the followers of other religions, and during his five years in power, he emphasized their freedom in their religious activities. In his government, he assumed another right for his religious and political opponents and recommended it to his agents. Imam Ali (AS) hates anyone who spares someone and says that he will not shed his blood, then breaks his covenant; Although the place of the victim is fire (Hor Ameli, ۲۰۰۷: ۱۹۸۳).

To find out that the honor of the People of the Book is equal to the honor of a Muslim and both are respected, we review the ۲۷th sermon of Nahj al-Balaghah. When it was reported to the Prophet that Mu'awiyah had attacked a place with his troops, he went to the pulpit and said:

It is reported that one of them entered the house of a Muslim woman and a non-Muslim woman who was safe under the protection of Islam, and took out their anklets, bracelets, necklaces and earrings, while there was no means to The defense had nothing but crying and begging. If a Muslim dies of regret because of this incident, he will not be blamed and in my opinion he deserves it (Nahj al-Balaghah: Sermon ۲۷).

According to Islamic law, allies can have complete freedom in their religious rites and ceremonies, marry according to their Shari'a, and consume what is not permissible for Muslims to eat; Of course, these cases are possible while observing special laws and regulations, such as observing the public order of the society. In addition, they are allowed to worship in complete safety in their places and temples. Obviously, in some religious rites, restrictions may be provided under a joint contract. The reference to the manners of religious leaders, especially during the five years of the rule of Amir al-Mu'minin (AS), is a good example of this situation.

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Therefore, one of the freedoms that the Islamic government has considered for the allies and the subjects of the treaty is the freedom to hold religious ceremonies and rituals. These freedoms reflect Islam's profound view of the equality of Muslims and allies.

٦. Nahj al-Balaghah and the economic rights of minorities

The religion of Islam attaches great importance to the rights of minorities based on the justice that it has in its heart and fights against oppression. The religion of Islam has accepted the financial and economic rights of the followers of other religions, has forbidden the encroachment on their property, and according to what the jurists, such as Klini, have said, has imposed only the payment of Jizyah on their support and protection against their enemies. Is (see: Klini, ١٣٨٨: ٣٩٥/٣). The religious minority that lives in the land of Islam and has a covenant agreement with Islam and has social and economic relations, certainly has enemies who will sabotage in financial and social matters; Payment of alimony is a good support for these cases. At the same time, Islam observes the condition of those involved in taking Jizyah, and its view of the poor, the rich, and the young is not equal (cf. ibid .: ٢٦٩).

It is important that Islam has enacted a law of guarantee against the encroachment on the property of the Dhimmis. According to the jurists, the law of guarantee in the property of the people of Dhimma is that if someone loses something from the property of the people of Dhimma, he is a guarantor. Interestingly, Islam considers the law of guarantee to be in favor of the current religious minorities, even in items that are not taxed according to Islam, such as entertainment and forbidden beverages (see: Hali, ١٤٠٨: ٦/٢٨٦). According to historical evidence, Imam Ali (AS) paid attention to the financial immunity of the debtors and announced that he would issue a guarantee law in case of encroachment on the property of the debtors; As he wrote in a letter to his economic executives:

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So give yourself to the people and do not neglect justice in associating with them and be patient to meet their needs. You are the treasurers of the subjects and the lawyers of the nation and the ambassadors of the Imams. Do not hesitate to meet someone who needs it, as he gets angry; Do not deprive him of what he wants, and in order to collect tribute, sell the summer and winter clothes of the people with the store they work with or their slave, and do not whip anyone for a dirham, and do not touch anyone's property, whether Muslim or Dhimmi. Do not cut, unless you find a horse or weapon with them to aggress against the Muslims, and it is not proper for the Muslims to leave such things in the hands of the enemy of Islam in order to make him strong against Islam (Nahj al-Balaghah, letter ۵۱).

Accordingly, the right to work and earn money is completely reserved for religious minorities in Islamic society, and Islamic law has shown its interest in economic exchanges and trade with them, and forbids them from free participation in economic affairs. He knows the impossible and seeks help from them in matters in which being a Muslim is not required. Referring to the hadiths and opinions of jurists in the discussion of the rights of religious minorities, it is observed that the religion of Islam has accepted all their economic rights and has prohibited any encroachment on their property (see: Imam Khomeini, ۱۳۷۹: ۴۹۹) ۲). Referring to the views of jurists, such as Imam Khomeini, we see that they consider it permissible to give alms to their relatives who are from religious minorities, which indicates their equality in all financial and economic matters with Muslims. Imam's trade with minorities, if there are any interests

It is permissible for Muslims and requires Muslims to abide by all the rules of trade and commerce with non-Muslims (cf. ibid .: ۵۰۲/۱, ۵۰۳). Also, in the rulings issued by the jurists, there are cases that completely clarify the path of economic interaction; Including permission to donate Muslim property to their infidel parents or to build a temple for religious minorities. Of

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course, the basis of the opinions of the elders can be found in the Ahl al-Bayt (AS); Where Amr ibn Abi Nasr says: "I said to Imam Sadiq (AS): The people around us come to us, while among them are Jews, Christians and Magi; Should we give them alms? The Imam replied: "Yes, give it" (Klini, ٦/١٦/١٩٠١)

According to what has been mentioned, firstly, it is necessary to recognize the economic rights of minorities and secondly, to use the capacity of their presence in society to create financial exchanges that help the government economy, for the benefit of Islam.

Conclusion

Based on the holy verses of the Qur'an, the numerous narrations of the Infallibles (AS) in the first stage and the continuous life of Amir al-Mu'minin Ali (AS), both during his reign and other than that crystallized in Nahj al-Balaghah, the extent of Islam in the face of minorities The religious practices in Islamic society are unique and exemplary. The Holy Prophet (PBUH) respected the rights of all members of society under his rule and, according to the Qur'an, treated all classes, whether Muslim or non-Muslim, who lived as a dhimmi in Islamic society. This view of the Prophet, which continued during the reign of Amir al-Mu'minin Ali (AS) and was the way of life of the infallibles (AS), expresses the important principle that the presence of religious minorities in an Islamic society under the rule of the Qur'an and Islam should not only be endangered. And be considered unfortunate, but can observe all aspects and be careful enough to follow the commands of Islam and with intelligent behavior, bring about the unity and solidarity of Muslims and a unique capacity in various fields, including political, social and economic, Create. Establishing economic relations and participation of minorities in the Islamic society can lead to a better economic rotation and thus improve the economic situation of the Muslim society and boost the business system. Also, the presence of minorities in the political arena increases participation and creates hegemony against the enemies of Islamic society. Beyond

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that, it may be possible to bring their views on matters of faith closer to Islam by cultivating love and good morals. Of course, this tolerance is as long as they do not conspire and betray the Islamic society and do not intend to abuse the trust of the Islamic rulers, otherwise it is necessary to stand against them with power. Finally, the manners of the Infallibles (AS) can be a good example for the current rulers of Islamic governments and be implemented.

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