

Moral values

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Abstract: according to imam ali , rulers and government should regard their nation as human beings regardless of their religions or other criteria what imam focused specially here is on this : he divided all citizen or an islamic society in to two group :first group which belongs to muslims and are religion brothers of ruler in another word. The present article talks about these groups.

In the letter of imam ali to **malik ashtar**, there are about 30 sentences referring to all human being regardless of their nationality, race ethnicity, and religions : ‘naas’ means human being in 9 sentence, ‘raeeyat’ means citizen in 13 cases , ‘**mme**’ means all people in 3 cases , ‘kollo emrien’ servants in 1 case and ‘**nazirullaka fel khalgh**’ means ‘ someone like you in creation ‘ in case .(jafari 1369,p :319)

Secondly group which belong to non –muslims though , they don’t have the same religion at least they are the same in their creations and are “human being “. (nahjul **balaghe** 1373:letter 53, p326).imam ali firmly believed for the pure reason of being a human being , rulers are belonged to care for them and provide them with their civil rights . The criterion which is mentioned by imam ali is the very criterion which cannot be neglected or destroyed under any circumstance .the criterion rooted in the nature of human being, the criterion formed from moment of creating man and accompany her till his death.

These 30 sentences are mostly about citizens’ political –social right.

In 1 case similarity in creation –being a human being 0- is enough for him (citizen) to enjoy his rights.

The important point here, in this 1 case, is beyond the social - political. Here, imam is emphasizing on caring about to all people of their nation regardless of their religion, ethnicity, etc just due to this reason: they are human being.

Once ,imam ali saw an old man being .imam ali shocked and asked : “maa hazza?” In arabic “maan” means “who” and “maa” means “what”. Imam ali didn’t mean to ask about this man’s identity, he tended to question the situation of society and why there are poor and beggars in the society?

The accompanied trying to developing this even replied, he is a christian! Imam said: be a christian! [it makes no difference] when he was able to do chores, you [society] put him to work and now he is poor and disabled you leave him.

That he ordered to help the poor man from muslim treasury. [hour ameli, 1430:vol 11,p:49)

Imam ali ,thought he was a muslim , trying hard for islamic and going through difficulties more than others and in fact was the second person in islam , as ruler , enjoying the power ,regarded people as human being and treated then humanely ,not differing a muslim and non – muslim when civil rights were mentioned .

in another example, one of imam s representative wrote a letter to imam and said a muslim and non –muslim committed a crime , how should he judge ?

Imam replied , you should judge that muslim beside on islamic ruler and regulation and give submit christian one to christian rulers to judge him beside on their ruler .(hoar ameri ,1430,vol .18 ,p 41;saghafi kofi 1355, vol.1 , p 230-231) .this action proves that in an islamic society human being is a valued being and right of all human beings

should be recognized.[while imam perceived that their believer are not flue and they are not legitimate and they were minority and they lived in islamic country and under islamic governorship .]

Imam can judge the christian and muslims based on the same regulation .but considering morod values and respecting human nature obliged imam to respect all.

In a war ,it was heard that an antler- lace was removed from a jews woman .imam got angry due to this inhuman action and said vehemently , if a man died out of this sorrow ,there is no shame on him (saghafi kofi 1355,vol.2,p:476) dignity of a person mattes more than everything else .

4. Dishonesty and trickery

It is a long time that the word politic combined with dishonesty and trickery to the long time that the word politic with no dishonesty is unimaginable.

History depicts that the shrewder the ruler, the more successful in governing, and extending his ruler ship. In these ruler ship the goal was "ruling the country" and not right or when attempt were down to rights was for the sake of extending ruler ship .imam ali was not to satisfied to revoke to dishonesty an trickery under any circumstance ,as he believed ,ruler

Who become proud because his power or revoke to deceit is proving his in his governorship. (ghazvini 1371,p:51)

Moaviyeh to fulfill his goal did not avoid revoking to any possible tricks. To this reason ,some said moaviyeh is a politician ; ali is not sage and wise and he knows no politics .referring to these kind of sayings imam stated .i swear to God ,moaviyeh is not cleaver than me , his policy is committing sins and disloyalty .if trickery and disloyalty was not disapproval ,there was no one clearer than me.(naj al-balaghe 1373: sermon 200,p:236) imam ali even in case of removing from power was impossible to revoke to these dirty tricks .

One of the significant reasons of why imam ali did not apply tricks and disloyalty in his ruler ship was derived from his firm belief in the other world. He knew loyalty accompanied by honesty, a shield toward misfortunes, and he believed anyone who believes in hereafter, would not use trickery and disloyalty. Imam ali expressed his sorrow an concern that he is living in am are when people recognized dishonesty as being clever and shrivel people are called politicians .imam ali stated.”(naj al-balaghe 1373:sermon 41,p:39)

A real muslim should be one attempting to obey islamic rulers to read perfection. Imam sadiq warned muslims not to adhere to treachery and plotting to win something or order to do so .(hour ameri 1430 ,vol .11,p:51)

When carrying out an activity leads to God’s torture or anger, it should not be followed, and the political or social changes have no impact on this rule.

All islamic rules and regulations of islamic in clued true benefits of human beings in all times and situation: weather human being is a more of it or not.