
Three basic principles of the world peace in the eyes of Imam Ali (as)

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Abstract

The philosophy of collective and personal life in society is based on peace and brotherhood, and it is for this principle that the message of peace can be found in the biographies of Koran and Amir al-Mumin Imam Ali... The 25 years of patience of Imam Ali (as) can also be seen from this perspective.

The Qur'an and Amiral-mu'minin (as) sayings have three golden principles for creating peace among the various nations, nations and societies of great importance. Respect for human rights, respect for the personality of others, recognition of the rights of others, these are the principles, which can lay the foundation for the security, well-being and lasting peace of human society.

Islam invites all to reconciliation and peace, and knows that humanity will survive in it. This is evidence of Islam's ability to invite Bible people to unite in one word in the Islamic war, despite all differences. When the glory of Islam is in the hands of the enemy and the enemy is striving to destroy Islam. Islam equated the killing of one human with the killing of all humans, and the salvation of one human with the redemption of all humankind.

Key words: Holy Quran, Imam Ali, basic, principle, peace.

Introduction:

One of Islam's lasting principles is to create peaceful life in all people, especially in Islamic societies. Islam is a religion of peace and security that does not recognize oppression and aggression, and all Islamic efforts. Establishing peace and order in society.

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KNOWLEDGE OF CONCEPTS:

Here we repeat the meaning of (as) peace in the words of Quran and Amir al-Mumin Imam Ali in relation to words and condition.

LITERAL MEANING OF PEACE:

Peace is Arabic; the word peace comes from the source of Masalaha and Musaraha chapter Mafaela. Its literal meaning is peace and reconciliation (Ameed, Farhang Ameed, p.4).

TERMINOLGY OF PEACE:

Settlement is commonly used in two ways (Jafari Langrudi, Term Rights, p. 2). In the first sense, peace vs. war and conflict, which is one of the source in current international law. Second, peace in the sense of is known as an agreement on individual rights.

The concept of peace arises when you need to fight in the world, but in the days of Imam Ali, you are obliged to fight the first jihad, the defensive jihad, and the rebellion. And Muslims are few and cannot confront their enemies, leave the war and seize power, or expect the other side to convert to Islam. However, no peace is allowed without this aspect.

“Reconciliation according to the instructions of Qur'an and Imam Ali (as) ”:

Qur'an and Amir al-Muminin's saying in the words of Hazrat Ali (as) , three principles are named to lay the foundation for peace. It was done and by practicing these principles, we can create lasting peace in various Islamic and non-Islamic societies.

In this article, peace means living a peaceful life and is emphasized by the Quran and Afrubite (as). The Quran not only defends justice in Muslim society, but also seeks justice against non-Muslims.

لا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ

اللَّهُ يُحِبُّ الْمُقْسِطِينَ (ممتحنه، ٨)

Those who do not fight you or drive you out of the house in religion, Allah does not prevent you from being kind to them and doing justice. This section describes protecting the rights of non-Islamic minorities and dealing with them promptly.

Similarly, the Qur'an has a clear commandment about the People of the Book.

If your enemies invite you to peace and it pleases God, do not reject him at all.

Amir al-Muminin (as) bequeathed to his sons Imam Hazrat Imam Hassan (as) Hazrat Imam Hussein (as) and inherited by other relatives and followers, emphasizes that popular reforms should be a top priority in his life.

اوصيكمَا وَ جَمِيعَ وُلْدِي وَ أَهْلِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ وَ نَظْمِ أَمْرِكُمْ وَ صَلَاحِ ذَاتِ

بينكم (فيض الاسلام، نهج البلاغه، نامه 53)

Imam said to Both the Imam Hassan and Hussein (PBUH) , and all the children, family, and other loved ones and relatives to whom my letter arrived, all devotion, discipline of problems between you, and between you. Praise for the correction and improvement of the problem Secret social reform or corruption lies in adhering to and ignoring these three important principles.

THE THREE GOLDEN PRINCIPLES OF PEACE:

In a society that violates the rights of others, ignores their personalities, and deprives them of their right to life, it causes social evil. If I respect the rights and personalities of others and respect the rights of others, living human beings are nourished in this society and we have the right to be called humans. Understanding the three golden principles of peace from an Islamic point of view is essential for the social revolution, as it governs peace and order in this society, and such societies are stable in all respects.

1. One exception to human rights.
2. Respect the personality of others
3. Give others the right to life

1. One exception to human rights:

Imam Ali (as) adhered to this important human principle throughout his life, even during his time of manifestation. In his short reign, he praised mankind and did not allow anyone to oppress anyone. The Aqeel brothers also opposed the fair distribution of Ali (as).

فتجعلني و أسود في المدينة سواء. فقال: اجلس ما كان هاهنا أحد يتكلم غيرك و ما

فضلك عليه إلا بسابقة أو تقوى فقه الصادق عليه السلام (للروحاني ج ١٣، ص ١٤٥)

Are you going to make me the same as the blacks in town, that is, do you give us equal rights? They said Sit down and you're the only one talking here, but is there anyone talking in this section? Charity is not for you, but for the former of religion and devotion, and what is your superiority about it, and you can't get superiority about it of the parts ruler there is no difference between a brother and a black man in the city. This is the ultimate example of respect and

respect for human rights. If the ruler is justice, society will automatically go to justice

صِنْفَانِ مِنْ أُمَّتِي إِذَا صَلَحَا صَلَحَتْ أُمَّتِي وَإِذَا فَسَدَا فَسَدَتْ أُمَّتِي قِيلَ يَا رَسُولَ اللَّهِ وَمَنْ هُمَا قَالَ
الْفُقَهَاءُ وَالْأُمَرَاءُ (مجلسی، بحار الأنوار، ج ۲، ص ۴۹).

Similarly, a change of ruler automatically changes people; most people in society follow the path of ruler.

If an individual's economic rights are not violated in society, the rights of the state or government will be respected, a war will occur in that society, and such a society will move towards justice.

Respect for human rights, which Westerners use today to influence others, is essentially one of the ultimate Islamic principles that the Qur'an calls "dignity."

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ
خَلَقْنَا تَفْضِيلًا (اسراء ۷۰)

Indeed we glorified Adam's descendants, put them on land and water, gave them good things, and surpassed many creatures.

In this verse, God made him love and respect, and gave him superiority over other creatures. The Almighty God gave his soul to people and gave them honor and respect by saying

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (ص، ۷۲)

Man was the bearer of God's spirit, so the mosque became angel , commanding all angels to bow and bow down in front of man's great place.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتِ عَلَيَّ لِيُذِرَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَحْتِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا (اسراء، ۶۲)

Then he said: Tell me! Is that what you like to me? If you give me a resurrection until the day of the resurrection, I will cut off all the roots except some of his descendants.

Satan was the first human rights abuser and did not know that a person was in God's caliphate position.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (بقره، ۳۰)

And have divine knowledge.

وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (بقره، ۳۱)

Amir al-mu'minin Imam Ali (as) when referring to this case, consider Adam (as) 's weakness as a reason to respect humanity

وَ اسْتَأْذَى اللّٰهُ سُبْحَانَهُ وَ تَعَالَى الْمَلَائِكَةُ وَ دِيْعَتُهُ لَدِيْهِمْ وَ عَهْدَ وَصِيَّتِهِ اِيْلَيْهِمْ فِي الْاِذْعَانِ
بِالسُّجُوْدِ لَهُ وَ الْخُنُوْعِ لِتَكْرِمَتِهِ فَقَالَ سُبْحَانَهُ وَ تَعَالَى اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا اِيْلَيْسَ وَ قَبِيْلَهُ
اَعْتَرَتْهُمْ الْحَمِيَّةُ وَ غَلَبَتْ عَلَيْهِمُ الشَّقُوَّةُ (مجلسى، بحارالانوار، ج ١١، ص ٩٧)

The Lord of the world told the angels to fulfill what he had entrusted to them and what he had promised, and commanded Adam to bow down himself through shame.

2. Respect the personality of others:

Respecting the personality of others can prevent conflicts between individuals and countries, this principle can help make society a better and ideal society. The true respect of human beings lies in their devotion. The closer a person is to God, the more he respects him. And as long as the principle of human dignity remains in society, there is peace and security. Imam Ali (PBUH) means "respect the person and respect the personality" of this principle and the protection of human dignity is in the hands of human, a principle that draws people further into this truth.

لا تكن عبد غيرك وقد جعلك الله حراً (نهج البلاغة، فيض الاسلام، خطبه ٢٧)

Do not enslave yourself to anyone else, as God has set you free.

Since slavery is against human dignity, it is important that the idea of slavery is not accepted by society. Respect should be maintained in society as a person.

خَرَجَ اَمِيْرُ الْمُؤْمِنِيْنَ عَلَيْهِ السَّلَامُ عَلِيًّا صَحَابِيَهُ وَهُوَ رَاكِبٌ فَسَوَّاهُ خَلْفَهُ فَالْتَفَتَ اِيْلَيْهِمْ فَقَالَ لَكُمْ حَاجَةٌ
فَقَالُوْا لَا يَا اَمِيْرَ الْمُؤْمِنِيْنَ وَ لَكِنَّا نَحْبُّ اَنْ نَمَشِيَّ مَعَكَ فَقَالَ لَهُمْ اِنْصَرِفُوْا فَاِنَّ مَشِيَّ الْمَاشِيِّ مَعَ
الرَّاكِبِ مَفْسَدَةٌ لِلرَّاكِبِ وَ مَذَلَّةٌ لِلْمَاشِيِّ (مجلسى، بحارالانوار، ج ٥٥، ص ٤١)

When walking with the horse rider, the rider gets lost in and humiliates believer because everyone is equal. Imam Ali (as) pointed out this fact in a letter to Malik Ashtar as Governor of Egypt.

وَ لَا تَكُوْنَنَّ عَلَيْهِمْ سَبْعًا ضَارِيًّا تَعْتَمُّ اَكْلَهُمْ فَاِيْتَهُمْ صِنْفَانِ اِمَّا اَخُّ لَكَ فِي الدِّيْنِ وَ اِمَّا نَظِيْرُ
لَكَ فِي الْخَلْقِ (مجلسى، بحارالانوار، ج ٣٣، ص ٦٠٠)

And don't be like hunters or greedy animals to them. There are two types of people, so you have to eat them as prey. It is either your fellow believer or a man like you. Respect remains and respect for personality is essential.

Under the rule of Imam Ali, there was mutual respect and equality among all. In the realm of Imam, no one was suppressed, when an assailant from Muawiya's army attacked people and learned that the women's jewels had been shyly removed; he was very upset and said:

لَقَدْ بَلَغَنِي أَنَّهُ كَانَ الرَّجُلُ مِنْ أَهْلِ الشَّامِ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَالْمُعَاهِدَةِ فَيَنْتَرِعُ
أَخْبَاهُمَا وَرُعْتَهُمَا، فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ دُونِ هَذَا أَسْفًا، مَا كَانَ عِنْدِي فِيهِ مَلُومًا، بَلْ
كَانَ عِنْدِي بِهِ جَدِيرًا (مجلسی، بحارالانوار، ج ۳۴، ص ۱۴۳)

It was said that of them (predators) entered the homes of Muslim and non-Muslim women, removed their jewelry from their bodies, and escaped when Muslims heard about the incident. Also, if he dies, I don't think he deserves blame, , but in my opinion he deserves praise and admiration.

Respecting one's position, regardless of religion, is a sign of being human, as if there was no substitute for human dignity.

وَ أَكْرِمُ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ سَاقَتْكَ إِلَى رَغْبَةٍ فَأَتِكَ لَنْ تَعْتَاضَ بِمَا تَبْذُلُ مِنْ نَفْسِكَ
عَوْضًا وَلَا تَكُنْ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا (مجلسی، بحارالانوار، ج ۷۴، ص ۲۲۶)

Don't be ashamed to endanger your honor and dignity for the benefit of the world. You get, but you don't become a slave to anyone because you don't get anything and Almighty Allah created you freely.

Under the orthodox rule of Maula Ali (as) , everyone lived in peace and security, even though Islamic enemies fought three wars against him (Jamal, Safin, and Nehruwan). Imam Ali (as) worked with righteousness for all members of society to support the oppressed. This is a manifestation of the divine character of the Imam (as).

So when you met a Christian with a disability and people in society left him alone, you saw his condition, you (PBUH) - couldn't stand and ordered Did.

Imam passed by an old man with a disability who was begging for poverty. Imam said: What is this? He didn't say who it was. But did you ask about this situation? So he said: he is a Christian (ie he is not a Christian, so don't worry about his condition) , and you said: with the power and courage this person to work If so, has he been taken to work now? Did he leave it as he didn't have the power to work? Then he ordered the cost of this person to be paid from the treasury, so the cost of this weak man should now be paid from the treasury.

Respecting the individuality of others, whether individuals or groups, cities or rural areas, is as important as respecting countries, nations and schools in

restoring peace and reconciliation. Is there no one at the beginning and the beginning? We are aware of the significant consequences.

3. Give others the right to life:

Accepting the rights of the poor to a peaceful life and giving them the right to a life leads to a peaceful social life and leads to perfection of society. Everyone as a person has the right to live with dignity in all societies, which is the innate right of all, and no one has the right to deprive this Muslim of his rights. As long as society respects this right and people enjoy it, there will be no problem and society will be the birthplace of peace and tranquility.

Respecting the individuality of others, whether individuals or societies, cities or nations, schools of thought or nations, leads to peace and reconciliation. If there is no mutual respect in one place, there will be war and conflict.

Amir al-Muminin Imam Ali (as) has always advocated peace, and the same has become important in his edict and biography. You have always stopped shedding unjust blood, because unjust blood robs Rule, such a person will soon fall into the arm of death, and will be subject to unstoppable divine punishment... In this regard, you always guide people. Even in his famous letter to Egyptian Governor Malik Ashtar, he emphasized this point.

إِيَّاكَ وَالِدِمَاءِ وَسَفْكَهَا بِغَيْرِ حِلِّهَا، فَإِنَّهُ لَيْسَ شَيْءٌ أَذْنَى لِنِقْمِهِ وَلَا أَعْظَمُ لِتَبِعِهِ، وَلَا آخِرَ يَبْزُو
النِّعْمَةِ، وَانْقِطَاعِ عُمْدَتِهِ، مِنْ سَفْكِ الدِّمَاءِ بِغَيْرِ حَقِّهَا (مجلسی، بحار الانوار، ج ٣٣، ص ٦١)

Avoid unjustified bloodshed. Injustice bloodshed leads to divine anxiety and punishment, blessings and the collapse of death

In this letter you instructed the owner not to shed illegal blood, this act will accelerate God's punishment, and the cheating person is caught in God's punishment for this injustice increasingly, takes revenge on fraud.

Hazrat Imam (as) points this out further.

اللَّهُ مُبْتَدِئُ بِالْحُكْمِ بَيْنَ الْعِبَادِ فِيمَا تَسَافَكُوا مِنْ الدِّمَاءِ يَوْمَ الْقِيَامَةِ (مجلسی، بحار الانوار، ج ٣٣، ص ٦١)

By Allah, before others are judged, Allah declares judgment on unjustified blood on the day of the resurrection. The ruler should be afraid of God There is no uncertainty seen. Most uprisings begin with the unjustified killing of the ruler and devour the entire country.

Continuing the same point, turned to malik e Ashtar and said:

فَلَا تُقْوِينَ سُلْطَانَكُمْ بِسَفْكِ دَمٍ حَرَامٍ، فَإِنَّ ذَلِكَ مِمَّا يُضْعِفُهُ وَيُوهِنُهُ بَلْ يُزِيلُهُ وَيَنْقُلُهُ،
وَلَا عُدْرَتَكَ عِنْدَ اللَّهِ وَلَا عِنْدِي فِي قَتْلِ الْعَمْدِ

Do not undermine your government by shedding this forbidden blood. Illegal blood weakens the foundation of the government, overthrows the government and drives out others, so this government must go, apologies for your unjustified bloodshed to me and me Not accepted. There is Qisas before God because of his punishment, and he cannot escape from this.

Today, the influential words of Maura Ali (PBUH) need to be hung in the homes of various influential people, especially those of the ruling class, such as the prime minister, president, minister, and governor of is no excuse. to strengthen the government However, this action will cause the government to overthrow, and unjustified blood will shake the foundation of the government and soon destroy the power of the ruler.

In this short speech, Amir al-Muminin Imam Ali (pbuh) is embodied in great eloquence and eloquence and clearly has the rights of others. If human rights are accepted and recognized, the market for war will end the war and conflict, as it is hot in power, wealth, and above all. Rights are ignored, and in order to gain maximum power and expand sovereignty it robs a society of peace and security, this act causes conflict and confusion and puts society in hell.

Qur'an gives examples of different times and different nations so that the next generation will not be saved and ruined from these mistakes.

لَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْفُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (يس، ۳۱)

Similarly, some countries are very strong economically, but today they do not have an address.

(ق، ۲۴) وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ

Religion seeks human survival and uses possible legitimate means to save humans from destruction.

Remember: The Rights of Others is a pure Quran theory that leads to the truth that the world equates the Atonement of one person with the Atonement of all, as well as the killing of one person. Is equal to kill everyone

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا (مائده، ۳۲)

That is why we are for the children of Israel, as if the murderer killed all the people, unless it was about the bloodshed or calamity of the land, and killed all the people who were saved. I decided that it was. Certainly our messengers came to him with clear evidence, and most of them remained the perpetrators of the country's atrocities thereafter.

Such a religious document is quran's Principle, in which respect for the rights of others creates peace and order in society, from a safe and prosperous future with conflicts between nations, politics, cultures, religions, denominations. It shows that we protect society.

REUSLT:

Group life, reconciliation, and mutual respect should be based on the same facts. The words of the Koran and Amiral-mu'minin (as) together set out three distinct principles for bringing peace to different nations, nations, tribes, and social life.

By following these principles, many social problems can be solved. The Quran and Amiral-mu'minin (as) sayings have three golden principles for building peace among different nations, nations and societies. These are very important. Respect for human rights, respect for the personality of others, recognition of the rights of others. These are the principles of, and their adherence can lay the foundation for the security, well-being and lasting peace of human society.

Islam invites all people peacefully and safely until they call people in the book on the same axis, and invites unit to the word of truth.

Islam does not allow anyone to abuse. It only allows war in the form of anarchy in society and the protection of Islamic glory from the enemy, otherwise killing one would be equivalent to killing all. And because he considers the salvation of one person to be synonymous with the salvation of all mankind, Islam has peace, and if there is no possibility of peace in the world, war in a limited way under special conditions Forgive.

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