

Citizenship Rights and Education in Nahjbalagheh

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Abstract

The importance of Nahjbalagheh as one of the basic religious-governmental texts is evident in an era that advance of research and investigating the principles and theoretical and practical fundamentals of politics and government with an approach to the original texts and a system of religious "knowledge". It should be said that perhaps the issue of citizenship from the perspective of Nahjbalagheh and views of Imam Ali (as) is the best way to achieve this field because Nahjbalagheh is like the brother of Quran and Imam Ali (AS) is the most knowledgeable personalities to Islam after the prophet. On the other hand, after a while, he has had the rule of an Islamic state and more than other courses, the rule of Imam Ali has been faced with a diversity of races, languages, colors, religions and territories and in this period, political groups, religious and speech had also grown. In this paper, by providing a definition of citizenship and its status, as well as the Quran in this regard, citizenship rights studied from the perspective of Nahjbalagheh and Imam Ali (AS) in three areas: cognitive, emotional and behavioral, and finally, it is shown that citizenship in the contemporary world is far from its real meaning and matching the comments of Imam Ali (AS) with modern global rules specifies the citizenship being far from its real meaning more.

Key word: Nahjbalagheh, Citizenship management, Citizenship rights, Citizenship education

INTRODUCTION

Citizenship is the most important social idea that is emerged to contribute to a better understanding of the community, its inner relations, and guide the actions and behavior. Citizenship is a principle that observes the relations between the government and the community members, i.e. on the one hand, it is related to the privileges of government and rights of individuals and, on the other hand, relations and historical processes.

Citizenship reflects the links between individual and community in the form of rights, obligations, and responsibilities and provides a framework for interaction between people, groups, and institutions. So the key role of citizenship is to manage the society in accordance with the principles of respect for the rights of others and commitment to do affairs to maintain common institutions that establish the rights and keep stable (Shiyani, 2007:36).

Today, citizenship rights has a special position in politic science and knowledge of right and political jurisprudence, because the fact is that in the present age, the importance of citizenship position is not reduced in no way or all of its past importance has not been disappeared (Gustafson, 2002: 19) Despite the propaganda of teachings of universal human rights, when managing the Political Affairs in the country, it is seen that citizenship has a special importance and its reason should be searched in various factors, including can be referred to two main causes:

1. Globalization of some affairs is caused to change the governmental context of governments, but governments are still considered the most capable institutions for the centralization of political power, economic, military and communication. Therefore, the state is considered the main context of citizenship and the rights and responsibilities are determined basically by the governments and the implementation of the rights and duties has a close association with the state - nation. For this reason, the implementation of human rights in the form of covenants and human rights treaties is required to governments should try to sign and approve it and by consent submit to commitments of human rights.
2. Citizenship is the relation among rights, responsibilities, and participation that is necessary for any office and

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now citizenship is a good mechanism for the rights and duties. However, one of the human rights problems is that not to be linked with the idea of political society and there is no effective mechanism to realize it (Falks, 2002: 49-53).

Including legal sets that have been regulating relations between human societies can be cited the law of Hammurabi, the Talmud rights, the rights of the Greek, Roman law, ancient Iranian law, the rights of Christians, and Islamic law. About the history of the concept of citizenship, which its ancient goes back to Greece, we can say in brief that in the modern era with disintegration of system of pre-modern eras of West, and the spread of liberalism and democracy, especial for this period, the concept of citizenship has grown and it has found a new concept and in other words, it refers to people of a city, and related topics to it. The principles and effect of many common values and promoting today civilized society can be found in Islam and teachings and theology of infallible (s) and words such as “people”, “resident”, “resident”, “subject”, “nationality” and “City” all confirm urbanization and civilization in Islam (Naghizadeh, 2002: 16)

Islam is essentially the religion of city and has paid special attention to great human communities. Islamic thought while denied Bedouin and called Muslims to the city determines the importance and value of the city in the level of spirituality governing residents. For example when the Koran speaks about Antakiya city, despite it has been a flourishing city and densely populated, because of polytheism prevailing the city calls it Ghari (Yasin: 13) and calls the city “Madine” based on eminent human (Yasin: 20)

New authors assume that Islam is an urban religion. The premise is derived from an old text by William Marcy and it can be said that the term "Islamic city" is created by Marcy and Islamic civilization more than anything else is closely linked with citizenship life. (Ghalibaf and Pourmousavi, 2007: 94-96)

At a time when the city is measured by quantities, urbanization has become a program for providing shelter that a time, it paid attention to look up the principles. While even if we put aside the spiritual aspects of the city and just focus on quantity, we have to say that urbanization is not housing and making streets. Urbanization can be considered organizing and controlling all essential activities of individual and collective human life, so that the result of work to be the response of different human needs, according to its own culture and worldview (Naghizadeh, 2002: 19)

In the introduction of the Declaration on "Human and Citizenship Rights", it is noted that the only cause of public

miseries and government corruption is denial or forgetting human rights of the people, while the Declaration and the international global system with the entire slogan failed to act promote citizenship rights and realization of right of nations and poor countries.

However, according to the goals of human rights and messages of divine religions, especially Islam has had a very effective role in promoting human rights and citizenship, so in the history of debates about citizenship must give the biggest contribution to religions including Islam (Mehrpour, 1998: 88-87), because Islam has always stood out against oppression and oppressors and spoken for social justice and excellent human concepts.

Every worldview and ideology, especially if to be the defendant of government, has the legal system of its own. The legal system arises more seriously when the worldview observes all the activities of his followers including governmental system. Therefore, any legal system for both two elements including the legal society (Individuals and groups) defines to each other that the rights in the legal system based on the worldview of God, aside from the physical aspect has spiritual and ritual aspect, but in the legal system based on material world view, these rights are merely superficial and in line with imposed laws is explained by the man.

THE CONCEPT OF CITIZENSHIP RIGHTS

Today in the press, the phrase of “citizenship rights” is used very often, but its political dimension is considered more to its precise concept of juridical and legal. Therefore, it is necessary to be determined the meaning considered in this article.

Citizen and Citizenship

The literal meaning of citizenship

In the dictionary of Dehkhoda, Shahrband is defined “from a city or a country” and explained below, the suffix “Vand” in the word in the last has been “Band” and indeed the word has been “Shahrband” (means someone who is in a city) and with the passage of time “Band” become to “Vand” and it is the English equivalent of citizenship.

The so-called concept of citizenship

In terms, citizenship is a member of political society that has rights and duties related to this membership and indicated the relation between the individual and the political community. It should be noted that some of the requirements of this word in other than city make senseless because most towns are the place of emerging political, economic, cultural, and legal relations. But this does not

mean that the villagers or those who live in other than city not considered citizenship, but all people of a territory or country is called citizenship.

In fact, the citizenship is an individual that is present in the social, political, cultural, and economic structure of the community and it is effective in decision-making and shaping it directly or indirectly. In short, citizenship indicates the citizen's membership in the political community and indicates it.

Citizenship

Citizenship (that there is a relation in it) in fact, indicates the position and state of man that according to which should enjoy the rights and privileges and undertake duties, although there is not a city in the state, ie not living in the country (Jafari Langeroodi, 2006: 76-77). Thus, citizenship is a condition which is awarded to the national individual of community and citizenship rights is a right arises from it and makes easy to participate in this public asset. In other words, the concept of citizenship geographical which now has become a common standard recognizes benefits and certain responsibilities as citizenship to those who were born in a land, or permanently live in it, or based on other laws to be the citizenship of the country.

Citizenship gives a new identity to the person that is out of personal identity, clan, ethnic, blood, descent, and employment. Thus, the citizenship is called to the relationship between the individual and political society in the name of the state - country that based on it, first, is required to loyalty and the latter is obliged to support.

Finally, citizenship rights are a set of privileges and authorities resulting from the position and state that indicates the individual's membership in a political community. Components of citizenship rights are, including the rights of personal, social, political, economic, and cultural and each of the cases has several examples that should be considered in its place. According to what was said and the influence of religion and ideology on the type of government and the citizenship rights, in this research, the citizenship education and citizenship rights in the form of theory of Torny et al (1971) from the perspective of Nahj al-Balagheh and Imam Ali (AS) is investigated and in the paper, the thoughts of other Imams and Quran are cited.

Torny Division in Civil Education of Citizens

Cognitive area

The framework of constitution and concepts related to citizenship and their meanings, such as patriotism, historical development of the country, the structure of government, organizations and institutions at different levels, political

processes, including elections, dividing three branches, government and the economy (such as taxes), government and social services (such as social security) and man as a social being and dependent on others (Sharepoor, 2005: 183).

Emotional area

respect for others, tolerance, belief in equality, respect for the law and the defense of the fatherland, belief in individual's freedom, the rights of citizens to express ideas, willingness to participate in current issues, understanding the interdependence of countries to each other, respect for the state and national tradition without ethnocentrism feeling, respect for diversity and interest to follow up on social issues - political, cultural, in national and international levels (ibid: 186)

Behavioral area

obey the law, pay taxes, participation, the use of logical and critical thinking in solving matters, tolerance, and open-mindedness, follow news and information from various sources (ibid: 189).

Citizenship Rights from the Perspective of Holy Quran

The Holy Quran considers human beings with dignity from God "Laghad Karamna Bani Adam: as we have given dignity to the children of Adam" (Asra, 70). The theoretical dignity can have a lot of valuable and practical magnanimities. Because of the dignity, all moral and legal teachings with regard to the theoretical principle and in full conformity with it to be set. When we accept that man is a noble and worthy gem, whether or not we believe that not only freedom, security and so on are his right, but they should be interpreted and adjusted in a way that to be consistent with his dignity. (Javadi Amoli, 1998: 101-103).

Life

The first right that God is considered to human beings is the right to life. The deprivation of human life means the destruction of the total community unless it is done with a right cause. "Anyone who kills someone that has not killed anyone or not done corruption in the earth, as he has killed all mankind" (Ma'ideh: 32). On the other hand, Imam Sajjad (AS) considers the source of rights as understanding God. The secret of the word of that Imam is that if someone does not know God, and does blasphemy, in fact, he is deprived of the right to life (Mir Naghi, 1992: 69-75).

Freedom

All prophets have been human freedom messenger. According to Islam, freedom means free from slavery and obey other than God. But in terms of other schools, freedom means the right to choose that man can have a religion or not given the right to choose. While in Islam, the

absolute liberation is a slave, because the man, in this case, is the prisoner of wishes and desires” Anyone who depends on his work, unless lucky people” (Muddathir: 38 - 39).

God also says about freedom in choosing religion: no compulsion in accepting religion, the way of growing and directing is specified of misdirection”(Baqareh: 256). Imam Ali (AS) addressed to his son, Imam Hasan says: “not to be the slave of other, God has created you free.” (Nahj al-Balaghe, 2001: a 31).

Justice

Justice is to put everything in its proper place (Javadi Amoli, 1998: 164). The column of the roof of spirituality, in law, is justice “Allah commands justice and charity” (Nahl 90). By the text of the Holy Quran, the philosophy of religion in communities’ objectivity is “observing installment “. Ie the religion comes to people stand up for “justice” and live on the “installment” (Hadid: 25) Hence, Imam Baqir (AS) said: “Prophet in Medina, on the ruins of ignorance built the society with justice” (Tusi, 1997: 6/154).

Security and Prosperity

The other rights of citizens in the Islamic state are well-being and prosperity. They have the right to benefit the blessings of the world in a safe environment with peace and Islam considers it from the intellectual rights of citizens. "Recompense of those who fight with Allah and His Messenger and act to corruption in the land, is to be killed or crucified, or their hands and feet from left and right to be cut off, or to be banished from their land “(Ma’ideh: 33).

In terms of Qur'an, achieving a secure and safe environment is the first step of enjoining good and forbidding wrong and public supervision and verses 103 Al-Emran and 41 Haj affirm on it.

Thus, the Holy Quran considers security and protection of people against foreign oppressors and aliens and advantage of business, freedom and comforts the right of all people, unless it causes harm to individuals or society

In total, the Quran view to citizenship can be observed in a rule that the Prophet (peace be upon him) formed, because the Prophet with the teachings that had learned from Qur'an established the initial core of the Islamic nation, and a little soon went to Yathrib and changed Yathrib to the “Medina Al-Nabbi”, a Madina in which the rule of man over his own destiny based on God slavery and the legislation was formed. Considering the purposes of any government, it can be found the rights of people from the perspective of the government. The first objective in any Islamic state is related to culture and ideology: if the answer to the intellectual and belief needs of people

has been the most important goals of the Prophet. “A Prophet that takes the heavy burden from the shoulders of the people and leaves out chains that were on them.” (Eraf: 157). Obviously, the purpose of the heavy burden is pre-Islamic customs and intellectual and spiritual chains that shaded forces and human spiritual talents. (Ibn Torab, 2006: 21-23).

In fact, the issue of citizenship explains the relation of "people of the city" or "citizen" with "city management" or "state" and "government". If the citizen rights to be respected by government and the people know their rights, citizenship phenomenon will emerge. In a view, civilization, and citizenship, according to human principles, value, and nature consider human in relation to the natural environment, social and cultural as committed and obliged, Imam Ali in this regard says: “you not only in contact with humans but also in relation to the lands, territories, and cattle must also be accountable to God and people “(ibid, sermon 167).

According to the principles mentioned above, if the government wants to fulfill unity, security, and spirituality in society and provide the welfare of citizens:

1. It should be recognized freedom of thought, intellectual and cultural pluralism, civil liberties and fundamental rights, political development and participation in the social and economic life and welcome them. (ibid: letter 53)
2. It should be established in the power structure of law and rejection of individualism and focus and its distribution among people, normalize amending human relations and maintain legal commitments with people. (Ibid Sermon 216)
3. It should be removed psychological problems and identity crisis from kindness and attention to psychological needs (ibid, Letters 18, 53) and the sympathy in the social life with the mass of people (ibid Sermon 209) and respect the customs, habits and customs of the cultural and social of people (ibid: letter 53 and Hekmat 401) and denial of undue privileges of economic, political, and social and treatment of bipolar society (ibid: sermon 3, 15 and letter 53) and comforts souls (Eslami: 2003: 147)

The overall Goals of the Citizenship Rights from the Perspective of Imam Ali (AS)

1. Regulate the political and social affairs of people and law enforcement
2. Investigating the financial affairs and equitable distribution of treasury.
3. Fight the enemies of Islam to peace and comfort.
4. Expand prosperity and development of the country

Now considering the purposes that Imam Ali (AS) is considered and is in Nahj al-Balaghe,

we divide them in the form of a view that was said and investigate in three cognitive, emotional and behavioral areas.

COGNITIVE AREA

Constitutional Framework and Concepts Related to Citizenship

For them, the framework of the constitution is Islam and the law of God. According to them, all the rights in the world is to God and the most important principles of the framework that God has determined is justice, freedom, virtue, morality, honor, dignity of humans, and trustworthiness and charity.

He divides the rights of citizens and the state, which can be considered in the Constitution of Imam Ali (AS) into the following cases:

1. Guidance: guiding people from the government with pure guidelines and without orientation.
2. Poverty Alleviation: to secure the welfare of the people, job creation, and prosperity of agriculture and industry.
3. De-ignorance: inclusive education and placing this place for all classes of society.
4. Rule-oriented: implementing the rule from authorities for firmly in action and justice.

Politics and Elections

He says about attention to politics and freedom in elections: "Although the Islamic state gets its legitimacy from God, aside from the divine legitimacy, the public acceptance is necessary. From his viewpoint, it should be already considered psychological conditions, religious, cultural and ethical in society, to people with internal motivation, seek justice and Islamic rule and cannot force people to obey" (Babazadeh, 2000: 539- 541) Imam in confirming this statement says: "many people for allegiance came with such enthusiasm that it was possible that my children to be under them and my robe fell down of my shoulder" (Nahj al-Balaghe, 2001: Sermon 3). Imam considers the satisfaction of God in freedom of the vote of people and in a letter writes to Moavieh: "Indeed, the Muslim Council is for immigrants and helpers, so if they united under the leadership of someone and called him Imam, God's pleasure is in it" (ibid: letter 6).

The Governmental Structure, Organizations, and Institutions at Different Levels of Society

Imam's attention to the governmental structure, organizations, and institutions at different levels of society in his letter to Malik al-Ashtar: "it is imperative on you that

always remember the justice governments before self. Also, focus your attention on the good methods and an effect that has reached from Prophet or a duty that is in the book of God, and to the lines that have observed in my way, follow me" (Nahj al-Balaghe, 2001: a 53). He in accepting the government and the Muslim community management accepted "Fiduciary attitude" as a fundamental and universal principle and has invited his brokers to the fact (Erafi, 2001: 54-56).

He believes that the government and people do not have reciprocal rights to each other and must assist one another. He insisted on this issue to points and each consider as an obstacle to democracy and the citizen's life:

1. Tyranny and dictatorship: Imam introduces monarchy and the political and administrative power the cause of their tyranny if they are not with spiritual self of rulers (Nahj al-Balaghe, 2001: Hekmat 160)
2. The weakness of the management of rulers and government officials. Imam says Malik al-Ashtar: "If your deputies unable to response brokers problems, you act yourself" (ibid letter of 34)
3. Oppress to people: the most dangerous phenomenon that threatens the health and strength of each system is the rulers oppress to the people. In the view of Imam Ali (AS), oppressive rulers are the worst people in the sight of God. (Ibid, Sermon 164)
4. Away from the people: One of the vulnerability ways and weakness of governance is away from the rulers from the people and the people suffering from the government. Away from the people causes the inability to distinguish right and wrong, pessimism to brokers and the principle of government and system, and the split between the people and the government.
5. Ethics and evil spirits: a major pest for political figures is usually obsession of this world, seeking prosperity, power, and bribery. Undoubtedly extremes in things, hypocrisy, saying without action will cause to be away from people from the rulers.

Division of Three Branches

Assigning the distinct task to individuals, as well as to ensure that these functions are coordinated so that the organization can realize its objectives is the principles and basic goals of management. Therefore, one of the principles prevailing Islamic management is that the responsible has participated in the performance of managers and lower-level employees and is be responsible for their violations. Imam about the management hierarchy and the power institutions says to Malek Ashtar: "grant your forgiveness to them in amount that you like God grants you from his forgiveness because you are superior to them and your leader is superior to you, and God is superior to whom that made you ruler" (ibid: letter of 53), he has resigned full authorities to some

brokers in the governance issue and the brokers are divided into two categories," Public Emirate "that has universal aspect and broad power, and "special Emirate", which had partial state. Also, his criteria for determining the rulers and governors was piety and considering the criticality of the work (Moeini Niya, 2000, 87-86)

Islamic State that was formed by Ali (AS) is not federal, but it is a non-combined system. On the other hand, it is not focused-oriented and its brokers have extensive powers, but Khalifa has right to interfere in their work area. Therefore, the government is formed of a Khalifa in the center and his brokers in towns that the brokers included deputies, advisers, military commanders, and the military rulers (Eskandari, 2001. 126-120)

Social Security

According to Islamic criteria, a person who tried in the capability of a system or organization and in general served its country and created its prosperity and dignity has right after a period of work to be respected that in accordance with law or custom has done, and to be considered rights for him those under a duty.

Imam Ali (AS) in the provision of social and human services, as the task of a judge is justice to serve duty for citizens and investigate their affairs, says to Malik al-Ashtar: "I obliged you to four responsibilities: to collect taxes on the land, fight the enemies of the land; try to the reform of the people and investigate the development and prosperity of the region"(Nahj al-Balaghe, 2001: letter of 53) He notes to Malek Ashtar in providing prosperity and welfare of the citizens that "your attempts in prosperity of the land is more than attempt to collect the tax, since the tax not obtains but with prosperity and that person who wants to claim tax without development, ruins cities and servants of God and his government will not last more than a few. "(Ibid)

Including says: the elderly and the sick and disabled and unable people do not have a duty to society, but they have rights and it is required to care them as a citizenship of the community (ibid).

Government and Economy

He orders about the economy issues and create prosperity in society and paying the obligatory salary that God has required for the rich, to meet the needs of life, says to fight poverty and providing economy need of all members of society, it is enough to rich people pay their financial rights (Dirbaz, 2001. 96-95)

Imam says in one of his sayings: "God has placed the food and need of poor people in property" of the rich.

So poor people not to be hungry unless, the rich people have benefited their rights and God will question the rich in this issue (Nahj al-Balaghe, 2001, Hekmat 328).

He says about the Islamic government's intervention in the economy to meet the need and income of citizens: "No one is in Kufa that his life is not organized, the lowest people eat the bread and have a house and use the best water" (ibid: letter 53). In his opinion, economic justice causes the equal distribution of income between segments of society and the welfare of their lives.

Emotional Area

Respect for others and humility in front of people is another characteristic of democracy, respect for citizens, the humility of governmental officials and their brokers in front of people and honoring to citizens personality. Imam says: "Socialize with people so that if you died, weep for you and if you survive, come towards you with passion." (Ibid: Hekmat 5)

In his view, if disrespect and suspicion rule between citizen and supervision, any reform program reaches to the desired result, because in such atmosphere, they consider all of their own interests and not think about the interests of the public. So it must be done a work to cause good speculation and respect of ruling to citizens because good speculation to citizens removes difficulties from the shower of manager and resolves he suffers (Jafari, 2006: 69- 68)

Justice and Equality

The most important historical documents in the concept of policy making of justice, considering equality, and social justice is the command of the letter of Ali (AS) to Malek Ashtar. This document alone has been mentioned all aspects of the principle of unity, liberal, the principle of law, administration, economics, politics, criticism, advice, taxation, democracy and all citizenship issues. Imam stressed that if it was not for justice, I left the discipline of power and government to see that the government does not have a little value for me. Imam in emphasis on the rights of minorities thinks as: "nationality and citizenship concept by blood, language, land, and other material elements will not form. Citizenship is a legal concept based on authority and related to will and idea of people. Anyone with accepting Islam is accepted to the Muslim community citizenship. The citizenship of religious minorities and ethnic can be done with the bilateral treaty and particular circumstances and in the contractual manner, which is called Islam of "obligation". Its samples in the early Islam are seen with treaties that are closed with Jews and Christians of Medina:(Amid Zanjani, 2001: 138)

He says in the supremacy of justice on forgiveness, "Justice puts things on a place that should be, and forgiveness takes

it away from its place. Justice is for everyone and forgiveness is for benefit of special people"(Nahj 2001: Hekmat 437)

Freedom of People to Express Opinions and Type of Occupation

Freedom and liberality are the primary principles of Islam that Imam Ali (AS) had insisted on it. Freedom means the right and having the freedom of individuals and including personal, public, and social freedom of citizens. In a letter to Imam Hasan (AS), he said: "Do not be a servant of other, because God created you free." (Nahj al-Balaghe, 2001: letter of 31)

Imam with emphasis on the Islamic principle of "La Ekrah Fi Al-Din" issued this circular: "anyone is forced to do something that does not love" this is respect for thought and freedom of opinion of individual and citizen (Amid-Zanjani, 2001: 95- 98). In fact, kinds of social and political freedom can be seen in his state so that other religions were free to practice their faith in a way that not desecrated Islam. As well as other nations had equal rights with Muslims and even blood money and their tax was equal. Prophet says elsewhere: "Not avoid anyone from his legal desires and also due to get money, not whip anyone, as well as not touch the property of no one, whether Muslim or non-Muslim, who is in Islam (Nahj al-Balaghe, 2001: letter of 51).

Tolerance

Citizens to integrate and raise their interests are together. In fact, tolerance can maintain the unity of a society, because people must believe this principle for better living and create urbanization. God has created the building of human thought in such a way that thoughts and human thought are different.

In this regard, Allah says: "O Prophet, with grace and mercy of God, you are calm with them and if you were the harsh and hard heart, no doubt they were scattered round. So forgive them and ask forgiveness for them (Al-Emran: 159)

What in Islamic tolerance is concerned is bias to belief with the good manner with others and emotional treatment and compassion to attract them. In fact, tolerance is a way to reach the destination, not the target. Accordingly, when companions of Ali insulted to Mu'awiya and his companions in the Battle of Siffin, he said: "I do not like that you're sharp-tongued" (Nahj 2001: Sermon 204)

Attention to the customs of others and socialize with them according to their customs in the scope of these ways is: Tolerance that the Prophet is considered (Moradi Khalaj, 2003 71-68)

Participate in Current Issues of Society

He, in following and participating in current issues of society and the welfare of the citizens constantly

investigated evaluating and controlling the rate and the market price (exchange), prohibit non-Muslims from dealer (money control), monitoring the actions of the agents, prevent usury and hoarding, encourage merchants and people to fair trade, continued supervision and inspection, division of treasury, construction and development of cities, religious assignments of Muslim society and in the meantime, he noted the task of all citizens in assisting the authorities (Nazarpoor, 2001: 261-263)

Following Sociopolitical and Cultural Issues at National and International Level

He says in sense of responsibility that had in running the country and leading Muslim citizens and their guidance: "Allah, you know that our motivation is not in forming the government, power or request something from the commodity of world, but we want to return the signs of your religion to its place and try to reform the society to your servant to be safe "(Nahj al-Balagha, 2001: Kekmat 131) Imam Ali (AS) with an emphasis on the principle of human dignity that is in Qoran (Isra: 7) and by the belief in the immortality of the human and right of his life, the social security of persons, freedom and open-mindedness, equality and justice obliged rulers and officials to faithfully serve the people and every oppressed individual (Mohaghegh Damad, 2001: 61-64)

Behavioral Area - Obey the Law

Imam in compliance with the rule on internal control of individuals reminds God monitoring to them and says: "avoid the sin of God in the sanctum; because he is an observer and also the judge (Nahj al-Balaghe, 2001: Hekmat 324) (Eraf, 2001: 42, 43).

Ayatollah Al-Ozma Fazel Lankarani, the Islam scholar, and Shia reference, writes from the perspective of Ali about the law of the country:

In the law codified of the world, the sole purpose of legislators is law enforcement and realizing it what this run and requirement to be done or with inner interest and request, or using heart and faith not based on force (Mozaffari, 2006: 11-13)

Participation

Attention to public participation is the privileges of Imam Ali view (AS) to the government. He rejects authoritarian attitude and emphasizes the enjoyment of thoughts and suggestions and advice of others.

He says to the commanders: "Know it is your right on me to not cover something from you just the secret of war, that I cannot cover it and nothing to do with the rule without your advice" (Nahj al-Balagha, 2001: letter 5). Imam elsewhere

for consultation and the use of thoughts of scholars of the country says to Malik al-Ashtar: “establish cities and set order and speak a lot with scientists; and speaks more with philosophers”(ibid: letter 53).

Imam in the third sermon of Nahj al-Balaghe known as “Shaghshaghiye” considers the presence of people the cause of accepting caliphate for justice.

Tolerance

In political terms, tolerance means patience of other’s views. A mode that person states different opinions of political, social within a system and bear it. Undoubtedly, it can be claimed based on the precepts of Islam, the Holy Quran, and traditions of the Prophet and the Infallible, tolerance is one of the noble values of Islam that some examples of it are forgiveness in personal issues, tolerance the ideas of competitor in adherence and belief in the truth of religion of scientific tolerance, flexibility in promoting Islam and religious values, and tolerance with the enemies, the Prophet in a brief statement but meaningful, said: “indicate self as well that the person by having the power to punish, act to pardon”

He says in the famous speech of Qase’e: “If God let arrogance to one of his servants, certainly gives such thing to Prophets and friends, but God Almighty not accepted grandiosity to them and accepted humility. (ibid Sermon 192)

CONCLUSION

According to what was said, citizen is someone who not only lives in biological complex (City) and regulates a collection of the laws of his activities and his relationship with other citizens, managers of the city, and the body of the city, but also in the position of owner of City (shared with other citizens) and decision maker and effective in governance and the city life plays role. One of the ways in which in the view of Islam and Ali (AS) can be effective in the development of citizenship rights is to create a sense of belonging all residents

to a city to a place or Muslims to one another. Concepts such as “dignity”, “brotherhood”, “freedom”, “participation” and “right and duty” are cases that despite the emphasis of Ali (AS), in current cities due to highlight material things become colorless. This is where the type of citizenship that Western democracy and theorists such as Aristotle, Locke, Mill, Hegel and Dewey promote is away for the Islamic type. Imam Ali (AS) with an emphasis on principles such as cosmopolitanism, social justice, freedom, and human rights is trying to close the people and citizens to one another

and creating a sense of immigrate of all human beings, because he in manager position that is one of its citizens undertakes the duty of implementing justice and laws. An important feature of community of citizen-centered that Ali (AS) emphasized on it is the genuine respect for the law and the rule of law, justice and equality of people relate to one another and the law, division of labor, the presence of capable and knowledgeable brokers, and the possibility of criticism (expressing objections and reminding them to individuals and evaluating performance and result of managers of city). According to the views of Imam Ali (as) in Nahj, the government is valid only when it is a means towards achieving the goals of divine and human and establishing justice and the general welfare and respect of human rights and supreme context of man that all are the characteristics of citizenship rights.

The research and match it with the theory mentioned, as one of the prevailing theories of citizenship in the world, proved that Islam is not just a belief religion and considers every aspect of individual and social life of the people and has revived all the laws of urbanization even before its leaders in the West have imagined it and because the law is set by the God and has been established in nature of man, it can easily to be in the current community and provides the happiness of the hereafter and the worldly of citizens with the management of competent individuals and scientists like Ali (AS).

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