

full of spirit's rays. Zar is a kind of ritual, which owns distinctive names in diverse parts of the world, and even it requires various performances. In Hormozgan province, this ritual has undergone major changes in comparison with the past half- century. Beliefs and ceremonies of Zar are the common aspects of prevalent traditions among many countries' inhabitants; particularly, in Africa and Middle East. Plenty of similarities exist among belief in Zar and the way in which the ceremony performs in different countries as Iran and Tanzania (Zangebar) that lack common geographical boundaries, now and even in the past, and also they necessarily possess no cultural and political and social close relation with each other at present era. The dominance of black people, in form of Zar leaders and also its sufferers, strengthens the idea that Zar had been initiated from a point and transmitted to other regions. Research into Zar should be continued to the degree that deep recognition and discovery of this phenomenon will be gained.

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THE RIGHTS OF MINORITY CITIZENS FROM THE QURAN AND SEERAH

Sayed Ali Hashemi,

University of Agricultural Sciences and Natural Resources Surre,

Abbas Motedayyen,

PhD student of comparative interpretation of Qom

Sayyed Ahmad Mirian,

University of Islamic Azad Sari

Abstract. Humans having or lacking citizenship rights regardless of the acceptance of political sovereignty is a matter of debate and dialogue between different schools of thought. Heavenly religions, especially Islam, claim to universality and because of the great reputation for humans, regardless of race, color, religion, etc places, certainly in interacting with people who initially refuses to accept Islamic rule, or later and out of the shadow of doubt the banner of Islam and a minority in terms of population, has designed solutions. This study titled "Islamic civil rights" by cross-referring to the concept of citizen and religious rule, followed by extracting the most important rights of citizens of Quran and prophetic tradition and its role in the stability and security of society and establish Islamic rule and finally conclude with the presentation of Conclusions and, of familiarity and all citizens of their rights and their impact based on the rule of Islamic civilization is stopped.

Keywords: the Quran, Prophet Muhammad, the rule of religious, civil rights.

Introduction. In the present era of civil rights of important legal topics International, and like many legal concepts, the cyst citizens? And what is legal? Does the rule based civil rights effective civilization? How the rights of human beings? And serious questions to mind that Ha have to express its position on these concepts community. Holy Quran, the man with the word Crimea " children of Adam" (Qur'an, Surah Israa verse 70) of all the illustrious creature and, for him, there are special rights. Consequently the narrative texts, infallibles also accused of respect for human and citizens. In Islamic tradition, the concept of citizenship with the phrase "Ra" is mentioned and noble prophetic notes that: "Klkm Ra and Klkm responsible as Ryth" (Shaeeri Sabzevari, 1414, p. 119) interpretation of Hypericum and vassal Islamic tradition rooted in the beliefs for rulers in the affairs of the people and training them to achieve happiness in this world and the Hereafter and Islamic civilization.

Concepts

A) the right to: (Right)

This is the singular word "rights" is, in the vocabulary of Allghh and as means of proving the crown used. "Haq Almvjvd Alsabt" (Zabid, it has, vol. 6, p. 315) in the Qur'an: " 'right to unanimously Ali Aksrhm" (Quran, Sura Yasin, verse 7), namely: Sign-ul-Haq. Almfrdat, brought the matter right, "originally meant the right to agree to and comply (Bavaq) is. (Raghib Isfahani Bita, 124).

Within the meaning of the term, multiple definitions have been mentioned, but according to the "right" social credit terms and concepts credit has not nature, can not they presented a true definition. (Isfahani, without date, vol. 1, p. 26)

According to this definition, as explained the concept and definition of punishment is not true definition.

In defining the rights of accused: "Right, that the will of the parties and by law, the rule was, therefore, right, is a legally protected interest They are, in other words the right, domination
B) Citizens of: (CITIZEN)

Since the term has recently entered the legal literature of our country, it is necessary to examine it in the topic, the term is well known and its border with the same terms as subjects, people and determined man. and legal-support. (turner, 1998,23) in Dekhoda culture, citizenship means: "the people of a city or a country" and that "citizens" in this term has been in the past, and in fact " Shahrband "means a person who has been tied to the city. in due time, this clause to the" citizens "has become. (Dekhoda, 1361, the following words)

C) minority: (MINORITY)

"Minorities," the term undefined, vague and in international law. In international treaties or documents not provided a clear definition of the term. But the legal definition provided by Francesco is: a group that did not participate in governance and in terms of numbers, are less than the rest of the population and whose members are its nationals while, characteristics of different ethnic, religious or linguistic other country's population and have an interest unity and solidarity in order to preserve the culture, customs, religion or their language (Trnbry, 1379, p. 12)

Aqlyt Ha of the Islamic Republic:

Read history books show that Aqlyt Ha in two forms in Muslim societies emerge limitations.

A) racial minorities:

Since the invitation to Islam to all people, so from the beginning of the invited people, both Arab and non-Arab ethnic responded to this call and among Muslims. Despite his legacy and available ignorant, ethnic pride, equality and brotherhood of Islam, Islamic art has managed projects, the field of discrimination and racial superiority eliminated from the field of understanding, cooperation and spread among the Muslim community. Holy Quran: "O the people I mention Anna and tribes surely Tqakm Krmkm vicinity of God" (cells / 13) O people, we created you from a male and a female and you and tribes Would you made to know each other surely the Lord is your most pious. The look of tolerance in the era of Islam has caused people such as "Salman the Persian" Iran, "Sahib" of Rome, the "ear" of Ethiopia, for example, and an active member of the Islamic community.

B) religious minorities:

Start inviting people to Islam and particular interest in Islam Medina, the Jewish minorities in the form of tribes in the city were present. The Messenger of Allah invited all the people of these tribes to Islam, the choice offered them to accept its teachings. Islamic faith in good condition, accepting all divine prophets and the lack of differentiation between them, the monopoly of Islam. Holy Quran: "Safe Rasul us Rabbo see my masculine and Almvnmvn entire safe Mlaykth between the One God, and I Rslh" to what God revealed to him that the Prophet and the believers believe in God and all the angels God and the scriptures and the prophets believe and (said) we difference between any of God's prophets. (Al-Baqarah, verse 285) Therefore, the special respect accorded to the followers of all prophets. Tip importantly, you believe in the legitimacy of all divine prophets from Adam to the Seal of the Points of Islam, which Muslims believe Islam creates a dent.

Rights in Islam:

"the rights " is attached. Here, we identify the types Aqlyt Ha privileges that Islam has given to them and the respect of their rights on My Shmarym.

Islam scores :

1. acknowledging the rights :

The Holy Quran explicitly general policy on Islam and other religions respect the rights of foreign nations suggests that: "La per-Din Allah as nurseries Lemma Let me lodging it Allah" (al-mumtahina / 8) God you will of goodness and justice to those who have not fought you in religion and prohibition out of the house and because God loves justice.

(or opponents of Islam), if you did not confirm the religious war and did not push you outside your home country and you did not, you should treat them with justice and goodness. Thus, Islam allows Muslim religious minorities and opponents of Islam in society to live peacefully and enjoy human rights.

Yes, freedom and respect for religious minorities in Islam to such an extent that if those of "dhimmi" do something that the law they may be, but it is an Islamic law forbids such, as long as it operates in Islam, none has protested the government would not pretend to be them. And if you present it as a violation of the "protectorate" of the will open. they deliver to their nation to be punished according to their own religious laws. (Najafi, 1392, vol. 21, p. 31) According to Islamic law if two of the ahl al-dhimma, appeal to the judge Muslims live, the judge has empowered or

between them, the ruling Islamic judge or that, he turned away, it would the text of the verse: "Frames Javvk Fahkm Bynhm cardboard or Rz Nhm" (M / 42)

2. Respect for the rights of Islam:

No religion and no government in the world such as Islam and protect the dignity and national rights, ensuring freedom of them. Inserts other than the universal humanity and Islam, no religion and law-could be fulfilled this ideal. Religious minorities treaty "obligation" and concluded the acquisition of citizenship and compliance can interact live freely in a Muslim country and Muslims' civil rights and internal and external security benefit, such as:

(Najafi, 1392, vol 21, p 271).

The tolerance of the "People of the Book" (Jews, Christians and magi) that Muslim "dhimmi and treaties" Read's dumped into a kind of "peaceful coexistence" is. in no way be infringed or violated. Accordingly, when Imam Ali (AS) informed that a plurality lawless and rebellious emphasis on the orders of attacked an Iraqi city and anklet from the foot of Jewish women in Islamic debt, very affected, Language to blame and: "... the flow of Amr' certainly amaze me after Asafa however we Mlvma Bell Kahn " (Nahj al-Balagha, sermon 26) "if a Muslim man to hear this sad event. and dies of grief, blame him, but in my opinion deserves to die. "

In general, Islamic law mandates that the emphasis of the government to protect property, life and honor and dignity of religious minorities. Churches and temples and worship Resorts® provide them, so that they can practice their faith freely and to fit their rituals, thus the Islamic regime are required to maintain their temples and prevent its degradation in throughput. Islam and freedom of thought and opinion in Muslim followers in the shadow government is addressing. Because Islam is based on reason and freedom of thought and argument by adducing proof that all efforts Quran refers to this meaning. " as Bennett and John Bennett and it's my living as Lsmy Aleem" to them that perish (and misleading) are, from the ultimatum and they are alive (and guided), of the reason is clear and Allah is hearing, Knowing. (Al-Anfal / 42), the screw invites people to vote without imitating and following another based on the thinking and reasoning and dialogue, said that, although it is actually the opposite. The Quran commands that the best method to deal with the dispute with the owners of religions and this implies that allow them freedom to express one's opinion on various issues. The Quran says: "People of the Book except Tjadlva provinces except nurseries Zlmva I too Vqvlva Amna Ahsan Hey Ballerina Alina essentially see unit Mslmvrn Crush" (spider / 46)

The People of the Book except in a way that is better not argue. Except those of them who did wrong, and (they) tell us all what has been revealed by God and you have believed us and our god and you are one and we submit to Him, we see that wishes Jews and Christians in Medina, the Prophet (PBUH) were with him in the open debate and the method after the Prophet (PBUH) also continued.

In Islamic law a person could be in Muslim judge of the Islamic character (Caliph) he complain or defend himself against the complaint. (House, 1382, vol. 41, p. 56)

The proud history of Islam shows that Muslim relations with other nations and religious minorities from the beginning of the government and political independence continuous Muslims on the basis of "peaceful coexistence" and bilateral and accordingly, minorities religion, without the slightest aggression, oppression and torture, freedom of life were seen among Muslims and were their inalienable rights.

Peace and tolerance warriors of Islam conquests with the defeat in the first years was to measure religious minorities when they were face-Muslims heart, so much so that some groups suffer there, liberation armies of Islam and holy Redeemer title. This is an undeniable fact, that even Christian writers and historians have to admit it. French author "Kuwait Henri De Coster" peaceful Muslims and Christians, wrote the legislation: the good behavior of non-Muslims is something that has not been seen.

Even Christian author, because the survival of the Jewish generation of Muslims is known. Because it says: "If anyone in this world of Jews had remained the same effect as Islamic governments in the Middle Ages was rescued them from the Christian vampires ... that if Christians continue to remain in power and rule over the world has generation Jews from the world. " (Inspired, 1360, p. 49)

For example, on the conquest of Mecca, the city where the persecution of the Prophet and the Muslims spared no effort, many wars against Islam and the Prophet's death have concocted to destroy young seedlings Islam went, when one of the armies of Islam with the slogan "Al Yawm " the people of Mecca threatened to retaliate immediately summoned him from this prohibition messenger of Allah said, and taught him to say: "Al Yawm Almrhmh" Today is the day of mercy and peace. This magnanimity and dignity of the Prophet went so far that Abu Sufyan's house to safe house announced. Who was two and a half decades, disbelief and all kinds of evil against Islam and Muslims applied.

If dark spots on the Islamic conquests in the years after the Islamic conquests be seen only on the political behavior of the Umayyad and Abbasid rulers that the religious vision of Ahl al-Bayt (AS) has nothing to do with Islam and the Noble Qur'an Mvz:h Hay Ndashth And. Non-Muslims (Aqlyt Ha) as well as with other Muslims enjoy equal financial rights and infringed on their property theft and confiscation and seizure and tricks forbidden in Islam, he adds. They are only responsible for paying "tribute" to play in this regard, Islam respected economic difference has them in paying tribute. For instance that:

Of those who are incapable of addressing as well as children and old men and women and slaves elderly and those with physical illness and mental It is not receiving ransom. (Kleene, 1362, vol. 3, p. 566). The "tribute" does not have a fixed size, depending on the power and possibility of "dhimmi" is. Imam Sadiq (AS) was asked the size of the ransom, he said: "to the entire human Imam Ali Mnhm We appreciate those versus trowel and we " (Hurr Ameli, 1385, vol. 11, p. 115)

The package appears Imam. Before the tribute set screw to address their situation, to determine the fair tribute. They are out of this sentence. In obtaining the ransom being "dhimmi" is observed and that the perfection of tolerance and reconciliation and forgiveness Muslims story stems.

3. Good behavior with:

Islam and its implementation at the community level to complete come and broad to the extent that the Prophet (pbuh) moral values and behavior in interaction with non-Muslims is extended. Islam Muslims affirms that opens your y in support of the "dhimmi" respect and tolerance and affable to them, as in the Qur'an: "People of the Book except

Ballerina Hey, well except Vela I too see nurseries and Amana essentially she Crush "(spider / 46);

Every Muslim man shall be liable for any non-Muslim man, especially religious minorities humanitarian and human behavior have dhimmis. Genuine friendship, equality, justice and the principle of respect for human rights and fundamental freedoms including the principles that Muslim men should respect religious minorities dhimmis.

Imam (AS) is no difference between an Arab and Ajam and other and others to this Order My Krd. Imam Sadiq (as) stems that Imam Ali (AS) to (Umar) said in this regard:

and grant forgiveness and do not let the difference between red and black. Imam (AS) order that the dhimmi is to be treated with justice: and Baldl Ali from innocence

4. justice:

Among the most important goal in establishing its Rsalt Hay Islamic state and justice for all regardless of ethnic differences, regional and religious basis is the same. (Araf / 159-181, Nahl / 76-90, cells / 9 , M / 8).

fruit of justice, talent and to achieve perfection , because when a susceptible person knew that her diligence It is not lost and if you reveal your genius without tyranny and injustice in its own right seems he immediately used his talent and withholding any effort Nmy Knd but if the society is dominated , oppression and community to learn and priority criteria, merit and not associate people with tricks and deception, and the relationships of those involved, their positions and relationships with criteria to govern. In this case, not only talent and flourish It is not God but also their destruction in throughput.

Justice because of its importance, is the principle that any discrimination is considered acceptable and Islam in no case should not fight in the war and even the administration of justice violated, because the fight for the establishment of justice is dispensed, so if the violence against assault and rape than it was prevented Islam, he-said:

"Femen against them in the same We Valmva Allah Allah " (Al-Baqarah / 194).

After you exceed everyone's enough that he raped you rape and fear God and know that God is with the righteous.

Not substantially hinder the administration of justice and the rich should not substantially affect the result of poverty and poor. Mola and pious Ali brought justice to the most important obligations as and ruling:

"... Faith, God Lansfn Almslvm I even brought Zalmh and Laqvdn Alzalm Bkhzamth Manhal al-Haq and the Kahn things" (Nahj al-Balagha, Sermon 136);

"I swear to God the wicked hand of the oppressor and the oppressed of the oppressed short Afkrm this regard and grasp the nose ring, and though it does not have the right mg and dragged him to the source of justice My Brm"

Conclusion. According to what was stated in that:

1. Although the term "citizen" in literature , and sociology, a new word, but conceptually It results are well known.
2. In Islamic society (where beliefs and religions Mplus there Brmslmanan) citizenship, a concept imported luxuries and not, in which the rights of all people regardless of ethnic differences, religious, sexual , racial and otherwise, would-be protected and respected. And all citizens enjoy equal rights, thus dividing them into first and second class citizens and the difference between them is not permissible in law.
3. Task-based look at Islam to citizens, because the balance in the attitudes of the people and the rulers dehumidified and provided the opportunity for the growth and development of all people, to allow them access to their rights is stopped.
4. In Islamic society, citizens more and earlier in the vindication of their rights are thinking, do your homework and concerns that practices based on individual interests, group, corporate, class, etc. They are the front.
5. In addition to religious rule does not only primary Hajat (food, housing, clothing, etc.), and finally the development of public welfare, aiming higher and higher to be followed-that is, the realization of the development of human virtues and values to ease the servants of God and servitude rights and the elimination of barriers domination.
6. ruling Islamic community has a duty to help people grow and nation guidance. personal and social step. will follow. So it is not the only religion in the determination of civil rights and incapable of conforming to the modern world; it also ensures the welfare of the citizens of this world and the Hereafter happiness is stopped.

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AN ANALYTICAL EXAMINATION INTO THE THREE TRADITIONS FROM LIFE STORY OF THE PROPHET (P.B.U.H) CONTAINING SPEECH AND BEHAVIOR AGAINST ADVERSARIES

Mostafa Moallemi,

Assistant Professor of Mazandaran University of Medical Sciences, moallemee@gmail.com

Sayyid Ali Hashemi Khan Abbasi,

*Assistant Professor of Agricultural Sciences and Natural Resources University of Sari
a.hashemi1@yahoo.com*

Abstract. In the Islamic traditions and in the history of Islam, which commenced with narrations, there exist lots of accounts about the life story of the Prophet that sometimes rise questions and ambiguity. These questions and ambiguity arise from theological viewpoints about infallibility of the Prophet. For example, Twelver Shias and other Shia sects believe that Prophet Mohammad (p.b.u.h) was infallible and a complete prototype of a perfect man. Based on this concept, social and moral behavior of the Holy Prophet is considered to be in total conformity with the principle recommended in the Holy Quran. In another word, it would be unacceptable that the prophet cursed or insulted or abused anyone by name or deride somebody. On the contrary and regarding to the Prophet's manner toward his adversaries, there are some traditions in the Islamic texts which contain explicit curse, insult and abuse. In order to remove this conflict, one task should be taken into consideration: validating these traditions. If these traditions were not proved to be valid so there would be no conflict. This research intends to evaluate examples of such traditions through examining the chain of the transmission and investigating their indications. The method is according to the way which is fulfilled in biographies of the narrators of traditions (science of Riğāl). The results show that the transmission chain of these traditions is weak and foible. The indication of those traditions is also incomplete. Therefore, there is no conflict and the concept of Prophet's infallibility remains indisputable.

Key words: Life story of the Prophet Mohammad (p.b.u.h), insult, abuse, curse, deride, political and religious sects.

Introduction. One of the natural deeds of human beings in his social life is that they rely on the words and sayings of the religious leaders in strengthening their positions and in denying the opponents. Political-religious sects are not excluded from this issue. They also resort to notables to take ascendancy over the opponents. Muslims from the first and second centuries of Islamic era also struggled with diverse and highly controversial tendencies in military, political and religious arenas to overcome the opponent by referring to the Holy Quran and the Prophet speeches. Shiite groups, including Kaysanites, Zaidi, Abbasids, Ismā'īlī and others, during their opposition with the non- 'Alāvids caliphate base, as well as in the struggle against Banū 'Umayya has referred to Prophet and Imams(p.b.u.h). Research question. Considering the Holy Qur'an description of the Prophet mien (p.b.u.h), and according to the reports of the traditions, commentary of Holy Qur'an and historical sources of the holy ethics of the Prophet, it is easy to see that the Prophet (peace be upon him) was very kind, merciful and had a wonderful modesty. Likewise, this modesty made it possible to keep things in his heart, but did not say anything to the companions or Muslims and even to his wives (Taubah/ 128; al-Ahżāb/ 53; at-Taḥrīm/1). In the meantime, there are some reports in the Shiite and Sunni traditions of the Prophet (peace be upon him) that are incompatible with the Quran ethics and the great ethic and dignity