

Jurisprudence, Moral and Political Doctrines of Nahj al-Balagheh in Expressing Security Dimensions (with Emphasis on Structures of Dar al-Manafa)

Abstract

Nahj al-Balagheh is rightly introduced as beyond the words of man and below the words of God. The variety of topics in Nahj al-Balagheh is remarkable including high monotheistic teachings, superior divine values, advice, preaching, expression and analysis of political and social events, itineraries of rulers and their reproach. The right to security and immunity, after the right to life, is the utmost need of mankind and religious texts in various dimensions have recognized this matter and have determined executive assurances for its comprehension. In the present study, firstly, the concept of political jurisprudence and its topics and goals are explained, then the issue of security and its dimensions, which is one of the examples and propositions of political jurisprudence, and the building of Dar al Manafa from the point of view of Nahj al-Balagheh is analyzed via a descriptive-analytical method following a library research approach. The main objective of this study is to introduce the divine gift of security and to present a clear image with presenting effective solutions in realizing, consolidating and institutionalizing security in various fields of human life as citing the political jurisprudence teachings of Nahj al-Balagheh.

Research aims:

١. Clarifying political jurisprudence and its matters and objectives.
٢. Examining the ethical, jurisprudential, ethical and political teachings of Nahj al-Balagheh regarding security with an emphasis on Dar al-Manafe

Research questions:

١. What security-oriented goals and topics are presented in the political jurisprudence?
٢. What concepts regarding security have been discussed in Nahj al-Balagheh?

Keywords: Nahj al-Balagheh, Dar al Manafe, security, political jurisprudence

Introduction

Islam is a school that, unlike non-monotheistic schools, has contribution and supervision in all personal and social, material and spiritual, cultural and political, military and economic matters, and no small issues regarding the development and nurturing of mankind, society and material and spiritual matters have been neglected. Therefore, he pointed out the obstacles and problems that exist in the way of evolution in the society and for the individual and attempted to solve them. The right to live is one of the natural and fundamental human rights that has been strongly protected in Islam. The right to security and immunity is at the top list of human rights after the right of being alive. This right is the foundation of all human freedoms, and with the destruction of that freedom, it will lose its meaning and dimensions. The most central human necessity is the need for security. Continuation of life will be possible when the shadow of security is solely available and no aggression or threat will hinder the life of mankind. Islam is a political and social religion in which its instructions are not limited to religious worship or personal and afterlife contentment; rather, many of its rulings are related to community managements and communal regulations. Every political system considers its most vital and basic duty to create, maintain and promote security and confronts any threat that endangers this issue. If the systems are not able to achieve this goal, they will not be capable to accomplish other objectives; therefore, scrutinizing the security category in any political organization is the most significant purpose of that system. Since Islam is considered of mankind and his happiness, it has been more attentive to this category than other schools and has called the representatives of the political system to oblige to this divine duty. Nahj al-Balagheh has expressed the moral, political and jurisprudential foundations of security in society in a detailed manner. On the other hand, Dar al-Manafe buildings (charitable edifices) are one of the actions of the Islamic rulers in order to support the members of the society and this will be addressed further on.

Regarding the topic of this paper, no independent research has been published so far. However, a number of works have investigated the issue of security in Nahj al-Balagheh. Akbari Moalem (۱۳۸۵) in an article entitled "The image of security in Nahj al-Balagheh" investigated the different aspects of the concept of security in Nahj al-Balagheh. Ahmadizadeh and Hosnifar (۱۳۹۳) in an article entitled "The place of security in the ideal religious government based on the ۳rd program of Nahj al-Balagheh" have investigated the political dimension of the concept of security in Nahj

al-Balagheh. Also, Nazari (١٤٠٠) in an article entitled "Investigation of security components in Nahj al-Balagheh based on the foundation's data theorizing strategy" has discussed the extent of the application of this concept by judiciously examining the issues of security in Nahj al-Balagheh. However, in the stated studies, no reference to Dar al-Mufefa building is mentioned; therefore, in this exploration, carried out in a descriptive and analytical method and based on the data of library sources, the issue is addressed.

Conclusion

Political jurisprudence, in terms of mechanism and performance, by presenting efficient religious models and considering the social and political conditions of each era, seeks to draw the political and civil society of Islam, in which security with all its dimensions is considered. Since the most significant prerequisite of any society for durability and survival is security and peace any aggression. Providing and responding to human social and political needs proves the necessity of government which itself represents political jurisprudence. With the development of broad social relations, the concept of security as one of the most significant reasons for the formation of governments throughout history has expanded and governments are obliged to consider this essential need of human societies. The pure political and social thoughts of Amir al-Mominin (PBUH) in Nahj al-Balagha regarding the issue of security and its dimensions can be a rich source in the field of goals, policies and political approaches, inspiring all human societies and political rulers of every age and time. It is in the shadow of the government and administration organizations that one can access its security and its various dimensions. Basically, Islam considers creating fear and terror in the hearts of people who have not committed any wrongdoing, as a great injustice, aggression and criminal act. The factors of achieving security include: a. implementing and justice and law equally and negating any kind of discrimination in the society; b. standing against the factors of hostility and curbing the factors of aggression and necessary preventions to eradicate the areas of belligerence and violence; c- acquainting people with their rights and clarifying awareness and insight to respect the rights of others; d- considering moral values and religious beliefs as a assurance of strong spiritual practices; e- being attentive to the legal executive guarantee for the punishment of violators of people's rights. As a result, all aspects of security must be followed in a coordinated and regular manner and if there is no logical connection between them, heterogeneity and inconsistencies will be created that will cause the society to suffer the crisis of insecurity. The

model of security management is not dissociative and it is the responsibility of the rulers and leaders of the Islamic society to smooth the paths of security.

The values and ideals that distinguish the political system of Islam from other political systems are: a- the Islamic feature of the political system that is based on faith in God, belief in the principle of Imamate and Velayat to follow the path of prosperity and excellence; b- the Islamic political system values the preservation of human dignity, rights and freedoms, and has put general allegiance and reliance on public votes as its main priority; c- focusing on the independence, unity and solidarity of the Islamic Ummah as it is the secret of the superiority of the Islamic political system. Thus, in regard to the creation of fair facilities and the development of public welfare which is one of the coordinates and values of the Islamic political system, special attention is paid to the valuable system of the family, preserving its foundation, fighting against oppression and supporting the troubled and oppressed; also, it should be noted that none of the above statements exists in non-Islamic systems. Imam Ali (PBUH) sought to create and establish all-round security in his short, but wise and just rule. he granted meaning to spiritual and cultural security by establishing a true religious community and implementing true Islam, which itself is the source of basic security. Seeing the deep connection of different aspects of security and the influence of each one on the other is one of the remarkable points in the actions and statements of His Holiness. Imam Ali (PBUH) does not desire security for the areas in which he rules, but he contemplates about world peace and security for all mankind.

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