



## Basic human rights in the Quran

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### ABSTRACT

Human and his rights is, without doubt, one of the most important subjects in Koran. It is clearly stated in the verses and chapters of Koran that human is the most valued and most beautiful of all creatures. The most important human rights are listed in human rights charter. In this article it is tried to present a summary of the Koran's verses, religious texts, and civil rights to account for some important human general rights, such as, rights of living, social security, employment, freedom, education, criticism, and writing.

KEY WORDS: Rights, inherent human dignity, general human rights, human rights, subject interpretation.

## INTRODUCTION

The main source of human rights is his inherent and normal dignity. The inherent dignity is values and rights that God has endowed to every human being with creation. According to position of this value, human in life has rights that must to be addressed by society and community. Otherwise, all human values will be seriously threatened. Apart from the specific rights that individuals may be qualify for it, rights that are necessary for every human life and is should be available equally to everyone, In other words, civil right is commonly interpreted them as public law. These rights are listed in the legal Charter of the United Nations and most basic laws of the universe.

Man on religious thinking has the valuable and great authority. Islam pays special attention to various aspects of mental, spiritual, physical and world and the hereafter of human. In the Holy Quran and Islamic tradition is emphasis even to animal rights, And all natural and universal human rights is expressed in this verse. That says "Lqd Krmna Adam." The right word and its derivatives have been used frequently in the Quran ("AlHaq" 194 cases,"Haq" 33 cases , "Hqn" 17 cases , "Haqeh" in 3 cases).

Given the realities of social life preserving the dignity and inherent position of human, regardless of the underlying material and spiritual needs, is impossible or difficult. In religious thought, ethics and social justice is not sacrifice any principle or expediency, factors such as injustice, poverty, lack of equal opportunity and ... are factors for humiliation and destruction of human values. In this article, we try using religious teachings in order to inform the public of the origin rights of human, and for more attention Cultural and Political affairs authorities to provide human rights inspired by religious teachings to provide of important cases.

### 1- The right to life:

Humans have two types of life: physical Life and spiritual life. In this speech, purpose of the right to life is physical life. The first and foremost Universal Declaration of Human Rights is on the right to life. When we can speak of human dignity that human life and existence is guaranteed in the first place. What is that if human life has not value, the place for maintain dignity of human will not remain. Threat to life and human existence puts in risk the dignity of human .Primarily dignity of human following the disasters has been raised that are about human life. When authoritarian regimes have killed its citizens, in the human rights community has been discussing about human dignity. Although the Quran 1400 years ago value of human ethics is considered as one of the most pivotal debate intrinsic. Now the question is: What is the status of human life in Islam? According to

the Quran, and says how do you deny God gave life while you are died. The life in Islam is so important so that life is regarded as divine mercy: You shall not kill yourself because God is always merciful with you. Honorable breath life is for all human beings, so the unjustly kill is like the killing all of humans, and the restoration of self-honorable life is as the restoration of all mankind. Everyone if kill one person except for murder or for [the punishment] corruption on earth, so like it is that all people are killed by him. If someone kills one person except for murder or for [the punishment] corruption on earth, so like it is that all people are killed by him and if someone helps to survive a person, like this is to survive everyone contributed. According to commands of this verse, man has no right to do suicide because giving and deny of life is just right of God. Isra verse says, and the soul that God has forbidden, except by right shall not kill. All human beings have the right to live. And must try to survive and anybody have no right for to attack to life of them (Unless the person harms to another life). When we can speak of human dignity that human life and existence is guaranteed in the first place. What is that if human life has not value, the place for maintain dignity of human will not remain. Threat of Life of being human has affected human's rights. Imam Ali (AS) says: God on the Day of Resurrection, the first thing that will command, is the blood of his servants that have been shed unjustly.

Allah before addressing the actions of His servants, will judge about spilled blood unjustly. Prophet was recommended to their hosts: you do not start war with the enemy, till they start war. Because thanks to God, is with you proof and you don't start war with the enemy till the enemy start the war which this will be further proof the legitimacy. If the permission of God they failed and fled, and who was not with you, not kill him and who can not defense, do not harm him and not kill injured person "Therefore, one of the human rights that is due to the capable of the human being, is the right to life and the necessity of respect the aided factors to human's life. Any disruption in the flow of life causes violating in inherent dignity and of human dignity because human life in terms of intrinsic has value and should be protected against pests. Man is like God's temple that is built up in her expression and destroying it is like destroying the temple and prevention of worship in the temple. Destroy every human being is like breaking a mirror that reflects the effects of right. Destroy a base of human is the oppressing, aggressing and destroy of human building which Lord ordered Mansion and build of it. Life is fiduciary from God, nobody does not have right for rape it, except by God, must not it deprived of one person." (Roozbeh, 1386, vol. 2, p. 259) .

## 2 - Social Security:

Social security of citizens is the main feature of human social rights. If society does not have the security, all the material and intellectual resources will be threatened. Social security is the key of human life. Quran as the constitution of man, all human needs are taken into account and special consideration is the security issue. God says of Abraham 's speech: And when Abraham said My Lord make safe this [land of] the city. And also says God has given the example of a city which was safe and there were plenty of provisions from all sides and also said Joseph when his parents were into his arms and said, God willing, with safe enter into Egypt. In these verses, God is described gift of security as a supernatural example for take advantage of the spiritual and material blessings. So that Muslims live together for this purpose are in need of social security. In such circumstances, nobody should putting personal security of every citizen in risk. In Islam, the security of all citizens and people is emphasized. Allah says in Reward verse: And because those who believe in our revelations , come to you , you say Greetings to you from your Lord has decreed mercy upon him that each one of you does evil works in ignorance and then repents of this work , then God is Forgiving, Merciful.

In Islam, everyone is responsible for his own actions and has the option as far as rights of the person or group is not lost, Claimant, and is responsible for their own actions. No one has the right to impose his/her thinking and behavior on others. The Koran says: (stories / 55) and when they hear the word, are averse with it and they say we have our deeds and you have your deeds. Peace be upon you, we don't [company] seek ignorant ones. Allameh Tabatabai says: The purpose is nonsense and violent and ugly that dealing with it, is not wise. Therefore, when they heard it they turn away from it and did not retaliate, but they said our actions for our and your actions for you. "Salaam Alaikum/ HELLO" means you have to trust us. In Islam, all human beings have value and respect. Even in their absence, one has no right to break their dignity or the so-called character assassination. Man has such a value that the Quran says about him: Those who believe! Avoid many of suspicion that some suspicion is a sin and do not spy, and some of you do not backbite other people. Would any of you like to eat the flesh of his dead brother, if you hate [then] you must fear of Allah that Allah is Oft-returning, most Merciful. "The first thing that a living organism needs it, is security. What is security? That is human has thing, has the life, so the parts of life issues as well. Must be security to not take what is for his. This means that from an enemy from a foreign branch, does not take away from him what is for him. We consider the human being, Man needs to education and security. That is, if human has life, not take his life from him, if he has wealth, you must not take his wealth, if human has Health, do not take health of him"(Motahari, 1374, p. 13).

Imam Ali (AS) said: Avoid inadmissible pouring the blood that a thing as size as unjust shedding of blood will not punishment man and do not deserve to lose favor and dying suddenly. God on the Day of Resurrection,

the first thing that among the servants will command about poured unjustly blood. In paragraph 2 of Article 2 of the Universal Declaration of Human rights, social security is known as the human rights of all. Imam Ali (AS) when the jewelry a woman Zmy by forces of Moavieh in the city of "Anbar" is kidnapped, said: If after this, a Muslim dies of grief for this event is not way for blame. Security is one of the important components of innate and acquired growth of talents. People should be able to secure all components of social, economic, occupational, etc. to retain their inherent rights. Imam Ali (AS) to his agent says: the farthest and most nasty people with you, must be people who are in search of their errors. There are shortcomings in all people, and governor is the most qualified person on its cover. Never lest you discover the hidden defect that you are responsible for cleaning the apparent ugliness..... You as possible as hide the ugliness of people. (Nahjolbalaghe, 53 letter), and therefore social security what of direction physically and what of direction of honor, in Quran social security has a special place and is considered as the most important human's need.

### *3 - The right to work:*

Every human being must have the right to work and employment for protect his life and for their livelihoods and the government should provide employment of them and no one has the right to prevent the business of person unless the work is not a job for the society or bring harm to the community. So one of the social rights of people is the having the right to employment. Among the most important of ravages human life are poverty, unemployment and lack of jobs. God says: certainly we in the earth for you determined a power and put for you supplies of livelihood. And also says: and we the earth spread out, and placed mountains and every good thing which is growing in it and for you and whoever that you are not responsible for provide needs of him/her, we placed the supplies of life. Friday Sura after Friday Prayers commands people to earn the grace of God . (Friday / 10) God knows benefit of women and men in their own business and says Tabari, in interpreting this verse says: You must wish whatever that is God's grace and ask Allah of His bounty that God is aware of all things(Tabari, ... Vol. I, p. 259). "This is in accordance with God's wisdom, some on some preferred. Everyone, both men and women benefit from own work. Islam do not know the right to work only for men but also considers it one right for all, everyone have the right for the earned interest of their toil. Incidentally, one of the main reasons of the forbidden Roba' is that Islam does not allow people effortlessly, enjoy the facilities, to prevent exploitation. And no person shall be deprived of education, wealth, and no one has the right to effortlessly seizes results of the efforts of others for himself/herself.

Our Holy Imams (as), to ensure their livelihood, personally worked hard. In Islam, if the sons inherit more than daughters, that is why that firstly work of sons is higher, Secondly, maintenance and the cost of living of daughters after marriage is with their husbands and as well as other reasons. Therefore necessary for rights and human dignity having job and earn a dignified and lawful day.

### *4. The right to freedom:*

In this speech, the purpose of the freedom is not freedom to authority meaning of and its implications for philosophical and ethical issues, but its implication is the freedom of society. (Freedom in philosophy of law), such as freedom of expression, freedoms of pen, freedom of choice and freedom as far as the rights of others are not violated and anyone has itself authority. As Allah says: (Al-Imran / 64) and some of us should not consider others instead of God. In the introduction Human Rights, the main cause of all wars and atrocities, and misery in the world is known as lack of respect for human beings and the freedom of others. (Motahari, 1374, p. 14) the most important consequence the preservation of human dignity is of social freedom. God created man free and autonomous. (Man / 3) We have shown him the way, whether he be grateful and receptive or ungrateful. The man in the light of reason, after examining the various aspects of the verb, it will do. The Holy Quran says, a feature of human existence is his innate knowledge of good and evil. (Shams / 7 and 8) swear to breath and who created it, then his wicked and righteousness put in it. Deprivation of liberty of the people is the trampling of values and human dignity. The human that does not have freedom, does not have dignity. Imam Ali (AS) says about human freedom: "O people, Allah has created you free.Lest servant be without God". In Islam, religious freedom, political freedom and freedom of expression were all emphasized. In any religion or school like Islam did not told about kind of the freedoms of people. About the freedom of speech, Imam Ali (AS) says: (Nahjolbalaghe, Sermon 216): you should not talk with me like the way you deal with kings, you should not away from me like those who are dealing with angry people and with me must not deal with flattery.

Man has a special being, his life is social. In addition, in his personal life, man is evolved being and is different of plant and animal. Aside from the freedom that they need plants and animals, man has a series of other requirements. We divide into two parts: one is social freedom. What is social freedom? Means that man should in community has the freedom from other people in communities, others should not be hinder his growth and development, He is not detained by others, he not be like a prisoner, he is not exploited. And ... one of the problems of human life has been same problem throughout history. Strong and powerful people have abused their power and take other people to serve themselves. (Motahari, 1374, pp. 14 and 15) one of the purposes in general and certainly is the providing social freedom and fighting with all kind slavery of economic and social

and deprivation of liberty. Today society considers liberties one of its sacred. You understand this, if you have read the introduction Declaration of Human Rights. He says, all wars, bleeding and adversities in the world, is that human beings do not respect the freedom of others. (Motahari, 1374, p. 18) Prophet Muhammad (PBUH), for adopting the religion of the opposition persons, he did not start the war, but he fought with those that breach their contract and fighting with the spread of monotheism. God, to Prophet said: "(Yunus / 99) and your Lord if wanted certainly anybody that is in the land all of them had believed, do you want to force people that believe thou. In the revelation of Quran interpretation, in the words of this verse is as follows: This interrogation is interrogation deny that has negative meaning. Because there is no opportunity for compulsion, thinking with a pressure is not humility. Because from time the creation, man was born free. So inevitably he requires reflection and thought; to know what to accept and what to reject. (Fadlallah, 1405, vol 11, p 326), Imam Ali (AS) says: (Nahjolbalagheh, 54 letter) and the public for the sake of power and domination of me, and the wealth of me, did not swear allegiance.

Jordan George Christian, about freedom in the state of Imam Ali (AS) said: "Ali deep faith in freedom and authority was established the basis of political and administrative affairs of the country in his government program. In orders, in peace and war, in the removal and installation, in dealing with people and in the behavior with children, in the worship of God and the hidden and obvious, he inspired from it. But in the freedom and liberty of his general theory about being of community that is heart of the universe and progressing towards perfection, is originated."(George Jrdaq, 1970, vol. 1, p. 189). The same way all over the world, they can choose a lawyer. Lawyer can in terms of what his nation gives to him, approved or rejected the government. People choose their own president. All these are into hands of their own people and they can do them. (Khomeini, 1370, vol. 5, p. 43).

Yes, freedom is a great blessing that God given on man. Every nation has the right to determine their own destiny. People should be free to individual and social life. Security and the protection of human dignity are incompatible with authority and freedom. Dignity, is that man can think, based on what he understands, he chooses behavior and actions of the competent with his authority, whether in personal life or in the life of a group. "God created man on base face of himself, so when God created human beings like himself, human is God's representative on earth, must have the freedom and power like God. (Khomeini, 1371, p. 631) The result is that the human social freedom is respected in Islam and its range is Sharia and civil law. Therefore, to the extent that human freedom is not inconsistent with the law and civil law, man has authority. And willful of violation of freedom is inconsistent with religion lessons and in result be caused chaos.

##### *5. The right to education:*

The Prophet of Islam, from the beginning of mission, his goal was the combating illiteracy. When advent of Islam in Mecca only 17 people were literate. At the time of the Prophet, mosque was in the center of public education for men and women. The importance of knowledge in the Qur'an very expressed, as Allah says: (Agonistic / 11) those of you who believe and those who have knowledge gives high levels. God "ignorant people" interpreted to the blind people: (Thunder / 16) are the blind and the seeing equal or darkness and light are equal? Prophet says: seeking knowledge is obligatory upon every Muslim man and woman and is required. And says :(Kulayni, 1363, vol. 1, p. 135) One consequence of the provision of human rights is the right of training and education. God Himself knows as human teacher. And in the first verses of the Qur'an raised the issue of human education, stated ; (Clot / 1 -5) Sing to the Lord that He created man from a clot and read your Lord is the Most Bounteous, the same one who taught by the pen. What people did not know gradually he learned.

God gives a special place for scholars and thinkers. In the verses of the Holy Quran says: (V Zmr / 9), do those who know and those who do not know are equal? Only wise men are that to accept advice. And elsewhere says: (Fater / 28). From servants of God, only wise people are afraid of him, yes God is Mighty, Forgiving.

The main goals of sending Messengers, has been training people. And Allah has conferred a favor upon the believers so that it has sent prophets to teach. And Allah has conferred a favor the believers, so that He sent prophets for teach. (Al-Imran / 164) certainly conferred upon believers [That], prophet from among themselves is considered to read his verses for them and teach them the Book and the wisdom. Certainly before it, they were in clear error.

Yes, education is also part of education and religious orders, as well the right and duty for every person. It is the responsibility of government, which should provide the necessary ground for the education of its citizens. In Universal Declaration of Human Rights and also the Constitution of the Islamic Republic, the important issue is emphasized. Article 26 of the Human Rights states: Everyone has the right to benefit from education. Education at least that related to primary education should be free. Fighting ignorance is one of the main goals of Islam and if the Quran has emphasized the protection of human dignity, certainly provide a base which the knowledge is the most important of it, is emphasized. Thus Islam has support partiality of human training, and it is considered a duty.

### 6 - *The right to criticize:*

Criticism of matter "criticism means troubleshooting and isolating right and wrong. Therefore, constructive criticism means expressing shortcomings and good that there are in the individual or society. Promote the spirit of flattery and pretend is a major cause of moral decadence and backwardness of nations. Lack of the spirit of criticism, and accept criticism cause the great failure of the society. So that will not be known what is right and what is wrong and increasingly society will face with difficult. In such circumstances, justice-loving people are isolated, and the obsequious and flattering people are leaders in various areas of society. In society that flattery is instead criticizing, honor and human dignity are threatened. Scholars and experts and compassionate of society in a corner should observe the destruction of social values and they will be banned of opinions and feedback. In such a society, decline and degeneration of moral values, social, is imminent. God give hope to the right atmosphere humans and truth seeker, and says: (Code / 18) give good news my servants who listen to the words and follow the best of it. In lifestyle Imams (AS), praise and flattery have been severely criticized.

The most beautiful expression in this regard, Imam Ali (AS) said: "Undoubtedly the worst state authorities of the view of the proper people is which they to be accused for loving praise and accolades and their policy statecraft is based on pride. And I really do not welcome the idea in your mind that I love flattery and I praise hearing my self-love. And I thank God that I am not such. You do not praise me with good eulogization and the same way of talking to criminals do not speak to me and like ruthless powerbrokers who you fear of them , do not take away from me and not talk to me with artifice and do not think that if you speak with me of right, is not tolerable for me. And do not think that I'd appreciate my breath... so do not be afraid of telling the truth and the justice that I am not superior of God's view that not make fault and the error of my deeds do not feel safe. " (Nahjolbalagheh, Sermon 207) you are free to tell stories out, criticizing the government, you can criticize of anyone who is wrong. No one to tell you why ... all the things that are involved in human growth, development brothers and sisters, and dear children, they are all free.(Khomeini, 1370, vol 10, p 188). Yes constructive criticism provides the reform of affairs. Perhaps most obvious concept based on the concept of good and forbidding the evil, at present is the concept of criticism. If there is not a criticism of a society will be not the possible to address the behavior and actions of people who abuse of the community. Criticism in order to save from neglect and for reforming social destruction errors and to the growth and development of modern societies is an essential requirement. Especially in a religious community that the issue of enjoin good and forbid evil as a must in form of "criticism" has a place. Quran manufacturer's instructions about enjoin good and forbid evil with promote the spirit of criticism can keep far society from social corruption. Thus, the right to dignity gives the right to criticize to man.

### 7- *The freedom right in the choice of house:*

Freedom in selecting house means the having personal security. And its meaning is that every citizen with full authority can select his location and any time he want he can go outside of his own country and with considering regulations and taking license he could live anywhere he want, and no obstacle and impediment limit his freedom in choosing house. When this freedom will find its concept and the real meaning that traveling within the country and leaving the country or returning to the country in accordance with the laws, is along with security and peace. The subject precisely has come in the Universal Declaration of Human Rights. Article 13 of the Universal Declaration of Human Rights says: "Everyone has the right that he can freely choose his residence within each country, and leave any country, includes his own country or return to his country."France's State Council issued a decree to fight, a governor who permanently and absolutely bans to stop and to stay in all the States of governor s territory and it hurts to people s freedom to travel and the housing authority, and it has been condemned inequality. (Tabatabai Motameni,1375,pp. 49 and 50).

Since the adoption of the Universal Declaration of Human Rights in 1948, the right to choice adequate house been introduced as an important component of good living standards. From that time up to now all countries have deducted regulations and guidelines for providing these requirements, and with the establishment of ministries, organizations, have been devoted special regulations and necessary budgets for this direction. Our country, Iran in 1343 first established the Ministry of Development and Housing T hen, in 1353, established the Ministry of Housing and Urban Development, and recently has attempted as the Ministry of Urban Development.

Article 31 of Iran's constitution, the right to housing, is a right of every Iranian family and that government has an obligation to provide this right for people, especially for vulnerable people. Having suitable house is the right of every Iranian individual and family. The government must, according priority to those who need more, especially rural residents and workers provide the implementation of this principle. (Constitution of the Islamic Republic of Iran, Article 31) Article 43 of the constitution in paragraph one, providing basic necessities such as housing, food, clothing, health, education have been considered all the necessary facilities for a family. According to Article 23 of the constitution, no one can be banished from his residence or banned from staying at his favorite place or forced to stay in a place, unless the law specifies. This release includes selecting house, or changing it, or do not choose it. Those who are forced to live in a certain place legally women that their house is

husband's house, and children whose house is parent's house, government officials whose house is place of their mission. Except these cases, that the law specifies, the government cannot force people to live in an area, or prohibit them from residing in an area and this is the consequence of the release in housing.

#### *8-Having appropriate house in Islamic texts:*

Having appropriate house in a religious culture not only is a happiness but is a right. In chapter Baqara, one of covenant of God to the Israelites this is that they don't leave their homes themselves and he says and because you made a covenant that not pour the blood of each other and not drive out each other out of your own land, then [to the treaty] you confess and you are witness. In the same chapter says, the same is you who kill one another, and some of you drive out each other of your own homes and you do sin and aggression against each other. If you capture them, release them with a sacrifice, though, not only killing but driving out of them is unlawful for you, whether you believe part of the holy book Torah and to part are disbelieve? The punishment each one of you who do this will not be anything except humiliation in this world's life and in the Day of Resurrection is opened the hardest punishment. And Allah is not unaware of what you do. In the same chapter came that don't you know about heads of of Israel after Moses that when they said their own prophet, put a king for us in order to fight in Allah's way, [the Prophet] said that if fighting is provided to you may you not fight, they said, why we don't fight in God's way while they have driven us out from our own territory and children. But when the war was decreed for them, except a few of them, all retreated, and God knows the wicked people. Tabatabai about this verse says: "In this response, they pretended driving out of their homes was a why for fighting and was the irony of it. Because driving out of home requires away from the child and it causes a denial of all these blessings, so driving out was attributed to both home and the children, and said: While we were driven out the country and your children. (Tabatabai, MH ..., vol. 2, p. 286) the importance of having adequate house is the extent that the Prophet (PBUH) in one of his prayers of God ask a large house "Nahj Alfsahh, vol. 2, p. 286 God forgives my sins and enlarges my home and also increases part of my day. Of what is human nature and Islamic texts and international conventions and laws of our country can be inferred that having adequate house and shelter are the basic rights of all citizens. And this is one aspect of social freedom which everyone should be able to freely and safely use the natural and divine law and the International Covenant. And no impediment or obstacle should deprive the citizens of the freedom. Because housing freedom except in cases that in laws is subject to certain conditions is the absolute right of every human being.

#### *Conclusion:*

The result of this paper is that the inherent rights of human being as the main source of human rights, ensures the rights of all human beings in many aspects. In fact, man is born with his natural rights. An important part of the teachings of the divine religions, especially Islam is about social life and public needs of humans. In this study, according the teachings of the Koran, is cleared that the inherent right of human requires public law and its learning for all people of society. This means that everyone from the society has life right and trying to his own survive and no one can deny else's life without reason. Social security is another of basic rights of human beings in Islam that is emphasized a lot. Without security, man is nothing and has no incentive to live. The right to employment, the right to liberty, the right to education, the right to criticize, the right to employment and the right to choice of appropriate house are other social rights that Islam stresses the need of them in the social life and all human laws. . These are the effects of the inherent dignity of all human beings. In other words, these are inseparable part of the general human rights. No one can because of his thought or belief or his position deprive of his public rights. And don't pay attention to them in fact, is an insult to the human nature. . Therefore, governments have a duty that give a positive response to the basic needs so that people with relief and efficient efforts can for their own happiness and society use all their own talents and interests. Otherwise, no moral values will not be sustainable.

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