

The Position of Religion In the Course of Human Rights Ideas from the Perspective of Iranian Intellectuals

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Abstract: From the two predicates of religion and human rights, mostly their conflict and contrast has been popular, with contemplation and thought on this subject that has been made on this article and among existing case samples, Iran as the first that compiled the declaration of human rights of ancient has been selected, and the religion position was discussed from the perspective of teachings and Iranian intellectuals; and firmly speaking it can be said that not only religion has had a comprehensive look to natural rights of human beings, but also the main root of teachings and Iranian thoughts about human rights is religion. This paper that was conducted with descriptive-analytical method, by looking at course of human rights ideas to the issue emphasized that the position and role of religion in thoughts and teachings related to human rights in Iran from the ancient times to the present is very important.

Key words: Religion, Human Rights, Iran, Course of Ideas

INTRODUCTION

Eastern thinkers and western scientists have had valuable works in the field of nature of truth and human spirit and spiritual attributes and moral duties of human and also the emergence of theories about the relationship between people and government, and history of human civilization has seen efforts of prophets, philosophers, intellectuals and other humanitarian for promoting human rights and freedom. Also, in line with advancing human rights and improving human dignity, numerous attempts have been realized till now in east and west for restoring the lost rights of oppressed people that these attempts have been crystallized in different manifestations. The historical reality is that the mission of prophets and messengers in human life has always been the principal that besides promoting word of unity, grow intellectual growth condition up to a level that people can reach their life in equality to the goal with peaceful coexistence without oppression of the cruel rulers. But the most important issue is that material aspect of civilization is about human relationships, and spiritual aspect of civilization is indebted to the teachings of prophets; and in the light of spiritual aspect of civilization that its material aspect will grow as well. On the other hand, in many works of researchers, human rights framework is usually viewed as a secular perspective and proclaim it as a framework necessary to protect the inherent rights of all humans anywhere in the world that this perception is mainly due to the fact that explanation of current human rights framework is based on the experiences of western scientists since the 18th century; that it has been particularly part of the struggle for protecting individual rights against the power of government and this has highlighted humanity issue of human rights and consideration of some religious-oriented from religious concepts has caused it to be fueled that the current human rights is nothing but modern human aspirations of its western type. But it seems that if we count main essence and essential components of human rights in divine and even non-divine religions, strictly speaking, the five different categories of fundamental human rights include: the right to live, the right to freedom, the right to equal political participation, the right to equal legal protection and the right to basic social, economic and cultural services that these rules are emanated from religions and rational rules, and the rule governing the religions is also the accreditation of rational rules that sometimes may be remembered as one of the most important and essential sources.

In this respect, looking at the course of human rights ideas with the approach of the religion's position in these ideas, from the Iran's point of view, as a country that compiled the first charter of human rights in the world in 539 BC is considered very important and shows the valuable role of religion more than ever. Accordingly, the paper concludes with a classification based on the ideas of ancient and modern Iran so that the attitude to the position of religion in these two periods was discussed.

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Methodology:

In this paper that was conducted by a descriptive-analytical method based on library data, first various definitions of religion and human rights and a look to teachings and thoughts of Iranian intellectuals were discussed and then concluded with a general sum up on compliance of religion and human rights in teachings and Iranian scholars that were achieved. This paper will review various opinions related to the topic and finally, his opinion will be presented based on data analysis. Publications of Iranian intellectuals have been the available resources.

Accordingly, the main question of this paper is that where is the religion's position in theoretical principles of human rights in Iran? And by the same token, subsidiary questions such as that whether religion is the origin of the first ancient declarations of human rights were also answered.

In this regard, the main premise of this paper is that declarations of human rights weren't innovative of human rights but divine religions alienated the first declarations of human rights, and philosophers and scientists have defended of human rights as well, and before the universal declaration of human rights, these rights have been proposed in some declarations and domestic legislation of countries like Iran. Also the position and role of religion in the thoughts and teachings related to human rights in Iran both in the ancient times and the contemporary era is very bold and undeniable.

Definitions and Concepts:

Religion:

Religion is among issues that are investigated at different angles of life, and therefore multiple and sometimes conflicting definitions have been provided. Some have defined, criticized and explored it with an internal-religion view and some with external-religion view. But what appears from these conflicts is that religion has a great diversity; and includes unity, and monotheism, belief in magic powers, belief in the sanctity of some animals and objects and various forms of idolatry and even schools such as Marxism and Humanism and is examined in various branches of sciences such as philosophy of religion, sociology of religion and psychology of religion. This diversity has led that some believes that a comprehensive and preventive definition is not possible for religion. Samuel A. King believes that thousands of definitions have been presented for religion (King, 1976). But to get closer to the desired definition, religion is divided into two part of: revelation religion and human religion, (human religions usually refer to those that their origin is fear, fantasies, magic, and the like and are rooted in human needs; human follows them due to some psychological and social needs); and it's noteworthy that what will be explored in this inquiry is revelation and divine religion.

Humanrights:

Human rights, in French is *droitslhomme*, according to the theory of libertarian schools is the rights that is the requirement of human's nature and existed before the emergence of government and it is superior to that and thus must be respected by governments. With a clearer interpretation, in idealistic schools it is considered that some rights are fundamental in terms of human dignity, and necessary for human to be able to carry out its mission. These rights are called human rights. They are out of human legislative authority scope and legislators can't deprive anyone of it. The existence of such rights and privileges has been denied by material schools. Historical materialized school is that human rights has always changed and evolved and accordingly can't be defined (Safaeie, 1991). Human rights have a minimal anthropology. That is, it offers a definition of human which is common among all humans and that's this human who has a flesh, blood and skin and this human because of this specificity has the right of support, freedom and ownership; and this s the foundation of human rights.

Following the adoption of the universal declaration of human rights, its concept has been developed and international law will be also be developed and formulated based on individualism. Thus, the human rights issue is the most important evolution of international law in the twentieth century. Human rights has considered human relationship (and today even groups) with government and institutions related to the government and adjusts it, it supports individuals and groups against the government and wants their rights to be respected by the government or institutions related to the government. According to the rules and regulations of human rights, humans basically have a right not duty. The duty is upon the government that is bound to respect human rights. These rights support all human beings regardless of color, race, sex, religion and etc. in all times and places and under any circumstances. Considering documents of international humanitarian and authoritative texts of human rights, these rights can be defined as: " human rights is a set of international legal rules and regulations that supports human authority, prestige and dignity of all individuals or groups against all governments at all times and places merely because they are humans."

Therefore, it can be said that:

First: human rights are political norms that mainly consider how governments treat their people under their governance.

Second: human rights are as moral/ or legal rights.

Third: human rights are numerous (several dozen) and not few.

Fourth: human rights are minimum standards. These rights are aimed at preventing tragedies and not attaining virtues.

Fifth: human rights are international norms that cover all nations and peoples of the world today.

Sixth: they are kind of norms that are appropriate that their adherence be recommended to all nations.

Seventh: human rights have strong justifications that are applicable everywhere and make them a high priority.

Eighth: human rights are right but not necessarily mean that strong word (Fagan, 2005).

The Course Of Thoughts And Teachings Related To Human Rights In Ancient Iran: Zoroastrianism and Human Rights:

Content of human rights in the Zoroastrian religion is based on two fundamental axes:

1. Ahura Mazda is the source of absolute goodness and there is no evil in him.
2. Human is considered as a fellow of Ahura Mazda and should use Ahura's teachings and behave as him.

Obscene behavioral pattern such as anger, malice, lie and injustice, supporting tyrannical ruler, lawlessness and discrimination are among cases that threaten human rights. Zoroastrian religion contains fundamental principles and criteria in which social and personal life of human is drawn and guided (Hashemi, 2005). Human according to the teachings of Zoroastrian religion has a freedom of will to step in its life with the fullest freedom in the clear way or through the lie (Durant, 1991). It was in the light of the teachings of Zoroastrianism that in ancient Iran, some kings had emerged that instead of philosophizing about human rights implemented it in a quite practical way.

Cyrus (529-559 BC):

The first Achaemenid king, that his human rights ideas can be known as the first affirmative measures about human rights in the world. He was a peaceful man and never ordered the massacre of the vanquished people in conquests. He also was weary of slavery and forced labor and allowed his captives to return to their appointed land. He didn't let his armies' rape of property and life of peasantry and in the conquest of Babel he ordered to rebuild Jews' houses and appease them. He believed in freedom of opinion and expression and accepted all religions and didn't differ between them. This indicates that he knew about the first principle of governing people and knew that religion is stronger than the government. He ordered to build a charter to transmit his beliefs to his successors that is known today as the first human rights document (Durnat, 1991).

The charter of Cyrus:

It is said that the first declaration of human rights in Iran has been issued in 29 October 539 BC in ancient Iran by the Cyrus. Today this document has been known as the first charter of nations and human rights. Cyrus is among kings whose name is remembered against the evil and improvement of affairs and goodness in the history and his behavior is known to be as a prophet (Hashemi, 2005). Some believe and confirm that Cyrus is the same mentioned Zolgharnein in Quran and God gave him power on earth and all facilities were provided for him to step for justice (Tabatabaie, 1987). In this historical charter, Cyrus has prohibited slavery and ordered to return all captives and slaves back to their appointed territory. The issued declaration by the Cyrus was written on cylindrical clay by his command, so that everyone would know when seeing it that he has the will to let the nation who have been oppressed by the tyrant kings continue their lives with peace of mind. Part of the text of this command that is remembered as the first declaration of human rights in history is as follows:

"I, Cyrus, king of the world, mighty king, king of Babel, king of Sumer and Akkad, king of the four corners of the world, the son of Cambyses, the great king, king of Anshan (city), the great king, ..., from the seed of eternal kingdom that God (Marduk) and Nebu like his kingdom and desire his kingdom because of their own joy of heart. When my very soldiers walked in Babel friendly, I let no one be frightened in all territories of Sumer and Akkad. I appreciated Babel and all holy cities for many blessings; I remedied their frustration and set them free of unemployment (quoted from the website of Ahmad Reza Ramezani). I took the needs of Babel and all its temples into consideration and tried to improve their condition. I repaired holy cities beyond the Tigris that their temples had undergone devastation for a long time and returned the bodies of gods that their position was among them to their own place and put in a stable home. I gathered all their inhabitants and returned their homes. I hope that gods that I put in their temples pray me before Baal and Nebu, that my life be long" (Azad, 2003).

Darius (486-523 BC):

He was one of the most important kings of Iran at Achaemenid period. Two things were the basis of world order in the eyes of Aryans and especially Darius, one loyalty and the other justice seeking. Darius believed that the guarantee for the government's survival was protecting equal and fair rights of the nation and thus Egyptians knew him in their history as the last great legislator (Yongeh, 1956). Darius knew himself as the world's

greatest judge and his most important duty as justice towards the weak and strong and to all nobles of his nation and foreigners. And since what he said was the country's top law, he tried with great care to judge on the right, and the last declaration of Darius which is his governing plan and carved on his cellar on the NaghsheRostam rock, he has said: "what is right is popular to me and I hate what is not right..." (Saleh, 1969).

The Zoroastrian ideas were still prevalent at Sassanid period; but after the Arab conquest of Iran in the time of second caliph these ideas joined the history given the priority of Islam religion about issues related to human rights.

Islam and Human Rights:

In all divine religions, human's bliss is paid attention and human's achievement and salvation is emphasized. Each of religions in their teachings considers human and his bliss in expressing rights and duties (Saleh, 1969). Objectives, activities and teachings of divine religions have also had a very effective role in promoting human rights. So that in the history of human rights, the greatest contribution must be given to the divine religions, because divine religions such as Islam have always emerged against the wicked and the powerful and the tyrant and violator of human rights, and in the dimension of social teachings have defeated against racial discrimination and class privileges for justice and equality of human rights.

Prophet Mohammad, the great prophet of Islam, rose up against arrogant powers and oppressors. His teachings were filled up with human equality and the abolition of class distinctions and ignorant honors and implementing justice and rights of the weak. Therefore, there is no doubt that higher human concepts such as dignity, human personality, freedom, equality, etc. are all rooted in the teachings of divine prophets and divine religions have a great help to the advancement of human rights. In the pure teachings of all religions, freedom, equality and brotherhood of human, avoiding injustice, supremacy and religious violence can be seen; and Islam's view about the lack of racial, language, ethnic and class discrimination is clear and indisputable without any doubt (Mehtpoor, 2008). Certainly from the perspective of Islam, human is a valuable creature that must be looked at with respect as a conscious creature with will and option. The holy Quran has named God "the best of creators" because of creating human, and when expressing the pomp of human's creation to free angels, he remembered them as the caliph and his successors; and ordered angels to prostrate and strain before him and also asserted dignity and honor of human.

Human freedom and respect for inherent dignity and rights of human and not interfere with adventitious agents such as race, language, color, nationality, etc. in the credibility and privileges for human is exactly considered by Islam; and basically, philosophy of prophets' mission and especially Islam's prophet is to free human from these kinds of bonds and paying his attention to his own inherent dignity, respect and human decency.

In Islamic vision, all basic human rights including social, legal and moral rights are the function of Almighty God, the root of principle of rights is the God's right and all belongs to him (Mesbah, 2009). In the Islam religion, elements such as right and duty, intellectual good and bad, the relationship between wisdom and quotation, rationalism and even Ejtihad type (traditional-dynamic) are all instances of human rights in Islam. Islamic texts would often talk about human rights; in fact, it's an emphasis on duties that each person has toward other humans. Since the mission of religion is education of human; in expression more attention is paid to responsibilities (Mesbah, 2009).

Aside from these meanings, it should be known that human dignity and value has been predicted to what extent in other provisions of Islam:

It has been stated that one should be servant of no one but his God, God makes you free. God said to the prophet that is nothing but I'm a human like you (KahfSura, verse 110). Ali's command to Malik Ashtar was that don't be a blood thirsty predator because people are of two categories: either your religious brother or human like you (Saleh, 1969). It also addressed the unbelievers about the freedom of religions: your religion is yours and my religion is mine (KaferronSura, verse 6). About the criminal affairs he said in order to resolve limitations by restoring to the doubts whenever you find an escape of limitations for a Muslim, free him; because in fact, if the rector pardons the error, it is better than punishing it. Also in Islam, people's affairs is upon on themselves and responsibility is collective (Saleh, 1969).

Human Rights In The Thought Of Iranian Muslim Philosophers:

Abu Nasr Farabi (260-339 AH):

He is one of the prominent Iranian philosophers who has mostly studied and described Aristotle's works and has overcome their knotty points. Thus, he has been called the second teacher (Aristotle was called the first teacher). Farabi knows human a natural civil and says: each human has been created with a nature that needs many things both in the consistency of their existence and attaining his possible perfections, that none of them can be a breadwinner and individuals have the same situation to one another (Hashemi, 2005). He also knew social justice and social cooperation his proposed ideal in his works besides expressing a variety of communities

and the principles of peaceful coexistence (Hashemi, 2005). Accordingly, the ideal of Farabi is dependent on social justice and cooperation.

Social justice: the main purpose is to achieve the real prosperity based on justice through cooperation and collaboration of ideal community members. Justice in political philosophy means equal split of common and public charity. This concept of justice at the same era of medieval Christianity and when justice wasn't seen right except with the sword and was interpreted in the power framework seems pretty amazing (Hashemi, 2005).

Social cooperation: Farabi on proving that the final goal of social life is to achieve spiritual virtues associated with social cooperation, says in his *Medina Fazeleh* Book about cooperation: everyone needs several affairs naturally for their survival and durability in order to meet personal needs and provenances and nature talents and reach the highest human perfections; and it's not possible to achieve them alone. Therefore, human can never reach the ideal unless with the help of community people's cooperation (Hashemi, 2005).

Sheikh al-Raees Avicenna (370-428 AD):

He is one of the leading scholars in the Islam world as a physician, mathematician, astronomer and philosopher; he exegete Aristotle's philosophy and has had interesting initiatives and documents in this field. Also, according to the following titles, considering the position of human rights is visible in thought of IbnSina.

1. Development and formation of society: in the explanation of human's position in society, IbnSina in contrast with Farabi who believes in the hierarchy of chiefs at the highest to the peasantry at the lowest, prefers to speak first about human self, with the belief that social reform depends on the individual reform and everyone must reform himself first and then reform others.

2. Justice: in his opinion, justice does not mean absolute equality. But, regarding the real differences which exist in the field of equal merits, he knows equality and discrimination rejection necessary. Absolute equality disrupts justice and social order and causes conflict and aggression in society.

3. The position and role of people in politics and government: IbnSina proclaimed aversion to cheater rulers besides supporting ideal virtuous leaders and he knows lawful to kill such wisdom; and those who don't revolt in front of them deserve punishment. He also believes that if someone rose up against an improper leadership, it's on people to help him if they found him suitable for the caliphate in wisdom and good health even if he doesn't have other provisions (Hashemi, 2005).

KhajehNasir al-Din tusi (597-672 AH):

He is considered as one of the great scholars of astronomy and wisdom in Iran in the seventh century, who was source of some works in practical and theoretical politics. His ideas about personal, social and political life of human draw attention to the following titles.

1. Human civility and social cooperation: he believes that the origin of collective life in the human tendency is to supply their basic needs through mutual collaboration and cooperation between congener individuals. Anyone can, with effort, satisfy part of their needs and give the extra part to others; and thus, everyone meets each other's needs with a fair exchange and additional achievements.

2. Social sustainability factors: KhajehNasir knows compassion, honesty, justice, politics and law among sustainability factors of civil society and believes that although the origin of collective life is to supply essential needs, such community will not last only by meeting essential needs, unless such a relationship is regulated based on the above factors.

3. Politics: in his opinion, without politics, different instincts, desires and trends face each other, and struggle, intrigue, corruption and rape will be dominant in society. Thus, there should be a strategy to define rights and duties of each person and govern cooperation and collaboration on the collection. These strategies should be adopted by a politician ruler and a policymaker king, so that collective life leads to consistency and durability by his custody on the affairs.

4. Law: Khajeh believed that when human's nature is sink into sense of lust and rage, it will be inevitable to exist law based on justice between them (Hashemi, 2005).

The course of thoughts and teachings related to human rights in contemporary era of Iran

Constitutional thoughts and human rights

Constitutional Revolution (1906) can be known as the process of collision of outer and inner thoughts that could flow enlightenment and intellectual development in the traditional atmosphere of Iran which was in prison of absolute monarchy. In the outer manifestation, inevitable and growing industrial, commercial, political and cultural relations of Iran with other countries that brought transitional effects of breaking traditions; and familiarized Iranian people with concepts such as freedom, equality and democracy. Meanwhile, thought of Iranian intellectuals and familiar with political and social thoughts of west is to eradicate tyranny and establish a constitutional system with public participation as is common in the west.

In the inner manifestation, some religious scholars such as Seyed Jamal al-Din Assad-Abadi (1875-1935), Malek al-Motekalemin (1898-1947) and Seyed Jamal al-Din Isfahani (1900-1947) who were intellectually apart from the majority of the court clergymen and isolated from politics, with a correct understanding of freedom in

Islam decided to provide the ground for confronting tyranny to save the nation. The intellectual attitudes underlie the overt and covert campaign that ultimately led to the establishment of the Constitution.

Human Rights In Thoughts Of Recent Iranian Scholars:

Iranian scholars that their opinions have an important role in shaping and developing the chapter of nation rights of the constitution of Islamic Republic of Iran, by confirming the western human rights in terms of form and reviewing theoretical foundations of it especially its humanist and secular aspect know western human rights as a plaything in the hands of western countries to continue their colonialist tradition. Accordingly, the opinions of prominent scholars are as follows.

Alameh Mohammad Taghi Jafari:

Alameh Jafari writes in the book of universal human rights and a comparative study of Islam and west about human rights: “in fact, human rights was a very late cry of human after Renaissance and following the self-discovery and returning back to himself; and without knowing, it sought to return back to the lost embrace of nature, religiosity and authenticity. Although human rights laws swept through all horizons and around the world, it never found its religious aspect. While the east countries, under the boots of colonialism have been exploited every day more and more and are deprived of their minimal rights. In ancient civilization such as India, Mesopotamia and Egypt, the only thing that didn't have the opportunity and permission of thinking was human rights and surprisingly, human rights has long been considered in their context of culture and monotheistic religions and was engraved with bold lines (Jafari Tabrizi, 2009).

Ayatollah Abdollah Javadi Amoli:

He that has several works in the field of jurisprudence and human rights writes and deals in the book of a series of debates in philosophy of religion (philosophy of human rights) in comparison of Islamic human rights with international human rights: “some may think that human rights can be developed without attention to the worldview and human link to the world. Advocates of this idea, by making agreement between themselves, regulated an agreement about human rights and called it ‘universal declaration of human rights’. They, willingly, or not, ignored the fact that signing such an agreement is not expedient and beneficial to all or most of the world. A universal constitution is needed for developing human rights. In this constitution, a general outline and framework is determined for legislation. For example, when we want to regulate issues such as women's rights, labors' rights and refugees' rights, we're forced to develop basic principles governing human rights that these issues are its subsets. These general principles that are called ‘source’ in the legal lexicon, can be the foundations of human rights regulation when are accepted among all people in the world regardless of their differences in customs and traditions, race, color, etc. Otherwise, if we inference legal basis from certain sources, these legal principles and materials do not truly ensure all human aspirations and needs and only meet the needs of the same group who believe in that specific source. If founders of human rights succeed in dividing all material sources of the world equally among everyone, unity is not resulted among them; because these sources are the cause of difference and diversity. As long as human being, the same set caught in multiplicity is not united, can't reach the common source for human rights because unity is not risen up of multiplicity (Javadi Amoli, 2007).

Seyed Morteza Motahari:

He writes in the book of A Course in Nahjalblaghe about people's rights: “one of the things that public satisfaction depends on is that government looks at people and itself, with the eye that they are organized and proprietary and it is owner and authority or with the eye that they have rights and it's only lawyer, faithful and representative. In the first case, any service that it does is a type of treatment that the owner of an animal uses, and in the second case, it is a type of service that a competent depositary does. The confess of government to real rights of people and avoiding any action which are indicative of renouncing their sovereignty are among the primary conditions of attracting and ensuring them (Motahari, 1998). This scholar states in praising western leaders of the seventeenth century: in the west, from the seventeenth century onwards, along with scientific and philosophical movements, a movement was conducted in the field of social issues named as human rights. Writers and thinkers of the seventeenth century published their ideas about natural and undeniable rights of human with an admirable perseverance among people. Jean-Jacques Rousseau and Voltaire and Montesquieu were this kind of writers and thinkers. This group has an enormous right on the human society. Perhaps it can be claimed that their rights on human society is not less than right of great discoverers and inventors (Motahari, 1986).

Result:

As a result, it seems that reality is that spirit and essence of the difference between the existing human rights with the human rights derived from the religion underlies in the type of their look at human as a mere

mundane creature or a religious-heavenly creature. If in the idea of human rights, inherent dignity is assumed as a creature for human; and if intellect is considered as powerful force for discovering instances of justice and oppression emerged from that dignity' in fact, it is because human has been viewed as a mundane creature, but in religious rights viewing human is of the second type. Hence, dignity finds a new scope and field, a scope that can be continued after this world. Also, intellect is limited in understanding and identifying equipment and consequences of that dignity, i.e. instances of justice and injustice. Accordingly, by classifying Iranian thoughts and teachings about human rights into ancient and contemporary era, the position and role of religion in these two categories can be evaluated as:

Religion In Human Rights Of Iran, Ancient Times:

Although favorable human rights is the product of human today, what human, a human more human than the past, "what does it mean when we say international human rights, the product of human is indisputable and undeniable", questions of this kind show that today documented human rights is the appendage of western thought. But in this paper, by studying one of firm and old civilizations of the world, namely Iran, it can be clearly stated that human rights has existed in all or most of the world civilizations. So, today for justifying the issue of human rights beyond a necessity and benefit-oriented approach, it should have theoretical, intellectual and moral legitimacy in different communities as well. For example, it is necessary to state that although human rights have been a 'rule', the root of this concept has at least 2500 years of history in the land of Iran. In this case, the root of human rights concept depends on religions, history and spirituality of human like many other human values. The role of religion is much highlighted in ideas related to human rights in ancient Iran. This era can be divided into two parts of before Islam with Zoroastrian religion and after Islam with ideas and teachings of Islam.

In Zoroastrianism, the ancient Iranian religion, humans enjoy equal rights from every race, ethnic, nationality, language and skin color, religion and belief. There is no religious, ethnic and racial supremacy in this ritual. Zoroaster knows the only advantage to adhere to the law and follow good thought, speech and behavior. From the Osho Zoroaster's point of view, God has created all men free and has given those blessings freedom and wisdom, so that by benefiting from his ideas, he evaluates different perspectives and suggestions and selects the best path in life with full authority. As people enjoy the freedom of thought and expression, they are also benefited from the right to select ritual and religion. When humans have equal rights, men and women will have equal rights in all stages of material and spiritual life; and accordingly, the charter of Cyrus and views of Darius are formed that were mentioned.

In Iran after Islam, although ideas of ancient thinkers were formed based on ancient Greek opinions such as Aristotle, these thinkers see ultimate prosperity of human in other world, and by knowing this world mortal refer to common issues such as social justice, social cooperation and the position and role of people in politics and government which is fully compatible with universal declaration of human rights in the twentieth century.

Religion In The Human Rights Of Iran, Contemporary Era:

Human rights in Islam are not only originated from reason and conscience but also it is mixed with revelation and inspiration which is conveyed to human beings from God by prophets and men who were in contact with him. In Islamic thought, only God is aware of interests and corruptions of works and relations and continuity of affairs; and in legislature he is not affected by sensual desires because it is absolute rich and needless. But human rights is just relying on human mind and has grown from customs, habits and popular traditions that their source is also human mind, that its humanity dye is manifested in all aspects of it.

Accordingly and in accordance with contemporary thinkers in Iran, it can be concluded that human rights is the same ancient natural rights emphasizing that its religious aspect is highlighted and its humanist aspect is not much important as the west.

Conclusion:

In other words, rights and freedoms contained in universal declaration of human rights are a combination of human rights and freedoms that were entered the constitution and other laws of different countries before the establishment of United Nations. Also the history of human civilization has witnessed the efforts of prophets, philosophers, and humanitarians of east and west in promoting human dignity and defending its rights and freedoms. However, since the eighteenth century with various declarations of human rights which were adopted in the United States and Europe and mentioning and guaranteeing fundamental freedoms and rights in the constitution of countries, world's attention was directed to these rights more than ever; and especially after world war II, a movement occurred in this field which was crystallized in the universal declaration of human rights and conventions and international agreements.

It is true that by secularizing and philosophizing human rights especially in the field of human interpretation, the way for a global consensus for recognizing human dignity and respect is not smoothed, the fact that the world and human history has never been and will not be emptied of it, even if for sitting human on

the tribute seat, humanism perspective and belief in the nobility of human are selected, except that it has built and made on the philosophical basis. For a total sum up, it can be said that what is in human rights can be seen in Islam more principled and based on vision foundations of Islam that enjoys deep philosophical strength and support due to these principles and foundations that the human rights in the west lack such support.

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