

# THE PEACEFUL APPROACH OF IMAM ALI IN CONFRONT HIS OPPONENTS

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## IMAM ALI 'S APPROACH IN DEALING

### WITH HIS OPPONENTS

The political history of Imam Ali presented us with the finest images in how to deal with adversaries. He laid down foundations and controls that define the relationship between the head of power and his opponents and the mechanisms and means that must be followed with the opposition in all its forms and in the event of peace and war.

### PEACEFUL APPROACH:

Imam Ali's methods differed in his dealings with his opponents, from the early days of his succession to the last days of his life. At a time when the opposition did not denounce the state and did not threaten its existence, it followed a peaceful and humane approach that guaranteed freedom of opinion for the other.

Freedom from the perspective of Imam Ali is a right granted to the individual and the community in order to perform a social function aimed at bringing good to the group. Therefore, he believes that freedom is the rule and that the restriction is the exception, in the interest of the nation to the interests of individuals. Otherwise, freedom fills a large space From the philosophy of the political imam, and from the keenness of his government to implement the texts related to them strictly and without deviation, but the freedom of opinion deserved special attention because of his deep awareness that it is the basis of good governance, and And he sent Ali to Muhammad ibn Masala al-Ansari to join him. He said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) told me if people differed if I came out with my sword and I hit him with one offering until he was cut off. He was released.

here can be a sense of responsibility against the methods of power that lead to the suppression of freedoms, To confiscate the will of the parish And the disruption of their role in the performance of their political function)

There are many examples that show the respect of Imam □ and his concern that people are free in their views and expression of their convictions and since the early days of his succession, he left those who did not sell him without the address or narrow, so he replied to the student to force people to engage in selling, saying: (We do not need anyone who does not want us)

For example, when he decided to walk to Basra to quell sedition and suppress the rebellion that harms the security of the people, he called for people to support him and stand by him, but it intensified some of them and they were saying , and the imam did not hate them to take sides with him, but left them without bothering them, taking into account their freedom of intellectual and political.

It was added to the atmosphere of suspicion and fear of fighting the people of the Qibla, the positions adopted by some of the prominent companions of the war, especially those who had already retired from Imam Ali's funeral, including Saad ibn Waqqas who answered the imam's call to leave. So he gave me a sword with a tongue and two lips. I know the believer from the infidel until I fight with you against you. He said: Ali said: O Saad: Do you see that if a sword is pronounced, unlike what Jibril brought down? Was it only a demon?

And he sent to Osama ibn Zayd ibn Haritha to invite him to join him. He replied: "I have promised God that I will not fight a man who says: There is no god but God".

During the mobilization of the Imam of his forces called Wahab bin Saifi Ansari to go out with him, and he gave

a gift saying: (My Khalili and your cousin entrusted to me if he differed if he took a sword of wood had taken, if you go out with you ... and leave him.

The imam left the accuser and did not accuse any of them. He rejected the opinion of those who referred to him by punishing those who took a position contrary to his position. He said, "I will even let them know what they are".

In the most embarrassing political positions and in the extreme cases of military embarrassment and the need of the Imam to the Ansar, the caliph of Kufa Abu Musa al-Ash'ari was not in agreement with the Imam, so he was not encouraging people to support the Imam, but he was calling them to retire. He said: The sleeper is better than the awake, and the awakening is better than the base, and the base is better than the base, and the good is better than the rider ... Vgmoa swords, and the swords, and cut off the strings, and the oppressed and the oppressed and the oppressed and oppressor until he met this matter, and the outbreak of this sedition), The imam took a number of correct measures against him. He started by sending a hard-hitting book and asked him to do it The political and military circumstances and the dangers that threaten the state's situation did not remove the Imam from peaceful in dealing with the positions taken by his opponents in the vision and work despite being the supreme leader of the state and they were his governors.

In the wake of the Battle of Safin, the people were inclined to be more lenient and failed to perform their duties towards the borders of the Islamic capital at that time. They were even lazy to advance the threat of the Maawiya army and its attacks on the outskirts of their capital. (O people) that I still believe with you on what I love, even the war, and God has taken you and left, and your enemy exhausted, and I was yesterday Nahia, today became finished, and you loved to stay, and I can not hold you to what you hate), Imam did not try to force anyone to support him and stand with him, and did not push him to harass his opponents or compromise, but left They have the freedom of movement while guaranteeing all their rights. It grants (the right to freedom of movement even to those who were afraid to act against it.

When some of the people of Hijaz infiltrated Mu'awiyah, the imam did not harass them and did not follow them or take measures to prevent them from doing so. All that he did was to show their bad choice

and to take them to the world and let them down to the right after his knowledge. He wrote to the governor on the city Sahl ibn Hanif: And they are aware of justice and saw it, and heard it, and they knew that the people in the right are like us, so they fled to the majority after them and crushed them.

He did not have a prisoner of conscience or a political prisoner. When al-Khurarit b. Rashid expressed his intention to go out to the imam by saying: "I am tomorrow for your separation." 15 He did not punish or imprison him and reject the advice of those who indicated that he should imprison the khrit and punish him, And I will not fight except those who have violated me, and have set me up, and have shown me enmity, and I will not fight him until I call him and excuse him. If he repents and returns to us, we will receive him from him, and he is our brother. If only the intention of our war is to seek refuge in God and we will accomplish it .

,and this means giving them the rights , and they will not be deprived of their rights. Political, religious and economic matters unless they are harmed by the security of the State and its capabilities.

Imam Ali, who wanted the political opposition to remain within the peaceful framework and do not exceed it to take up arms and stand against the legitimate authority, even if allowed to criticize them. However, it showed the people the safety of his position and dislikes some of those who carried the banner of the opposition to benefit from them, The name (disassembly) (19) This is what happened with Ashath bin Qais when he objected to the words of the Imam in the General Council when the Imam describes the action of the Kharijites and mutters them, said Ashath: (This talk to you not to you, he said Ali, what do you know what is Ali, you curse him Allah and the curse of the non-believers! ... And God has denied disbelief once, and Islam is another, so what is Fadaq from one of him (20), the Imam between his treachery, and revealed his falsity in order to encircle the confusion that occurred because of the words of the shiver, which is driven by interests, not principles.

In general, the imam adopted various means in his confrontation with the peaceful opposition, including:

Dialogue: An important means adopted by the Amir of the believers, it is a scientific and purposeful approach to reach the truth and constitute convictions, and prepares the most effective approach in the intellectual, social and political issues, and the way in which (a

person expresses the idea in his own way in his rejection or acceptance of ideas Others in the site of freedom of welcome, which gives the human security of persecution in the movement of conflict ... He who crystallizes ideas and cleanse of all impurities and raise a lot of ambiguity, and explains many of its vocabulary through the process of introduction and response.

When the dialogue follows and abides by it, it shows the spirit of tolerance and gives opportunities to public opinion to criticize it in its policy, as well as giving the dissidents the chance to review themselves, return to the majority, and join the ranks of the nation with conviction and satisfaction. [22] "I do not know what you know, but how I strongly and the people on the edge of their chokehold we do not have them, and here they have been raised with them Abdankm, and turned them to express you, And they during you will judge you what they want, and do you see The people of this matter - if he moved - on things: a squad sees what you see, and a band sees what you do not see, and a band does not see this and that, so they are patient until calm People, and the hearts of their sites, and take the rights Almmsha, Vddoa me, and see what comes to my country, do not do the work of strength, and fall down, and inherit and here and humiliation and I will grab what I Astsak, and if I did not find the best medicine.

This is where the Imam wanted to summarize to his opponents the state of the Islamic state in terms of the difference of its sons in this matter. Some of them support the opposition, some of whom do not see Salah as coming out, and some of them have retired from the two parties. Any disturbance in the situation will ignite an uncontrollable strife. From placing points on the letters in order to guide the victim and guide the guide and oblige those who support the establishment of the argument and the payment of falsehood.

It was written to Talha and Zubair before the fall of the camel war, he said: (they have known, and if you shut up I did not want people until they wanted me and I did not sell them until they sold me, and you are who wanted me and promised me and the public did not divide me Sultan Sultan Ghalib nor present present, And if you have made me want to hate me, then you have made me the way in your appearance, obedience and the secrets of disobedience. O Osman, and between you, and those among you who are behind me; The people of the city, and then binds all the nations as much as they bear, so return the two sheikhs from your opinion, now

the greatest of them is the shame before the shame and fire meet

The Imam here stirred the idea when he challenged his adversary in a spirit of humanity aimed at reforming the other and opening up to the truth. He opened the door to all possibilities for self-revision and error, and then trying to find a neutral party who saw the events and knew the culprit from the innocent. Who was closest to the killing, and shows the Imam here with high confidence and full awareness of the right to follow after he made both Talha and Zubayr the way to them as expressed

The Imam was calm in his dialogues wise in presenting to some of his opponents who were suspected of the right to return them to their senses, and concluded his dialogue with Talha and Zubayr. He said to them: "God took our hearts and hearts to the truth and inspired us and patience. Vaanan it, or saw Jura individual, and helped the owner)

The imam adopted a Quranic approach in his dialogues based on the meaning of the verse, "And we, or you, for guidance or in clear error." (27) Which means inviting the parties to investigate the truth. On the one hand, the imam clarified that the field is open to criticizing the authority and monitoring its performance.

The Amir of the Faithful has worked to invest the dialogue in calming conflicts and resolving disputes so that security and peace will prevail and disputes and conflicts will be resolved. He would follow the dialogue and choose it without any other, and adhere to it whenever he can, with the strongest opponents and the fiercest opponents, even use it with the Kharijis who disbelieve. And permitted their blood and their arguments with their deeds and their words, which they clung to be cut off for their pilgrimage and refuted their falsehood when they accepted his acceptance as a result of arbitration between him and Muawiya said to them:

)Do not you know that these people raised the Koran, I told you that this is tricky and weak, and that if they were to rule the Koran did not come, and then asked me arbitration, you know that there was one of you I hate for me, they said: Oh God, he said: Did you know that you Astkrthm me on that until I answered you , and this approach resulted in the return of the two thousand of them to the ranks of the army of Imam , and the return of the Prophet (peace and blessings of Allaah be upon him) ), And continued to retreat from the position of the

ultra-orthodox to Imam Ali, even reduced their number to a quarter after a series of dialogues with them.

Meet the demands: After the dialogue is the role of achieving the legitimate demands that are in the public interest, before Ali was not his house and waiting for the coming of the problems of the nation to think of a solution to it, but was opening the door of criticism to his government to hear the problems of the people of his community and dialogue objectors to his policy to hear The problems of the people of his society, and the interlocutors to discuss his policy to meet their demands and not to absorb their revenge or to derive their sympathy or brought to their satisfaction, but in his belief in the need to meet legitimate demands and violated his conviction, as happened when he agreed to the request of the Kharij to accept arbitration to deepen the differences or aggravate things, What responded to complaints about and from Oualata or a factor of his workers and initiated to isolate him and hold him accountable after proving his shortcomings.

Preaching and guidance: The peaceful methods adopted by the Imam in the face of political opposition, the method of advice and exhortation, which is sometimes mixed with mockery and skepticism in order to stir up the motive of the recalcitrant opponents and remind them of the values of Islam so as not to rush behind the temptations of the world that may lead them out of the rightness and interference in the path of falsehood He said, "This is the world that you have become, and you wish for it, and you have become absent and your satisfaction is not in your home, nor in your home, which you created for it. Tkmoha and Asttamo God yes you patience for yourselves to obey God and the humiliation of his exalted Gel)

And used the Imam preaching in the face of some of his opponents who bought consciences and attitudes of some of the weak souls who took the money out of them even pointed to some of his supporters, saying: (O Commander of the believers gave these funds and the preference of these supervision of the Arabs and Quraish on the pro and Ajm, the Imam refrained from following such a policy and did not satisfy the reform of society at the expense of the principles and constants, he said: (They ask me to ask for victory by the injustice of those who came to him, and God what I develop by what Samar Samir, and whether star in heaven star, if the money I have to settle between them, how then, but money is the money of God?. The Amir of the Faithful

addressed many of the social phenomena harmful to the sons of the nation, relying on the exhortation that he gave to some tribal chiefs and tribal leaders after they became pregnant. For his victory and opposed his approach and joined Muawiya, indicating to them that what they seek from the wreckage of the world and illusion and mirage, and their victory for the right and that did not bring them the benefit of good for them and kept from the world to enrich some of its fatwas treachery and treachery and advocacy of falsehood, and sometimes addressed to the vulnerable of the nation of the nation The lost of them and guide the guide Through their leaders persecute the false promises and false temptations that granularity them falsehood and Tnfarhm from the right, and perhaps this is what we explain and avoiding falling into the traps of Satan and his followers who are working on the incision grade and find Albulabl and sow discord between the nation and its leadership legitimacy.

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