



## Types of Punishment for the Offenders and How to Punish and Its Etiquette in the Life of Imam Ali (A.S)

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### **Abstract**

One of the principles of education is to use the method of encouragement and punishment. Punishment has methods, types and etiquettes. The main question of this research is what are the types of punishment of offenders by Amir al-Mu'minin Ali (AS) and how did he punish the offenders and what etiquettes did he observe in punishing? The method of collecting data in this research was library and the processing method is descriptive-analytical. After investigations, it was found that Imam Ali (A.S) used different method. After investigations, it was found that the types of punishment for offenders by Amir al-Momenin are 1- warning, 2- threatening, 3- dismissal, and 4- punishment. He also observed etiquette in punishment, including that the punishment was carried out in proportion to the person, and the punishment was commensurate with the offense, and they avoided excesses and negligence in this regard. He never punished with personal intentions and explained the reason for the punishment to the offender and his encouragement and punishment was in an appropriate manner.

**Keywords:** *Types of Punishment; Punishment Etiquette; Offenders; Life of Imam Ali (A.S)*

### **Problem Statement and Background**

Man is always exposed to slips, deviations and sins, and this rebellious soul commands him to do bad things. Imam Ali (A.S) has said in a speech in this regard: Indeed, this soul commands him to evil and sin, so whoever abandons it leads him to sins. (RasooliMahallati, 1998, vol. 2, p. 520). That is why the elders always ask Allah for help in their prayers and say: Allah, never leave me alone in the blink of an eye. (Qomi, 1404 AH, vol. 2, p. 74; Hawizi, 1412 AH, vol. 3, p. 451; Majlisi, 1382, vol. 16, p. 217 AH 6). And if it is certain that wrong deeds, laziness, prevent man to achieving his true felicity. One of the last external factors to prevent man from these obstacles and restraining this rebellious spirit is punishment, which is a suitable way to awaken and prevent perversions and an obstacle to go towards the

sins and destruction of man. Punishment according to the rules has a fundamental role in reforming the individual and society.

Therefore, one of the factors that affecting human education is punishment. Regarding punishment, which is the main topic of this article, it should be said that today psychologists do not recommend the use of corporal punishment for moral reasons, but where one's behavior is more destructive than self-punishment. the use of punishment is considered justified and logical.

Punishment and encouragement are two educational methods that should be used in schools and educational environments and communities to comply with regulations and maintain discipline. Encouragement or reward is used in cases where the teacher wants a desirable behavior and we want that behavior to be strengthened and repeated and become a habit. But punishment is used in cases where the teacher's behavior is inappropriate and contrary to religious norms and regulations, and we want to weaken or silence it, these two methods must be used correctly and appropriately to bring peace of mind and balance.

In fact, punishment plays two roles in discipline: one is that it weakens and does not repeat inappropriate behavior, and the other is that it makes the person realize that his behavior is not acceptable to the community and in fact Familiarize him with the community.

Books and articles have been written about punishment. Each of the authors from a point of view have examined and presented the necessity and method.

For example, the article "Analytical study of punishment from the perspective of narrative, jurisprudence and psychology" by Sayyed JavadHassani, Journal of Marefat 2000, No. 33, which tried to examine the relationship between the three principles and punishment. And Sayyed Alipour, "The Role of Encouragement and Punishment in Islamic Management", Abdul Mohammadi, Hussein. "The biography of Imam Ali (A.S) and tolerance" and Mehrabi, Ahmad "Political Ethics of Agents in Nahj al-Balagheh", Naderi, Mohammad Mehdi. "Punishment in Islamic management. Mazinani Mohammad Sadegh. "" Methods of political training of agents from the perspective of Amir al-Mo'menin (A.S). In this article, which is library and descriptive, we will answer these questions: What does punishment mean? How important and necessary is punishment? How explained the place of punishment in human education? What does the Qur'an refer to in this regard? How was Imam Ali (A.s) sirah with the people or agents in dealing with offenders?

### ***The Semantics of Punishment***

Punishment means waking up and making someone aware of something (Ibn Manzur, 1408 AH, vol. 13, p. 147). It also means informing someone about something (Farahidi, 1409 AH, vol. 4, p. 59), awakening, (Ibn Faris, 1404 AH, vol. 5, P. 384 and Tarihi, 1375, vol. 6, p. 363) to make aware, (Sahib Ibn Ibad, 1414 AH, vol. 2, p. 61), to discipline (Moin, Persian culture) and punish. (Dehkhoda, 1998, vol. 4, pp. 6145-6146) has also been mentioned. In addition, punishment means to inform after negligence. Punishment also means beating short-sighted people (Dehkhoda, ibid., Vol. 4, pp. 6145-6146, "punishment") and disciplining (Moin, 1375, vol. 1, p. 1148, "punishment"). Scientists have also defined punishment, which is referred to below.

Skinner says: "Punishment occurs when we remove a positive response from the situation or add something negative to it". "In common parlance, punishment is to take something away from the organism that it wants or to give it to something that it does not want." (Miton Al-Suman, 1391, p. 138).

Thus, it can be said: "Punishment is the presentation of an unpleasant stimulus or the removal of a positive reinforcement immediately after performing a behavior; Punishment in this sense is called punishment in the general sense.

Psychologists also condemn the use of annoying stimuli to reduce the likelihood of undesirable behavior (Hilgard, 1964, vol. 1, p. 213), which is usually followed by inappropriate behavior (Arthur, 1957, p. 103)

Abu Ali Sina, the great Muslim philosopher and thinker, justifies encouragement and punishment as the executive attachments of education and considers the examples of encouragement and punishment to be various and numerous, and believes that the coach's reaction to the teacher's bad behavior should be proportionate and gradual. First reluctance, then moroseness, then scare and then reprimand, and the coach in certain circumstances can resort to corporal punishment. (Beheshti, 2009, vol. 1, p. 287).

### ***The Importance of Punishment***

Regarding the importance of punishment, it should be said that, firstly, the necessity of punishment can be understood from several verses that consider the mission of the Holy Prophet (PBUH) to be limited to evangelism and warning, as well as from verses and hadiths that explain the divine limits and Islamic punishments. But Islam offers punishment for every crime and mistake, if other educational factors, such as friendliness and tolerance, which are in harmony with the nature and spirit of human beings, are not effective. In this case, the governor of Sharia is inevitably punished and corporal punishment, which according to Islam is considered as a precautionary and exceptional method in religious and moral education.

Secondly, since the children, educators, and the general public are trusteeship to the Muslim ruler and is responsible to them, just as it is necessary to provide for their physical needs, their discipline is more important than that, cultivating intellectual, rational powers. Spiritual, emotional and religious are the most important duties of the people of the society and acquiring moral virtues such as honesty, chastity, trustworthiness, observance of cleanliness, purity in short, what is relevant to human humanity is necessary, the realization of which sometimes requires methods and levels of corporal punishment.

Thirdly, just as man is responsible for performing his religious and social duties towards himself, he is also responsible for his family and social affairs in terms of protecting them from the torment of the Hereafter. Allah says in the Holy Quran: O you who have faith! Save yourselves and your families from a Fire. (Al\_Tahrim6)

Therefore, punishment is important and religious texts also emphasize it and it is necessary for the development of a person.

### ***Examples of Punishment in the Qur'an***

1- Punishing the hypocrites that their hearts and ears are sealed and their eyes are in hijab: Allah has set a seal on their hearts and their hearing, and there is a blindfold on their sight, and there is a great punishment for them. (Al\_Baqarah 7).

2- Punishing the non-believers of the Book for being humiliated in the world before the Day of Judgment: Wherever they are found, abasement is stamped upon them. (Al\_Imran 112).

3- Punishing Abu Lahab and his wife for enmity with religion and plotting against the Holy Prophet of Islam (PBUH): Perish the hands of Abu Lahab, and perish he!... and his wife [too], the firewood carrier. (Al\_Tabbat 1\_4).

4- The promise of fire and the punishment of divine wrath for the infidels and the polytheists, and vicious: There shall be no share in the Hereafter for those who sell Allah's covenant and their oaths for a

paltry gain, and on the Day of Resurrection Allah will not speak to them nor will He [so much as] look at them, nor will He purify them, and there is a painful punishment for them. (Al\_ Imran 77).

### ***Punishment in Narrations***

In the narrations, punishment is also mentioned and emphasized. For example, the Prophet (PBUH) said: The effect of purification of Hadd that it is established on earth is greater than sixty years of worship. (Nouri, 1382 AH, vol. 18, p. 9). Since man's nature is to turn away from punishment, fear of these factors can prevent him from performing certain actions. In other words, because the basis of human life is based on gaining pleasure and repelling harm, he welcomes whatever is pleasurable for him, and avoids whatever is painful for him. Thus, it is natural that punishment, because it is painful for him, causes him to escape from an act whose end is punishment. Imam Ali (A.S) says in this regard: One who believes in punishment (action) does not anything but good deeds. And on this principle that sometimes a person does not do certain things just for fear of punishment, and avoids doing bad deeds in order not to be disgraced among the people. (RasooliMahallati, 1998, vol. 1, p. 186, p. 1161). Therefore, this sensitivity of individuals can be used in their construction and training, and they can be corrected with the correct methods of punishment. This issue has also been considered by psychologists and some of them consider the use of punishment useful and even necessary. Therefore, according to regulations punishment can be an educational method. Of course, there is a lot of talk about the amount and manner of punishment, and since ancient times, the issue of punishment and how it has been discussed has had pros and cons. The majority of experts, because punishment may have detrimental consequences for both the punished and the punisher, have treated the issue of punishment with caution and use their opinions that if the behavior of the person is corrected in a favorable manner and with "positive and negative" reinforcers, educators are not allowed to use punishment as an annoying stimulus. They have often relied on encouragement and reward for desirable actions and behaviors (Hillgard, 2017, vol. 1, p. 384). And punishment has been considered as the last method in changing behavior, in a simple way. Therefore, only in special cases, punishment is a good tool to change the undesirable behavior or quit the habit. This is also close to Islam; Because in Islamic traditions, the first way to deal with inappropriate behavior is tolerance and gentleness. And if softness is not helpful, sharpness and proper treatment are prescribed as a bitter medicine and the last solution.

### ***Types of Punishment for Offenders in the Life (Biographical Tradition) of Imam Ali (A.S)***

There are many types of encouragement and punishment. Each can be financial or spiritual, verbal or behavioral, and so on. Non-speaking, disregard, blame, disrespect, threats, deprivation, fines, punishment, etc. are among the types of punishment. There were also violations during the time of the Amir al-Mu'minin. At first, they warned the agents (and the people) against betrayal and violations. If it was reported that one of the agents had been harsh with the people, or had betrayed the trust, they would have acted swiftly, warning them gently and with remembrance of God and fear of retribution for sin, and then taking firm action if repeated. The Imam's circulars in this regard and his noble letters to the offending agents such as: Ash'ath ibn Qays, Ziad ibn Abiyyah, Abdullah ibn Abbas, Qudamah ibn Ajlan, Musqal ibn Hubair, Yazid ibn Hajiyyah, Umar ibn Muslim and Mu'adhir ibn Jandar, who warns him in the face of misconduct, in proportion to his circumstances and actions, he has punished, reprimanded and reprimanded a person, dismissed some, flogged and imprisoned some, and reprimanded some in writing without leaving his job. (Letters 34 and 35 of nahjal\_balaqah). One of the Imam's reprimand letters was written when he was informed by his agents that he had given him many false reports. so they wrote letters to him: O many! I swear to Allah that you have lied, and if you do not send us the full tribute and tax you have taken from the people, we will punish you very severely and you will be severely punished, unless what you have reported is probable (ibid., Letter 13). When they heard that the ruler of Persia (Munzar ibn Jarud Abdi) had taken part of the government tax for himself, they dismissed him after reprimanding him in writing. (Moeinia, 1379, p. 247) Also, Hazrat wrote in his condemnation of Kamil

Ibn Ziad (Sultan Mohammadi, 1385, p. 179) because he had left the confrontation with the invading army of Sham. you served like a bridge for the enemy who came marauding on your allies while your arms were weak, you had no awe around you; you could not prevent the enemy from advancing; you could not break his might; you could not defend the people of your area and you could not discharge functions on behalf of your Imam. (Nahj al-Balaghah letter 61).

Regarding the performance of his agents, he used the desired methods and to the extent necessary to correct them and the people (without non-religious and irrational considerations), examples of which are mentioned.

### ***1\_ reminding***

When Ali (AS) sent someone to audit, Ziad Ibn Abiyyah, the governor of Basra, mistreated with Ali's envoy and refused to cooperate. Imam (AS) after awarding wrote to him: Sa'd informed me that you had called and threatened him for no reason and that you had prevented him from carrying out his mission out of arrogance and selfishness ... He informed me that you use colorful foods in one day, you make up yourself every day. What if you fasted for God for days and forgive some of what you collected and ate simple food? Simplicity is the slogan of the righteous ... I was informed that you speak in language like the free, but you act like sinners. If this news is true, you have wronged yourself and lost your deeds, so repent so that Allah will make your deeds worthy and you will be moderate in deeds, send the extra wealth to your Lord for the day of need. (Nahj al-Balaghah, letter 21).

Yaqoubi writes: Imam Ali (AS) wrote such a letter: I sent him to inform me of a strange matter. It is thought that you told him in the negotiations that the Kurds had started a fire of sedition against you and that a large amount of tribute had been lost, and that you had sent a message to my messenger informing the Amir al-Mu'minin of this matter. I swear to Allah that you are lying. If you do not send tribute there, I will take it so hard on you; Unless you have a reason for the lack of tribute. (Yaqoubi, 1374, vol. 2, p. 204).

It is also reported that Yazid bin Qais, the governor of Isfahan, was late in sending the property to Kufa. Ali (A.S) wrote a letter to him in this regard: "You have delayed the payment of tribute we do not know the reason. In any case, I invite you to observe divine piety and beware of betrayal. Do not waste your reward and nullify the reward of your jihad by betraying the Muslims. Fear Allah and keep your soul from being forbidden, and do not make a way for me to be rebuked, because then I will have to rebuke you. Always love the Muslims and never oppress the protected unbelievers<sup>1</sup> and the treaties and do not forget the Hereafter. At the same time, take your share of the world, as Allah has done good to you, do good to others and never corrupt on earth; Because Allah does not love corrupters. (Ya'qubi, *ibid.*, Vol. 2, p. 200) This letter of the Imam is a serious warning to Yazid Ibn Qays that not to betray in paying tribute and the Imam invites him to piety and choosing the Hereafter over the world.

Another example of a reminder is the story of Uthman ibn Hanif, one of the agents of Imam Ali (A.S). Imam Ali (A.S) rebuked Uthman Hanif for attending a glittering party and said: O son of Hanif! I'm reported that you attended a glamorous party I did not think you would go to a party where the aristocrats and the rich are usually invited and the poor and the poor are not allowed to attend. And then imam Ali (A.s) call him to follow and obey himself and at the end he says: So, son of Hanif, fear Allah and be content with a few loaves of bread. To do this to get rid of the fire.

### ***2- Threatening***

Regarding threats and blame, which is one of the types of punishment of the opposition by Imam Ali (A.S), it should be said that when Amr ibn as joined Mu'awiyah, Imam Ali (AS) in a letter after listing the negative actions of Mu'awiyah, He rebuked him: "You lost yourself in this world and the hereafter by

<sup>1</sup>.non-Muslim nationals of a Muslim state paying some form of usually regular tribute to that state.

joining Mu'awiyah. "While if you clung to the truth, you would get what you wanted in this world and the hereafter." If Allah grants me power over you and Ibn Abi Sufyan (Mu'awiyah), I shall award you both recompense of what you have done, but if you escape and survive then hereafter there is only evil for you both; and that is an end to the matter. (Nahj al-Balaghah, letter 39).

The Amir al-mu'minin did not discriminate against people, for example, when Aisha, the wife of the Prophet (PBUH) raised the banner of opposition and war against him, the Amir al-mu'minin confronted her and first threatened her with advice and finally dealt with the offenders without any discrimination.

### **3- Dismissal**

Another type of Amir al-Momenin's treatment of violators is the dismissal of agents. For example, when Amir Momenan Ali (A.S) found out about the betrayal of Ibn Harma (the market manager of Ahwaz), he wrote to Rifa'a (ruler of Ahwaz): When you receive my letter, immediately remove Ibn Harma from the responsibility of the bazaar. For the sake of the rights of the people, imprison him and let everyone know so that they can tell if they have a complaint. Report this ruling to all your subordinates so that they know my opinion. In this work, Ibn Harma should not be neglected, otherwise you will perish with Allah, and I will dismiss you in the worst possible way, and I will seek refuge in Allah from you for failing in this work.

O Rifa'a! On Fridays, take him out of prison and scourge him thirty-five times and take him back to the market, so if anyone complains to him with a witness, swear by him and his witness, then, deprive him of his property from Ibn Pay the harem, then handcuff him and humiliate him and return him to the prison and put a chain on him. Only remove the chain from his leg during prayers, and if they bring him food, drink or clothing, do not stop them. And do not allow anyone to enter him and teach him the way of strife and the way of salvation, and if it is reported to you that someone in prison has taught him something that a Muslim suffers from, you will beat him and imprison him. You do it so that he repents and regrets his action.

O Rifa'a! Bring all the prisoners to the prison yard for fun, except Ibn Harma, unless you are afraid for his life, in which case you will bring him to the prison yard with other prisoners, if he has physical strength, thirty-five lashes every thirty days. You hit him on the body and write the case for me and report the name of his successor and cut off his rights. (Ghazi Noman, 1383 AH, pp. 532-533).

### **4- Punishment**

Another type of punishment for violators by the Amir al-Mu'minin is punishment for example, it is narrated that Yazid ibn Hajjiyya Timi, the agent of Ali ibn Abi Talib (A.S) in the Ray region, reduced the tax of that city by about 30,000 dirhams at the time of the account. Ali (A.S) immediately summoned him and demanded that thirty thousand dirhams from him; But Yazid said he was unaware.

Whatever the Imam asked him to hand over the rest of the property or show its place, Yazid ibn Hajjiyyah refused and did not accept it at all. Then the Amir al-mu'minin (A.S) whipped him and imprisoned him in a place and made his slave Sa'd responsible for his imprisonment; But one day he escaped from prison and reached Mu'awiyah. Mu'awiyah gave him all the property he had stolen.

### **How and Etiquette of Punishment**

The philosophy of the existence of encouragement and punishment, as it is understood from the appearance of these two words, is to create enthusiasm in righteous people and punishment and awakening in the offenders. Accordingly, encouragement and punishment should be based on principles, criteria and etiquette so that it does not lose its philosophy. Otherwise, not only will the desired

educational effect not be obtained from them, but also the educational process will be hampered. Here are some of them.

### ***1\_ Punishment Commensurate with the Person***

Encouragement and punishment, like any other work, must be used in accordance with the law and within its own framework in order to have its desired consequences. Each person should be treated appropriately and guided by appropriate encouragement and punishment. Hazrat writes in a letter to the Malik: The virtuous and the vicious should not be in equal position before you because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice. Keep everyone in the position which is his. (Nahj al-Balaghah, letter 53). In educating individuals, attention should be paid to personal personality and characteristics, such as the level of knowledge of the individual and his mood and manner of behavior, and based on it, the type of treatment, encouragement and punishment should be determined. Sometimes a wise person realizes his mistake with a look or a slight warning, and sometimes an ignorant person is not guided by a whip. Hazrat, in this regard, says: Punishing the wise is a sign, and punishing the ignorant is explicit. (Amadi, 1410, H 6328 and H 6329, LaithiWasiti, 1997, pp. 339 AH 5776 and 5777). quipping is the hardest blame for a wise person. (Nahj al-Balaghah, letter 53).

### ***2\_ The Relationship between Punishment and Individual Behavior***

If encouragement should be given to a person's good deeds and actions in order to be stimulating and reinforcing and not to cause self-conceit and departure from one's moderation, but to encourage the person to higher levels. Punishment should also be attributed to bad deeds, not to one's character; Otherwise, the person is exposed to a sense of inferiority as a result of punishment. As the Amir al-mu'minin Ali (AS) has said: Allah, the Glorified, has laid down reward for obedience to Him and punishment for committing sins against Him in order to save men from His chastisement and to drive them towards Paradise. (Hadith 368 of Nahj al-Balaghah)

### ***3\_ Proportion of Encouragement and Punishment with Behavior***

Encouragement and punishment should be appropriate and commensurate with the amount and type of work. For small work, great rewards and excessive praise should not be considered. In the case of punishment, the amount of error and crime must be considered. The Holy Prophet (PBUH) said about a person who complained about the disobedience of his family after the order of pardon and forgiveness: If you want to punish, punish him according to the sin he has committed. (Ibrahim Amini, 1999, p. 368). And also mentioned in Nahj al-Balaghah: Appreciate the performance of every one of them, do not attribute the performance of one to the other, and do not minimize the reward below the level of the performance. The high position of a man should not lead you to regard his small deeds as big, nor should the low position of a man make you regard his big deeds as small. (Nahj al-Balaghah, letter 53).

### ***4- Avoid Excesses and Extremes***

Encouragement should be enough so that it does not have negative effects. The Prophet refers to this when he says: To praise more than what is due is sycophancy; to do it less is either because of inability to speak or of envy. (Hadith 347 of Nahj al-Balaghah). In the case of punishment, too, one must act prudently and in no way exceed the necessary limits, because it is a medical act and any carelessness will be catastrophic. It can be said that punishment, like enjoining the good and forbidding the evil, should be transferred from the soft and easy stages to the hard and harsh ones. So the way to compensate for the mistake should not be closed. The story of Masqalah ibn Habira (ibid., Letter 43) and the letter of Hazrat to Ash'ath ibn Qays (ibid., Letter 5). They are great examples of the amount of punishment. He says about the excessive and ill-considered reproach that causes arrogance in the person: "Excessive reproach ignites the fire of stubbornness in the person." (Hadith 347 of Nahj al-Balaghah) And in another

place he said: Avoid repeating reproach because it increases greed for sin (because repetition of reproach eliminates the ugliness of that sin in the eyes of the person and also reduces his shame and shame, and this in fact makes him inclined to that sin. "And it demeans reproach (that is, it eliminates the effect of reproach and renders it useless and ineffective)." (Amadi, the same, 3748). In another hadith, they say: Do not be too harsh, as this will lead to resentment and incitement to enmity. (Khansari, 1373, vol. 7, p. 359). Just as encouragement and punishment have principles and conditions, the punisher must also have characteristics. Which refers to some of them: to observe justice. Be responsible for encouraging and punishing work. Encouragement should not be based on friendship and punishment should not be based on revenge. Encouragement and punishment should not be about the person himself, but about the responsibility entrusted to him. As Imam (A.S) says: If your servant disobeys Allah, punish him. But if he disobeys you, forgive him. It must abide by the rules and regulations; To encourage and punish the desired effect on the soul and spirit of the person. (Rasooli, Ibid., 1998, vol. 2, p. 194)

### ***5\_ Avoid Punishment with Personal Intentions***

One of the important educational points about punishment that is seen a lot in the life of Imam (A.S), is his honorable forgiveness in times of oppression. As long as the affairs of the Muslims and the interests of the Islamic state were not at stake and only oppression was inflicted on the Imam himself, he passed it generously. But where the rights of the people or the divine limits and Islamic principles were violated, he was very serious. Regarding the use of force, he says: I swear to myself, in the fight against the opponents of the truth, and those who are immersed in misguidance and corruption, I will not be flaccidity for a moment. And also says: Your allegiance to me was not without thinking, I nor is my and your position the same. I seek you for Allah's sake but you seek me for your own benefits. O people! Support me despite your hearts' desires. By Allah, I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it. (the sermon 136 of Nahj al-Balaghah). That is, the goal is to guide individuals, not to realize personal rights. So, where there was no choice but to punish, they exercised power and, of course, they also paid attention to small educational issues and taught solutions to everyone. He says to Malik Ashtar: (Al-Khuzamah: A ring that is usually placed in the animal's nose and fastened to it). If any one of them extends his hands towards misappropriation and the reports of your reporters reaching you confirm it, that should be regarded enough evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace, blacklist him with (the charge of) misappropriation and make him wear the necklace of shame for his offence. (Nahj al-Balaghah, letter 53). For example, in some cases, it is seen that by expressing remorse, the Prophet (PBUH) has passed away from punishing the person; Because in fact the philosophy of punishment means awakening and return; So, in cases where the person himself has been warned, there is no room left for punishment, and common sense also confirms this, as mentioned in the order of that Imam: Maybe the sin he confesses to it, does not need to be apologized for it.

### ***6- Explaining Why a Person is Entitled***

The reason for encouragement or punishment should be clear so that the person knows what he or she has been encouraged or punished for. This method causes him to continue the work or to avoid it. For example, the appointment of Etab ibn Asid as the agent of Mecca by the Prophet (PBUH) on the day of the conquest of Mecca causes he became Muslim (Tabari, n, b, vol. 3, p. 419). And mentioning the reason of it by the Prophet (PBUH) that Etab ibn Asid had believed can be a great role model for us. Explaining the cause also removes the suspicion of discrimination from the minds of others and teaches them a new way to achieve encouragement and avoid punishment.

In a letter to one of his agents, the Imam warns and abuses the abuse in the treasury and said: it was as though you were sending to your family what you had inherited from your father and mother. lory be to Allah! Do you not believe in the Day of Judgement, or do you not fear the exaction of account? O you who were counted by us among the men possessed of mind, how can you enjoy food and drink when



you know that you are eating the unlawful and drinking the unlawful. (Khoei, 1400 AH, vol. 20, p. 73 and Majlisi, 1382, vol. 42, p. 182).

Also, in a letter to Masqalah ibn Hubayrah, the reason for his reprimand is mentioned as follows: have come to know concerning you a matter which if you have done it, you have displeased your Allah and disobeyed your Imam. You are distributing among the Arabs (Bedouins) of your kin who tend towards you the property of the Muslims which they collected by dint of their spears and horses and on which their blood was shed. (Qomi, 1979, vol. 2, p. 419).

Or in appreciation of the people of Kufa, they state the reason as follows: May Allah reward you, townsmen (of Kufah), on behalf of a member of your Prophet's family, with the best reward that He bestows on those who act in obedience to Him, and on those who thank Him for His bounties. Surely, you heard (me) and obeyed, and when you were called you promptly responded. (Nahj al-Balaghah, letter 2).

### ***7- Prompt and Timely Encouragement and Punishment***

Encouragement and punishment should be immediate and timely and timely; Because the gap between desirable behavior and reward reduces its effectiveness. Also, if there is a gap between the punishment and the time of the violation, the reason for the punishment will be forgotten. If the fear is not created in time, it will not have the desired effect.

In this chapter, we have examined the views and actions of the Prophet, as well as some of his speeches, along with key points about encouragement and punishment. In the end, we will categorize the points extracted from the words of the Prophet regarding the etiquette and conditions of encouragement and punishment. Encouragement does not necessarily have to be after the work is done, but it can also be encouraged before the work is done so that the person does the work more accurately and on time. If the person deserves encouragement, be encouraged, otherwise it will boomerang. Sometimes forgiving people's mistakes is part of encouragement.

Encouragement should be open. This action has both a spiritual aspect and a punishment for the weak and helpless people. Amir al-mu'minin, peace be upon him, said: Rebuke the evil-doer by rewarding the good-doer. (Nahj al-Balaghah Hadith 177). That is, the offender can be punished by encouraging others without being addressed.

### ***8\_ Secret Punishment***

Punishment should be as secret as possible. A distinction must be made between inadvertent and intentional errors, and each must be punished accordingly. When an angry person or his intellect is subject to the situation and circumstances, it is better to be very cautious and patiently allow calm to return to him and then judge. Hazrat tells the Malik. be merciful in punishing (Nahj al-Balaghah, letter 53).

And if this method was not a deterrent and the violation had destructive social effects. according to Quran it must be done explicitly.

### ***Conclusion***

Encouragement and punishment are two important methods of education that are approved by reason and the holy religion of Islam and the Imams (PBUH) have also paid special attention to it, as there are many examples in the Qur'an and the manners of the Imams (A.s). Amir al-mu'minin Ali (A.S) has also dealt with the offenders in different ways in his life. One of the methods of dealing with them is warning. The other method was threatening, the third method was dismissing the violating agent and the fourth method was punishment.

They also had etiquette in punishing, for example, they carried out the punishment in proportion to the person and avoided excesses in this field and never punished with personal intentions. He also stated the reason for deserving of punishment so that the offender could learn from it, and he used punishment and encouragement in a timely manner.

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