



## Analysis of Imam Ali (AS)'s Justice Manner in Wars

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### **Abstract**

After the establishment of the Islamic state by Imam Ali (as) and the general public's allegiance to him, some did not tolerate his Islamic management and caused several crises to the Islamic society. Adherence to the Qur'an and the Sunnah of the Prophet (pbuh) is known as the principle and root of the Imam's theoretical and practical life. As far as the Islamic society required benefits, the Imam pursued pacifism and avoidance of war against the enemies and warmongers. Also, when there was no other option but military confrontation, the Imam fought decisively while during the war and after victory he behaved based on justice and Islamic ethics. Such a way of life, which finds its trace in the Holy Qur'an and the Sunnah of the Holy Prophet (pbuh), became the basis for how to deal with opponents and warmongers throughout the history of Muslims, which can be mentioned as the most important consequence of the Imam's Jihadi life based on the Qur'an and Sunnah. This research tries to analyze the manner of Imam Ali (as) in war and jihad based on the descriptive-analytical method and using the library and software. It concludes that moral behavior, guidance, isolation from the world, justice, pacifism, jihad, and decisiveness are the most important principles of Imam Ali (as) during wars.

**Keywords:** *Life of Imam Ali (as); Just War; Pacifism; Guidance; Morality; Justice*

### **Introduction**

Security and social brotherhood are of the great Divine blessings that Muslims have achieved under the shadow of accepting Islam:

"And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus, Allah maketh clear His revelations unto you, that haply ye may be guided."<sup>1</sup> (Āl-e Imrān: 103)

1. وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>١</sup> وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا<sup>٢</sup> كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.

The guidance of the Prophet (pbuh) and the Infallible Imams (as), brings the order and cohesion of the society, being saved from division and discord, and establishing peace and social security. As her holiness Fatimah (as) refers to this valuable achievement as follows: "And obeying us causes the social order.... And following the leadership of us is the reason for the unity of the society and staying safe from division." (Tabrisī, nd, vol. 1 p. 99; Fa'id Kāshānī, 1406 AH: vol. 5, p. 1064; Majlisī, 1403 AH, vol. 29, p. 223)

Maintaining social peace and security is so important that in the case of a conflict between believers, it is necessary for all people to prevent war and chaos: " And if two parties of believers fall to fighting, then make peace between them."<sup>2</sup> (Hujurāt: 9) Therefore, leaving conflict and preventing war and violence is among the components of establishing social security, according to the Holy Qur'an and Prophetic Sunnah.

Adherence to the Qur'an and Sunnah in the Alavi government is known as the principle and root of Imam's management. Explaining the life of Imam Ali (as) in war and peace is considered an important step for analyzing the Islamic worldview. The biography of Imam Ali (as) is a valuable source in the field of managing social and political crises, including war and peace. Involving the way of the Infallibles (as) in the way of leadership and management of important issues such as war and defense is an important step in keeping the content of Thiqlain (The Qur'an and Ahl al-Bayt) and in line with the practice of covering the content of the Islamic worldview. Accordingly, this article deals with the following questions based on the descriptive-analytical method:

- How can the biography of Imam Ali (as) be analyzed in the war?
- What were the goals of Imam Ali (as) in the war?
- How can the Imam's intellectual principles and practical course be analyzed in dealing with opponents and warmongers?

### **Data analysis and Research Findings**

"Strengthening and expanding Islam" as well as "subverting sedition and misguidance" are among the divine and human goals of war and jihad in the life of Imam Ali (as). The Imam mentions the reason for his jihad against his enemies as their intention to extinguish the light of God.<sup>3</sup> (Majlisī, 1403 AH, Vol. 30, p. 25)

In a letter to one of his governors, in justifying the jihad against his opponents, he writes: "Our jihad against these opponents is due to doing something other than what God has revealed and blocking the divine limits and destroying the truth and creating corruption on earth." (Majlisī, 1403 AH, vol. 30, p. 25)

Therefore, the Jihadi life of Imam Ali (as) had the following features to achieve these important goals:

#### **Pacifism**

Pacifism was one of the key principles of Imam Ali's life towards opponents and warmongers. The need to establish peace, calm, and social security in the society caused Imam Ali (as) not to initiate the war in the three wars of Jamal, Siffīn, and Nahrwān.

In the biography of Imam Ali (as), jihad and war are dependent, not essential and fundamental. The legitimacy of Jihad is reserved when all the ways of peace and dialogue are closed. In his famous administrative charter to Malik Ashtar, the Imam strictly forbids him from any bloodshed and laying the

<sup>2</sup> وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا.  
<sup>3</sup> «خذوا للحرب اهبتها... لكي يطفئوا نور الله.»

foundations of the government on war and conflict: "Do not want the strength and majesty of the government by shedding blood. Because it causes the weakness of the government, and rather destroys it and transfers it to others." (Letter 53)

According to the Imam, killing and destroying the rebels are not the goal, but the commanders should try as much as possible to attract the rebel forces, guide them to the right path, and make them obey. He wrote: "You should not start the battle before the enemy starts it." (Letter 14). During the Jamal war, he asked his commander Uthman bin Hanif in a letter to give the enemies a chance to return to obedience: "If they return to the shadow of obedience, they have done what we like." (Letter 4)

In many cases, the Imam advised his army commanders to accept the proposal of peace and truce. In a tradition he says: "Peace and cessation of hostilities are better for me than war, as long as it does not cause weakness of Islam." (Āmadī, 1410 AH, p. 731)

Many examples of Imam's pacifism have been recorded, such as:

- The Imam's insistence on peace and avoiding war was to such an extent that when he heard the news of some people breaking the covenant and their rebelliousness, he said: "I will wait until I understand that they are not a danger to the society. If they stop enmity, I will let them go." (Ibn Athīr, 1371, vol. 9, p. 341)

- His holiness Ali (as), after learning about the rebellion of the Nākithūn, in order to prevent killing and looting Muslims by them, moved quickly to prevent them from reaching Basra, but with great regret he was informed that in Rabazah the Companions of Jamal had gone. His Holiness has gone out, so he stopped in Rabazah to prepare his forces. After he was ready to go to Dhi Qār from Rabazah, one of his companions asked him some questions, which to a large extent explains his life and method in dealing with opponents: Eskāfī writes: "When Imam decided to leave Rabazah for Basra; Rufā'a bin Rāfi' stood up and said: 'O Commander of the Faithful (as)! What have you decided to do? And where will you take us?' Ali (as) said: 'What I have intended and decided to do is reform, if they accept from us and respond positively to it.' Rufā'a said: 'What about if they don't accept?' Ali (as) said: 'We will call them and give them enough of the truth that we hope they will be satisfied.' Rufā'a said: 'What if they are not satisfied?' Ali (as) said: 'We will leave them to themselves until they leave us to ourselves.' Rufā'a said: 'If they don't leave us to ourselves? Ali (as) said: 'We will defend ourselves against them.' Rufā'a said: 'It is a good decision.' This conversation clearly shows that the method of Imam Ali (as) in dealing with the opponents was that he would not attack them until they did an armed uprising against the government. (Ibn Athīr, 1371, vol. 9, p. 369)

- When the news of the approach of Nakithūn to Basra reached Imam Ali (as), he wrote a letter to his governor in Basra (Uthman bin Hanif) and ordered him to be tolerant towards them in the first step: "... When they reached you, first call them to obey and return to loyalty to the covenant with which they separated from us. If they accept to be with you, treat them well..." (Mahdavi Damghani, 1375, vol. 4, p. 350)

- When the opponents started shooting and announced their decisive decision on war and fighting, Imam did not stop trying to dissuade Nākithūn from fighting.

Ibn Abbas says: "I said to Imam: What are you waiting for? I swear to God! This group will not give you anything but a sword. Attack them before they attack you. Imam said: We ask God for help." Ibn Abbas says: "I had not moved from my place when their arrows rained on me like scattered locusts. I said: O Commander of the Faithful! Don't you see what they are doing? Give orders to push them back. He said: I will wait until I have an excuse with them again. Then he said: Who will take this Qur'an and invite them to it and be killed? I will guarantee him Paradise with God. No one stood up except a young man named Muslim. Imam repeated three times and each time only Muslim stood up. The Imam gave

him the Qur'an and said: Go to them, present the Qur'an to them, and call them to what is in it. The young man went forward and stood in front of the ranks of the enemy's army and opened the Qur'an and said: This is the book of God and the Commander of the Faithful calls you to what is in it. But Nākihīn ordered to kill him. Then, the young man was killed." (Ibn A'tham, 1372, p. 429; Mofid, nd, p. 203; Ibn Abi al-Hadid, 1410 AH, vol. 9, p. 112)

- During the Battle of Jamal, when the two armies lined up in front of each other and the opposing army insisted on starting the war, Imam gave a Qur'an to Ibn Abbas and said to him: "Remind my allegiance to them and ask them to accept the Qur'an as a hakam (judge)." But they replied: "We have no answer but the sword." (Mofid, nd, p. 201)
- Jundab Azudī describes the Imam's policy of not starting a war as follows: "Whenever we faced the enemy with Ali (as), he would order us not to fight them until they start, because you have a proof. Leaving them to start the battle is another proof for you to make such a statement. This shows that in his culture, hostility is not the principle, but peace and tranquility are the main strategies." (Reyshahry, 1386, vol. 3, p. 443)

He used to say to his soldiers: "Do not fight with them unless they start a war, because the proof is with you and leaving them to start fighting is another direction for you on them." (Letter 14)

- It is narrated from Moādh bin Ubaidullah that on the day of Jamal, when we were face to face and ready for battle, the trumpeter of Ali bin Abi Talib shouted: "O Quraysh! For the sake of God, take care of your life, because I know that you rebelled and thought that this thing would not work. Now, take care of your life and consider God, because when the sword comes, nothing will remain. If you like, come back so that I can deal with this people myself, and if you like, join me, and you will all be safe in God's protection." (Yaquubī, 1371, vol. 2, p. 183)
- At the beginning of the Jamal war in 36 AH, Imam sent Ibn Abbas to Zubair to advise and dissuade him from fighting, saying: "Don't meet Talha, because when you meet Talha, you will find him like a wild bull whose horns are ready for battle. He will get on a rogue animal and say that he is tame. Rather, meet Zubair who is softer. Tell him that your cousin says you knew me in Hijaz and you don't know me in Iraq? What happened that you went back from your agreement?" (Sermon 31)
- The Imam once again sent Qaqa' bin Amr, a famous companion of the Prophet (pbuh), to Nākihīn leaders to persuade them to make peace and stop fighting. But they didn't accept him." (Ibn Athūr, 1371, vol. 9, p. 381)
- When the two armies faced each other in battle formation, Imam warned and admonished the enemy soldiers many times and, at the end, he gave them a three-day deadline so that they might stop fighting in these three days. (Mofid, nd, p. 200)

The Imam's reluctance to start the battle was to such an extent that sometimes he led a group of ignorant people to false assumptions, so that the reason for this delay was the fear of death or hesitation in the battle. (Ibn Abi al-Hadid, 1410 AH, vol. 4, p. 13; Majlisī, 1403 AH, vol. 32, p. 447.)

Imam (as) stood in front of the Companions of Jamal after finishing his arguments. However, he did not start the war until the attack started from the opposite side.

## Guidance

From the point of view of Imam Ali (as), the philosophy of Jihad legislation is the revival of the "word of God", the strengthening of Islam, and the guidance of humans: "Let the word of God be the

highest and the word of the oppressors the lowest." (saying 373)<sup>4</sup> "Allah made jihad obligatory to highlight Islam" (Faid Kāshānī, 1406 AH, vol. 5, p. 1064)<sup>5</sup>

The Prophet (pbuh) considered guidance as one of the personality traits of Imam Ali (as) and addressed Ammar Yasir: "O Ammar! If you see Ali alone going one way and all the people go another way, follow Ali's way. Because he will not lead you to destruction and will not take you out of the path of guidance and salvation." (Tabari, 1383, p. 146; Ibn Tāwous, 1411 AH, p. 350; Ibn Shahr Āshoub, 1379, vol. 3, p. 203; Majlesī, 1403 AH, vol. 30, p. 37)

"Guidance" is one of the foundations of Imam Ali's lifestyle when confronting and fighting the enemy. The Imam introduces the ultimate goal of war and jihad to guide people, not simply to destroy them. (Sermon 55)

In the war with the opponents and enemies of Islam, the Imam followed the principle of Islamic guidance and mercy based on the Holy Qur'an and the way and Sunnah of the Messenger of God (pbuh). He never started a war before inviting the opponents and enemies to leave the conflict and avoid bloodshed. He did not appear in the battle scene. How much does he want guidance and happiness and free them from going astray? In dealing with the Nākithīn, Imam warned them many times and out of good intentions, he forbade them from sedition and chaos. Even after the Companions of Jamal ignored and disregarded Imam's advice and they went astray until they were killed. When he was passing by their dead, with great sadness and grief that he could not save these misguided people out of mercy and compassion, he said: "It is as if I cut off my nose! I swear to God! Your death is expensive and unpleasant for me, and I told you before and warned you against the clash of swords." (Mofīd, nd, p. 235)

## Morals

Tazkīyah (self-purification), which is the removal of vices and adorning oneself with moral virtues, is one of the most important reasons for sending prophets: "He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,"<sup>6</sup> (Jom'a: 2)

Since the basis of decisions and plans in divine systems are revealed teachings, the principles of war are also based on this rule.

According to the Imam (as), the only thing that one should stand on and be prejudiced against, and not deviate from, is morality<sup>7</sup>: "So, if there is no other way but to be prejudiced, then your prejudice should be for honorable and valuable qualities, pleasant deeds, good deeds, etc." (Sermon 192)

Morality in Jihad means the flourishing of acceptable behaviors of a Muslim man in the field of Jihad, which of course is done with divine vision and intention.

In dealing with the warmongers, Imam abandoned the morals and in different situations, ordered his soldiers to do things that can be called the ethics of war. Some of these teachings are: refraining from starting a war, refraining from calling for a fight, protecting war peaks, considering it necessary to finish the proofs before starting a war, praying during a war, recommending soldiers to help the weak and wounded in the army, and behaving with tolerance and forgiveness towards the survivors of the enemy, not attacking non-combatants and their property, praying and benevolence for the enemy, refraining from

<sup>4</sup>. «لتكون كلمة الله هي العليا وكلمة الظالمين هي السفلى.»

<sup>5</sup>. «فرض الله الجهاد عزاً للإسلام.»

<sup>6</sup>. هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

<sup>7</sup>. فان كان لابد من العصبية فليكن تعصبكم لمكارم الخصال، و محامد الافعال و محاسن الامور .....

insulting the enemy, behaving well with prisoners and war wounded, and not pursuing fugitives. (Letter 14; Kulainī, 1407 AH, vol. 5, p. 33)

Ibn Abi al-Hadid describes the Imam's forgiveness and magnanimity with the survivors of Jamal as follows: "The Basrians fought with him and drew swords on him and his children. They cursed him, but when he was victorious over them, the sword was taken from them. He took it and his commander in the army shouted that you should be aware! Don't pursue any fugitive, don't draw a sword on a wounded person, don't kill a prisoner, and whoever lays his sword on the ground is safe, and whoever takes refuge in the Imam's army is safe. And he didn't take their property, and he didn't take their wives and children captive, and he didn't take anything as booty from their property. If he wanted to do all these things, he would have done it. He respected the sunnah of the Prophet of God, who on the day of conquest of Makkah forgave while grudges had not cooled down and bad deeds had been forgotten." (Ibn Abi-Hadid, 1410 AH, vol. 1, p. 23)

## Justice

The importance of establishing justice in human life is so great that God mentions in the holy Qur'an a basic principle and a general law about the implementation of justice in all cases, without exception, and commands all believers to stand up for justice:<sup>8</sup>

"O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So, follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do. (Nisā': 135)

Imam Ali (as) had shown many times during the time of the Messenger of God (pbuh) that he was not a person of tolerance in implementing justice and he did not spare any efforts in this way. Several statements describing Imam's justice have been issued by the Holy Prophet (pbuh), including: "God, the Almighty, placed me on the scale of justice and placed Ali as the word of justice." (Reyshahri, 2007, vol. 8, p. 136)

Imam Ali (as) insisted on maintaining justice in confronting the enemy and ordered his companions to observe it as well. Imam Abu Hanifah was asked about the Battle of Jamal Day and he said: "Ali (as) behaved justly in that battle and he is the one who taught Muslims how to fight with rebels." (Reyshahri, 2007, vol. 4, p. 473)

Examples of Imam's justice in the Battle of Jamal are as follows:

- The basis of Imam's justice prevented him from attributing Nōkithūn to disbelief; After the victory over Nōkithūn, Imam went to Kufa with his companions and was welcomed by the people. Among the congratulatory people, the governor of Kufa made meaningful statements and mentioned the Nōkithūn with the following descriptions: "Al-Qawm al-Bāghīn al-Tāghīn al-Zālimūn." Abdullah bin Wahab confirmed the statements of the governor of Kufa and said: "I swear to Almighty God that they are Al-Qawm al-Bāghīn al-Zālimīn al-Mushrikīn." Imam opposed Abdullah bin Wahab and said: "Shame on you! Those people are not as you say. If they are polytheists, the rules of polytheism would apply to them."
- In another narration, it is stated: "When the rebels were defeated and ran away in the Battle of Jamal, it was said to Amir al-Mu'minīn (as): "Aren't you going to confiscate their property?" He said: "No, because they enjoy the sanctity of Islam; Therefore, it is not permissible to touch their

<sup>8</sup> يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۚ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَوُّوا أَوْ نَعَرَضُوا فَلَا يَأْتِيَنَّ اللَّهُ بِمَا تَعْمَلُونَ خَيْرًا.

property." (Mohammed bin Hassan Toustī, 1351, vol. 7, p. 266; Habibullah Khoufī, nd, vol. 15, p. 376)

- After the Imam's speech in Kufa and his condemnation of those who refused to help the Imam, Malik bin Habib, who was one of the commanders of the army, stood up and said: "I swear to God that anger, distance and harsh words will not be enough for them. I know, I swear to God, if you give us an order, we will kill them." Ali (as) said: "Glory be to God! O Malik! You exceeded the measure and limit and fell into enmity." Malik said: "O Commander of the Faithful, a little oppression is more effective in your affairs than compromise with your enemies." Ali (as) said: "O Malik! God has not decreed this. Killing a person for a person. Why oppression? God has said: " And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped."<sup>9</sup> (Isrā': 33) Extravagance in killing is killing except the murderer, which God has forbidden, that is oppression." (Ibn Abi al-Hadid, 1419 AH, vol. 3, p. 104)
- After the Jamal war and during the distribution of war booties, Abād bin Qays stood up with the same Jahili preconceptions and shouted: "By God, we want a fair share; O Commander of the Faithful, you did not distribute the booties in justice." Imam Ali said: "Why?" He said: "The people of Basra rebelled against you. Now they have been defeated. You should allow us to take their property and capture their women so that we can all return to our tribes with full hands." Amir al-Mu'minin Ali (as) said: "O Brother Bakri, you are a man who is unable to think and understand issues. I will never punish children for the sins of their fathers. What the people of Basra brought to the battlefield, I divided among you. But what they left in the houses belongs to themselves or their children. Anyone who commits a sin will be punished, but what is the crime of the innocent? I did what the Messenger of God (pbuh) did after the conquest of Makkah. I followed the footsteps of the Prophet. If you do not accept my words, answer. One of the women who was captured in the war is Ayesha. Can you take Ayesha as your share?" Here, people stood up from all sides and said: "O Amir al-Mu'minīn! We are ignorant and you are aware of God's decrees. Do as you want."

## Asceticism

The discussion about the world and its characteristics is a huge part of the lasting written legacy of Imam Ali (as). Islam does not operate any war or defense for gaining booty and seizing the property of people and nations:

"O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore, take care to discriminate. Allah is ever Informed of what ye do."<sup>10</sup> (Nisā': 94)

This verse clearly clarifies the fact that no Muslim should step into the field of Jihad for a material purpose. Accordingly, he should accept the first declaration of faith from the enemy and respond to his call for peace and Islam, even though a lot of material booty should be deprived. Because the goal of Islamic Jihad is not to seek development and collect booty, but the goal is to free people from the bondage of the gods of wealth and power. So, whenever a hope is opened towards this truth, we have to approach it fast.

<sup>9</sup> وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مُنْصُورًا.  
<sup>10</sup> يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْنَا مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.

Imam describes his motivation from war as the pursuit of truth and the rejection of falsehood. In a piece of wisdom attributed to the Imam, he introduces his goal of war as removing astray and isolation from the world, saying: "...I wonder of Saad and Omar's son! They claim that he fights for the world! Did the prophet of God fight for the world? If you believe that the Prophet of God was fighting to destroy idols and worship the Merciful God, then I am fighting to eliminate misguidance and prevent corruption and prostitution. Will someone like me be accused of liking the world? I swear to God! If the world is embodied for me in the form of a beautiful human being, I will strike it with a sword" (Ibn Abi al-Hadid, 1410 AH, vol. 20, p. 328).

Avoiding the world is one of the main features of the Imam's jihadi life in confrontation with his opponents. Here are some examples:

- Ibn Abbas says: "In the land of Dhi Qār (when moving to Basra to fight Nākithīn), I went to see the Imam who was patching his shoes. When he saw me, he asked: What is the price of these shoes? I said: It has no price. He said: By God, this worthless shoe is dearer to me than ruling the people. Unless I use it to stand up to something right or to repel a falsehood.... I never became weak and I was not afraid. Even now, I am going the same way. I am tearing the veil of falsehood in order to bring out the truth from its side." (Sermon 33)
- After the victory in the Battle of Jamal and giving a speech among Basris, Imam went to Bait Al-Mal with his companions and called the guards of Bait-Mal. He ordered them to open the doors of Bait-Mal. When he saw the abundance of wealth, he said: "O yellow (gold)! cheat someone else. O white (dinar)! deceive someone else."
- When Imam left Basra, he addressed the people of Basra, pointing to his shirt and robe, which were woven by his family, and also pointing to the store of food in his hand, which was from his grain products in Madinah: "If I go out with you with something more than what you see, I will be considered a traitor in the presence of God." (Mofid, nd, p. 252)

## **Conclusion**

Historical evidence tells about the life of Imam Ali (as) based on the Holy Qur'an and Sunnah when confronting opponents and warmongers. As far as the expediency of the Islamic society required, the Imam took up pacifism and avoidance of war towards them, and when there was no other option but military confrontation, the Imam fought them decisively. According to Imam Ali (as), war is to remove the obstacles to the spread of the truth and to guide people. So, he used all his power to refrain from war and tried to guide opponents and warmongers. Repeatedly, he used to make arguments so as not to start a war. On the basis of justice, Imam (as) did not initiate oppression and separation, and he even warned himself and his companions against attributing their opponents to disbelief and polytheism. The Imam's asceticism and moral behaviors show that morality was a basic principle for him that should not be ignored under any circumstances, even in war.

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