

## PEACE AND WAR ACCORDING TO IMAM ALI (PBUH)

Allawi Sahib Hilal Al-Murshidi<sup>1</sup>

### *Abstract*

*Peace is the basis of the government of Imam Ali (AS). This confirmed that the pledge of allegiance to the imam was voluntary and without coercion. Guidance with opponents and enemies has always taken precedence over fighting against them. Fighting was not the easy way, but rather the path of irreplaceable oppression. The Imam, may God bless him and grant him peace, did not start fighting with anyone, and he raised the principle (Do not fight them until they start against you, praise be to God, so argue, and leave them until they give you another argument against them). During his caliphate, Imam Ali (may God bless him and grant him peace) faced many challenges that he managed to overcome with steadfastness in Islamic principles. You find divine justice in its best form in the judgment of Imam Ali. It is also noted that Imam Ali (PBUH) worked hard so as not to shed a single drop of blood unjustly with his sword, and he believed that the survival of his ants alive was more beloved to him than what he owed to him in terms of controlling the whole world. Imam Ali (pbuh) adhered to all the foundations and provisions laid down by the Prophet of Mercy, the Messenger Muhammad, may God bless him and grant him peace, and obliged his army to do so, embodying a practical reality in the battles fought by Imam Ali (pbuh).*

### INTRODUCTION

Islam is distinguished as the religion of all humanity by spreading high morals and supreme values in the souls of mankind. It called on more than one source for peace and peace, as the Almighty said in the Holy Qur'an ((O you who have believed, enter into peace as a whole and do not follow the footsteps of Satan)). Al-Baqara verse ayah (208), God sent His Prophet Muhammad (pbuh) with wisdom and good preaching, calling for goodness and righteousness. And the divine guidance was in God saying, the Highest: ((Repel with that which is better, and behold, he between whom and you were enmity as if he was an intimate friend)) Fussilet verse ayah (34). Therefore, the Prophet (PBUH) was a model of sublime morals, until God Almighty

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<sup>1</sup> Department of Arabic Language, College of Education, University of Kufa, Najaf, Iraq, allawis.hilal@uokufa.edu.iq

said about him: ((And indeed, you are the most sublime of sublime manners....)) Alkalam verse ayah (4). And these lofty morals were clearly manifested in the biography of Ahl al-Bayt (PBUH), so Imam Ali (AS) was the supreme example of uplifting behavior even with those who fought him. He said ((People are of two types, either your brother in religion and/or equal to you in creation and humanity)). He cared about non-Muslims as he cared about Muslims, for they are all created by God for their humanity and dignity. His human dealings in the war did not differ from that in peace, and this research... this research will shed light on the policy of peace and war at Imam Ali (PBUH)... and identify the most important foundations and rules that the Imam laid down in that... to be a beacon for all mankind.

## **METHODOLOGY**

The research deals with the personality of Imam Ali (PBUH) and his position on war and peace by focusing on the following axes: First: The Peace Policy of Imam Ali (PBUH). It took an important place in the research because it is characterized by the highest levels of humanity from the Islamic and peaceful perspective, whether on the theoretical level or on the practical level (applied).

In the theoretical aspect, the research will be covered to confirm the principle of peace according to Imam Ali (PBUH) as an asset that must have the lead in dealing with the other. And the practical aspect will clarify the content of this policy with its explicit declaration that includes: First: Freedom of allegiance and non-compulsion, Second: The priority of advice and delaying fighting. Third: Classifying the other between one who intends falsehood and a suspect who does not intend it.

Second: The focus in the second requirement is on the war policy of Imam Ali (PBUH) in all aspects of dealing in the Imam's policy with positions before, during and after the war.

Third: On the other hand, the third demand will be about the origins and etiquette of war from the point of view of the Imam.

## **RESULTS**

First: The Peace Policy of Imam Ali (PBUH)

The peace policy of Imam Ali (PBUH) is characterized by its highest humane levels, as it emanates from the peaceful Islamic perspective, whether on the theoretical level or on the practical (applied) level. This can be stated as follows:

- The theoretical side

Theoretically, we find that Imam Ali (PBUH) affirmed the principle of peace as a principle that must have primacy in dealing with others. You shall fight only those who fight you... And do not approach the people as close as those who want to start a war....) (Al-Mu'tazili, 1959). And he said during his reign to Malik al-Ashtar (....and Do not avoid a peace treaty that your enemy called you to, and God is pleased with it because peace is a comfort for your soldiers, a relief from your worries, and security for your country....). In Sheikh Muhammad Mahdi Shams al-Din's comment on this text, he said: (This indicates that war is a necessity and not an option....and that the alternative to it is more appropriate than it, which is peace, and that war is not for the sake of the ruler....and it has no aggressive goals. Here the priority of peace appears in the eyes of Imam Ali (PBUH) (Shams-Al-din, 2000).

The successful ruler is one who resolutely confronts social grudges and psychological complexes and treats them from the perspective of the human educator and social reformer (3) (Al-Qazwini, 2004). This is evident in his saying (PBUH) during the reign of Malik al-Ashtar: (Remove from people the knot of all hatred) (Shams-Al-din, 2000). It should be noted that peace according to Imam Ali (PBUH) does not absolutely mean surrender or submission before the enemy, as evidenced by what came in his saying: (I found peace, as long as there was no weakness in Islam, more successful than fighting) (Al-Tamimi, 2007).

The practical side

The content of this policy is clear with his explicit declaration: (You knew that I have more right to it than anyone else, and by God, I will be safe as long as the affairs of Muslims are safe and there is no oppression on me in particular, seeking the reward for that and its grace and abstaining from what you competed for in terms of decoration and luster) (Al-Mu'tazili, 1959). In the caliphate of Imam Ali (PBUH), he was compelled to accept the caliphate in order to prevent dissension and fear of dissension among Muslims and to secure internal peace (Al-Baziani, 2007).

Since the beginning of the leadership of Imam Ali (PBUH) for the Islamic government, a group boycotted him and did not pledge allegiance to him, but he dealt with them in the highest state of peace (Al-Qazwini, 2004). Despite this group's hostility to the Imam, the Imam's attitude towards this group was only to respond to them and not harm them, as his policy was to remain to argue with them under the pretext of truth (Al-Qazwini, 2004).

One of the first situations of turmoil and disagreement that the government of Imam Ali (PBUH) faced was the situation that followed the killing of Caliph Othman. When a group came and said to Imam Ali (PBUH): (If you punish a people who were brought against Uthman),

then the Imam (PBUH) answered them: (Indeed, people have displaced you on matters of this matter: a group that sees what you see, a group that sees what you do not see, and a group that does not. You see this or this, so be patient until people calm down, hearts fall into their positions, and rights are taken freely. And he said (PBUH) on the same occasion (I will hold on to the matter as long as I hold on, and if I find no alternative, then the last remedy is cauterization) (Al-Mu'tazili, 1959).

Imam Ali (PBUH) dealt with the rebellion movement educationally as a father dealing with his miserable sons. If the imam was eager to rule, he would have confronted the rebels against his rule with the force of arms from the first moment and finished them off so that their existence would not spread and overwhelm (Al-Sayyid Jassem, 2000; Al-Qazwini, 2004). The Imam (pbuh) was very generous in thinking about the Muslim opponent with his political or religious diligence, and he calculated all accounts to take care of him for fear of injustice and to ward off conflict and give him the opportunity (Al-Mu'tazili, 1959). Thus, the peaceful policy of Imam Ali (PBUH) can be summarized in the following directions:

First: Freedom of allegiance and non-compulsion

Imam Ali (pbuh) did not force anyone, Muslim or non-Muslim, to pledge allegiance to him, but rather he released complete freedom for people to pledge allegiance or not, and that is what he (PBUH) refers to by saying: (...people are not forced or compelled, but rather obedient and given the choice ....) (Al-Mu'tazili, 1959) ( He also mentioned this in his foreword to the hostile army of the Battle of the Camel, saying: (...in my army, there is not a man among them who did not give me obedience and allowed me to pledge allegiance voluntarily without coercion) (Al-Mu'tazili, 1959). And with this same content, Imam Ali (PBUH) protested against Talhah and Al-Zubayr (Al-Mu'tazili, 1959), and in this sense comes his saying in an order to swear allegiance to him: (Your allegiance to me was not a mistake) (Al-Mu'tazili, 1959). And as for his saying (PBUH): (.... If he riots, he riots, he reprimands, and if he refuses, we will fight him....) (Al-Yaqoubi, 2010).

Second: the priority of giving advice and delaying fighting

The sources of history overflowed. Imam Ali (PBUH) hates to start fighting with the others, preferring guidance and advice, and avoiding war as much as he can. Al-Yaqoubi mentioned in his talk about the introductions to the Battle of the Camel, when the two soldiers lined up facing each other, that Imam Ali (PBUH) said to his companions: Do not shoot with an arrow, do not stab with a spear, and do not be struck with a sword... And excuse yourself. He did not allow his companions to go to war until after three of them were killed by arrows from the

enemy. To make God Almighty bear witness to that, and the war was (Al-Yaqoubi, 2010).

And in the Siffin war, Imam Ali (PBUH) addressed Muawiyah with an invitation and asked him to return and not to divide the nation by shedding blood, but he refused except for war ( Al-Mu'tazili, 1959). And when many of the Imam's army (PBUH) slowed down, he authorized them to start fighting against the Umayyad army until they accused him of a strange accusation, which is that Imam Ali (PBUH) hated death, so he answered them at that time by saying:

(As for your saying, Is all of this the hatred of death? By God, I don't care whether I entered death or death came out to me. As for your saying, doubt about the people of Sham, by God, I have never avoided war except that I hope that a group will follow me and guide me, and dine in my light And that is dearer to me than killing her for her misguidance, even if she bears her sins." (Al-Mu'tazili, 1959).

Imam Ali (PBUH) was keen - very keen - to call the other to the truth before starting the fight. The principle of not starting the fighting was the ruler's principle in all the wars and military confrontations that the Imam (PBUH) fought in, whether those wars he led himself or those that one of his commanders or workers delegated to, and he came with this meaning in one of his commandments: (... And do not fight except those who fight you.... And do not come close to the people as close as those who want to break out of war, and do not distance from them as far as those who fear violence until my command comes to you, and do not force you to fight them before their supplication and excuses against them) (Al-Mu'tazili, 1959).

Third: Classifying the other as either intending falsehood or suspecting not intending

Perhaps one of the most important personal qualities in the personality of Imam Ali (PBUH) is his tremendous ability to distinguish between the content of truth and the content of falsehood and to touch the ambiguities that make it easy distinguish them. This is indicative of his eloquent exposing him to the suspicion when he was asked about the reason for calling it that when he says (PBUH): (.... but the suspicion is called a suspicion because it resembles the truth) (Al-Mu'tazili, 1959).

And in another place he said (PBUH): (If falsehood was purified from the mixture of truth, it would not be hidden from the apostates. And if the truth was purified, the wear of falsehood would be cut off from it by the tongues of stubborn ones. But from this pulp is taken and from this pulp, and they are mixed...) (Al-Bahrani, 2004).

And the question about the reason why Imam Ali (PBUH) forbade the killing of the Kharijites after him and his answer: is the absence of the reason that necessitates that, meaning that the entitlement of killing

is represented when you come to seek falsehood (because it is false), but it is denied in their right (i.e. they did not come to seek falsehood) so it is denied. It is necessary, which is the entitlement of killing (Al-Zein, 1959).

The second requirement: is the war policy of Imam Ali (PBUH).

The policy of Imam Ali (PBUH) is based on reviving the truth and spreading justice among people from all walks of life and in the different social fields by supporting virtue and working to advance public standards and finding equality among members of society and achieving justice on earth. This is by destroying evil, taking the right of the oppressed from the oppressor, eliminating corruption and ignorance, combating and eradicating vice, refining souls, and liberating minds from superstitions and illusions. It is the finest, most upright, ideal, and most worthy policy known to people to achieve political and social justice in the nation. This policy always seeks reassurance that is not marred by anxiety, contentment that is not marred by resentment, and security that is not marred by fear.

The Imam (PBUH) believes in the truth that he works for and seeks with great faith. He does not fail in his faith and does not become lonely in his matter, no matter how difficult the circumstances and events are.

And the imam believes in justice, as it is the basis of judgment so that everyone who has a right can take his right (Al-Hakim, 2007).

The courage and justice of Imam Ali (PBUH) were twins throughout his life, and his courage was mixed with deep faith and a sound mind. He is the invincible lion of God, and he is the sword of God that does not blunt. Imam Ali faced his opponents with the power of Islam and the unity of the nation and warned them against being transgressors, he used to say: ((Do you order me to seek victory through oppression)) Equestrianism qualified him to be the first hero of Islam, and the heroics of Imam Ali (PBUH) were not limited to the fields of battle. He was a hero in the purity of his insight, the purity of his conscience, the depth of his humanity, his dialogue, his faith, his support for the oppressed from the oppressor, and his return to the truth wherever the truth is revealed to him. He carried the standard and the banner without boasting and treated his broken enemy with goodness, not the treatment of a victorious conqueror. He defended the Messenger of God (may God bless him and his family and grant him peace) in times of danger. And anguish, as in the Battle of Uhud (Al-Qazwini, 2011).

Imam Ali (PBUH) was the first disciple of the Messenger Muhammad (may God bless him and his family and grant them peace) and the second teacher of nations throughout history. If Imam Ali (PBUH) walked after politics, history would not have known him as a respected

politician, and kings and greats would not lower their heads before his greatness and look at him with appreciation and reverence. But above all, he was a just human being in every sense of the word. Because of the justice of Abi al-Hasan (PBUH), Talha, al-Zubayr and Aisha joined forces to participate in the formation of the Battle of the Camel against the Imam. Because of the imam's fight against oppression, he did not allow Muawiya to take control of the Muslims' resources, and it was the battle of Siffin. Imam Ali (PBUH) strikes and repudiates politics that contradicts religion (Al-Jaafari, 2006).

Of course, Imam Ali (PBUH) was fully aware of politics, but he did not make politics his method of dealing. It is impossible for Imam Ali bin Abi Talib (PBUH) to sacrifice human values and their loftiness, whose truth and greatness he realized, in exchange for an apparent victory that lasts only a few days. Imam Ali bin Abi Talib (PBUH) believes that keeping an ant alive is more beloved to him than controlling the entire world, and he is the one who tries hard, despite his strength, not to spill a drop of blood unjustly with his sword (Kaoush, 1971).

Imam Ali (PBUH) was the highest example of equestrian etiquette, and added to these qualities the highest levels of piety, asceticism and knowledge. The imam never initiated a fight, for example: When he knew that the soldiers of the Kharijites were leading his camp to fight him. It was said to him that they were revolting against you, he initiated them before they initiated you, so he said: ((I will not fight them until they fight me and they will)). Likewise, the Imam did in the battles of the Camel and Siffin (Kaoush, 1971). Imam Ali (PBUH) used to present to his soldiers a number of humane commandments when fighting, advising them to adhere to the rules of Islam and forbidding practices that are far from honorable chivalry. Among these commandments is his advice to his camp before meeting the enemy in the battle of Siffin, saying: ((Do not fight them until they start you, for you, praise be to God, have an argument, and he left them until they start another argument for you against them, so if you defeat them, God willing, do not kill the fleeing, and do not hit the defenseless, and do not finish the wounded, and do not harm Women, even if they insult your honor and insult your rulers. Women are weak in strength, souls, and minds, and we would have been ordered to desist from them even if they were unbelievers, whereas a man would deal with a woman in the pre-Islamic period with licentiousness or a club, and she would be a disgrace to him if he did (Al-Qazwini, 2011).

The third requirement: the origins and etiquette of war

The Islamic legislation for war itself did not take its final form except through the rules set by Imam Ali (PBUH) in the wars that were imposed on him. When he assumed the caliphate of the Muslims, he relied on the Holy Qur'an and the Sunnah of the Prophet, as he crystallized the rules of war after the Messenger Muhammad (may

God's prayers and PBUH and his family) had laid the foundations of general war. Imam Ali (PBUH) and his army committed themselves to all the rules set by the Messenger Muhammad (may God bless him and his family and grant them peace) (Al-Sayed, 2009).

Despite the fact that Imam Ali (PBUH) was the bravest of the knights and the best to strike with a sword, and he was the commander of the army of the Messenger Muhammad (may God bless him and his family and grant them peace), and he is the best to give instructions and directives for fighting, but peace was the basis and approach of the Imam, not war (Dehir, 1986).

The development of morals and human attributes and refraining from moral disturbances that push a person to issue reactions when he gets angry at the enemy were among the matters that the Imam always cared about. This approach was even in crisis situations during the war, when the love of revenge pushes people to do everything. As an example, he mentioned an incident that took place in the Siffin war, where Muawiyah and his army from the people of the Levant prevented water from Imam Ali (PBUH) and his companions, and when the imam and his army took control of the water, some suggested to the imam that he reciprocate and deprive Muawiyah and his followers of water, but the imam rejected that suggestion (Al-Tusi, 1960).

And based on the immortal biography of the imam and his policy in war, the jurists issued a number of rulings regarding adherence to the principles and ethics of war, the most important of which are:

- 1- The sanctity of fighting before presenting the argument and calling for peace (Al-Tabrizi, 2002).
- 2- Not to start fighting until the enemies are the ones to start, as he ordered his aides: ((Do not fight the people until they start you...)) (Al-Tusi, 1960).
- 3- It is not permissible to kill the insane, boys and women except (Al-Qazwini, 2004).
- 4- It is not permissible to burn the crops, cut down the fruit trees, kill the animals, destroy the houses, or disgrace them by killing (Al-Najafi, 1981).
- 5- It is not permissible to mutilate the dead or finish off the wounded (Jaddani, 1964).
- 6- The necessity of fulfilling the covenant. (Sahib al-Jawahir mentioned that fulfilling the covenant is the subject of the consensus of the jurists (Fakhr, 1964).
- 7- It is disliked to fight the enemy at night or to fight before noon (Kaoush, 1971).
- 8- The obligation to treat prisoners of war in a good way that reflects the good image of Islam and Muslims.



## CONCLUSION

Peaceful politics is the main pillar in the government of Imam Ali (pbuh), and that policy has been reflected in more than one aspect. Among them is that the pledge of allegiance to the Imam was optional and free from any coercion, and also that guidance with opponents and enemies is a priority that takes precedence over fighting against them, to which the path was not the path of choice, but rather the path of compulsion that has no alternative. The Imam (PBUH) did not start the fight with anyone, raising the principle (Do not fight them until they start you, for you, praise be to God, have an argument and leave them until they give you another argument against them). During his caliphate, Imam Ali (PBUH) faced many challenges that he was able to overcome with steadfastness on Islamic principles. He did not bet on the account of a religion, and he did not give precedence to anyone over others except through piety, so you will find divine justice in its best form in the government of the Imam. It is also noted that Imam Ali (PBUH) worked hard so as not to shed a drop of blood unjustly with his sword, and he believed that keeping his ants alive was more beloved to him than he owed it to him than controlling the entire world. He never initiated anyone to fight, and he is the one who said :- ((I will not fight them until they fight me and they will)). Imam Ali (pbuh) adhered to all the foundations and rules laid down by the Prophet of Mercy, the Messenger Muhammad PBUH, and he committed his army to that, and it embodied a practical reality in the battles that Imam Ali (pbuh) fought against his enemies.

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