



Methods of Encouraging Agents by Imam Ali (A.S)

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<http://dx.doi.org/10.18415/ijmmu.v8i7.2705>

Abstract

One of the ways that managers behave with agents is to use the method of encouragement and punishment. Usually, encouragement is done for good work in order to thank the person. Encouragement is a derivative of the word enthusiasm, which means creating enthusiasm and is a kind of gratitude. The question of this research is what methods did Imam Ali (A.S) use to encourage agents? 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 methods to encourage agents. One of these methods is to give a financial gift to a person. The second method is verbal encouragement that encourages the person and causes others to do good work. Another method of Imam Ali (A.S) is written encouragement. He thanked different people for their good performance by sending letters and etc to them.

Keywords: *Encouragement Methods; Imam Ali (AS); Financial Encouragement; Verbal Encouragement; Written Encouragement*

Introduction

Problem Statement

Human is nobler creature and has special characteristics. Islam has introduced man as the successor of Allah (Khalifa) with the ability to reach good breeding (as the result of proper education). In education, encouragement and punishment are considered as one of the factors and important stimulant. Of course, there are many factors that positively or negatively affect a person's behavior. The most important factor is the process of punishment and encouragement. This process puts the person on the right path.

Encouragement also has a special place in the implementation of proper management. Encouragement is the process of rewarding one's behavior, that is, provoking one's enthusiasm and interest in doing the same behavior and better than one. The psychological and emotional structure of a

person is such that if he is approved, encouraged and rewarded, he will be satisfied and motivate to do more activity. It is human nature to enjoy encouragement, and when they are encouraged to do things, they usually try to do them better. Therefore, encouragement is very effective in correcting or stabilizing behavior, and educational experts place great emphasis on using this method in educating people.

In Islamic education, the principle of encouragement has been recognized and accepted as a matter of course and has a special and important place in Islamic education. In the educational school of Imam Ali (AS), there are different examples of encouragement that show the necessity and importance of encouragement from the viewpoint of Imam Ali (A.s). he, while observing the principle of precedence of encouragement over punishment, always encourages or punishes people or agents by considering the exact points of education. Encouragement in Islam has an educational aspect; That is, they are encouraged or punished for better training of human resources and increasing their quality and efficiency. In the Qur'an, encouragement and punishment are mentioned together; Therefore, encouragement and punishment should be combined, although precedence is given to encouragement.

Many subjects have been written about encouragement. And since the topics of education have been considered by writers and researchers, the issue of encouragement has also been considered. There are valuable subjects in books and magazines of psychology or education or humanities, although each has looked at the issue from a special sight. Some have spoken about necessity, some about status, and some about ways of encouragement. the present study seeks to investigate encouragement in the method (SIREH) of Imam Ali (AS).

The Semantics of Encouragement

Encouragement is derivated of enthusiasm and means that the human soul is drawn to something. (Fayumi, 1414 AH, vol. 2, 327 and Sahib ibn ibad, 1414 AH, vol. 2, p. 317 and Farahidi, 1409 AH, vol. 4, p. 385 and Taj Al-Arous, vol. 13, p. 258 and Ibn Faris, 1404 AH, vol. 3, p. 229) And Ibn Manzur said: Praising someone's work and encouraging him to something (lisan al arab vol 10, p 192) So encouragement means provoking and stimulating people to do something.

The Importance of Encouragement

Regarding the importance of encouragement, it should be said that by encouraging, a person can be forced to do the desired things and his actions can be guided in the right way. Although Appreciation, is the simplest and cheapest method, but it has an amazing effect and power that it can revitalize the individual or community, and flourish their talents for new activities. So naturally abstaining of encouragement is one of the obstacles to progress and development

The agent of a government takes further steps towards the goals of that government with encouragement. competitions and efforts are formed based on encouragement. Encouragement is a compelling factor and gives a person strength and energy and has an effect on other people and will motivate them to work. Therefore, can be activated an organization or a community with encouragement. Also, the lack of encouragement in any system will help its decline.

The Place of Encouragement in the Qur'an

In Islamic education, the principle of encouragement has considered as a matter of fact. The Qur'an, as the most important book for guiding and educating human beings, and has used heaven and hell, evangelizing and warning the prophets, rewarding and punishing deeds, exciting and frightening promises as manifestations of encouragement to guide human beings. In fact, the purpose of giving good

news to heaven is to encourage and motivate people to do good deeds; And the purpose of warning and scaring from hell and torment is to warn and beware of ugly deeds and divine torment. For this reason, one of the goals of the mission of the prophets is giving hope and threaten the people. Allah said: then Allah sent the prophets as bearers of good news and warner (Al Baqarah 213) ... We do not send the apostles except as bearers of good news and warner. (Al_ An am 48). Also, for example, the Qur'an says to encourage faith and righteous deeds: And give good news to those who have faith and do righteous deeds, that for them shall be gardens with streams running in them. (Al_Baqarah 25) And in other verses he says: Is the requital of goodness anything but goodness (Al_Rahmak 60), But as for him who has faith and acts righteously, he shall have the best reward (Al_ Kahf 88). Of the total number of verses related to the two factors of encouragement and punishment, about 300 verses are related to the issue of encouragement and 600 verses are related to the factor of punishment. (Naderi Qomi, 1999, p. 158). The following are some of cases of encouragement:

1- Allah has given such good news to the believers of Rezvan.

Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down composure on them, and requited them with a victory near at hand (Al_ Fath 18).

2- After feeding the poor, the orphans and the captives, Allah Almighty stated the dignity of the family and the reward of their donation by descending the Surah Hal Ata. o Allah saved them from that day's ills and graced them with freshness and joy [in their hearts]. (Al_Insan 11).

3- Allah, due to the good morals of the Prophet, blesses him a good exemplar in morals. There is certainly a good exemplar for you in the Apostle of Allah—for those who look forward to Allah and the Last Day, and remember Allah much. (Al_Ahzab 21).

4- Expressing the blessings of Paradise for those who believe and do righteous deeds is one of the best Qur'anic encouragements.

And give good news to those who have faith and do righteous deeds, that for them shall be gardens with streams running in them. (Al_Baqarah 25).

5- Have faith in Allah and His Apostle, and spend out of that of which He has made you heirs. There is a great reward for those of you who have faith and spend [in Allah's way]. (Al_Hadid 7).

6- In Surah Ar_ Rad, Allah states the desired laws and regulations of Allah. He then depicts the divine reward for strengthening the motivation of individuals to follow these rules and regulations:

Those who are patient for the sake of their Lord's pleasure, maintain the prayer, and spend secretly and openly out of what We have provided them, and repel evil [conduct] with good. For such will be the reward of the [ultimate] abode: The Gardens of Eden, which they will enter along with whoever is righteous from among their forebears, their spouses, and their descendants, and the angels will call on them from every door: 'Peace be to you, for your patience.' How excellent is the reward of the [ultimate] abode! (Ar_Rad 22_24).

The Place of Encouragement in Narrations

Encouragement can be seen in many narrations, some of which are mentioned below:

1- Following the descending of the holy verse, the Holy Prophet (PBUH) ordered the Amir (A.S) and Mu'adh to go to Yemen to propagate the religion and said to them: Go, preach the good news and do not create hatred, take it easy and do not be strict (Siouti, 1390, vol. 6, p. 206). The exact point in this

narration is that the Imam said, give good news and do not hate anyone and he does not say: preach good news and do not warn.

Because warning is a program of guidance and should definitely be placed alongside evangelism. Also, Mu'adh should preach and warn, but he should never make anyone hate from religion or bother anyone.

Before entering into the discussion, it is necessary to mention that warning is not synonymous with repulsion, the warning does not want to repel anything or anyone, but the warning itself is considered a means of guidance, leading a group that has created the conditions for accepting warnings, that is, they have committed sins, or their hope in some good deeds is more than necessary. Hazrat Amir (A.S) says: The one who warns you is like the bearer of good news, and the warner and announciator pursue the same goal.

- 2- who warn you is like one who gives you good news and makes you happy. (Majlisi, 1382, vol. 74, p. 178).
- 3- Imam Ali (A.S) calls people who do not appreciate goodness ignorantly or jealousy as four-legged animals and says: One who does not appreciate goodness and rewards is an animal. (Amedi, 1410 AH, vol. 1, p. 629).
- 4- Imam Ali (A.S) in his famous letter to Malik Ashtar, considers encouragement as a factor of motivating others to good deeds: And always praise them (as an encouragement) and count the important deeds they have done, because the remembrance of their valuable deeds motivates the brave (towards more effort and it forces the cowards to try, Allah willing. (Mousavi, Nahj al-Balaghah, 1385, letter 53, p. 558.).

Methods of Encouraging Brokers by Imam Ali (A.S)

There are many types of encouragement. Material or spiritual, verbal or behavioral, and its examples can be like: kindly look, respect, satisfaction, praying, praise, fondle, giving gifts and rewards.

Imam Ali (A.S) 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. (Nahj al-Balaghah, Wisdom 368)." Regarding the use of the method of encouragement imam addressed to Malik Ashtar: O son of Harith, inspect and be careful in the operations of your government employees. He who does his work with sacrifice must be encouraged verbally and practically; Even the slightest act of praise should not be overlooked

In the point of view of Imam Ali (A.S), encouragement precedes punishment. Imam Ali (A.S) says in this regard: Fight evil with good. (Rasooli Mahallati, 1998, vol. 4, p. 231, p. 5914). performing good deeds against the badness of the people (The same., H 5924). These words of the Imam have the point that the principle of Islamic education is based on gentleness and good mood. And for discipline, good deeds and behavior are much more effective than punishment or violent behaviors. The Imam also wrote in a letter to one of his commanders: " Add a little harshness to the mixture of leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without harshness. (Mousavi, 2006, Letter 46, p. 540).

Amir al-mu'minin sometimes endorsed and encouraged his companions with descriptions, definitions and epic phrases. For example, he said this in a sermon addressed to them: You are supporters of Truth and brethren in faith. You are the shield on the day of tribulation, and (my) trustees among the rest of the people. With your support I strike the runner away and hope for the obedience of him who

advances forward. Therefore, extend to me support which is free from deceit and pure from doubt because, by Allah, I am the most preferable of all for the people. (Nahj al-Balaghah, Sermon 118)

Also, before the battle, Safin wrote a number of letters to his agents, praising and appreciating them, and inviting them to cooperate and join in the war against Mu'awiyah. (Nahj al-Balaghah, letter 53) Or he once went to visit Sa'sa ibn Sohan and praised him with his words: As far as I know, you are a good and low-cost helper. (Yaqubi, 1374, vol. 2, p. 204).

Undoubtedly, if the right encouragement is used, it will play an important role in training and correction. In the following, the types of encouragement of agents by Imam Ali (A.S) will be discussed.

Gifts and Financial Encouragement

One of the days of Safin, a poet named Abu Asma recited poems in praise of the Imam among the army and praised him well. When his poems were finished, Imam Ali (A.s) said to him: May Allah have mercy on you, Abu Asma! And give you good tidings of good tidings, because you are of the chosen ones in love and faithfulness. Then ordered that one of the special servants be in the service of that poet and help him in the affairs of life. (Sanani, 1423 AH, vol. 2, p. 85).

Another poet named Ka'b ibn Zuhair, who was also one of the companions of the Messenger of Allah (PBUH), when he sang poems in praise of Imam Ali (A.S) and sang them among the people. The Imam gave him a lot of money, and gave him good clothes and a good horse. (the same).

Encouraging a committed poet and artist is an appreciation of art and science that other Shiite Imams (A.s) also praised committed and fighting poets and gave them many gifts in the duration of their political struggles with the Umayyad and Bani Al-Abbas kings.

Verbal Encouragement

The Governor of Madain (Sa'd ibn Mas'ud)¹, who had done his duty well, is praised as follows: You have tried to provision of funds the Islamic State in the manner of pious, noble and virtuous men, and you have obeyed your Lord and pleased your Imam. So may Allah forgive your sins and accept your efforts and end you well. (Yaghoubi, the same., Vol. 2, p. 104; Blazeri, 1417 AH, vol. 2, p. 158; Yaghoubi, the same, Vol. 2, p. 111 and Zakeri, 1375, vol. 1, p. 270; Mamghani, 1389, vol. 2, p. 30).

He thanked the people of Kufa for their sacrifice in the Battle of Jaml. (Maadikhah, Farhang-e Aftab, 1372, vol. 3, p. 139) He remembered the martyrs of Basra (Nahj al-Balaghah, letter 46, p. 540) and his martyred agents (the same., Letter 2) and mentioned their good qualities and prominences. (the same., Sermon 218).

Ibn Athir writes in his book: When Ali (A.S) reached the tribe of Rabia, he shouted loudly and fearlessly: To which tribe do these flags belong, they said they are the flags of Rabia. Ali (A.S) said: These flags are among those to whom Allah has given patience, stability, courage and protection and make them steadfast. Then he said to Hadin Ibn Munther: O gentleman, do you not want to take your flag one step further? He said yes to Allah, I will take ten steps. He should stay here as much as the progress that Ali (A.S) said: step it is enough. (Ibn Athir, 1965, vol. 3, p. 299).

¹. Sa'd ibn Mas'ud al-Saghafi, uncle of Mukhtar ibn Abi Ubayd, (Najashi, Rijal, 1986, pp. 16-17) from the companions of Imam Ali (AS) (Amin, Shiite nobles, 1406 AH, vol. (Ibn Hajar al-Asqalani, Al-Asaba fi Tamiz al-Sahaba, 1415 AH, vol. 3, p. 70) Sheikh Tusi in the rijals, has named him among the narrators of Ali (AS) (Sheikh Tusi, rijal, 1373, p. Some of Rijali's manuscripts mention his name as Saeed. (Sheikh Tusi, Rijal, 1373, p. 67; Najashi, Rijal, 1365, p. 16-17) He is one of his descendants who was first of the Zaidi religion and then converted to the Imamiyya religion.

Here, the Imam, while stating the characteristics of the brilliant records of the Rabieh tribe, encourages them to fight continuously. Verbal and written encouragement can have a great impact on raising people's morale and, also their greater productivity.

Written Encouragement

Written encouragement means encouragement in the form of a letter of encouragement or a letter of appreciation, and is another type of ritual that will have a great impact on the morale of the employee and the agent; Because the letter of encouragement can remain as a lasting and honorable document for the employee and the agent and be his pride for many years.

There are many examples of this type of encouragement in the government model of Amir al-Momenin (AS). Which refers to some of it:

- A) Omar bin Abi Salma Makhzoumi was the governor of Bahrain, who left a brilliant record during his responsibility. He was also familiar with the techniques of war and was a brave man. When Imam (A.S) decided to declare war on Safin, he appointed Nu'man ibn Ajlan as governor of Bahrain in his place and called him to take part in the war. On this occasion, he wrote a letter to him: Now, I have posted an-Nu'man ibn `Ajlan az-Zuraqi at Bahrain and have released you from that position without any blame or reproach on you, because you managed the governorship well and discharged the obligations. Therefore, proceed to me while you are neither suspected nor rebuked, neither blamed nor guilty. I have just intended to proceed towards the recalcitrant of Syria and desired that you should be with me because you are among those on whom I rely in fighting the enemy and erecting the pillars of religion, if Allah will. ((Nahj al-Balaghah, letter 42).
- B) The Imam wrote a letter to Sa'd ibn Mas'ud Saghafi and thanked him, "You have paid all the tax in a good and timely manner. And you obeyed your Lord and pleased your Imam. What you have done comes from virtuous, pious and noble people. May Allah forgive your sins, accept your efforts, and make your destiny good. (Yaqubi, the same, Vol. 2, p. 201). This letter indicates that we should appreciate and thank the righteous and responsible people whose performance is correct.
- C) They say about another governor: You have ruled well and you have fulfilled your trust, so come to us without the slightest suspicion or blame, or a charge of guilt against you. (Nahj al-Balaghah, letter 53).

Now, you are surely one of those whose help I take in establishing religion and with whose help I break the haughtiness of the sinful and guard critical boundaries. (Yaqubi, 1374, vol. 2, p. 201).

Conclusion

Encouragement is one of the important methods of education that is approved by the intellect 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 (PBUH). In education, encouragement or reward and punishment are considered as one of the important factors. Amir al-mu'minin Ali (AS) used different methods to encourage his agents. In some cases, they gave gifts and financial encouragement, as they paid financial gifts to the poets and admirers of Ahl al-Bayt (A.S) and other Ahl al-Bayt (AS). Another method of encouraging Imam Ali (A.S) was verbal and public encouragement in front of others so that people would be aware of the person's position and performance and tend to the desired action, and finally

another method of encouraging Imam Ali (A.S) It was a written encouragement, and he thanked his agents in writing to encourage them.

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