



Analysis of the Moral Principles of Imam Ali (AS) in Confronting with the Founders of the Battle of Jamel

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Abstract

Following the Infallibles' (AS) lifestyle is a practical step in the way of leading and managing the society and keeping alive the content of Thaqalayn in order to put into practice the content of Islamic worldview and ideology. The moral biography of Imam Ali (AS) is a rich source of research in the field of Islamic ethics. Content analysis is the method used by this work and its moral character has been analyzed by Imam Ali (AS) in confronting with the founders of the Battle of Jamel in order to extract the strategic principles of ethics in Alawite management, in order to provide a suitable model for resolving similar crises of the Islamic system. The result of qualitative analysis of moral propositions such as justice, peace, determination and toughness, attention to spirituality, forgiveness and tolerance is to present a disciplined and moral-oriented image of Alawite management that did not violate moral principles even in confronting with the founders of the Battle of Jamel.

Keywords: *Ethical Principles; Imam Ali (AS); Founders; Battle of Jamel*

Introduction

One of the most important goals of the government of religious leaders is to promote individual and social morality. As in most verses of the Holy Qur'an, cultivation, which is the removal of vices and adornment with moral virtues, is preceded by teaching:

“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.” (Jum'ah: 2)¹

From the very beginning of his invitation, the Holy Prophet (PBUH) introduced the first goal and purpose of his Bi'thah as the completion of the noble morals: (Majlisi: 1403 AH, 16/210)²

¹. «هو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته و يزكيهم و يعلمهم الكتاب و الحكمة و ان كانوا من قبل لفي ضلال مبين.»

Imam Ali (AS) used the Holy Qur'an, Sunnah and Sīrah of the Prophet of Islam (PBUH) as an important basis for moving in the path of an ideal society. After the allegiance of the people to the Imam, the false supporters, the power-seekers, the reckless worldliness, made the Islamic society in crisis during the rule of Imam Ali (AS). The sedition of Jamel was one of those important crises. The phrases of Nahj al-Balāghah are a witness to the tireless efforts of the Imam in the various stages of this crisis. Imam's moral character is known due to the enlightened teachings of the Holy Qur'an and the Prophetic tradition, the principle and root of Imam's management in confronting with the founders of the Battle of Jamel. This article focuses on the moral character of Imam Ali (AS) and with the method of describing and analyzing the content, seeks to provide a suitable and necessary model for resolving similar crises facing the Islamic system.

The Meaning of Baghy

In dictionaries, Baghy has been used in the sense of seeking oppression, corruption, jealousy, adultery, arrogance, transgression and violation to the rights and limits. (Ṭurayhī, 1997: 1/53; Jawharī, 1410: 9/2281; Zubaydī, 1414: 19/204; Ibn Fāris, 1404: 1/271; Ibn Manẓūr, 1414, v. 14: 78; Rāghib Isfahānī, 4121: 136) It seems that the conclusion of the author of the Qāmūs-e-Qur'an is correct here, who writes, "Baghy means seeking accompanied by transgression. This meaning can be combined with absolute rape, because rape is not a separate desire, wherever there is rape, there is also a desire." (Qarashī, 1412, 1/208) The word Baghy and its derivatives are mentioned 96 times in the Qur'an. According to the commentators, Baghy has been used in the Qur'an in the meanings of oppression (Zuhaylī, 1418: 25/79), jealousy (Tūsī, nd: 1/348), adultery (Ālūsī, 1415: 8/396), rebellion (Zamakhsharī, 1407: 2/339; Ālūsī, 1415: 6/93; Qurṭubī, 1386: 8/326; Ṭabrisī, 1994: 5/153), medley (Ṭabrisī, 1994: 9/304), arrogance (Ṭabarī, 1412: 20/68) violation of the rights of others, hegemony and refusal to accept peace (Kowsari, 2016: 1/27; Zamakhsharī, 1407: 4/364; Tūsī, nd: 9/346).

In a summary, it can be said that all these uses are rooted in the literal meaning of Baghy, which is seeking and demanding along with rape.

The Companions of Jamal as Rebellion

One of the main documents in raising the issue of Baghy and Bughāt is verse 9 of Surah Al-Ḥujurāt:

“And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it returns unto the ordinance of Allah; then, if it returns, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.”³

It is well known among the commentators that the holy verse, in addition to the differences between the two tribes of Muslims, includes uprising against the Islamic government (see Ṭabrisī, 1994: 1 / 467- Arūsī Ḥuwayzī, 1415: 1 / 155- Sayed Quṭb, 1412: 6 / 3344- Rafsanjani, 2008: 17/472- Modarresi, 1999: 13 / 392 - Qurṭubī, 1986: 16 / 317- Faḍlullāh, 1419: 21/145)

Referring to the narrations that refer to this holy verse, have mentioned the Ta'wīl of this holy verse adjusted to the rebellions to the Amir al-Mu'minin in the Battle of Jamel. Including an authentic narration from Imam Ṣādiq (AS):

². «انما بعثت لا تتم مكارم الاخلاق».
³. «وان طائفتان من المومنين اقتتلوا فاصلحوا بينهما فان بغت احدهما على الاخرى فقاتلوا التي تبغي حتى تقيء الي امر الله فان فاءت فاصلحوا بينهما بالعدل و اقسطوا ان الله يحب المقسطين».

Imam said about this verse: "Ta'wīl of this verse is about the Battle of Jamel and they are those who rebelled against the Amir al-Mu'minin. So fighting against them is obligatory...." (Majlisī: 1404 AH: 26/70)⁴

The narrative of Ḥafṣ ibn Ghīyāth from Imam Ṣādiq (AS) confirms this point. In this narrative Imam Ṣādiq (AS) said:

"A man, who was one of the lovers of Ahl al-Bayt, asked my father about Imam Ali's wars. Imam Bāqir replied: "God sent the Prophet for five swords. But the sword of the blind is a sword against the idols and the people of interpretation. God Almighty says: Whenever two groups of believers fight against each other, make peace between them. "Whenever one of those groups oppresses and aggresses the other group, confront the warring group so that it surrenders to the divine command." When this verse was revealed, the Holy Prophet (PBUH) said: "Among you is the one who fights the people of Ta'wīl after me, just as I fought the people of Tanzīl." The holy Prophet (PBUH) was asked: Who is this person? He said: The one who patches the shoe i.e. Ali (AS). Ammar Yāsir said that I fought with this flag three times with the Messenger of God and this is the fourth fight. (Ḥurr Āmilī, 1409: 15 / 25- Qomi, 1985: 2/321) This narration clearly states that the revolt against Imam Ali (AS) as the ruler of the Islamic society was the perpetrator of the crime of Baghy. The detailed discussion on the special feature has been reported elsewhere (Shekarian, 2020: 37/27-8).

Imam's Moral Biography

It may be thought that in the field of jihad for the sake of God, due to the importance and sanctity of the goal, using all means to achieve victory and not observing some moral principles facing non-Muslims and those who have deviated from the right path is true for the right to prevail over the wrong. Since the basis of decisions and plans in divine systems is revelatory teachings, morality is the basic basis of the theoretical and practical life of Imam Ali (AS) in the face of rebellions and opponents. The only thing that the Imam (AS) should stand on and be prejudiced against and not deviate from is morality. (Sermon / 192) The growth and promotion of individual and social morality as an important and principled basis, is quite evident in the words and actions of Imam (AS) against the rebellions of the Battle of Jamel.

1- Justice

Justice is the most important pillar of morality. Justice is the main feature of the moral character of the Imam in the face of the rebellions of the Battle of Jamel in the various stages of the formation of this sedition. Including:

Based on adherence to Islamic teachings, the Imam, from the very beginning, put the fight against class discrimination as an important social scourge on his agenda, and based on justice, he confiscated the illegitimate property and returned it to the treasury.

A group of Shias came to Amir al-Mu'minin out of benevolence and asked him to temporarily exalt the elders and nobles over others and to behave in a manner of justice after the foundations of his rule were established. The Imam replied: "Are you commanding me to seek victory by oppressing the one, on whom I am the governor? Swear by God, I do not accept it until the world ends and a star in the sky follows a star. If the property is mine, I would consider everyone equal, as long as the property belongs to God." (Sermon 126, Kulaynī, 1407: 4/31; Majlisī, 1406: 3/175)

⁴ «قَالَ الْفَتَنَانِ إِنَّمَا جَاءَ تَأْوِيلُ هَذِهِ آيَةِ يَوْمِ الْبَصْرَةِ وَ هُمْ أَهْلُ هَذِهِ آيَةِ وَ هُمُ الَّذِينَ بَعَوْا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَكَانَ الْوَاجِبُ عَلَيْهِ قِتَالُهُمْ وَ قَتْلُهُمْ حَتَّى يَفِيئُوا إِلَى أَمْرِ اللَّهِ وَ لَوْ لَمْ يَفِيئُوا لَكَانَ الْوَاجِبُ عَلَيْهِ فِيمَا أَنْزَلَ اللَّهُ أَنْ لَا يَرْفَعَ السَّيْفُ عَنْهُمْ حَتَّى يَفِيئُوا وَ يَرْجِعُوا عَنْ رَأْيِهِمْ لِأَنََّّهُمْ بَاتِعُوا طَائِعِينَ غَيْرَ كَارِهِينَ وَ هِيَ الْفِتْنَةُ الْبَاغِيَّةُ كَمَا قَالَ اللَّهُ تَعَالَى ...»

And in response to the extravagances of Ṭalḥa and Zubayr and their citation to their predecessors in jihad, he said: Previously, a tribe converted to Islam and helped the Prophet with their swords and spears, but the Messenger of God did not give them a greater share and did not exalt them because of their precedence in Islam. God Almighty will reward the Mujahidin on the Day of Judgment. The treasury belongs to the Muslims, I am their trustee. If you want I will go to the pulpit and ask them if I am allowed to do so, the treasury is not mine. (Ibn Jawzī, 1418: 62; Majlisī, 1403: 32/32; Mufīd, 1413: 164; Ibn Abi Al-Ḥadīd, 1401) When Ṭalḥa and Zubayr asked permission from the Imam to perform 'Umrah and left for Mecca; Ibn Abbas went to the Imam. The Imam said: O Ibn Abbas, swear by God! I know that they have no purpose other than inciting sedition, and it seems as if I now see them going to Mecca and causing destruction and shedding the blood of my Shia and Anṣār. Abdullah Ibn Abbas said: O Amir al-Mu'minin, while this matter is so clear to you, why did you allow them and is not it better to chain them and imprison them and turn their evil away from the Muslims?

Imam Ali (AS) said: O Ibn Abbas, do you suggest to me that I be the initiator of oppression and evil before I do good deed and pursue it with suspicion and slander, and arrest someone for a crime before it takes place? I swear by God that I will never deviate from the covenant that God has taken from me for government and justice and I will not initiate separation. (Mufīd, nd: 100)

- Imam in the battle against the rebellion of Jamel, insisted on maintaining justice and instructed his companions to observe it. Just as the Qur'an does not allow the transgression of moral limits even in the scene of jihad, which is the place of confrontation with the enemy: "Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors." (Baqarah: 190)⁵

Abu Ḥanīfah was asked about the battle on the Day of Jamel.

He said: "Ali (AS) acted justly in that war, and he is the one who taught the Muslims how to fight the rebels." (Reyshahri, 2007: 4/473)

The basis of Imam's justice prevented him from attributing Nākithīn to infidelity. There are frequent historical evidences for this; for example, Mas'adah ibn Ziyād narrated from Ja'far from his father that Ali did not attribute any of his warriors to polytheism and hypocrisy, but said: "They are our brothers who have wronged us." (Ḥurr Āmilī, 1409: 15/83)

- After the end of the Battle of Jamel, the Imam dealt with the survivors of the Battle of Jamel on the basis of morality and justice.

According to verse 9 of Surah Al-Ḥujurāt, after the aggressor group was punished and agreed to accept God's command, God orders peace. Here is a point. In this holy verse, God commands peace twice, once before the battle with the rebellion and the other after the battle with the rebellion. But in the second peace, He orders a just peace and says:

«فان فاءت فاصلحوا بينهما بالعدل و اقسطوا ان الله يحب المقسطين.»

The question is, what is the difference between peace in the first forgiveness and peace here, the former peace was expressed in absolute terms but the latter in terms of justice?

Unfortunately, many commentators have remained silent on this issue.

Without stating the difference between the first peace and the recent peace, Allameh Tabataba'i says about the fairness of peace in the last section: But reform is not just about laying down your arms and giving up war, rather, it should be a reform accompanied by justice. In other words, apply the divine commandments to anyone who has been raped, for example, someone who has been killed, or whose property has been violated, or whose rights have been violated. (Tabataba'i, nd: 31/314)

⁵. «و قاتلوا في سبيل الله الذين يقاتلونكم و لا تعتدوا...»

Some also consider the fairness of peace to be conditional on the payment of damages by the rebellion. (Makarem Shirazi, 1997: 17/22; Rafsanjani, 2008: 172/472)

Some also consider the fairness of peace to mean referring to the Shari'a rulings that have been predicted in cases of dispute. (Faḍlullāh, 1419: 21/145)

Because the purpose of this struggle is to force the oppressive tribe to accept the truth, so in this war, the issue of war prisoners and booty will not be raised because it is assumed that both groups are Muslims and temporary captivity to extinguish the fire of conflict is allowed, but after the peace, the prisoners must be released immediately. (Modarresi, 1999: 13/388; Makarem Shirazi, 1997: 22/171)

Therefore, the people of Baghy should not be treated in such a way that they are enemies, but it is appropriate to fight them so much that we reduce their forces and avoid sedition, so that when they return to obey God's command, we will treat them like brothers. (Sayed Quṭb, 1412: 6/3344; Modarresi, 1999: 13/388)

General and Shia jurists have different opinions about the captivity taken from the people of Baghy. The opinion of Shia jurists is: "A captive will not be killed. They say: If a captive from the people of Baghy falls into the hands of the people of justice, if he is a warrior, that is, an agile young man who has the ability to fight, they can imprison him and they should not kill him. (Hasan ibn Yūsuf Hillī, 1414: 9/423)

Regarding the repentance of the captives, this is the correct promise in accordance with the Shia religion, and the Sīrah of Amir al-Mu'minin regarding the acceptance of the repentance of one of the captives after the Battle of Jamel confirms this. The explanation of this narration in the book Mustadrak is as follows: The author of Da'ā'im al-Islam says: It is narrated from Musa ibn Ṭalḥa ibn 'Ubaydullah, who was one of those who were captured on the day of Jamal and was imprisoned with the prisoners in Basra, that I was in the prison of Imam. The Imam called me. When I stood in front of him, he said to me: Moses! I said: Yes, O Amir al-Mu'minin! He said: Say: "O Allah, forgive me" I said three times: "O Allah, forgive me and I repent toward You". Then he said to his companions who were with me: Release him. He said to me: Go wherever you want and if you find anything of yourself in our camp, a weapon or a horse, take it and in the future be pious and sit in your houses. "I thanked him and came back." (Ibn Shahr Āshūb, 1991: 2/114)

After the victory in the Battle of Jamel, when the Imam conquered Basra, he treated them with justice and forgiveness. (Mufīd, 1413: 1/257)

After the end of the war, the Imam ordered his preacher to call out that everyone would like can bury their dead. And he said: Bury our dead in the same clothes in which they were killed, that they will be gathered with the status of martyrdom, and I myself will be their witness to their loyalty. (Mufīd, Nd: 237)

And he prayed over the dead and the people of Basra and buried them all. (Ibn Athīr, 1993: 6/10)

2. The Purpose Does Not Justify the Means

When the news of grounding for sedition by Ṭalḥa, Zubayr, and Ayesha in Mecca and their incitement to create a riot and their movement to Basra reached the Imam, he summoned the prominent people of his companions and asked their view.

In this conversation, Abdullah ibn Abbas suggested that Ali (AS) bring Umm Salama with him.

The Imam rejected this view on the basis of morality and said: "I do not consider it appropriate to take Umm Salama out of the house. As Ṭalḥa and Zubayr brought out Ayesha ... "(Mufīd, nd: 145)

3- Immunity of Enemy Messengers

The Imam asked his army not to harm the enemy messengers, and whenever they see someone who calls himself a messenger, and he is honest in this claim, they should leave him alone to convey his message and return to his companions. (Ibn Ḥayyān, 2007: 1/376; Rashad, 2008: 6/245)

4- Prayer and Supplication

In the moral character of the Imam, the spiritual dimensions and the expansion of the spirit of spirituality in man and human society, take precedence over everything else. During the war, the Imam prayed, revived the remembrance of God in the hearts, and sought help from God. For example:

- While mobilizing the forces to break the infidels, he landed in a house called Zawiyah and prayed four rak'ats and wept in prostration. Then he started praying that: God! "These people have abandoned my obedience and rebelled against me and broken my allegiance (I ask you to help me win them) O God, protect the blood of the Muslims." (Ibn Abi Al-Ḥadīd, 1410: 11/21; Majlisī, 1403: 32/399; Muhaddith Nouri, 1408: 3/449)

-After despairing of the guidance of the leaders of the Jamel and their insistence on war, he prayed as follows: O God, overthrow Zubayr with the worst kind of killing and shed his blood in a state of error and misguidance, and taste Ṭalḥa the taste of humiliation, and save for his Hereafter worse than this. (Kulaynī, 1407: 1/345)

-On the battlefield he said such a prayer: "O God, hearts turn to you and necks are stretched to you and eyes are worried to your doorstep, and steps are moving in your path and bodies have lost weight in your service. God, there are hidden and overt enmities and hatred. O God, we complain to you that the Prophet (PBUH) is not among us and that our enemies are many and our demands are scattered." (Letter / 15)

Imam Ṣādiq (AS) said: "When two armies faced each other in the battle of Jamel, the Imam went out and stood between the two armies and raised his arms to the sky and said: O God! Eyes are toward you and hands are stretched toward you, and hearts are filled with you, and they approach you with good deeds: "Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision" ('A'rāf: 89; Mufīd, 1413: 341)⁶

5- Peace-Seeking

Stopping conflict and preventing war and violence are components of social security. The role of guidance, the moral character of the Imam and the need to establish peace, tranquility and social security in society required that Imam Ali (AS) never start a war in the three wars of Jamel, Siffin, and Nahrawān and encourage his commanders to accept the peace. The Imam was very accommodating and tolerant with the troops of Jamel. (Letter / 45) The Imam's insistence on peace and the avoidance of war was so great that when he heard the news of the breach of treaty and the rebellion of the Companions of the Jamel, he said: "I will wait until they are not dangerous to society, and if they give up enmity, I will forgive them." (Ibn Athīr, 1993: 9/341)

When the Imam went to Fid (a town between Kufa and Mecca), a man arrived from Kufa and the Imam asked him about Abu Musa al-Ash'ari. "If you want reconciliation, Abu Musa is the man, and if you want war, not," he said. "I do not want anything but reconciliation," Ali said. "Unless they accept." (Ibn Athīr, 1993: 9/341) When the news of the infidels approaching Basra reached Imam Ali (AS), he wrote a letter to his governor in Basra ('Uthmān ibn Ḥanīf) and in the first step ordered him to be patient with them: When they come to you, first call them to obedience and fidelity to the covenant they had with us, if they accept that, treat them well ... "(Mahdavi Damghani, 1997: 4/350)

⁶. «ربنا افتح بيننا و بين قومنا بالحق و انت خير الفاتحين».

When the opposition announced its firm decision to fight, the Imam again did not give up trying to dissuade the infidels from fighting. Ibn Abbas says; I said to the Imam: What are you waiting for? I swear to God! This group will give you nothing but a sword. So attack them before they attack you. He said: We ask God for help. Ibn Abbas says: I had not moved from my place when their arrows rained down on me like scattered locusts. I said: O Amir al-Mu'minin! Do you not see what they are doing? Order us to push them back. He said: I will wait until I have an excuse from them again. So he said: Who will take this Qur'an and invite them to it and be killed and I will guarantee Paradise for him? No one rose except a young man named Muslim. The Imam repeated three times and each time only Muslim stood up. The Imam gave the Qur'an to him and said: Go to them, offer 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 army and opened the Qur'an and said: This is the Book of God and Amir al-Mu'minin calls you to what is in it. Ayesha ordered his murder. And the young man was killed. (Ibn A'tham, 1994: 429; Mufid, nd: 203; Ibn Abi Al-Ḥadīd, 1410: 9/112) He said to his soldiers: "Do not fight them unless they fight, for thanksgiving to God is your authority and leaving them to fight is another authority for you." (Letter / 14) It is narrated from Mu'adh ibn Ubaydullah that on the day of Jamel, when we were facing each other and preparing for war, trumpeter of Ali ibn Abi Ṭālib shouted: "O Quraysh! Take care of your souls for the sake of God, because I know that you rebelled and thought that it would not be like this. Now (consider) God for your souls, for there will be nothing left if the sword comes. If you like, come back so that we can deal with this people, and if you like, join me, and all of you will be safe in the sight of God." (Yaḳūbī, 1993: 2/183) At the beginning of the Battle of Jamel in 36 AH, he sent Ibn Abbas to Zubayr to advise and dissuade him from the war and Imam said to him: "Do not meet Ṭalḥa, because in dealing with Ṭalḥa, you will find him like a wild cow that has shed its horn and is ready to fight. He rides on a rebellious horse and says he is tame. Instead, meet Zubayr, who is softer. Tell him, your cousin says you knew me in Hejaz and you do not know me in Iraq? What happened that you returned from your covenant?" (Sermon 31) The Imam once again sent Qa'qā ibn Amru, the famous companion of the Prophet, to the leaders of the infidels to persuade them to make peace and to stop fighting. But it did not benefit." (Ibn Athīr, 1993: 9/381)

When the two armies faced each other in battle, the Imam again advised the enemy troops, and in the end, he gave them three days to stop fighting in those three days. (Mufid, nd: 200)

The Imam's refusal from the beginning of the battle was such that sometimes he led a group of ignorant people to false suspicions in such a way that the reason for this delay was the fear of death or doubt in the war. (Ibn Abi Al-Ḥadīd, 1410: 4/13; Majlisī, 1403: 32/447)

The Imam (AS) stood up to the companions of the Jamel after completing his argument. However, he did not start the war until the attack was launched by the other side.

6. Patience

After the battle of Jamel, Imam Ali (AS) sat on the pulpit of the Basra's Grand Mosque and on the pulpit of the Kufa Mosque, and while giving a revealing speech, he gave freedom to the opposition to express their objections and protests. Then he listened to them with magnanimity. He endured harshness and slander and then answered every single question or slander and rumor that played an effective role in guiding hearts.

One of them was Abu Bardah ibn Awf Azudi, a friend of the third caliph, who stood at the pulpit of Amir al-Mu'minin, Ali (AS), and raised objections and rumors, and heard the answer, and finally said: "O Amir al-Mu'minin, I had doubts about the infidels but now I was guided." (Nasr ibn Muzāḥim, 1404: 5)

It is said in history that after defeating the people of Basra, the Imam went to a big house where the captives were kept and saw the women of Nākithīn who were crying in the courtyard and say; this is a killer of friends, so he sent someone to them and said: "If I were a killer of friends, I would kill those who were in these rooms and pointed to three rooms. Ayesha and her relatives were in one of the three rooms. Marwan Ibn Ḥakam and some young men from Quraysh were in the second room. And Abdullah Ibn Zubayr and his people were in the third room. (Ibn Athīr, 1993: 8/10)

7. Forgiveness

The Imam insisted on adapting his *Sīrah* to the *Sīrah* of the Messenger of God, peace be upon him and his family. Regarding his treatment to the people of Basra after the battle, he said: "I treated the people of Basra like the *Sīrah* of the Prophet in dealing with the people of Mecca." (Balādhurī, 1417: 2/273)

As stated in the hadith: "The *Sīrah* of Amir al-Mu'minin Ali (AS) about the people of Baghy was like the *Sīrah* of Prophet to the people of Mecca on the day of the conquest of Mecca. As he did not take any of their children captive and said: Whoever locks his house is safe. Whoever lays down his weapon on the ground (or enters the house of Abu Sufyān) is safe, and likewise Amir al-Mu'minin Ali (AS) said on the day of Basra: Do not take their children captive, and do not do anything to the wounded, and don't follow the fugitives, and whoever close his house is safe and whoever lay down his weapon on the ground. (Ḥurr Āmilī, 1409: 27/15)

In the Imam's school, war and jihad are prescribed only to the warrior enemy - in the field of jihad - but after the end of the war, the basis should be compassion and tolerance, and the fugitives and the wounded enemy should not be killed.

The Imam himself recounts his forgiveness for Nākithīn:

"The story of breaking your covenant and taking a hostile stance with me is clearer than you can forget. Nevertheless, I forgave your criminals and took the sword from your fugitives and accepted the returnees." (Letter / 29)

Ibn Abi al-Ḥadīd describes the Imam's pardon and greatness with the survivors of Jamel as follows: "The Baṣrī people fought with him and drew their swords on him and his children, insulted and cursed him, but when he defeated them, he took the sword from them and his trumpeter shouted in the corps: Be aware! Do not chase any fugitives, do not draw the sword on the wounded, do not kill the captive, and whoever puts his sword on the ground is safe, and whoever seeks refuge in the Imam's army is safe. And he did not take their property and did not take their wife and children captive and did not take anything from their property, and if he wanted to do all these things, he could do but he did nothing. He just forgive them, and followed the tradition of the Prophet of God on the Day of Conquest of Mecca. Because the Prophet (PBUH) forgave while the grudges were not cooled and the evils were forgotten." (Ibn Abi al-Ḥadīd, 1410: 1/23)

Ibn Abi al-Ḥadīd writes about the Imam's forgiveness and magnanimity towards Aisha: "You know what Ayesha did in his work, but when he defeated Ayesha, he raised her and sent her to Medina along with twenty women of the tribe of (Abdul Qays) while they (like men) wore a turban on their head and carried a sword around their neck. On the way, Ayesha mentioned Ali (AS) in an inappropriate way and expressed her disgust and said: "He destroyed my sanctity with the men and soldiers he appointed for me." When they reached Medina, the women threw off their turbans and they told her: "We were all women." (Ibn Abi Al-Ḥadīd, 1410: 1/23)

Of course, according to some narrations, Imam Ali (AS) blessed the defeated in the battle of Jamel and forgave them for some reasons; For example, according to a narration that Sheikh Sadūq quotes from Abdullah Ibn Sulaymān in his document and says: "I told Imam Ṣādiq (AS) how Imam Ali (AS) treated the property of the companions of Jamel; he said: As the Messenger of God blessed the people of Mecca, Ali (AS) blessed them and did not confiscate their property. Because he knew that a false government would soon prevail over his Shia. If Ali (AS) killed all the people of Basra and confiscated their property, it was lawful for him; but he blessed them so that after him, they would bless their Shias and not confiscate their property. His aim was to treat his Shia in the same way." (Ḥurr Āmilī, 1409: 15/79)

According to another narration from Imam Bāqir (AS):

"If Ali's Sīrah on his warlike enemies was not to refrain from capturing (women and children) and looting their property, his Shia would have suffered a great calamity from the people (the opposition). I swear by God, his Sīrah is better for you than what the sun rose on it." (Ḥurr Āmilī, 1409: 15/79)

Therefore, how to deal with the property of the rebellions should be considered subject to the discretion of the Imam and the Islamic ruler. It's obvious that the decision in this regard can be different depending on the circumstances of the time.

8- Imam's Determination

Determination and toughness were prominent examples of the Imam's moral character in dealing with the rebellions of Jamel.

In verse 9 of Al-Ḥujurāt, before ordering the fight with the rebellions, it is commanded to settle and resolve the disputes peacefully. Naturally, if the rebellions did not accept [peace and continued to act aggressively and belligerently, his intention to fight would be known to Imam. As it can be seen in the Sīrah of Amir al-Mu'minin, the same method is observed. Imam Ali (AS)'s method of dealing with the opposition was not to be exposed to them until they revolted against the government.

Shāfi'ī is quoted as saying: "If it were not for Ali's behavior in these jihads, we would not have known the ruling and the quality of our treatment to the rebellion Muslims. Ali's behavior taught us the ruling of fighting the people of Baghy and sedition." (Mufīd, nd: 365)

Dealing with Nākithīn was very difficult given the foundation of the currents and how the structures and personalities of the creators were formed. The Imam has repeatedly exposed these difficulties: "If I were not among you, all the people of Jamel would not have been killed." (Thaqāfī, 1410: 1/5; Ibn Abi al-Ḥadīd, 1410: 7/57; Majlisī, 1403: 33/366)

After the political movements of the deviant parties, Imam Ali (AS) revealed the nature of the enemy and introduced them to the people. Regarding the Nākithīn and the companions of Jamel, he said consciously in an official speech: "Be aware that the devil has mobilized his party and supporters and gathered his army to return the oppression to its place and re-rule the falsehood." (Sermon / 22)

And in another statement about his determination in dealing with the Nākithīn, he said: "And be aware that the devil has gathered his party and called the cavalry and infantry of his army, but I gave the necessary knowledge. I have not hidden the right and the right was not hidden from me. I swear by God, I will create a whirlpool for them that no one can solve except me, and those who drown in it will never be able to get out, and those who fled will never dream of returning." (Sermon / 10)

Imam described his determination in dealing with the sedition of Jamel and the weakness of their foundation as follows:

"They shouted like a thunder and they shone like a lightning, but they did not do anything and finally became weak, but we are not like this, we do not have lightning until we act, and we will not build a flood until we rain." (Sermon/9)

After learning of the revolt and the movement of the pagans towards Basra, he decided to pursue them and prevent them from reaching Basra. Some of his companions suggested that he refrain from pursuing Ṭalḥa and Zubayr, but the Imam rejected it and said: "Swear by God, I am not like a hyena to sleep with the song and be deceived and hunted. I am constantly fighting with the helper of the truth, with those who have turned away from the truth, until I die."

The Imam gave the companions of Jamel three days to stop and keep the sanctity, but when he saw their insistence on opposition, he stood up among his companions and said: "O servants of God! Attack this group with open chests because they broke my allegiance and killed my followers ... What

happened to them? May God kill them" (Sermon 30) O servants of God! Hurry towards them and attack them like a lion. Because they are evildoers, and those who help them with falsehood are also evildoers. Face them with patience and reckoning with God and your spiritual readiness. Indeed, you are a fighter, and you have prepared your life to strike with the sword and the spear and to fight with the rivals ... "(Mufid, nd: 334; Majlisī, 1403: 32/171)

The Imam pursued peace and avoidance of war against the rebellions, as far as the interest of the Islamic society required, and when there was no choice but to confront Nākithīn militarily, the Imam fought them resolutely, and after the victory of the survivors, he forgave the property and the captives of Nākithīn. This managing way of Imam, which was taken from the Holy Qur'an and the tradition of the Holy Prophet, became the basis for how to deal with the rebellions throughout the history of Muslims, which can be considered as the most important consequence of the Imam's managing method based on the Qur'an and Sunnah. As quoted by Shāfi'ī: "If it were not for Ali's behavior in these jihads, we would not have known the ruling and the quality of treatment to the rebellion Muslims. Ali's behavior taught us the ruling of fighting the people of Baghy." (Mufid, nd: 265)

9- Ethical Advices to Jihadists

Observance of moral principles and avoidance of breaking the treaty against the enemy, avoidance of starting a war, non-aggression against non-combatants and their property, prayer and benevolence for the enemy, avoidance of insulting the enemy, good treatment to prisoners and wounded of war and lack of pursuing the fugitives and ... shows the moral character of the Imam in the face of rebellions of Jamel. Jundab Azudī says: "When Amir al-Mu'minin faced the enemy, he said: When you fought the enemies and they fled, if you reach them, do not kill them and don't attack the wounded and don't make them naked and do not cut their bodies into pieces. And when you reach the enemy's house, do not insult them and do not enter their houses unless they allow it and do not take anything from the enemy's houses except what you get on the battlefield. And do not harass any woman, and if they insult you or insult your leaders, elders and righteous people, do not expose them because women are subtle." (Letter / 14; Ibn Athīr, 1993: 9/415)

Or in another situation he said: "O people, when you defeat them, do not injure the wounded, do not kill the captive and do not pursue the fugitive and do not expose anyone's private limbs. Do not cut the dead limbs or tear the veil. Do not touch their property except the weapons and equipment or the slaves who are in their camps, and everything else, according to the training of the Qur'an, belongs to their heirs." (Mufid, nd: 204)

10 – Appreciating the warriors

When the leaders of Jamel besieged Basra and treated the governor of the Imam in such a way ... When the Imam saw 'Uthmān ibn Ḥanīf with a bloody head and face, he thanked him and said: You have been rewarded for your deeds and its virtues. (Ibn Athīr, 1993: 372/9)

In the battlefield and after the victory, the Imam praises and glorifies his troops. As at the end of the Battle of Jamel, which led to the victory of the Prophet's soldiers and the Prophet's army had maintained its fighting spirit and readiness, he addressed them: "You are the helpers of the truth, the brothers of religion, the shields of the hard day on the battlefield, and the special companions and helpers of me and not others. With your help, I will draw the sword on the one who has turned his back (on the truth), and I hope the one who has turned on the truth to obey and follow me." (Sermon 118)

In his hadiths, the Imam gives to the Mujahidin who did not attain the degree of martyrdom on the battlefields, the symbol of "Baqiyat al-Saif", meaning the relics of the sword and the arenas of bravery and sacrifice, which is itself a great definition and protection of the Mujahidin (wisdom 84): «بقية السيف ابقي عددا و اكثر ولدا.»

Conclusion

Involving the Sīrah of the infallibles (AS) in the way of leading and managing the society and keeping the content of Thaqalayn alive is a practical step in order to put into practice the content of the worldview and Islamic ideology. The moral biography of Imam Ali (AS) is a rich source of research in the field of Islamic ethics. One of the important topics in the political philosophy of Islam is the rulings of Bughāt or Muslim Civil War and the rebellion to the Islamic ruler. The Battle of Jamel was the first civil war in the Islamic realm, which began between Imam Ali (AS) and the breakers of the treaty (Nākithīn) in Jamadi al-Akhir or Jamadi al-Awala in 36 AH in al-Kharibah, near Basra. Explaining the moral character of Imam Ali (AS) in confronting with the rebellions of Jamel, contains valuable achievements that can be a worthy and necessary model for resolving similar crises in the face of the Islamic system, which is briefly mentioned.

1-Justice is the most important feature of Imam's moral character in confronting with the rebellions. Justice is the foundation and consistency of a healthy society that eliminates many social, economic and political contexts of deviations, crimes and seditions. Dealing with discrimination, monopolies, bribery and trampling on public property, confiscation of illicit wealth is an example of justice.

During the battle and confrontation with the rebellions of Jamel and also after the victory over those rebellions, the Imam insisted on maintaining justice and instructed his companions to observe it.

2-Leaving conflict and preventing war and violence are among the components of establishing social security from the perspective of the Holy Qur'an and the Prophetic tradition. Peace-seeking is one of the prominent examples of the moral character of the Imam in confronting with the rebellions of Jamel. He repeatedly argued so that the war would not begin, based on the Holy Qur'an and the tradition of the Messenger of God (PBUH). He followed the principle of Islamic guidance and mercy. He never started a war before inviting rebellions and seditionists to stop fighting and avoid bloodshed.

3-The philosophy of jihad is to defend the unity of Islam and the Islamic government and security in the society. Therefore, the Imam, in confronting the rebellions of Jamel, as far as the interest of the Islamic society required, pursued peace and the avoidance of war, and when there was no choice but to confront the infidels militarily, the Imam resolutely fought with them and this will be the basis for dealing with the rebellions against the Islamic ruler.

4- In the moral character of the Imam, the spiritual dimensions and the expansion of the divine spirit in man and human society, take precedence over everything else.

5- The Imam, based on morality, does not need any means to repel and eliminate the sedition of the rebellions. He secured the messengers of the rebellions and gave repeated and emphatic orders to his troops to observe the moral principles in the fight against them and their prisoners and survivors.

6- Patience and forgiveness are important features of Imam's moral character towards the rebellions of Jamel.

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