In the name of Almighty God

“The maximum attraction and minimum repulsion in government of
Imam Ali (PBUH)”

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Abstract

Islam is religion of attraction and affection and accordingly leader of Islamic community should be the symbol of kindred and affection with strong attraction and repulsion. In order to establish an Islamic government and state, Imam and leader shall possess maximum attraction and many members for formation and duration of government around them and repulse fewer people. Imam Ali (PBUH) was a human with strong attraction and repulsion and during his 5-year term, his government attracted great number of people and also some people were repulsed from him due to their own ignorance or error.

Keywords: Practical conduct, Imam Ali (PBUH), Attraction, Repulsion
Introduction

The leader or director in any community should be able to attract to and or repulse from them. What is obvious that his attraction should be greater so that to be able to attract many people. Behavior of a leader or director may highly impact on attraction and repulsion of people. Those who like being successful leaders they should be able to attract people easily and not to miss them. This point is also taken into account that Islam is religion for attraction and affection and Holy Quran introduces Holy Prophet as mercy for world people:

‘And We have hot sent you but as a mercy to the worlds’¹ (AnbiaSura 21: 107) (Motahari, 2007: 29).

Islam is procedure for physical and spiritual development of humans. Affection (kindred) is the most fundamental element of this procedure of affection. In realization of Islamic government and the plans proposed by divine religion for progress of human community, the role of affection is so high that Imam Mohammad Bagher (PBUH) does not assume Islamic religion anything except affection and he asserts that: ‘Does religion include anything except kindred and hatred?’ (هل الدين الا الحب و البغض؟) According to attitude of Imam Ali (PBUH) the main cornerstones of Islam and principles of their developmental plans are founded on basis of divine kindred (MohammadiReyshahri, 2009: 393).

The practical conduct of Imam Ali (PBUH) has been in such a way that similar to Holy Prophet (PBUH) he (Imam Ali) was the symbol of mercy and kindred and affection and he was away from hostility and cruelty. He was always acting based on divine commands. The Holy Prophet and Pure Imams (PBUT), who were appointed for guiding of people by Almighty God, are tasked in all of their plans by God to act based on principle of mercy and affection and to avoid from hostility and cruelty save in exceptional cases. The pure leaders (PBUT) are symbols of divine attributes and names and they should be also merciful toward people because of God is the most merciful of all the merciful and inclusion of His mercy in all of creatures. To express practical conduct and method of Holy Prophet (PBUH) in treating with Muslims, Holy Quran implies:

‘Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust’² (Al Imran Sura 3: 159) (Mahoori, Practical conduct of Islam Ali (PBUH) in behavior with war-seeking oppositions)

In his letter to MalekAshtar, Imam says:

¹- وما ارسلنا إلا رحمة للعالمين (سورة انباء 21:107)

²- فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَىْ كُنتَ فَظًّّا غَلِيظَ الْقَلْبِ لاَنفَضُّىاْ مِنْ حَيْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَىَكَّلْ عَلَى اللَّهِ ِ َّ اللَّهِ ُبُّ الْمُتَكِّلِينَ (سورة آل عمران 3:159)
'Malek, you must create in your mind kindness, compassion and love for your subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them.

Remember, Malek that amongst your subjects there are two kinds of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to; they commit sins, indulge in vices either intentionally or foolishly and unintentionally without realizing the enormity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.

Malek! You must never forget that if you are a ruler over them than the caliph is the ruler over you and Allah is the Supreme Lord over the caliph. And the reality is that He has appointed you as the governor and tested you through the responsibility of this ruling over them.

Never think of raising yourself to such a false prestige that you can declare war against Allah because you cannot ward off His Wrath and you can never be free from the need of His Mercy and Compassion’ (Nahjolbalagheh, Epistle 53)

Imam Ali (PBUH) expresses:

‘The most disable person is one who could not find a friend and more disable one is that lost his/her given friends’

(Nahjolbalagheh, Axiom 12).

One of the greatest advantages of Shiite to other denominations is in that it is mainly founded according to kindred. Since the time this denomination was founded by Holy Prophet (PBUH) personally, it whispered affection and amity. Whereas we can hear this sentence in statement of Holy Prophet (PBUH): ‘Ali and his follower are victorious’

(عَلیٌَّ وَلَهَابِعْتَبِعَ اَلْفَتْرَةَ عَلَىْ أَجْرَةِ مَنْ يَقْتَصِدُ فَيْوَمَتُّهُمْ)

(Nahjolbalagheh, Axiom 45).

Imam Ali (PBUH) is one who performed divine limits and injunction even on his own friends and lovers for the sake of God and to enforce divine orders but their affection was not reduced to him even a bit and one may daresay that their kindred got further to Imam.

In book of Nahjolbalagheh, Imam expresses about the friendship of his lovers as follows:

‘If I cut a faithful Muslim into pieces to make him hate me, he will not turn into my enemy and if I give all the wealth of this world to a hypocrite to make him my friend he will not befriend me. It is so because the Holy Prophet has said: " Oh Ali, No faithful Muslim will ever be your enemy and no hypocrite will ever be your friend'
Practical conduct of Imam Ali (PBUH)

The practical policy of Imam Ali (PBUH) and his behavior and treatment is the best lesson and exemplar for leaders and Muslims thereby to adjust their practical and political life with it (HosseiniShirazi, Islam and politics).

The leader of community should be assumed as pattern and model for the community in all aspects so that the others to be able to follow him as well and to train the people by his behavior and treatment. Imam Ali (PBUH) was deemed as a perfect pattern for the friends, lovers, and ordinary people at any moment of his life and history is great witness for this claim.

Among Pure Imam (PBUH), Imam Ali (PBUH) possessed more attraction and repulsion to the extent that several centuries after martyrdom of him, his attraction and repulsion has been still active and he has still many lovers similar to his friends at that time and at the same time several obstinate and stubborn enemies like that period.

Regarding personality of Imam Ali (PBUH), ShahidMotahari implies: Imam Ali (PBUH) is one of men with both attraction and repulsion and his attraction and repulsions are greatly strong. Perhaps we cannot find such strong attraction and repulsion similar to Imam Ali’s (PBUH) throughout the history. He had strange, historic, altruist, and self-sacrificing companions who were similar to flames of his light and illumination and assumed martyrdom in his way as their own ideal and honor and they have forgotten anything for the sake of his friendship. Several years but centuries have passed from date Imam Ali’s demise but this attraction is still alive and illuminates and made the eyes to stare at it. During his lifetime, he created the noble and pure elements and altruist and greedless God-worshipers, affectionate and kind people and at the same time just and servant to people and they revolving around axis of his presence and each of them had exemplar history and after his death during caliphate of Muawиеh and Umayyad many groups were tortured because of his friendship at highest level but they did not dispense with friendship and loving Imam Ali (PBUH) and resisted until they lost life (Motahari, 2007: 29).

At the same time, Ali (PBUH) had similar diehard enemies at the same level to the extent they abhorred to him. Imam Ali (PBUH) is no longer assumed as a person but he exists in form a school and for this reason he attracts a group and at the same time repulses another group. Surely, Ali is a character with dual forces (ibid, 31).

Possessing attraction and repulsion forces is considered as characteristics of leadership and attraction and repulsion of Muslim leader are based on right and justice (Aslipour, dateless: 166).

The character of Imam is so high and strong that in a narration from Holy Prophet (PBUH) he has introduced Ali as divider of hell and paradise (قسهم النار و الجنّة). Through pondering in this Islamic tradition (Hadith) one can find the high position as well as active attraction and repulsion powers of him. Therefore, loving or hatred toward him may be led the people to
move toward paradise or hell. This issue may be inferred from this statement of Holy Prophet (PBUH) that said: ‘By God my life at His hand, this man (Ali) and his followers are victorious in resurrection day’ (والذي نفسي بيده ان هذا و شيعته هم الفائرون يوم القيامة) (Soyooti, regarding interpretation of verse 7 of Bayyenah Surah 98).

Review of history denotes this fact that the reason for killing of Imam Hossein (PBUH) by his murderers and enemies was also due to their hatred and abhorrence toward Imam Ali (PBUH) and some of people who attended in Karbala at that day (Ashura) came there to take revenge of him.

If personality of Imam Ali (PBUH) was not manipulated and altered today and it was presented as it was, many ones who claimed for his friendship might be included in group of his enemies! Imam Ali (PBUH) did not observe anything except for the sake of God but if he did favor for anyone and or adapt for any person it was only for the sake of God. Inevitably, such a manner may produce enemy and from which the greedy and wishful souls may suffer and be frustrated from this action. Among companions of Holy Prophet (PBUH) no one had such self-sacrificing friends similar to Ali (PBUH) and at the same time no one had such hazardous and valiant enemies. He was a man whose corpse was invaded by his enemies even after death. He was personally aware of this fact and anticipated such an event therefore he recommended survivors to hide his tomb and no one knew his tomb except his children until about one century passed and Umayyad Dynasty was extinct and also Khavarej (Rebels) were destroyed and or became too disable and the spite and enmities were reduced and Imam Sadegh (PBUH) announced his blessed tomb (Motahari, 2007: 99).

Therefore, one can find this point through pondering in these utterances from ShahidMotahari that the Umayyad groups were among the arch enemies of Imam Ali and they exerted a lot of oppression and tyranny against Ahl-Ul-Bait (Prophet’s family) and all of these oppressions were due to their spite from Imam Ali (PBUH) at their heart and these hatreds and spite returned to the time when Imam was young and he killed most of Umayyad leaders and great figures within the battles waged between Muslims and disbelievers. For this reason, his tomb remained hidden until full elimination of Umayyad Dynasty and this shows the innocence and anonymity of his personality and non-recognition of his character and strong enmity of Umayyad against him.

Imam Ali (PBUH) made best efforts to invite people to right path and they treated them affectionately with mercy. Some examples of his behavior may be visible in behavior of his special friends and companions as well. The distinctive example of Imam’s effort was related to guiding of people and their correction in Nahravan Battle in which by his preaching before this battle Imam could guide and return 8000 persons out of total 12000 members of Khavarej group and only 4000 persons of that group that could not be guided and remained to fight against Imam and all of them were killed except few members.

With respect to practical conduct of Imam Ali (PBUH), it has been treated with the opposition based on mercy and kindred and affection during ruling period of Imam Ali
(PBUH) while the hostile and aggressive behavior is exceptional case and it is used only if it is inevitable. Of course, it should be noted that if some group fought with arm against government of Imam (PBUH) and or violated to life and properties of other people to commit crime that deserved to punishment and penalty and or they cooperated with the enemy so Imam Ali (PBUH) take measure against them in most serious form (Mahoori, Practical conduct of Imam Ali (PBUH) in treatment with war-monger oppositions).

Imam Ali (PBUH) possessed attraction and repulsion since early Islamic period but the peak point of his attraction and repulsion was related to time after demise of Holy Prophet (PBUH) and especially during his 5-year ruling term. During these several years ruling term, his strong attraction and repulsion caused removal of some people including Breakers of Covenant (نافکان)، Renegades (هارسی)، and Deviators (قاستی). But this point should not be also ignored that some factors such as jealousy, hatred, spite, Mammonism, wealth-storing, and ignorance of these groups were the reason for this repulsion.

After acceptance of caliphate, Imam Ali (PBUH) felt the community moves through path of hostility therefore he persisted to prevent from this path and not to enter it. But some of people who were radicals persisted on Imam to take power. Imam accepted it despite of his opposition to coming on to this scene but he mentioned this condition that they should obey him fully. But unfortunately tendency to hostility created some problems that involved Muslim world in these problematic issues. History witnesses that Imam Ali (PBUH) did his best to prevent from waging Jamal and Saffain Battles. He treated very mercifully with Khavarej group as well. Their homicide was not tolerable and Jamal and Saffain and Khavarej Battles were started through massacre of people by the opposition group that was a final reality in history. Unfortunately, sometime behavior of Imam Ali (PBUH) is defined in such a way that as if he used very hostile and aggressive behavior without forgiveness and he may not accept the realities at all. We know that Imam Ali (PBUH) even gave up dispatching Abu Musa Ashaari to dialogue with Muawieh under adverse conditions (Jafarian, Imam Ali (PBUH) and moderation).

**Attraction of Imam Ali (PBUH)**

ShahidMotahari describes a beautiful story about this love and interest in his book (Attraction and repulsion of Imam Ali). One can refer to companions and lovers of Imam Ali as follows: Abuzar Ghafari, Asbagh Ibn Nabateh, Jariieh Ibn Ghodameh, Hojr Ibn Odai, Khozaimeh Ibn Sabet (Owner of two testimonies), Saeed Ibn Qeis Hamdani, Sahl Ibn Honaiif, Sasaeh Ibn Sohan, Abdullah Ibn Abbas, Adi Ibn Hatam, Ammar Ibn Yasser, Amr Ibn Hamegh, Qeis Ibn Saad, MalekAshtar, Malek Ibn Teyhan, Mohammad Ibn Abu-Bakr, Meisam Ibn Yahya (Tammar), and Hashem Ibn Otbeh (Merghal) who prepared to sacrifice their life for love and interest in Imam. Most of them were martyred in this path but they were never ready to leave Imam.

They gathered around Imam based on a holy ideal and thought and embelished their friendship by spirituality gem and remained loyal for spiritual amity forever (Pouramini, fall and growths).
All of these interests and loves were for this reason that Imam Ali (PBUH) is a man with divinely sense and his body was not criterion for his friendship but if his body was criterion for his friendship it has been so far forgotten. Therefore, this criterion is something beyond the body and that is his great soul that is marvelously linked to God and how the Persian well-known poet, Shahriar, has versified it:

"دِل اگر خداشناسی همه در رخ علی بين
به خدا شناختم من به خدا قسم خدا راا"

If you like knowing God, look at Ali’s face  since sworn I knew by Ali God’s grace

Ali (PBUH) is too popular because he is linked to God and our hearts are subconsciously related to him at depth and whereas they find Imam Ali (PBUH) as great sign of God and symbol of heavenly attributes so they love him. In fact, loving Imam Ali (PBUH) supports from linking between souls and God for keeps it has been internalized in natures of human and whereas natures of human are eternal thus loving Imam Ali (PBUH) is also immortal. There are a lot of illuminated points in Imam Ali’s (PBUH) character but what it caused him to become brilliant and illuminated forever is his faith and sincerity toward God and that factor has granted divine attraction to him (Afshar, Character of Imam Ali (PBUH) from ShahidMotahari viewpoint).

If a person loves someone this is led to his/ her obedience. So, Imam /Bagher (PBUH) expresses: ‘Does religion include anything except kindred and hatred?’ (هل الدين الا الحب و البغض؟) Majlesi 1984, p 63) Due to their love to Imam Ali (PBUH), his friends and lovers obeyed and followed him while the enemies of Imam defied him because of their hatred and spite against him and his foes opposed to him.

Repulsion of Imam Ali (PBUH)

Ali was a man who created enemy and dissatisfied persons and this characteristic is one of his great honors. Any purposive and determined and fighter and especially revolutionary person looks for building his/ her holy objectives and this example of God’s statement Holy Quran ‘…they shall strive hard in Allah’s way and shall not fear the censure of any censurer…’ 3 (MaedehSura 5: 54)) may create enemy and dissatisfied people. Thus, if number of his enemies was not greater than number of his friends, particularly at his time it was lesser. If personality of Imam Ali is not manipulated today and is presented as it was really, most of those ones who claimed for his amity will be included in group of his enemies (Motahari, 2007: 97-98).

Imam Ali (PBUH) possessed strong repulsion force because he never observed for anyone except for the sake of God and his actions and deeds were totally for the sake of God and he did anything for the sake of God and never prioritized public satisfaction to God’s consent so that God’s consent and pleasure was deemed as more important than anything.

http://www.ijhcs.com/index.php/ijhcs/index
Divine leaders and Pure Imams (PBUH) employed the maximum level of mercy, kindred, and affection in treating with their oppositions in order to attract anyone who was susceptible for guidance as possible and thereby to prevent from exacerbation of enmity and obstinacy in them due to hostile and aggressive behavior of leaders and it might cause elimination of their capital for guidance and submersion of them into misleading and delusion or increasing their misleading and adversity. The Pure Leaders (PBUT) are similar to a kind and sympathetic father who indicates maximum mercy, affection, altruism, kindred, and humiliation etc. versus his ungrateful and misled children in order to attract them and return them to the family and they extremely avoid from any aversive and hostile behavior against them so that due to his hostile and aggressive behavior the children may be forced out of the family and absorbed by the aliens so they possibly react versus aversion by mercy and against hostility by affection. Perhaps this statement from Holy Prophet (PBUH) refer to this fact that: ‘I and Ali (PBUH) are two fathers for this community (Umma)’ (Mahoori, Practical conduct of Imam Ali (PBUH) in treating with war-seeker oppositions).

During about 5 years of his ruling term, he lost some of people who were among friends of Imam and they accompanied to imam in the harsh events after demise of Holy Prophet (PBUH) and they were supposed as veterans in Islam and this fact may be subject to pondering and precision because how such persons left Imam alone and were repulsed from around Imam. Of those who were repulsed from Imam one can refer to Abu Musa Ashaari, Ashaath Ibn Qeis, Jarir Ibn Abdullah Bajali, Harghoos Ibn Zoheir, Zobeir Ibn Avam, Shabath Ibn Rebei, Talheh Ibn Ubaindelah, Ayesha, Ghagha Ibn Shoor, Masghaleh Ibn Hobaireh, Monzer Ibn Jarood, Negus (Moghais Ibn Amr), and Noman Ibn Ajlan. Reading biography of this people will be inevitably necessary for directors and special group of people.

IRI Supreme Leader expresses in interpretation of opposite streams against Alawi Government as follows:

Breakers of Covenant (ًاکثیي) and Renegades (هاسقیي) were among domestic and insider front but they were deceived and entrapped insiders- or they were ensnared by wealth-seeking and looking for position and their own complexities of by their own ignorance, insanities, and bigotries- but front of Deviators (قاسطیي) was a front for enemy. It was not a peaceful front. It was a front that was not adapted to Alawi front and also under any circumstance. As it went back, this front took step forward. They did not cross each other at any point except battle field (Pouramini, fall and growths).

The enemies and those ones around Imam and they fell in this path were the members who suffered from ill-conception, hypocrisy, jealousy, and spite and these attributes caused them to be repulsed and they could not tolerate behavior of Imam. These members were a group that was subject to guzzling (Epicureanism) and Mammonism therefore they could not accept Imam’s reforms so they were dispersed around Imam and left Imam toward the opposition front.
It was because of this fact that due to the spirit and mood in these members, they could not tolerate justice and right-centrism of Imam so this was led to repulse them willy-nilly. Through magnanimity and toleration of insults and breaches of them, Imam did his best to cause these negligent, unaware, and ignorant persons to find their mistakes but these persons were similar to ones who pretended to be asleep therefore efforts and magnanimity of Imam did not meet for their error and finally due to their transgression and killing of innocent people, Imam had to wage war against them otherwise Imam would not like whole-heartedly to fight against them and he tried to guide and return them but they resisted against Imam by their action and behavior and enmity and they imposed three wars to Imam during his ruling term. The history witnesses that even Imam tried to guide and lead them before starting battle but they rejected.

Conclusion:

Imam Ali (PBUH) was perfect exemplar of humanity and he was a perfect human whose life is deemed as a whole pattern for all humans in all aspects. Imam was trained in school of Holy Prophet (PBUH) and he had strange relationship and link with God. For this reason, his attraction and repulsion were different from the rest of people and such spiritual difference caused his attraction and repulsion to be still active today.

Those ones who intend to follow and continue path of Imam Ali (PBUH) thus they should adequately recognize practical conduct and behavior of Imam and they should not forget that life, behavior, statement of Imam will be deemed as lesson and pattern and exemplar throughout history. It should not be forgotten this point regarding leadership and management that both attractions and repulsions of Imam will be exemplar and as lesson for directors and they should explore this dimension of Imam’s life accurately and with great care to observe their effect in social life.

With respect to his/ her personality and objective, any human may attract and repulse some persons therefore it would be better for us to follow school of Imam Ali (PBUH) and our criterion for attraction and repulsion is also based on right, justice, and God-seeking like him.

Leader of community should be affectionate, kind, and adaptive to attract people toward his own and thereby he may remove hostility and aggression and in any way he should be able to attract people and avoid from their fall but at the same time he should not forget right and justice in path toward God.

The leaders and directors should take sly hypocrites and ignorant pious ones into account since these members were present at time of Imam Ali (PBUH) and they got problematic for Imam and also they are observed in community.
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