Imam Ali Ethics with Political Opponents from Nahjolbalagh Approach

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Abstract:

In this paper is examined Imam Ali secular-moral behaviors with own political opponents, whether third caliphs or opponents that are revealed on their short-term governance periods under behavior ethic with political opponents. After short introducing from these opponent groups, we explain 5 pivotal justice principle, pivotal religious law, navigating, enlightenment and respect for human dignity and honor on Imam behavioral domain.

Each of these principles are studied more precision separately and is expressed examples of Imam moral behaviors and attitudes fit to opponents' intents and performance (work) that we can obtain better results in striking with its enemies with pattern from Imam moral trait.

Keywords: Imam Ali, ethics, political opponents, justice, guiding
1. Introduction:

Imam Ali is encountered with opponent groups from same legal guardianship until formal governance periods that their important part are formed political opponents. It majesty no denying from any effort in ascertaining government based on Quranic criterion and in order to surviving Islam and maintaining its values on encountering with opponent groups think Islamic ethics observance, and whatever Imam is countered with them that entailed maximum attraction and minimum drop.

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this Imam trait is derivative from courses that is situated from prophet ideology, prophet that self also say: (I appointed for completing moral values). For familiarizing and more reminding, In this article, we decide to note some of ethics of Imam under legalism, navigating, enlightenment and sanctity observance and human honor topics in encountering with its political opponents such as triple caliphs, Qa'edin, Naksyn, Qastyn and Marqyn.

2- Imam Ali ethics in encountering with political opponents
1-2 based on justice:

Since Alavigovernment base and basis is establishing justice in society. Imam Ali is applied own utmost for realizing this divine task, and from same beginning governance, this important principle was top of own career and in all field that after prophet death became outrage pain is treated. However, it is with ill-natured people and are incompatible with them. nonetheless, any of their assertiveness no is reduced in performing justice. Similarly, after suppressing people finance by Osman said: (swear to God if before I who are tyrannized and take people finance and are married with it and is placed own woman dowry or is bought bondswoman. It catch from them, because there is width and arena in justice and person that tired from justice should know that in tyranny will settle in more tight.) (Nahjolbalagh, kh:15) and when from Imam is wanting to secure with more endowment from people –property to tribes' chiefs from their tyranny, said: if you are proposed that with tyranny win over people and nation, swear to God, I not will perform this work. (Nahjolbalagh, kh:126)

Imam Ali also say: you are know God words not will performed who is adaptable and who condescend against tyrants and who following wishes and avidity. (Nahjolbalaghe:110)(Aljafari, 1402, page 68). However, Imam Ali who is obeyed God rules, he no know friend and enemy in performing justice, and in everywhere and in encountering with all were justice executive. In all cases, justice in their behaviors was unique whether in encountering with their relatives even wife, own brothers and friends or about own beater and or enemies and this encounter type representing their belief to given doctrine. (Alhejazi, Fakhroldin, 1405, p. 193). Among points that Imam Ali is observed in encountering own justice to opponents and enemies, as follow as. Which each of them are studied more precision separately.

1-1-2 moderation respect:

God in Koran said:
Thus, you are setting median nation to witness on people (Baghare(2): 143) in regard to this God word, taking median and average method and avoiding any extravagance and wastage have been God favorite and account for virtue from Islam and Muslim virtues. median is same direct way and is human growth and maturity way that thinker and intelligent humans are
imitated from this approach. But Imam Ali is accounting exit from moderation from unwise human natures and said: unwise no seen, unless or indulge or wasting. (Nahjolbalagh, 70) They are OlolAlbab dominant evidences, in all own life whimpers regarding fidelity to this principle. Even in contacting with own opponents is avoided from waste and indulgence, nor acted very inactive neither forced inopportune and performed inhuman action. But Imam is opposed with these conflicts. We point to several sample from Imam modesty with opponents in footnote.

1-1-1-2 Imam modesty than contact with Osman:

Jafariyan is brought that Imam was no agree with killing Osman and these work no recommended. and Imam known that people like Moaviye are benefited only from killing Osman. But from view of religious, Osman due to his intended errors about Islam and its rules and also decaying and ruining society conditions are merited such contact for people( Jafariyan, 1387, p.183).

2-1-1-2 Imam modesty than Jamal lords and Basra inhabitant:

Imam after entering Nakesan to Basra, Imam through letter to Osman –ebne- Hanif is informed he from their perfidy and from he wanted to they invite contract and promise faith, if they accepted, he to have well behavior with them and if they opposed and grudged on its malice, he battle with them to judge God between him and them( Sobhani,1391, p.411). they to Koufe people that in Zoughar assisted to Imam said that I invited you to go toward own brother that are in Basra to return if they have what in mind, this is what we want and if abide, we worked with tolerant with them until they remove oppression. we are preceded what on it is right on what on it is decay. (Shahidi, 1376, p.101).

3-1-1-2 Imam modesty with Koufe after ending Basra rebellion:

Imam rebuked Koufe and blamed people due to not help they after ending Basra rebellion, but some Imam partners not sufficient their contact with Koufe inhabitant and they are objected. among Maleke-Abne- Habib Yarbouei, Imam police chairman said: swear to God if obey command. Imam warned with term God is holy and said: Habib invaded from God limit. Malek rose following him and said. Action intensity in preventing horrible accidents is more useful from calmness and softness against enemy. Imam guided him with own wisely word and said: God not give such command, human killed against human, if again have meaningless oppression and assault? (Mansouri 1385, p. 22). the God say: everyone kill purely then not waste in killing indeed he is victorious ( Asra(17): 32).

4-1-1-2 Imam modesty in contact with Moaviye and Damesgh inhabitant:

Imam in beginning Moaviye objection prudent that sent everyone about him and take faith from him and if he not accepted, he war with him that Imam sent Jarir to him with letter hereby (Shahidi, 1376, p.114). when Imam sent Jarir toward Moaviye and he not clear answer, Imam friends said war tools is provide with them. Imam said; unlimbering I for war for Damesgh people is from good way, if is selected it, I determined Jarir residence time, if are delayed or refused from my obedience, my belief that is that they waited and tolerated with them, albeit I not obstacle to prepare self for war.
Imam also in war with Damesgh people to own army forerunners when departed toward enemy want that lest hatred and enmity than Damesgh people caused you war before their invitation and exploring own plea reason. (Nahjolbalaghe,kh:12);(Ghazizadeh, p.244)

5-1-1-2 Imam modesty in contact with Khavareg:

When question about Khavareg from Imam that if they are impious or deceitful? Imam denied these two and said: nor deceitful nor impious but they are group that involved riot and after it be blind and deaf (jafariyan, 9387, p. 314) but killing Khavarej proscribed after itself and said: after me not war with Khavarej, because anybody is searching right and missed like one is no that invoked vain and it is found.( Nahjolbalaghe, Kh: 61).

6-1-1-2 Imam modesty in contact with rebellioners against Osman:

Imam modesty with enemies was away from indulgence and waste, and others also in this affair advice to avoid inappropriate hatred, as Imam Ali saw person a day that so effort sententious against his enemy that he is impaired to itself. Majesty said to it person: that is, you is as person who absorbed harpoon in your body to kill another that is next him. (Nahjolbalagh, 296) Even Imam not launched in Jehad with enemy when had not necessary preparation on itself and their partners. For example, when people be faith with Imam, group of lords said: if rebellioners punish against Osman, Imam said: hey, brothers are not informed what you know, but how I obtain its performing power? They went with equipment and power, are dominate over us, we have no power on them! Now, your slaves perk with them and Bedouins about you are assist to them, they live among you, and are imposed each form that they want. If you are able to own wishes. (Nahjolbalagh, kh:168)

2-1-2 regarding proportion crime with punishment:

Imam Ali with spire of God verses, like verse, and you are tried what do now and not overweigh, indeed your God is unity (Kahaf(18): 49) this point proposition that in world also punishes should be proportion with convict crime rate, not more and not less. Since punish more than crime are accounted exit from justice and injustice kind and lesser it also cause wounded convict and again he perform undue works. Then, with observing proportion can prevent from this negative results. But, Imam who were God law executive and bound to establishing justice, in observing this case also had special accuracy. Imam different contact withGhasetin, Mareghin is one of examples.

Since Ghasetin captain was Moaviyeh that he was paramour person and was famous to perfidy and deviation from Islam, also who supported him such as Amr-O-As were from nomad cruel and loose and stupid individuals and savage. (Amini,1389, volume 2, p. 185).Imam Behavior with him and his attendances was more stringent than behavior with Khavarej. Because they were fundamentalist and so-called today holy-being dry that for ignorance and outwardism and unwar of Islam catechism is opposed with Imam. (sobhani,1391,page.713) In regard to this subject is that Imam said: Khavarej not kill after me since they pursue right with pure intention, finally, they missed in aim (Alhegazi,1405,p.172) and are not like Moaviye to invoke void and it is found.
3-1-2 segregating critic opponent with opponent with sword:

Imam Ali in contact with own opponents no acted in same way and to famous promise all not drive with a wood and based on own character based justice is exploited good behavior with each group. As prophet acted different with own various enemies. Namely, Imam encounter with Ghaed group that were a few Mohajer and Ansar that avoided from allegiance with Imam but they had no involvement with their dominion no same with his contact with Nakesin and Ghasetin and Mareghin. Because they not account serious risk for Imam government. Imam also not equal to partial and ill-heart and worldly honorable with groups or individuals that opposed to them from ignorance and insensibility or alluring corps and or forcibly.

Imam behavior with first group associated with intensity and more force. Because with cognitive that Imam had from their history known that these are inwardly blind individuals that not decided to cease own foul thoughts instantly. But second group are opposed or due to first group demagogy and or ignorance or puerility.

But we seen that Imam method was no same with ambition individuals like Moaviye that were pet him like Koufe loose people, Imam end this indifferent merely with rebuking Koufe inhabitant.

Yaeghoubi in own book points to this subject that Moaviye sent Naeman-ebne-Bashir to ravage on Malek-Ebne-Arhabi who was Imam agency over Eynoeltamr equipped guard then Imam is called people and said: hey, Koufeh people help to your brothers, Malekebne-Kaab, perhaps God cut border from tyrants, people rebated and no went out. Imam came to pulpit and said: hey, Koufeh people if came set of Damesgh people set, each men from you close their house door and as lizard and hyena go to its net is hiding on their house? Oh on you, indeed, I involved you, everyday that with you say secret and also day that you called, then no are brothers when say secret and nor free-man when contact. (Yaghoubi,2536m, volume2,p101) But Imam in war with Moaviye and partners so is intent that quenching land from own enemy blood in night. Imam in face each different group performances in different conditions are considered various behavioral pattern. Until Kavarej not take our swords, Imam had contact gently with them and in own words not seen but kindness and guidance notes. because Imam decided to create word unity through subduing this group and is eliminated Damesgh Cancer gland that Khavarej boring it.(Sobhani,1391,p. 720) but scarcely encroaching people life and honor and endanger society security, Imam rose against them.

Imam also after entering Nakesan to Basra wrote letter to Osman-ebne-hanif and he is informed from Tale and Zobeir perfidy and ordered to invited them to treaty and promise troth if they accepted had good and efficient behavior with them, otherwise work finished to war to God judge between them and his(Sobhani,1391,p.411).

2-2 based on religious law:

Since religious law is recognized crime in Islam. Punishment also should be according to religious law. And juridically, anyone can not punish others without proof and adding logic firm on crime. And performing each order without considering Islam orders that cause to exit from domain, punishment rate and type that Islam recognized is injustice and abusive. Therefore,
Imam is exploited Islam rules and God boundaries in contact with own opponents and others obliged to performed rules. Some rules give as follow as.

1-2-2 avoid from nonhuman punishments:

Whereas Islam respect to mankind and anybody have no right to insult human personality and never human not respect to not Muslim crime, however, Imam not permitted each approach for perished enemy. But when Moaviye acquired to Forat and prevented from Iraq people and Imam partners for taking water, Imam sent Sohan toward them to ceased its work. But Moaviye not accepted, however Imam is launched to their partners crusaded against them and they with a attack withdraw Forat. And when imam partners wanted to counter them, they ordered that water not withdraw from Damesgh people, (Nahjolbalaghe,kh.51);(Dinawar,1368,p208-209)because they know this work unlike Islam and nonhuman behaviors.

Sample that sealed on this Imam nature when Imam Ali gave punishment right to their child on its killer. But they ordered that they should no beat more than one to him and should not be exemplary punishment.

2-2-2 avoid from creating fear and fright:

In regard to that Imam Ali caviled Omar severity and heat as defect on him and also in sermon point to this subject that finally, former evolved government as way and committed to who that was set of severity, stringency, mistake and apologism. However, severity and fearing others is not advisable and never in contact with opponents appealed to dreadness. Even Imam Ali not enjoyed also from fear and fright policy and unlawful severity in contact with a countersecurity agencies and never before occurrence of crime, culprits and defiant doomed countersecurity actions. (ReyShahri, 1381,p. 79).

3-2-2 avoid of killing prisoners:

Tabary has brought that: Shoebi say Imam Ali catch many prisoner in Sefin war that Imam released them and came to Moaviye. Omar toMoavieye who catch many prisoners said that killed prisoners. when their prisoners released. Moaviye to Amroo said: if worked about prisoners with your view, we performed ugly work, unless you not seen that they released our prisoners and said until released all catch prisoners. (Tabari,1369, volume 6. P. 2572).

4-2-2 avoid from breaking promise and treaty:

In Islam is ordered many fidelity than promise and treaty with obverse even to promise faith with enemy and breaking promise is unlike God command and God order. Because God on verse 91 Nahlsura said: when you stipulate with God, faith to it and swears not break after fixing it that God engaged it that God know what done. However, when Khavarej wanted to Imam returned arbitration and break violation said: we wrote letter among ourselves and them and provisioned and contracted(Tabari,1369, volume6,p2593);(Dinawar,1386,p240) and God not allow breaking treaty.
5-2-2 enemy messenger immunity:

Killing each innocent human accounted great guilt on Islam lawfully and ever not allowable. But Imam not war to them until enemy not plaudit also arm and each person who came from enemy as message carrier toward corps protected because not going to combat.

Imam Ali asked from own troops to not hurt enemy messengers and if encounter everybody that called its messenger and in this claim is loyal render him to itself to sent message and return to partners. (Rashad,1386,volume6,p244);(Tamimi Maghrebi,volume1,376)

6-2-2 permit to individuals for proving own loyalty:

In Islam is not good early judging about individuals and fast and without any research about them. Because with pass time and ongoing contacts with others can warn from their intents and incentives than action. Because some errors may result from individual ignorance nor prejudice. However we seen that Imam not decided never without permitting individual and their test. And Imam judged. Yaeghoobi give brought for example: jarirebneAbdoulahBajali that had Hamadan governance and Imam dethroned him. Said to Imam Ali: you sent me to Moaviye what more his attendances are from my tribe, Perhaps I make to obey from you, Ashtar said to imam: he not sent because he is their fan. Imam said: allow he go then if take honesty he will be who performed own trust, and if sellout, his guilt will be over everybody that accounted honest and not sent trust and is confidence and conduct confidence opposite. regret on them go toward who and render me? Swear to God I no wanted them unless for establishing right and who expect me no want them unless in void way. (Yaghobi ,m2536,volume2,p83);(Tabari ,1369 ,volume 6,p2499)

Whenever apparently Imam based on moral no compatible with based on religious law and based on law but with more precision studying religious law and moral yield this point that this two are connected together.

In contrasting moral and religious law relation can said that moral is innate orders that God have placed in human character, as in 8and 7 verses of Shams sura said: swear to self and what organized it , then inspired its malefeasance and virtue to him. Bloom condition and growing moral virtues in human also is in stake of applying lawful orders and God laws, whereas if moral virtues increase in human, it is factor for performing laws.

3-2 Navigability:

In regard to verses 16 Nahl:(125) that Muslims invited to best approaches for sending Islam message to others. Orderly, it penetrate on people spirit and life and affected, Imam Ali invited them with wisely words and good advice and good discussion and arguments to know right and obey from it and retuning to direct way.

They than all opposed groups pay to navigation and tried to return them from contrary paths with own guidance. imam hear their reasoning and talked with whom in time of accepting their governance refuse from homage with him. However answer give me sword that recognized infidel from believer since I fear. I kill believer and burn in hell fire. (Almnqry ,1382,q,p551-552);(Rashad ,1386,volume6,p239) But ever words these individuals make no to
droop for performing task and greedily take pace for guiding all opponents, or caliphs or political opponents on its governance period. In so far as imam enjoyed to realization this aim from different ways.

1-3-2 generosity and accompany with triad caliphs:

Imam despite not regard true any caliphs lawfully and is emphasized own legitimacy in this relation, but Imam never not withhold philanthropy, consulting, their kindly guidance due to Islam and Muslims' advice and presented more efficient and better solutions to them in order to prevent from probable strikes to Islam configuration and Muslim society. Imam never followed it that with not their accompany weaken their governance and conditions became upset to govern itself. Since Imam evidence was retaining Islam, not taking caliphate position. But, in some cases, imam accompanied them. There are many Imam generosity subject samples with Aboobakr, Omar and Osman in history. (R.K:yaghobi, m2536, volume 2, p11;Nahjolbalaghe,kh:134 and Kotba 146;Jacobi,beta,volume 2 ,p151;Khazi Zadeh,1383,p247;Nahjolbalaghe,kh:164)

2-3-2 guide political opponents during Imam governance:

Imam efforts for guiding opponents more lend to opponent groups that misused from other ignorance and insensibility and created involvement backgrounds with them, and or group that not understood reality from ignorance and insensibility and externalism. And they persistently imposed irrational wants on Imam. We point to these cases in following.

1-2-3-2 effort for guide Tale and Zobeyr:

Imam also talked often with Tale and Zobeyr and own effort applied to their guidance in so far as is ready to grant part of own personal property to them in order to desist from own assuming and gazing to people properties but they had no receptive ear and with insist wanted to more share from people property. (Khwarizmi, 1414,p 178) Tale and Zobeyr that had no tolerance justice-making are opposed and collected individuals also to itself and they had incompatible with Imam and Imam continued to their guidance and instruction and Imam wrote letters for them and sent ambassadors to them to leave from own passions and returned to their treaty and contract. (Ibn Abdrabuh, 1409,volume 4, 294);(Ibn Asm, 1372,p 419-429)

2-2-3-2 effort for guide Moaviye:

Imam in several letter written to Moaviye called him God virtue and avoiding world – amity and from him wanted to not followed what have no ability its but (Ibn Abi al-hadid, 1385,volume 16,p 133);(Maglesi, 1403,volume33,p 100) Moaviye declassified and for Imam despising done many efforts. But Imam that only want God gladness answered idle Moaviye words with own wisely advises and even until before beginning war with him also guide him. (Belazari, 1417, volume3, p 80);(Almnqry, 1382,p 187-188 and 149-151)

3-2-3-2 effort for guide Khavarej:
Imam also talked many with Khavarej and tried to guided them. individual like Bare-ebne-Azeb and Ebne Abbas sent toward them to spoke with them and often themselves spoke directly with them.

Imam not only with talking or writing letter tried to guided opponents. but also Imam to achieve to aim used another approaches such as exploring its virtues, respite to enemy, tolerating with them and also compassion.

4-2-3-2 explore own history and virtues:

Imam words in exploring own virtues was not from behold or glory. but it was for rousing and remembering them than society guidance and leadership important problem that after prophet trusted to them but this given right is raged by social climber. but, when they carried to mosque in order to homage with Abooabakr. This sentences repeated. I am God servant and my brother is God prophet. (Mirjalli, 1381, p. 97) then said address to immigrants: we are close to prophet or in life time or in death time. Imam word affected BashirebneSaed. He said: if Ansar hear this word from you previously , all homage with yours.

Shyke-Mofid also has brought in its orthography : Hasan Salme said: when Tale and Zobeyr and Ayeshe movement from Basra reported to Imam, he called to collect all people and after said: after God take his prophet toward itself , we said that we are household and relatives and heirs and best people than it holiness and never not disputed in basis of his right and mastery and thought that pagans projected and robbed prophet power and mastery from us and is committed to another as our hearth cried from this accident and boiled breasts if we not feared that Muslims spread and return to profanity , indeed , in as much as had in power changed modern conditions.

5-2-3-2 tolerating with political opponents:

Imam Ali regarding God words say to prophet: then what pity, God also pity to you (Ale-emran(3):159) Imam tolerated with some from these groups in order to attract opponents to Islam and preventing obduracy and creating difference and dispersal.

ReyShahri say; Imam ever not conducted with its political opponents with severity but tolerating in Alavi policy was intaint. Imam Ali is believed that tolerate with opponents reduce from their severity , it is that until Khavarej not killed anybody and not endanger society security not countered with them. Their abusive bear and their salaries not cut. (ReyShahri, 1381, p. 76) because in first class, Islamic governor duty is providing Islamic society security and if this security threaten by people inside Islamic country and or foreign enemies should counter with them. Because social security is all people right and abusive to it is abusive to social people rights. But each revolution that by search-profit individuals and obdurate provide field for interesting foreign jobbers should suppressed and even should repressed in some cases.

One of Imam tricks for obtain to this important after negotiating and advising if had no profit was tolerate with opponents hereby seized their hearth and they subdued own command. But when some partners from Imam wanted to conduct with severity with whom avoided from allegiance with him or they imprisoned. (Askafy,1402,p 106) Imam is denied its view and said: until person no encountering armed against Islamic government is securing. (Reshad, volume 6, p. 241). They despite known, Tale and Zobeyr aim from going to Mecca is
warmonger and except have no intent not accepted Ebne- Abbas claims based on their prison and said: if you want from me be beginner of injustice and punished people based on guess and doubt and be reprimand before performing work? Never, swear to God ,I not return from justly that God called me to it. And when Imam understand Jamal lords break contract and be unruliness said: until it is not dangerous for society , I will waiting and I forgive if cease enmity. (Ibn Athir ,volume 2,q 1408,p 312) Imam encounter approaches with Khavarej also was same that when Imam exploring sermon they are protested and said : with wisdom are agree and accept lowness , order is no unless God. (Belazari , 1417,volume 3, p 128) But Imam said to them: we not suppressed your prayer in mosque , not cut your salaries and until not rise sword , we not battle with you.

6-2-3 compassion and mercy than opponents :

Imam Ali were kind than survivors from war, weaker and people that had no another distrust power to Muslims’ society with kindness and good extremity and Imam also ordered their friends to respect them. This moral exist in Imam Ali holy presence , as halers’ loud howl and yells had no less effect on him but weak groan a unable perish him (JafariTabrizi, 1379, p. 443). But when Ghamedi corps are attacked to Anbar city and to Muslim and inmuslim woman that had coexistence bond to Muslim and to invaded and ravaged and carried anklet, cuff, necklace and earring and they could not defeat from themselves. Imam say: if a Muslim men die in order to greet after information from this piteous event, not blame to me but this death merit him. (Nahjolbalaghe,kh: 27).

Imam in 53 Nahjolbalaghe letter say to Malek : I often hear from prophet that said; ever not achieve my nation to truth while unable right not taking from potent without defect on its nation (Nahjolbalaghe,k:53) (JafariTabrizi, 1379, p. 443) . however I seen that Imam in war with Damesgh people ordered to own friends that when you are defeated enemy with Gos wish , none not war no kill. And whom is obeyed powerless, not attack. And any ulcerous no cut quit shot, and not offending with motivating their woman. Even if they swear to your and insulted their commanders(Nahjolbalaghe,k:14) (Ghazizadeh ,1383, p. 244) and also in Jamal war are retained their life and property and sanctity in ending war , and even properties out of field, that was for them not confiscated , and all war survivors forgive and said: all enemy army individual from black and white , from small and great , from women and men are in security and no one no right to offense them (Askari, 1362, volume 2. P. 214).

Imam order thankhavarej after themselves also resulting from same compassion sense and pathos than them. Because on their view , person that committed guilt and are missed , he is not like unfair and naughty person and crafty as Moaviyeh.

4-2 enlightenment:

Imam Ali were indifferent against misunderstanding and opponents incorrect and aberrant interpretation in different fields, and meantime describing order reality with explaining firm reasoning tried to convince them and illustrating ambiguities and denying their perversity . we meet to example from these enlightenment in order to clear subject.
1-4-2 answering to questions:

Imam for denying ambiguities and opening reality, in different positions are answered to its opponents’ questions. For example, we point to answer that they is expressed in Khavareg objections' answer.

Yaeghoobi in its Yaeghoobi history book is brought: when Khavarej are glided order is only God orders slogan, Imam said: God order waiting about you but They are killed individuals, Imam sent Ebne Abbas to them and said: you asked from them , I have what objection unless I not command between right and stand justice? They are objected answering to arbitration agreement by majesty. Majesty is amplified their answer. (R.K :Yaghobi,m ,2536,volume 2,p 95-96)

2-4-2 revelation:

Imam Ali after own unsparing efforts in order to guide opponents that weighing as responsibility and task, if Imam countered with their obstinacy and perversity and not accepting own valid logic. Imam are trying to identify real face of these individuals and groups to people to not caught on their trick and magic trap and are recognized right from false and obverse false and in own captivity not discourage and not be pessimist to Islam due to these anthropoid wrong performance than Islam and not turn from Islam. In order to Imam revelation than some these opponents, specially Moaviye that always with trick and magic is intended to deceive others are narrated in honor history and tradition. (R.K: Nahjolbalaghe, kh: 3,Aljafari,1402 p. 92, Tabari,1368. Volume. 4, P. 1336, Nahjolbalaghr, 200; Tabari,1369 .volume 6, p. 2562,Sobhani, 1391, p. 643, Nahjolbalaghe,k:48)

3-4-2 argumentation:

Imam Ali is presented clear reasons in order to proof own right and law aim before involvement with opponents and plaudit to sword to change their attitude and are modified their thought because they can has to desist from aberrant and return to correct carrier consequently, it prevented from undue war and bloodshed hereby, Imam is returned group of deviance and Imam cause to bow them. And Imam closed way of any plea over another. Imam words as was enlightenment that arouse and clarify each silence nature and wisdom but regret that jealousy and hatred and avidity as robbed humanity from some of them ,that not only they not withdraw from its position toward Imam, but also appeared more hateful before. Imam Ali reason about caliphate and take faith from Omar (R.K; Tabarsi, 1381, p. 337) argumentation with Zobeyr (R.K: Dinouri, 1386, p. 184) argumentation with khavareg (r.k :Tabarsi,1381,p 407) is from this example.

4-4-2 threat:

When mild enlightenment methods was no effectiveness, Imam showed more certainty and Imam enter from threat method. Perhaps that opponents with experiences that had from holiness bravery and gallantry beware and left obduracy. Imam threat is its typical example relative to Moaviye. ( Nahjol-balaghe ,k:64); ( shafiei , 1389, (1), p. 15).
5-2 human honor and reputation respect:

In regard to verse: in reality, we is respected Adam children , (Asra(17):70) human is created generous and honorable person and this shown that humans should hold obverse personality and respectability in its relation to each other and anybody have no right to insult and flout to another. Even if person is heathen. Imam also in encountering with its enemies constrained to respect these principles.

1-5-2 Imam royalty in interfere with Amr and As:

Amr-O-As due to hostility with Horsebne- Nazrkhosami and could not overcome over him permanently is called from him to ugliness. Hors versify against him and he heard them. He swear certainly is struggled with Imam Ali. Albeit he is died thousand time. But when in battle arena is encountered with Imam , while Imam had sword on hand came toward him , once horse invaded , he self from horse throw to beneath and own foots are lifted to emerge its privy parts. Imam is turned from him and majesty return and royalty and mastership become proverb. (Amini, 1362, volume3, p. 290) ;(Almanqy , 1382, p 424).

2-5-2 Imam loyalty in contacting with enemy survivors after defeat:

Imam Ali after defeating Jamal owners is ordered to no pursue their escapee. Not killed wounded and no undress enemy cloth.( Sobhani,1391, p.442),(Alzobi –Alasadi,1413, p.181) and said their bloods not lawful and also their properties is unlawful for us then anybody pass from us is he from us and we also are from him and anybody insist , we combat with him. (Haman, 413,p.181).

Imam Ali not allowed to be exemplary punishment any enemy killers not only be exemplary punishment , even shown their baring and this own great gracious behavior in parties' war when is overcome over OmarebneAbdood and he is concurred him. Because unlike all prospect no used any his instruments or tools and also not undress his firm and valuable armor . that same Imam action cause to glorify Omar-ebne-Abd sister from them. Imam also is ordered about Khavarej survivors that each of them had spirit in body committed to their tribes and are holding what from military tools that is used on war from it and it is in camp and divided between self and another wealth returned to their heirs. (Dinouri, 1386, p. 256).

3-5-2 Imam magnanimity in contact with Ayesheh:

When Ayeshe camel sinew In Jamal war and Hodej fall to earth , Imam Ali approached to him and is ordered to Mohammad-e- Aboobakr that saw if he is wounded or not and after he is carried to Khalf-e- Khazaei house (Akbari Baghdadi, 1364, p. 36). And they are provided necessary equipments and roadster in transmission time to city, Medina and are selected forty woman from basra woman in menswear to accompany him even people that went out with him except devotees entered power to him. And also in migration and return day are accompanied him. (Alzobi- Alasadi, 1413, p. 183); (Tabari, 1369, volume, 6,p.2477) and said to people: people , Ayeshe is your mothers. Although crime and guilt is more and her blame and error is abundant. She is honorable sake of God messenger . it is obligated to respect her and is retained her honor and reputation. (Askari, 1362, volume 2, p. 22).
4-5-2 Imam magnanimity in contact with Osman:

Tabari is conveying that AbdolRahman say: Imam so is retired from Osman and had no work to him but know that when he is encompassed talked to Tale that they give water to him and herein he became snappish to carried water for Osman. (Tabari, 1369, volume, 6, p. 2247). Imam Ali notice to Osam thirst removing problem while it is possible to kill by its home siegers certainly showing humanism and notice to human reverence by Imam Ali.

As Imam on own treaty to Malek-e-Ashtar is ordered that lest ever like hank animal that is spoiled their eat, because people are two party: party are your religious brother and another party creation are like you. (Nahjolbalaghe, k: 53).

Conclusion:

With studying Imam Ali political and moral character sketch can conclude that show their ethics in encountering with political opponents, principles that is drawing Imam behavioral lines in their authority during with opponents.

With done study about this subject achieve to 5 total ethics in Imam behavior including religious law, navigating, enlightenment and sanctity observance and human honor that they were Imam document and criterion in performing these principles based on gain God satisfaction.

Their position in performing justice that is that Imam with opposite group is exploited same group good attitude, as Imam is avoided from each superfluity and wastage in contact with all opponents and Imam is considered punishes relative to each error rate. Regarding religious law in Islam are determined crime, but Imam is applied Islam rules and God range in facing with own opponents and others required to observe rule.

It is noted that in first range, honor is conducted relative to all opposite groups with clear logic and in order to reach this aim is enjoyed from another method such as exploring own accomplishments, take opportunity, tolerating, and compassion with them.

Imam against opponents' misunderstanding and deviations with exploring strong rules is analyzed reality to produce enlightenment, among their approaches in this field is answer to questions, disclosure, reasoning and threatening.

Imam Ali that self are speaker Koran according to Koran text that human account for respectable and merciful entity had also behavior away from offense relative to human personality with opponents.

Finally, Imam can access to approaches with pattern of Imam moral behavior principles with opponents that politicians in Islamic societies with exploiting from it are gained to best results in encounter with own enemies.
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