

The ethical basics and principles in practical policy of Imam Ali (p.b.u.h)

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Introduction: It is one of the important concerns of the researchers and politicians that what is the position of ethical principals in politics and state. The politics is the world of conflict of interests, and the world of reality. While the ethical principles and values are something else.

The politicians have different opinion about it. The main subject is about practical policy. Although most of the politicians have accepted the human and ethical values in their politics and governments, But there are few elites who adhere those basics and values practically-especially when their interests and power contradiction the ethical values and principles.

In this essay we try to show the position of ethical, divine ,and human values in the thought and practical politics of imam Ali (p.b.u.h).and also we will see how much imam Ali (p.b.u.h)was committed to these values, and what he did when he saw a conflict

between his government and basic human values . If he saw any difference he leaves the power and supports the morality.

Honesty, adherence to the covenant and treaty, considering human rights and pre- religious, values, denial of deceits, and corruption, avoiding enticement; negation of violence and bloodshed and struggle with the influential people are the subjects which are discussed in this essay.

Honesty

*T*he first and most important moral quality in politics and

government of Imam Ali (p.b.u.h) is truth. The first principles, of human morality is to avoid lying .But it is rare and strange in the political world, or even is unreasonable in politics.

That one witnesses against in politics himself and respect honesty, we should say what benefits us, not what morality calls. But Imam Ali (p.b.u.h) preferred the principles of morality against political interests and political deals. Imam Ali(p.b.u.h) in the critical political conditions did not say any lie for the national Islamic interests or the society.

The first example was in the six-member council assigned by umar for nominating the caliph after him. (Of course, we believe that the council had no legitimate basis and Imam Ali(p.b.u.h), was the true successor of the prophet and leader of the Muslims.) The members of the council were Imam Ali (p.b.u.h), Talh, Zobeir, Othoman, saad abi vaghas, and Abdul Rahmans Ibn Oaf. The council was supposed to nominate the leader of the Islamic society with the majority of votes. If the votes was equal for the two personals, then , the vote of the group which Abdul Rahmans Oaf was among them was superior. The vote was equal for Imam Ali and (p.b.u.h) Othoman. Talha and Zobeir voted to

Imam Ali (p.b.u.h) said sad ans Abdul Rahman voted to Othoman. the Abdul Rahman's vote was important there. Abdul Rahmans said to Imam Ali (p.b.u.h) you are more worthy for, the caliphate .if you commit to Quran, the sunnah of prophet and the two pervious caliphs, I will choose you. Otherwise Othoman will become will be the Caliph.

Imam replied," I will act according to Quran, Sunnany and my Ijtehad." Othoman accepted the conditions. For the second time Abdul Rahmans told to Imam Ali (p.b.u.h) your are more competent for Caliph if you accepted the conditions you will be Caliph but Imam Ali(p.b.u.h) repeated his answer ; therefore, Othoman was given the power and rule.

(Tabari 1989: part 3 pages 297 and 301).

Some people believe that "there is nothing more important interest above the Islam and Muslims interests ,and there is nothing as important as in Muslim society so Imam Ali (p.b.u.h) should have taken the power and rule. then He could base his government according to the Islamic values, rights and justice .

Although the power and state in that critical time was of great importance and he was aware of the importance and sensitivity, but he left the power and state with free will and choice, just because he did not want to tell lie. as he was adhere to ethical principles. So he believed without any doubt that worth of all power and rule are below of the ethical practice and he preferred a right speech over power and rule and therefore he was in house for few years. Another important things in political thought of Islam is the honest and sincere rulers toward people. The rulers should not misuse to take advantage and interests and cover the facts due to public ignorance or refrain to say right which is against himself.

Imam Ali (p.b.u.h) said about Kheriet Ibn Rashed : he told me that your followers may leave you, then what will you do with them?" Imam Ali (p.b.u.h) said: I ma not going to reprimanded due to charge, I am not going to punish anybody because of suspicious. I fight with someone who comes against me and stand in front of me with open and apparent hostility. of course I do not fight with him till I explain and discuses with him and hear his reason, and if still he wants to fight with me I will fight with him with the help of Allah.

The other day kherit went to Imam Ali (p.b.u.h) and said I am afraid that Abdulllah ibn Vahab and Zeid ibn Hasin Taei may coup against you. I heard something that if you have herd you had killed them or personal them for ever. Imam Ali (p.b.u.h) said: I would like to consult with you about them. Tell me what should I do with them. He said " call both and kill them I knew that he has no virtue or wisdom. And told him I think you have no virtue or wisdom! You should know that I never fight with anybody who dose not have apparent hostility with me. And it was good that even if I was going to kill them you warn me, why you want to kill them while they have not killed anyone and have not violated you.

(Saghafi Kofi Esfahani ,1355, p 372)