A review of Imam Ali's speech conduct for sedition prevention

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Abstract---Today, researchers and scholars are attempting to guide society toward growth and progress by offering theories and solutions. They are working to protect societies from any harm resulting in the backwardness that has formed due to the emergence of riots and sedition. The establishment of such a society necessitates the authorities and the general populace's constant readiness to confront and quell seditions. When a community uses appropriate confrontation and sedition control methods, it develops into a safe and peaceful society. Societies have experienced multiple seditions and permanent harms both in the past and present. Therefore, there is a necessity to implement several preventative measures to thwart these seditions and harms. Due to its all-encompassing nature, Islam provides solutions for dealing with both domestic and international seditions. This study investigated Imam Ali's speech conduct for sedition prevention.

Keywords---*Sedition, Inhibition of Sedition, Nahj al -Balagha, Imam Ali.*

Introduction

The problem of "sedition and mischieve" is one of the concerns that has been considered in the political-social sphere of Islam. Islamic societies have come into sedition at various points since the advent of Islam. In addition to upsetting the social order on a spiritual and psychological level, it also destroyed social, national, cultural, and human capital. The long-standing enemies of Islam seek to overthrow the religion of Islam by creating planned seditions. Inhibiting these seditions is essential for raising community knowledge and understanding, especially among Islamic system authorities. To inhibit seditions and prevent the

instability and devastation of Islamic societies, conscious and wise individuals have made numerous attempts in this respect.

But in the interim, Imam Ali, whose caliphate was marked by seditions such as deviators, apostates, and violators (Nakesin, Qasetin, and Mareqin), was aware of the reasons behind seditions and the means to prevent them in the Islamic society can be regarded as the best example of a Muslim who is both free and pious.

Thus, using Imam Ali's speech conduct in the form of sermons, letters, and wisdom, people can pinpoint the reasons and contributing components of sedition. Thus, the harmful effects of sedition can be removed from Islamic society by finding means of preventing them. Muslims can live freely within the confines of Islamic law, from hypocrisy and animosity against one another, and achieve the fortune of the Hereafter.

2. Literature Review

SohrabPour (2010), in his book entitled "The Tornado of Sedition," discussed the reasons behind sedition, historical instances of it, the circumstances surrounding its emergence, and the traits of mischievous people based on the Qur'an and Nahj al-Balagha. In this study, Alavi's way of life conduct was used to debate measures to prevent sedition in the Islamic Republic of Iran. Also, it examined the seditions of the caliphate of Imam Ali and the Islamic Republic of Iran.

In his thesis titled "An investigation of the seditions of early Islam based on Quran ayahs and narrations," Rayati Hamid (2014) examined the seditions of the early days of Islam until the reign of Imam Ali. Then, the responsibilities of elites and governments have been considered after outlining the causes of sedition. However, in this study, considering the seditions of Imam Ali's reign, the seditions of the Iranian Islamic Revolution were also identified. Then methods of sedition inhibition were introduced by using Alavi's life conduct.

Heidari (2010), in a paper entitled "Sedition and the ways of escaping them, "investigated seditions and ways to avoid them and concluded that carnal desires, which are the cause of misdirection at the community level, are the roots of all seditions. Therefore, a thorough understanding of seditions in society is the key to avoiding them. However, while evaluating the seditions in this study, the methods of controlling them using Alavi's life conduct were taken into account.

3. Definitions

3.1. Sedition

The word "sedition" means testing and authority, and this concept is rooted in the following sentence: (I melted gold and silver to test and diagnose well from bad*) (IbnManzour, 1994:13/317). Besides, in Al-Mufradat fi Gharib al-Quran (dictionary of Qur'anic terms), there are various meanings for "sedition," such as

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* فَتَنتُ الفِضَّةَ و الذَّهَبَ إذا اَذَبْتُهُما بِالنَّارِ لِتَمیزِ الرَّدیءَ مِنَ الجَیدِ

testing, torment, burning with fire, and hardship (RaghebEsfahani, 1996: 603).In Majma' al-Bayan fi-Tafsir al-Qur'an, it is also stated that "sedition" refers to the hardness of worship and that the origin of sedition stems from blowing fire in gold to keep it safe from deception. It should be emphasized that the term"sedition" suggests a test that God uses to punish people concerning their deeds instead of punishing them when they are unaware of their deeds (Tabarsi, 1981: 22/296). Sedition, on the other hand, has an idiomatic connotation that describes its complicated occurrences with a murky origin and a misleading, esoteric look of corruption. It pushes human society toward anarchy, hostility, murder, property corruption, and abuse. When people become aware of its true character, and it presents a fair front to fool ordinary people, it has ruined everything (MakaremShirazi, 2000: 236). Meanwhile, when something disturbs and generates uneasiness, it is sometimes referred to as sedition, for example, issues related to property, offspring, and disagreements over viewpoints, unbelief, and testing (Mostafavi, 1989: 9/23).

3.2. Sedition in Nahj al-Balagha

Depending on the speech type, some words—including "sedition"—have multiple meanings. The statements of Imam Ali demonstrate this distinction. The word "sedition" in Nahj al-Balagha refers to ideas like experimentation, deception, and anarchy. Below are some examples of evidence for each of these ideas:

3.2.1. Test and Experiment

One of the most widely used meanings of the word "sedition" is "test and experiment," which is observed in the Qur'anic ayahs such as the second ayah of Ankabout Sorah and Imam Ali's speech in the following sermon: (Beware! Surely this world is a place from which protection cannot be sought except while one is in it. The action which is performed only for this world cannot secure salvation. People are tested in it through calamities. Those who have taken worldly pleasures here will be taken out from them (by death) and questioned about them. And whatever (good actions) they have achieved for the other world, they will get them there and stay in them. For the intelligent, this world is like the shade - one moment it is spread out and extended, but soon it shrinks and contracts†) (Sermon 63).

3.2.2. Chaos

Other meanings of "sedition" are"chaos and anarchy" used in Imam Ali's speech in the same sense. As he stated, "During civil disturbance (sedition), be like an adolescent camel who has neither a back strong neither enough for riding nor udders for milking" (Wisdom 1). Ibn al -Maysam described the meaning of "sedition" term as "turmoil" in the description of this wisdom. He described that Imam Ali intended for the audience of this message to be anonymous and helpless

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† أَ لَا إِنَّ الدُّنْيَا دَارٌ لَا يُسْلَمُ مِنْهَا إِلَّا فِيهَا وَ لَا يُنْجَى بِشَيْءٍ كَانَ لَهَا؛ ابْتُلِيَ النَّاسُ بِهَا فتنة، فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَ حُوسِبُوا عَلَيْهِ وَ مَا أَخَذُوهُ مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَ أَقَامُوا فِيهِ؛ فَإِنَّهَا عِنْدَ ذَوِي الْعُقُولِ كَفَيْءِ الظِّلِّ، بَيْنَا تَرَاهُ سَابِغاً حَتَّى قَلَصَ وَ زَائِداً حَتَّى نَقَصَ.

during the time of sedition and not to assist the mischievous people who asked for their help to succeed in the unrest they had caused (Bahrani, 1996: 403/5)

3.2.3 Deception: Sometimes, the "sedition" term is also used in the form of an object noun in the sense of "one who is deceived," like in Nahj al-Balagha or in general in the Alavi's conduct: Every mischief monger (The person caught in sedition) cannot even be reproved) (Wisdom 15). Some people are ignorant, so it is not true to blame them. Rather, they should be helped or pray for them to be saved (Faiz al -Islam, 2000: 5/1094). Thus, every human may be deceived for some reason and must be supported instead of blamed to save them from drowning in the sedition waves.

4. Discussion

Any society could have several seditions at any time, harming it permanently. Several preventive steps are required to stop these seditions and harm. As a result, precautions are made in this section regarding Imam Ali's speech conduct to safeguard the community against seditions.

4.1. Observing the Principle of Meritocracy in Elections and Appointments

There are numerous methods to be employed in the Alavi's conduct to defend Islamic sovereignty against sedition. One method that plays an important and effective role in preserving Islamic sovereignty is the selection and appointment of officials based on the meritocracy principle, which will be discussed below.

4.1.1. Policy

The term"politician" literally means skilled and tactful since the term"politics" means ruling and judgment, and the "politician" term refers to the one whose judgment and ruling are associated with skill and tact (Dehkhoda, 1998: 9/1052). However, "politics" in this discussion implies"divine politicization," whose skill is derived from divine sciences and laws to protect the Islamic system against domestic and international seditions. As seen in the Alavi speech, Imam Ali stated, "O people! The most competent of all persons for this matter (namely the caliphate) is the most competent among them to maintain it, and he knows best Allah's commands about it. If a mischief-monger creates any mischief, he will be called upon to repent. If he refuses, he will be fought‡" (Sermon 173). According to IbnAbi al -Haydid, the term"اقوی: most competent" is defined as who is the most political and prudent, and "the most knowledgeable in the knowledge of God" means one who is more familiar with the divine and Islamic sciences. (Ibn Abi -al -Haydid, 1958: 9/329) The head of the Islamic state should realize the needs and oversee the administration of the Islamic society based on this premise (the compatibility of politics and religion). Islam defines politics as virtue-based politics, not politics devoid of religion.

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‡ ايهاا النّاسُ، إنَّ احقَّ الناسِ بِهذا الامرِ اقواهُم عليه و اَعلَمُهُم بِامرِاللهِ فيه فَإن شَغَبَ شاغِبَ استُعتِبَ

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Therefore, if politics get separated from religion, its appearance is politics, but, as Imam Sadiq said about Mu'awiyah's political intelligence, "it is not a policy; rather, it is "Nokra" (trick). (Koleini, 1987: 1/11)

Therefore, it can be concluded that if the dimension of politicians in the elections or appointments from the highest to the lowest level of the country is based on Alavi's life conduct, which is the Qur'an and Sunnah, the Islamic system will be insured against possible domestic and foreign seditions. Meanwhile, the history of the ostensibly Islamic caliphate following the Prophet Muhammad (PBUH) and before Imam Al confirms this claim. Since the former caliphs' officials were chosen based on personal preferences and, in particular, following the orders of Abu Sufyan (Tabari, 2008: 58/10), rather than Islamic principles (and competence), their government was more involved in sedition than dealing with other societal issues.

4.1.2. Perceived Justice

The meaning of the "justice" term in Imam Ali's speech is as follows: "Justice puts things in their places§" (Wisdom/ 437). Thus, justice entails placing everything in its proper place. According to this definition, justice is one of the most important issues, and the amount of its implementation in society determines the stability and independence of each sovereign. Just as God sent prophets to ensure the stability and independence of human societies, so God sent prophets to bring justice to the people.

Imam Ali, the Prophet's (PBUH) heir, established the Qur'an and the Prophetic Sunnah to preserve Islam and the Islamic sovereignty from corruption and instability, and he never gave up in his efforts to preserve the system of justice. Rather, he tried to maintain and establish Islamic sovereignty and keep the rulers' eyes open and their influence in the hearts of the people (Letter 53).

As a result, choosing and appointing justice-based authorities must be considered in many political and economic dimensions and is necessary for establishing justice in society.

4.1.2.1. Political Justice

From the beginning of his caliphate, Imam Ali took the first step on the path of political justice by dismissing incompetents and strangers who did not believe deeply in Islam. The first person that Imam Ali sought to dismiss him from the position which was given to him by the former caliphs was the Mu'awiyah Ibn Abusofyan. Despite the advice of some experienced people to maintain Mu'awiyah, Imam Ali stated, "I do not maintain Mu'awiyah even for two days**" (Massoudi, 1989: 2/356). According to Imam Ali, the government officials' political justice includes components as follows:

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§ العدلُ يضَعُ الأمورَ مواضِعَها

** لا و الله لا استعمل معاويةَ يومينِ ابدا

4.1.2.1.1. Having a Good Background

Imam Ali, in a letter to Malik, al-Ashtarordeed him as follows "O, Malek, the worst minister for you is he who has been a minister for mischievous persons before you, and who joined them in sins. Therefore, he should not be your chief man because they are abettors of sinners and brothers of the oppressors††."(Letter/ 53).Another order of Imam Ali to Malik Ashtar in this letter is to use officials who are considerate towards you and the least inclined towards others‡‡. This argument holds that people like Mu'awiyah cannot be proper government officials since it implies that those who were the companions of the evil are still dependent on them. This dependence would inevitably result in corruption and unrest.

4.1.2.1.2. Having Family Authenticity and Dignity

Imam Ali wrote to Malik Ashtar: "Also associate with considerate people from high families, virtuous houses and decent traditions, then people of courage, valor, generosity, and benevolence because they are repositories of honor and springs of virtues§§" (Letter /53). According to this assertion, family dignity and authenticity positively impact people's attitudes. People who lack these qualities are ineligible to serve as military officials because ethics is one of their guiding principles. Mu'awiyah's family's bad reputation was one of the reasons Imam Ali rejected Mu'awiyah's reign over Sham city. Mu'awiyah urged Imam Ali to reverse his decision, just as he insisted in 36 A.H. before the start of the war. This statement implies that a man who is not legitimate is not deserving of positions in the Islamic government because of his anti-Islamic morality.

4.1.2.1.3. Being Modest and Experienced

Imam Ali stated, "[O Malek] Select from among them those who are people of experience and modesty***"(Letter 53). It can be said that being modest means being committed to the responsibility, and being experienced means being an expert. As Imam Ali said, "Whoever is experienced, does not deceive†††." (Khansari, 1366: 1/18). Therefore, a society defeats sedition when its government officials are chosen among modest and experienced people

4.1.2.1.4. Not Being Greedy

Imam Ali stated, "No one can carry out God's commandment unless they are uncompromising, do not degrade themselves, and do not pursue greed‡‡‡' (Wisdom/110). Talha and Zubayr's greed was one of the factors that led Imam Ali to reject their request to serve as governors. They later admitted that they had

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†† يا مالک، إنَّ شَرَّ وُزَرائِكَ مَنْ كانَ لِلْأَشْرارِ قَبْلَكَ وَزيراً، وَ مَنْ شَرِكَهُمْ فِى الْاثامِ، فَلايَكُونَنَّ لَكَ بِطانَةً، فَإِنَّهُمْ اَعْوانُ الْاَثَمِة، وَ اِخْوانُ الظَّلَمَةِ

‡‡ وَ اقَلَّ لِغَيرِکَ إلفاً...

§§ وَ تَوَخَّ مِنهُم اَهلَ البُيوتاتِ الصالِحِة...

*** تَوَخَّ مِنهُم اَهلَ التَّجرِبَةِ وَ الحَیاء

††† مَنْ كَثُرَتْ تَجرِبَتُهُ قَلَّتْ غِرَّتُهُ

‡‡‡ لايقيمُ اَمرَالله سبحانه اِلّا من لايصانِعُ و لايضارِعُ و لايَتَّبِعُ المطامِع

pledged their allegiance to Imam to be selected for the administration. When Talha and Zubayr heard Imam Ali's response, they proclaimed throughout the Quraysh tribe that while Ali was sitting at home, they assassinated Uthman (the previous Caliph). Still, now he holds the position of Caliph (IbnQatibah, 2001: 77).

4.1.2.1.5. Being a Trustee

"Trustee" is someone who returns everything given to him without a loss (Dehkhoda, 1998: 3319). Imam Ali said in a sermon to prove his trustee during his caliphate: O people of Kufa, if I went out of you with nothing except for my mat and my horse, if not I will be a traitor§§§) (SaghafiKufi, 1990: 1/44). Imam Ali considered treason to the public treasury (Beitolmal) as the most important factor in the collapse of governments. Thus, he described the third Caliph's ruling as follows: "Like the camel that shattered fresh spring weeds with greed, they also pounded public treasury (Beitolmal) until they were punished for their improper actions****" (sermon 3). Due to the importance of trustee, he wrote to al-Ash'ath ibn Qays (al-Kindi), the Governor of Azarbaijan, as follows: "Certainly, your assignment 1 is not a morsel for you, but it is a trust round your neck, and you have been charged with the protection (of the people) on behalf of your superiors" (Letter 5). Therefore, one of the secrets to preserving Islamic sovereignty against sedition is to have reliable authorities who do not exploit government positions or neglect to take action on matters that could spark unrest and riots.

4.1.2.2. Economic Justice

Another dimension of justice is the economic justice in a society that Imam Ali referred to as the power of the people's attraction towards the government and the system: "Justice preserves the nations" (Khansari, 1987: 2/90). In the definition of economic justice, Imam Ali stated, "Beware; certainly that giving of wealth without any right for it is wastefulness and lavishness††††"(sermon 126). Therefore, economic justice is granting the public treasury to the one who deserves it. Economic injustice is one of the most important problems of human societies, and most wars, strife, and social corruption have been formed due to neglect of economic justice (MakaremShirazi, 1996: 2/345).

This disregard for economic justice peaked during the time of the Ottoman caliphate, and the people were strongly unhappy with the situation and even many were pessimistic about the Islamic system (Ibid: 527). Thus, the day after the start of Imam Ali's caliphate, he stated; "By Allah, even if I had found that by such money women have been married or slave-maids have been purchased, I would have returned it (to its owners) because there is wide scope in the dispensation of justice, and he who finds it hard to act justly will find it harder to deal with injustice‡‡‡‡ (Sermons 15).

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§§§ يا اهلَ الكوفةِ إذا انا اخرجتُ مِن عندكمُ بِغَيرِ رَحلي و راحلتي و غُلامي فَأَنا خائنٌ

**** يَخْضَمُونَ مَالَ اللَّهِ خَضْمَ الْإِبِلِ نَبْتَ الرَّبِيعِ حَتَّى أَجْهَزَ عَلَيْهِ عَمَلُهُ

†††† اَلا وَ إنَّ اِعطاءَ المالِ في غيرِ حقِّهِ تبذيرٌ و اسرافٌ

‡‡‡‡ وَ اللهِ لَوْ وَجَدْتُهُ قَدْ تُزُوِّجَ بِهِ النِّساءُ وَ مُلِكَ بِهِ الْإِماءُ لَرَدَدْتُهُ فَإِنَّ فِي الْعَدْلِ سِعَةً وَ مَنْ ضَاقَ عَلَيْهِ الْعَدْلُ فَالْجَوْرُ عَلَيْهِ أَضْيَقُ

The quote above demonstrated that Imam Ali demanded two things of Islamic government officials and that if they approach their jobs with these attitudes, there would be no room for naughty people.

Note One: Any government official that is replaced should not be indifferent to the corruption and unjust actions of the former ones. Rather, he should seek the vindication of the rights of those who have experienced injustice.

Note Two: The dissatisfaction of a few percent of government officials with the administration of justice should be ignored because the first criterion for preserving the Islamic system's principle is to achieve public satisfaction. As a result, if a few officials do not enforce justice and refuse to return the illegitimate property they had acquired during their ruling, their legitimate and illegitimate property might be jeopardized.

4.2. Guardianship-Centeredness (Wilaya)

"Guardianship" is one issue that is referred to as the main foundation of Islam in some Imams' narrations. "Islam is based on five foundations including prayer, fasting, poor-rate (zakat), pilgrimage to God, and guardianship,§§§§" while the last one was emphasized as the most important (Klein, 1407: 2/18). Imam Ali believed guardianship is a key way to break the waves of sedition. Thus he wrote, "O People! Steer clear through the waves of mischief by boats of deliverance, turn away from the path of dissension, and put off the crowns of pride*****" (Sermon/5). Therefore, guardianship guarantees the health and preservation of Muslims and Islamic communities against the waves of sedition, which is referred to as a rescue ship in this sermon (MakaremShirazi, 1996: 1/433). However, since the guardianship-centeredness of people (officials and public)is different, and the number of the claimant of guardianship-centeredness is high, it should be noted that the proper guardianship-centered and followers of the Islamic system are those who stand against domestic and international sedation based on the following indicators:

4.2.1. Insight

"Insight" means heart belief, knowledge, certainty, and cleverness (Ibn Mansour, 1994: 14/65). However, in Nahj al –Balagha's terms, it is defined as deep and heart understanding (QarshiBannaie, 1998: 1/137).

One of the essentials of the guardianship-centered person is to be armed with the weapon of insight. Because the nature of sedition is the similarity of right and wrong, no one can distinguish them except those equipped with insight and endurance arms and the scholars who know the truth. As Imam Ali stated, "O, creatures of Allah! I advise you to fear Allah because it is the best advice to be mutually given by persons and the best of all things before Allah. The door of war has been opened between you and the other Muslims. And this banner will be

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§§§§ بُنِيَ الاسلامُ علي خَمسٍ، علي الصلاةِ و الزَّكاةِ و الصَّومِ و الحَجِّ و الوِلايةِو لَم يناذَ بِشَيءٍ كَما نُودِي بِالوِلايةِ

***** أيهَاالناسُ شُقُّوا امواجَ الفِتَنِ بِسُفُنِ النَّجاةِ و عَرِّجوا عَن طَريقِ المُنافَرَةِ و ضَعُوا تيجانَ المُفاخَرَةِ

borne only by him who is a man of sight, endurance and knowledge of the position of rightfulness†††††" (sermon 173).

Therefore, because most rebels were Muslims, a group of people doubted to help the guard (wilayah), and some stopped accompanying the guard.

Therefore, preserving the Islamic system against domestic and international seditions is possible by using guardianship-centered officials who benefit from insights. Thus, they prefer to move right next to the guard (wilayah) and defend the Islamic system until the last moment.

4.2.2. Obedience

Obedience to the ruler in any society, including in Islamic societies, leads to unions, order, and survival of the Islamic government. As the Prophet Muhammad (PBUH) said, "Listen to and follow the one who God has given him guardianship of Islam because obeying him leads to the establishment, systemization, and realization of Islam‡‡‡‡‡" (Majlesi, 23/298). Just as Imam Ali considered the Obedience of the people to the guardianship as the right of the guard, he stated; "As for my right over you, it is the fulfillment of (the obligation of) allegiance, well-wishing in the presence or absence, response when I call you and obedience when I order you§§§§§" (Sermon 34).

Therefore, the guardianship-centeredness (Welaya) refers to one who should be obedient to the guardianship; and not leave the field of defending the right and the guardianship to keep the system safe. Imam Ali stated, "Right cannot be achieved without effort******" (Sermon 29).

4.3. Reforming Public Culture

The most prominent policies of Imam Ali were to combat false traditions and inappropriate ways and to emphasize proper ways. Imam Ali put the good culture of human beings as a priority of human needs and stated, "It is true that people need good culture more than gold and silver††††††" (Tamimi, Amadi, 1990:237). Imam Ali believed that the influence of incorrect cultures and customs was the root of people's deviations and uprisings against the prior caliphs. As a result, to implement this reform, it is first necessary to uphold and advance Islamic principles, and next, it is necessary to combat heresies.

4.3.1. Preservation and Expansion of Islamic Values

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††††† أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ، فَإِنَّهَا خَيْرُ مَا تَوَاصَى الْعِبَادُ بِهِ وَ خَيْرُ عَوَاقِبِ الْأُمُورِ عِنْدَ اللَّهِ. وَ قَدْ فُتِحَ بَابُ الْحَرْبِ بَيْنَكُمْ وَ بَيْنَ أَهْلِ القبلةِ، وَ لَا يَحْمِلُ هَذَا الْعَلَمَ إِلَّا أَهْلُ الْبَصَرِ وَ الصَّبْرِ وَ الْعِلْمِ بِمَوَاضِعِ الْحَقِّ

‡‡‡‡‡ اسْمَعُوا و أَطِيعُوا لِمَنْ وَلِّيَ اللَّهُ الأَمْرَ فإِنَّهُ نِظامُ الإسلام

§§§§§ وَ أَمَّاحَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالبيعَةُ وَ النَّصِيحَةِ فِي الْمَشْهَدِ وَالْمَغِيب وَالإجابةُ حِينَ أَدْعُوكُمْ وَ الطَّاعَةُ حِينَ آمُرُكُم

****** لايدركُ الْحَقُّ إِلَّا بِالجِدّ

†††††† إنَّ النَّاسَ إلى صالِحِ الأدب أَحْوَجُ مِنهُم إلى الفِضَّةِ والذَّهَبِ

Although humans have no choice but to be part of a community and society, not every society can lead them to prosperity. Rather, a community ensures human happiness when, first and foremost, that community has stability and identity, which are dependent on the values prevalent in the society. As a result, the prevailing values must be stable to guide and save humans. Such characteristics should be followed only in religious values because religious values are fixed and linked to the source of revelation. In contrast, external values that are virtual and based on people's tastes and whims are variable and cannot protect society from temptations. (Ja'fari, 2016: 81).

Imam Ali also considered the cause of sedition whims and desires that society is governed by. He stated, "The basis of the occurrence of evils are those desires which are acted upon and the orders that are innovated. They are against the Book of Allah. People co-operate with each other about them even though it is against the Religion of Allah‡‡‡‡‡‡" (sermon 50).

In other words, whenever values are rejected in society and anti-values masquerading as values prevail, seditions begin, and society does not experience prosperity and peace. As a result, Imam Ali sought to resurrect Islamic values to protect the Islamic community from sedition and chaos at the start of his caliphate. The society he started his caliphate was regarded as an ignorant one. That is because Islam was not known when the caliphate reached Imam Ali, so there was nothing left of Islam. It was also due to the caliphs' rule of whims and fancies in societal affairs rather than Islamic values (MakaremShirazi, 1996: 539). Enjoining the good and forbidding the wrong, according to Imam Ali, is the most crucial and fundamental way to uphold Islamic principles and continue Islamic law. He said, "Do not abandon enjoining the good and forbidding the wrong, for if you do, the filthy is dominated by the evils, and when you pray, but it will not come true" (Majlis, 1983: 42/256). The community's most crucial duty is to respond to this heavenly cry to uphold Islamic values in its light and defend the Islamic system against sedition and mischievous people.

4.3.2. Dealing with Heresies

"Heresy" term refers to something new and different from the norm. (Dehkhoda, 1998, p. 3/4460) In religious contexts, heresy refers to a novel and unheard-of work, as opposed to the Qur'an and Sunnah, whether we add or subtract something from religion (MakaremShirazi, 1996: 5/637).

Imam Ali's first act to confront the heresies goes back to the story of the six-member council, which is stated in both the history of Ya'qubi and in the commentary of Ibn al -Hayat al -Hadid. When the Sixth Council was formed to introduce the post-life Caliph, Abdul Rahman ibn Auf said to Imam Ali, "I swear you to God about ourselves, do you act among us according to the Book of God and his Sunnah and Abu Bakr and Umar?§§§§§§" He repeated his question twice, and Imams Ali replied, "I follow the book of God and the Sunnah of his Messenger

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‡‡‡‡‡‡ إِنَّمَا بَدْءُ وُقُوعِ الْفِتَنِ أَهْوَاءٌ تُتَّبَعُ وَ أَحْكَامٌ تُبْتَدَعُ، يُخَالِفُ فِيهَا كِتَابُ اللَّهِ وَ يَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالًا عَلَى غَيْرِ دِينِ اللَّهِ

§§§§§§ لَنَا اللهُ عليكَ إِن وُلِّيتَ هذا الامرِ أَن تُسِيرَ فينا بكتابِ اللهِ و سنَّةِ نَبِيِّهِ و سِيرِي ابِي بكرٍ و عمرٍ فقال: أُسِيرُ بكتابِ اللهِ و سُنَّةِ نَبِيِّهِ مَا استَطَعتُ

as much as I can." When Imam Ali replied for the third time, he stated, "There is no need for anything else with the book of God and the Sunnah of the Prophet - you know very well that the life of the sheiks (Abubakr and Umar) is not approved by me*******" (Ya'qubi, 1425: 2/162).

Imam Ali declined to join the caliphate because he knew the Sheikhs adopted numerous heresies in religion and was aware of the Sheikhs' style of government. As a result, Imam Ali's stance conveys messages about combating heresy and not tolerating it because doing so implies supporting the eradication of religion. According to Imam Ali, nothing ruins religion more than heresy††††††††" (Majlisi, 1403: 75/92). Therefore, because of its importance, Imam Ali stated, "If my steps remain firm in this slippery slope [seditions], I will change some things‡‡‡‡‡‡‡"(Wisdom 272). Finally, it should be noted that the application of personal taste to religious principles creates alteration and destroys the originality of the religion because the release and spread of heresies in society can bring division and deviation in Islamic society.

Table1. Imam Ali's Speech in Prevention of Seditions

N	Strategies	Basics		
1	Observing the principle of meritocracy in the elections and appointments	Policy		
		Justice	1. Political justice	2. Having a Good Background
				3. Having Family Authenticity and Dignity
				4. Being Modest and Experienced
				5. Not Being Greedy
				6. Being Trustee
			2. Economic justice	
2	Guardianship-centeredness	1. Insight		
		2. Obedience		
3	Reforming public culture	3. Preservation and Expansion of Islamic Values		
		4. Dealing with heresies		

Conclusion

******* إنَّ كتاب اللهِ و سنَّةِ نبيِّهِ لايَحتاجُ مَعَهما اِلي اَجيري اَحَدٌ– انت مجتهدٌ اَن تَزوي هذا الامرِ عنّي

†††††††† ما هَدَمَ الدينَ مِثلُ البِدَع

‡‡‡‡‡‡‡ لَوْ قَدِ اسْتَوَتْ قَدَمايَ مِنْ هَذِهِ الْمَدَاحِضِ، لَغَيَّرْتُ أَشْيَاءَ

The present study examined Imam Ali's speech conduct to prevent sedition and Imam Ali's practical conduct from inhibiting seditions. Various studies have been conducted on sedition, but none have been done so far to examine the methods of inhibiting sedition based on the Alawi'conduct. Therefore, this study aimed to analyze this issue and obtained the following results. Imam Ali's sovereignty, like other Islamic governments, faced a series of seditions such as Jamal, Saffin, Nehravan, and so on. Initially, Imam Ali treated them smoothly and kindly. However, since secularization prevented the guidance of the mischievous people, Imam Ali inevitably stood in front of them with a clear and decisive approach. According to Imam Ali, the preventive measures include 1) Observing the principle of meritocracy in the elections and appointments, 2) Guardianship-centeredness, and 3) Reforming public culture. The aforementioned suggests that disregarding Imam Ali's commands to prevent sedition was the root of the Alavy government's instability and the growth of sedition in the community.

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