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Peacemaking

Peacemaking الصُّلح

Peacemaking in War

الصُّلحُ في الحَربِ

1ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): وَجَدتُ المُسالَمَةَ ـ ما لَم يَكُن وَهنٌ في الإسلامِ ـ أنجَعَ مِن القِتالِ.

1– Imam Ali (a.s.) said, 'I have found conciliation – so long as it is does not enfeeble Islam – to be more beneficial than combat.'[Ghurar al-Hikam, no. 10138]

2ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ مِن كتابِهِ للأشتَرِ لَمّا وَلّاهُ مِصرَ ـ: ولا تَدفَعَنَّ صُلحاً دَعاكَ إلَيهِ عَدُوُّكَ ولِلّهِ فيهِ رِضىً؛ فإنّ في الصُّلحِ دَعَةً لِجُنودِكَ، وراحَةً مِن هُمُومِك، وأمناً لبلادِكَ، ولكِنِ الحذَرَ كُلَّ الحَذَرِ مِن عَدُوِّكَ بَعدَ صُلحِهِ؛ فإنَّ العَدُوَّ ربّما قارَبَ لِيَتَغَفَّلَ، فَخُذْ بِالحَزمِ، واتَّهِمْ في ذلكَ حُسنَ الظَّنِّ.

2– Imam Ali (a.s.) wrote in his letter to al-Ashtar when he appointed him governor of Egypt, 'Do not reject the peace to which your enemy may call you, and wherein the pleasure of Allah lies, for verily peace affords composure to your army, relief to you from your worries, and safety for the country. After the peace entreaty however, be extremely wary of your enemy, because often the enemy draws near in order to take advantage of your negligence. Therefore, act prudently and entertain good opinion about them, though always being on your guard.'[Nahjul Balaghah, Letter 53]

Imam al-Hasan (a.s.)'s Peace Treaty

صُلحُ الإمامِ الحَسَنِ (عَلَيهِ السَّلامُ)

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وصيَّتِهِ لابنِهِ الحَسنِ (عَلَيهِ السّلامُ) لمّا ضَرَبَهُ ابنُ مُلجَمٍ ـ: واعلَمْ أنّ معاويةَ سَيُخالِفُكَ كما خالَفَني، فإن وادَعتَهُ وصالَحتَهُ كُنتَ مُقتَدياً بِجَدّكَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) في مُوادَعَتِهِ بَنِي ضَمرَةَ وبَنِي أشجَعَ... فإن أرَدتَ مُجاهَدَةَ عَدُوّكَ فَلَن يَصلُحَ لكَ مِن شِيعَتِكَ مَن يَصلُحُ لأبيكَ.

3– Imam Ali (a.s.) said in his will to his son after he had been struck by Ibn Muljim, ‘Know that Muawiya will oppose you just as he opposed me, and in conciliating and making peace with him, you will be following in the footsteps of your grandfather (a.s.) when he conciliated with the Bani Aamra and the Bani Ashja’a tribes … and if instead you wish to fight your enemy, know that you will not find any from among your followers willing to make peace alongside you, as your father’s followers did alongside him.’[Nahj al-Sa’ada, v. 2, p. 742]

4ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الحَسنَ بنَ عليٍّ(لَمّا طُعِنَ واختَلَفَ الناسُ عَليهِ سَلَّمَ الأمرَ لِمعاويةَ، فَسَلَّمَت عَليهِ الشّيعَةُ «علَيكَ السَّلامُ يا مُذِلَّ المؤمنينَ !» فقالَ (عَلَيهِ السّلامُ): ما أنا بِمُذِلِّ المُؤمنينَ، ولكِنّي مُعِزُّ المؤمنينَ، إنّي لَمّا رَأيتُكُم ليسَ بِكُم علَيهِم قُوَّةٌ سَلَّمتُ الأمرَ لِأبقى أنا وأنتُم بينَ أظهُرِهِم، كما عابَ العالِمُ السَّفِينَةَ لِتَبقى لأصحابِها، وكذلكَ نَفسِي وأنتُم لِنَبقى بَينَهُم.

4– Imam al-Sadiq (a.s.) said, ‘Verily Hasan b. Ali (a.s.), when he was reproached and opposed by the people for having made peace with Muawiya, people would greet him in the street saying, ‘Peace be upon you O degrader of the believers’, and he (a.s.) would reply, ‘I am not a degrader of the believers, rather I am elevating the believers. Verily when I saw you having no strength to overpower them [Muawiya’s army], I made peace in order that you and I may remain alive in their midst, just like the wise one [al-Khizr] damaged the boat in order that it may be spared for its owners. Thus did I act for yours and my benefit in order that we remain alive among them.’[Bihar al-Anwar, v. 78, p. 287, no. 2]

The Importance of Making Peace Between People

أهَمِّيَّةُ الإصلاحِ بَينَ النّاسِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا أُخبِرُكم بِأفضلَ مِن دَرَجَةِ الصِّيامِ والصَّلاةِ والصَّدَقةِ ؟ إصلاحُ ذاتِ البَينِ؛ فإنّ فسادَ ذاتِ البَينِ هِي الحالِقةُ.

5– The Prophet (S) said, ‘Shall I inform you of something that holds a higher status than fasting, praying and giving charity? Making peace between people, for verily sowing dissention between people is indeed calamitous.’[Kanz al-’Ummal, no. 5480]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): صَدَقَةٌ يُحِبُّها اللّهُ: إصلاحٌ بَينَ الناسِ إذا تَفاسَدُوا، وتَقارُبُ بَينِهِم إذا تَباعَدُوا.

6– Imam al-Sadiq (a.s.) said, ‘A charitable act most loved by Allah is reconciling between people if they have fallen out, and bringing them together when they have become distanced from one another.’[al-Kafi, v. 2, p. 209, no. 1]

. ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لِلمفضَّلِ ـ: إذا رَأيتَ بينَ اثنَينِ مِن شِيعَتِنا مُنازَعَةً فافتَدِها مِن مالي7

7– Imam al-Sadiq (a.s.) said to his companion, Mufazal, ‘If you see two people from amongst our followers (Shi’ah) fighting [over property or the like], use my money to settle the dispute.’[Ibid. p. 3]

The Permissibility of Lying for the sake of Reconciliation

جَوازُ الكَذِبِ فِي الإصلاحِ

. ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): المُصلِحُ ليسَ بِكاذِبٍ8

8– Imam al-Sadiq (a.s.) said, ‘The reconciler is not a liar.’[Ibid. p. 210, no. 5]

ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الكلامُ ثلاثةٌ: صِدقٌ وكِذبٌ وإصلاحٌ بينَ الناسِ ... تَسمَعُ مِنَ الرَّجُلِ كلاما يَبلُغُهُ9
فَتَخبُثُ نَفسُهُ، فَتَلقاهُ فَتَقُولُ: سَمِعتُ مِن فُلانٍ قالَ فِيكَ مِنَ الخَيرِ كذا وكذا، خِلافَ ما سَمِعتَ مِنهُ.

9– Imam al-Sadiq (a.s.) said, ‘Utterances fall under three categories: the truth, the lie, and reconciliation between people … you may hear a man saying something about someone, which when they come to hear will lead them to feel malice towards the former. [In such a situation] you may instead tell them, ‘I heard x speaking such good things about you’, contrary to what you had heard.’[Ibid. p. 341, no. 16]

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