

The Mutual Rights Between People and Statesmen From Imam Ali's Viewpoint

Dr. Mohammad Reza Aram¹

Dr. Seyyed Taghi Kabiri²

Abstract

One of the main discussions in "government and civil" subject, is the way statesman treat people and vice versa. since Imam Ali (peace be upon him) in his life and specially after the death of the prophet has dealt with this issue both theoretically and practically, clarifying his viewpoints on the mutual duties and rights between people and statesmen in order to provide an "Alawite administration" pattern will be a help.

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¹ Assistant Professor of Islamic Azad University (Central Tehran Branch)
Email Address: aram_mdrz@yahoo.com Cell Phone Nu.: 09123238418

² - Assistant Professor of Islamic Azad University (Khoy Branch)
Email Address: kabiri_stk@yahoo.com Cell Phone Nu.: 09141411304

Introduction

One of the problems which is controlled by government of beginning society is governing and duties of people and statesmen.

Specially, this discussion today, by noticing the developing propaganda that is a tool for material governments to explain their deeds and treatments, is very important. On the other hand Islamic government which is the best way to govern in the world should provide its points of view clearly and widely. The best source to evaluate it is Imam Ali's deeds and his ideas. His life, especially the last 5 years, is full of blessing knowledge about government and governing and the best way to control a country. On the other hand his speeches and words in Nahj-ol- Balagheh are main guide-ways to governing.

In this article, only one aspect of governing, which is the mutual rights between people and statesmen in Imam Ali viewpoint and one of the most important issues, is dealt with. Imam Ali says in sermon 214; Nahj-Ol-Balagheh that the rights of people and government are very important. He also says:

«وَأَعْظَمُ مَا افْتَرَضَ سُبْحَانَهُ مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ وَالرَّعِيَّةُ عَلَى الْوَالِي...»

Which means: one of the main and most required rights is the mutual right between people and statesmen.

We hope that our survey is a bit of whole, by God and Imam Ali's blesses.

The necessity of government in Imam Ali's view point

One of the human natural needs is society. It means that man is naturally a social creature. On the other hand society without good government is meaningless. Indeed government is an important need in society.

It is found that no society without a government could have strength; therefore, the government and state are necessities in a society.

In Islamic, government and its necessity are clear. And one of the clearest reasons to state is our prophet deeds in his 10-years-period in Medina. When our prophet Mohammad (peace be upon him), arrived there, first of all, he organized government and executed Islamic style. On that time, organizing an

army, war and peace orders, agreements and contracts, economy and social applications and judicial organizations and execution orders; are examples for establishing a government.

Therefore government and religion aren't separate and these are the base of Islamic style and are similar. One of the main reasons for importance of government in Islamic is Imam Ali. He always mentioned the importance of government in our life and said that it is the main problem in human life. Therefore, he fought Khavarej idea that said: "we don't need a government since we have Quran.

He replied to them:

"It is a true speech but comes out of an untrue will. Yes it is true that is no command except God's. but they say government belong to God only; and they don't know people need a statesman whether good or evil, so that people do their works and unbeliever gets benefit and all of them live by him, and he gathers taxes. by his help, people can fight the enemies, the roads are secure, he gets poor people's rights, the good and honest people are in peace and people is safe".(Nahj-Ol-Balagheh, 40 sermon)

Imam Ali, indicated in alone mentioned words, statesmen and government should be determined; people are obliged to have them, weather honest or bad. And he indicated the different between a good and a cruel statesman, in another statement:

But, when the statesman is a good person, abstemious will have done well, when statesman is a bad person wicked will have profit until he dies or reach-s the end".(Nahj-Ol-Balagheh, 40th sermon)

Another statement of Imam Ali:

«فَلَيْسَتْ تَصْلَحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاءِ وَلَا تَصْلَحُ الْوَلَاءُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ»

It means:

"If the statesman and government are not well, the people will be in hard condition and people should be firm, until the government will be pious"(Nahj-Ol-Balagheh, 216th sermon)

Therefore, in Imam Ali's viewpoint firstly, the government must be in society and the best government is the honest one. And he indicated that the

government is not a place for ambition but justice and rights of people in God's way.

His deeds proved these words and he knew the government as a need, he was a statesman for 5 years and always tried to execute the Islamic commandments. The Mareghin, Gasetin, Nakesin wars are clear example for his deeds.

Imam Ali was left at home for 25 years and didn't say anything but he believed in government and he tried to protect Islam and he tried to avoid division between people.

He says after killing Talheh and Zobeir:

"Now, I break my silence and I will state telling words. Nobody is to disobey my orders. I never doubted the truth (and if I was away for a while that was not because I was afraid or doubtful about any truthfulness. My fear was as Moses')

«لَمْ يُوجِسْ مُوسَى عَلَيْهِ السَّلَامُ خِيفَةً عَلَى نَفْسِهِ بَلْ أَشْفَقَ مِنْ غَلْبَةِ الْجُهَّالِ وَ ذَوْلِ الضَّلَالِ...»

Moses didn't fear himself; his fear was of victory of the ignorant and people being misled. (Nahj-Ol-Balagheh, 4th sermon)

Part one: People's rights to statesmen

One of the main problems, nowadays, is relation between people and statesmen and government responsibilities. "Do the statesmen have duties for people?" Is a question that is related to this if the answer is yes, another question arises that what are these duties and what are the people rights to statesmen?

A lot of answers by a lot styles are to answer but none of them can be compared to Islamic viewpoint. For this reason we try to survey about people rights to statesmen in Imam Ali's viewpoint:

1. Justice establishment

One of the problems which interests human and one of the special needs in human life is justice. Specially, it is a basic need to social life and society. And, if a society doesn't have justice base, it will be destroyed.

Justice in government belongs to Islam and it is an important issue and indeed Islam is restoring justice. Quran says that one of the main goals to our prophet was justice establishment:

«لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ»

It means:

"We sent our prophet by clear reasons and we gave them the book and the balance so that people would set up justice." (Hadid Sura, 20th tradition)

One of the special characteristics in Ali majesty is his act and his ideas which are composed by justice; especially his 5-years-old government and his shiny statements on justice.

Imam Ali in Shaghshaghieh speech, after declaring bad late political event, says that he accepted the government because he wanted to demolish the oppression and take the oppressed right back.

«لَوْ لَا حُضُورُ الْحَاضِرِ وَ قِيَامُ الْحُجَّةِ بَوُجُودِ النَّاصِرِ وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ الْآنَ يُقَارُّوا عَلَى كَظْمِهِ ظَالِمٍ وَلَا سَعْبٍ مَظْلُومٍ لَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَ لَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوَّلِهَا...»

It means: "if it wasn't for the great demand and for God's order to the thoughtful, I would draw aside like the first days." (Nahj-Ol-Balagheh, 3rd sermon)

He didn't ignore justice and he didn't sacrifice justice for politics. Therefore, when some friends came to him and asked him not to be just, as Moavieh was, he replied:

"You want me to acquire victory by oppression; you want me to sacrifice justice for politics. No, I swear; I don't act like this, me and discrimination (unjust), me and demolishing justice?! Even If it was my own property and I

wanted to distribute it between people I wouldn't be unjust, let alone the fact that it's all God's property." (Nahj-Ol-Balagheh, 126th sermon)

He also wrote a letter to Yamane's statesman and recommended him to be just to people and said:

«فَإِنِّي أُوصِيكَ بِالْعَدْلِ فِي رَعِيَّتِكَ وَالْإِحْسَانِ فِي مَمْلَكَتِكَ....»

"Therefore, I recommend you to be just to your flock and god in your land."

(Saiedi hosseini, p621)

He ordered all people to just in both words and in deeds. For example:

"Valid-Ebn-Agbeh in koofeh was a statesmen and he drank wine a lot and he went to mosque and said prayers sang a song and said that he is happy, if they want-ed he would pray more and then people were worried and Osman was aware of this event but he ignored it. When Imam Ali became aware he told Osman that valid should be away from government and he should be punished when the problem was prove, Osman send a person to punish Valid. But Valid reminded him that, he is family and Osman couldn't punish him.

Ali (peace be upon him) became angry and punished Valid himself"(Masoudi, p335)

Yes, Imam Ali was just and he had no fear of anyone and he taught others justice.

2. Paying attention to guidance people

The main goal of man creation is going to reality and God's way and to reach the perfection and all of our prophets had this goal. Also, government in Islamic viewpoint is a mean to reach the ideal perfection for society by means of religions government.

The main goal of statesmen should be guidance of people in their words and deeds. On the other hand statesmen should be as a captain in society deluge and guide it to reality and the right way.

Ali Majesty was the main statesman and he guided people to truth and reality and he recommended: O different people who have different hearts, I

wanted to guide them to truth and God and you escaped from it such as a goat from a lion". (Nahj-Ol-Balagheh, 131st sermon)

Also, our majesty in 34th sermon says clearly that one of the human rights to statesmen is learning and teaching:

«فَأَمَّا حَقُّكُمْ عَلَيَّ تَعْلِيمُكُمْ كَيْلًا تَجْهَلُوا وَ تَأْدِيبُكُمْ كَيْمًا تَعْلَمُوا»

"It means: and now, your right to me is learning and teaching so that you aren't ignorant". (Nahj-Ol-Balagheh, 34th sermon)

Specially, Imam Ali knows government as a mean to God's religion and he fought anyone who considered the government as a position for himself, only. He said always taking human rights is a main goal for governments and also he said:

«اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ الَّذِي كَانَ مِنَّا مُنَافَسَةً فِي سُلْطَانٍ وَلَا اِتِّمَاسَ شَيْءٍ مِنْ فَضُولِ الْخُطَامِ وَلَكِنْ لِنَرْدِ الْمَعَالِمِ مِنْ دِينِكَ وَ نُظْهِرِ الْإِصْلَاحَ فِي بِلَادِكَ...»

"My God, you know, whatever we lost was not for government and power, but we wanted to correct the cities and perform religion." (Nahj-Ol-Balagheh, 131st sermon)

3. Advising and benevolent

In Islamic and religions governments, statesmen are examples for people, they should have special morality such as advising and benevolent because they are as a father who wants the good for people. Ali majesty is a special example to the world and his sermons are full of advisability and benevolence, for this reason he said that benevolence is the first special morality for statesmen and he said that:

«فَأَمَّا حَقُّكُمْ عَلَيَّ فَالنَّصِيحَةُ لَكُمْ...»

"And now your right to me is benevolence"(Nahj-Ol-Balagheh, 34th sermon). This special moral term makes him on advisor in Nahjil-Balagheh. And statesmen should follow Imam Ali and be advising and benevolent for people. Seyyed Razi gathered 239 parts of sermon, 86 parts of them are advising and including advising speeches, and 79 parts are letters and 25 of the letters are

Advices and have some recommendations and explanation (Motahari Mortaza, p198). Ali (peace be upon him) in Saffien war had a sermon about statesmen and human rights where he considers advising as a right of God.

«وَلَيْكِنُ مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَلَى الْعِبَادِ النَّصِيحَةُ بِمَبْلَغِ جُهِدِهِمْ»

"One of the God's rights to people is advice and recommendations"(Nahj-Ol-Balagheh, 216th sermon)

Therefore, people's rights to statesmen is the statesmen being advisor and benevolent.

4. To be kind to people

There is no doubt, kindness is a good morality and the statesmen should have this attribute, because they should introduce our prophet Mohammad and God said in Quran about this:

«لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ»

"In deed, your prophet cares about you, because he should worry about you and be kind to you"(Tobeh Sura, 128th tradition)

Ali majesty was a sensitive and kind sample to others and he encouraged this characteristic and he endeavored to be kind by poor people and orphans and said that statesmen are as fathers to orphans.

Habbib _Ebne_Ali Sabet said that some honey was brought, and Ali majesty ordered to gather orphans and divided it among them and poor people and some asked why? He said that: Imam should be after the orphans and I am a father to them". (Hosseini saidi, p272)

Statesmen should be kind to all people. He should be determined to face society violators.

It was narrated that one day Ali was passing by, a poor old man was there and he was a beggar and Imam Ali asked:

Who is he? People said he is a Christian; Imam Ali became sad and said:

«إِسْتَعْمَلُوهُ حَتَّى إِذَا كَبُرَ وَ عَجَزَ مَنَعْتُمُوهُ، أَنْفَقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ»

When he was powerful, you wanted him for action and doing work but now he is an old man and unable, you don't help him, I order to provide him a living out of the treasury. (Horr-Ameli, p49)

5. Collecting treasury and protecting it

Islam is a religion which emphasis on people's right and statesmen must guarantee protecting it and they are responsible, Treasury is a problem in governments, therefore one of the statesmen duties is collecting treasury and protecting it.

Ali majesty, when reached the treasury, emphasis on it, a lot. He sent a letter to a commander who was treacherous and said:

"After thanking and praying God, I made you responsible of treasury. I know you as a friend and you give me deposit, and now your cousin is a defeater and you are an enemy to him...."

"You don't pay attention to religion and you don't know God and you think you are right and you cheated people and their treasury and you are as a wolf that attacks the treasury....."

Imam Ali ordered him to return the treasury and he said if Imam Hassan and Hossein had done a she did, he would order them to do the same. he said:

"You should fear God and return the treasury, if you don't do this and God helps me, I would kill you and send you to hell. I swear if Hassan and Hossien were as you, I would do the same...."(Hosseini Saiedi, p167, 168)

Basically, in Imam Ali's logic, the statesmen should be a watch man and honest to people's rights and he should not be weak in it. Then, Ali cleared his style about treasury, first of all. In one of his sermons, he said: "I swear if I find some of treasury which is used by Osman harmfully, I will return them to people, owen woman, because justice should be executed...."(Nahj-Ol-Balagheh, 15th sermon). Our majesty was honest about treasury, in all period of his life. This word is clear in his sermons and letters. Some examples of his serious acts about treasury are: turneding off the light, when he was speaking to Talheh and Zobeir, taking a necklace out of the treasury by his daughter, Ome-Kolsoom and his anger, and logic and putting iron on the fire and laying it on his brother hands: there are some examples in Nahjol-Balaghe (25-2-27-4) and 40 sermons about his serious acts.

6. Security and peace

One of the aspects which ensures the society durability and strength is security and the statesmen should provide security and pace to society in their schedule.

In Ali's logic, security and peace are important aspects for statesmen, it means that statesmen have a lot of duties and security is one of them. Basically, if statesmen are just no one is exceeding their rights. He said about it:

"people need statesmen ... who keep treasury and fight the enemies, the roads are secure, weak and poor people's right taken by them and people live in a secure society"(Nahj-Ol-Balagheh, 40th sermon)

Another place he gives his reasons in accepting the government and statesmen characteristics are clear by him one of these characteristics is security and peace in live for people and he said:

«وَلَكِنْ لِنَرْدَ الْمَعَالِمِ مِنْ دِينِكَ وَنُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ فَيَأْمَنُ الْمَظْلُومُونَ مِنْ عِبَادِكَ...»

"Because, we wanted to return religion and provide justice in cities..."(Nahj-Ol-Balagheh, 131sermon)

7. Fighting the obstinate of the society

Any society needs guide and leader in a right way, because some people try to collect negative thoughts and debts and create opposition until the society demolishes therefore, statesmen have important role in society and have to fight the obstinate. Then statesmen should have clear look at obstinate, especially bad thoughts and they should try to fight t them, but it doesn't mean that freedom is limited and people can't talk easily. Ali majesty fought in his 30 years old, after Mohammad prophet, especially 5 year in government are good examples for Islamic statesmen and Muslim people, in new centuries.

On of the known wars is the Maregin. Maregin of khavarej believed that there isn't any power without the power of God.

They tried to fight Imam Ali. He tried to guide them but with no use they and he fought them.

It is said that, his friends tried to fight Nahravan Khavarej but he refused and said:

"If they are silent we don't have to fight, if they want to talk to us, we would talk but if they create sedition, I will fight them". (Dr. Nuri jaffar, p113)

8. being strict against delinquencies

All of the statesmen in order to execute law and justice should be decisive and to attire it, they should be kind but decisive.

Basically, one of the special conditions in Quran to our prophet and his pioneers is being decisive :(Fath Sura, end of it)

(«مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ» 29 , Fath sura)

tradition)

Also, Imam Ali tried to emphasize on this point and his government was a decisive one. He said don't follow Talheh and Zobeir, and he said:

"I swear, I'm not as an unbeliever, no, I control them and I fight them and I continue this till my death." (Nahj-Ol-Balagheh, 6th sermon)

He was kind man and he tried to endeavor his murderer kindly and always tried to be decisive, at the same time.

Imam Ali said:

«لَعَمْرِي مَا عَلَى مَنْ قِتَالِ مَنْ خَالَفَ الْحَقَّ، وَ خَاطَبَ الْغَيَّ مِنْ إِذْهَانٍ وَ لَا إِيْمَانٍ»

I swear I won't be frail against oppressors and misleaders."

(Nahj-Ol-Balagheh, 24th sermon)

Part2: The right of statesmen to people

We can say Islam is a style that has mentioned mutual rights of any thing, Foe example it has mentioned fathers and children's rights, also. In

government, the right of statesmen to people and vice versa, was mentioned in Islam. So, Islam is real religion; it is complete, comprehensive and multi-dimension. We indicate some of statesmen rights to people and survey about it, in Imam Ali viewpoint:

1. Fulfilling promises

Human creation, in Islamic viewpoint is linked with fulfilling promises. Our God takes an oath with human. But, fulfilling promises is more important than the promise it self specially, if our promise is related to life, it would be more important.

Quran said that one of lewd characteristics is breaking promises and said:

«وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ * الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ...»

"Some one who breaks God's promises will be misled..."

(Bagareh Sura, 26, 27th traditions)

And, in contrary, Quran said that fulfilling promises is a good specification and for honest people:

«وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا»

"When you give a promise, you should fulfill" (Bagareh Sura, 177th tradition)

Our Imam Ali said a lot about breaking promises. The Shaghshaghieh Sermon of Ali is related to this word. In this sermon, Ali complaint about government and his patience it and people promises:

"... and when I accepted the government (when people wanted me) some people broke their promise and didn't obey me and some wanted the government to be unbeliever"(Nahj-Ol-Balagheh, 3th sermon)

He says that fulfilling promises, by people, is statesmen right:

«وَأَمَّا حَقِّي عَلَيْكُمْ فَأَلْفَوْا بِلَبِّيْعِهِ.....»

"And, my right to you is, fulfilling your promise"(Nahj-Ol-Balagheh, 34th sermon)

There is no doubt; if statesmen break their promises they would be defeated. But, if people are close to him and fulfill their promises, they could gain a victory.

Ali majesty said about his pioneers:

"You should know, I swear, they would gain a victory (Mavieh and his friends) but the right belongs to you. They are quick and diligent, but you are slow and weak. Then, he is reminded Mavieh's pioneers, fulfilling their promises:

"O everyone who is present and their intellect is absent, while you have different goals, your leader obey God and you are enemies with him, but their statesmen sins and they still obey him but you don't obey me.

I swear; I like to change you, by his hate, Mavieh, as changing Dinar to Derham, 10 of you to one of them ..."(Nahj-Ol-Balagheh, 97th sermon)

2. Obedience

In Islamic government, statesmen should have special case. The society could gain victory, if they obey him.

Islamic history is full of bad events which are related to disobedience of statesmen and Islamic orders. The clear example is Ohod war.

In Ali's life, we see some problems which cause-d weak Muslims. It is said that when he knows about Noman-Ebn-Bashir aggression to "Ein-Al-Tamar", said:

«مَنْ لَا يُطِيعُ إِذَا أَمَرْتُ وَلَا يُجِيبُ إِذَا دَعَوْتُ»

"I invited you, you refused, I'm getting in to difficulty with you..."(Nahj-Ol-Balagheh, 39th sermon)

Another place, he said warning Khavarej:

«وَقَدْ كُنْتُ نَهَيْتُكُمْ عَنْ هَذِهِ الْحُكُومَةِ فَأَبَيْتُمْ عَلَيَّ أَبَاءَ الْمُتَابِذِينَ حَتَّى صَرَفْتُ رَأْيِي إِلَى هَوَاكُمُ ..»

"I prohibit-ed you but you were opposite and refused my order so that I would accept your word"(Nahj-Ol-Balagheh, 36sermon)

Some of his painful words are in Nahj-Ol-Balagheh. Therefore, when the people went to Sham, he mentioned his salary and cleared that they should obey him:

«وَأَمَّا حَقِّي عَلَيْكُمْ وَالْإِجَابَةُ حِينَ أَدْعُوكُمْ وَالطَّاعَةُ حِينَ أُمُرُكُمْ»

"And my right to you when I ask you, and when I give you orders, you should obey" (Nahj-Ol-Balagheh, 34th sermon)

3. Advising and being benevolent to statesmen

We said in part one, the statesmen should advice people and be benevolent to them. People should help him and advice him, as well and help him, to execute Islam orders.

Ali majesty is a good pattern, in 25 years before his governing, he always advice-d people and statesmen and he was benevolent.

He said, about the rights between people and statesmen:

«وَأَمَّا حَقِّي عَلَيْكُمْ وَالنَّصِيحَةُ فِي الْمَشْهَدِ وَالْمَغِيبِ»

"And your right to me is to advice me and to be benevolent to me, in clear and secretly"(Nahj-Ol-Balagheh, 34th sermon). He said, in Saffein war, after mentioning statesmen rights to people:

«فَعَلَيْكُمْ بِالتَّنَاصُحِ فِي ذَلِكَ وَحُسْنِ التَّعَاوُنِ عَلَيْهِ»

"Then, it is necessary to advice each other and be competitor in it." (Nahj-Ol-Balagheh, 216th sermon)

4. Being justice to statesmen

Everyone likes other people to judge him fairly. Indeed, justice is a good moral case in man nature. Imam Ali said about it:

«أَلَا إِنَّهُ مَنْ يُنْصِفُ النَّاسَ مِنْ نَفْسِهِ لَمْ يَزِدْهُ اللَّهُ إِلَّا عِزًّا»

"Be aware! Everyone who was a just man, God honors them."(Kolini mohammad ebn Jacob, p 214)

The right of statesman to people is being just to him.

In Nahjol-Balageh, when Imam Ali heard about breaking promises by some people, he said:

«أَلَا وَ إِنَّ الشَّيْطَانَ قَدْ ذَمَّرَ حَزْبَهُ وَ اسْتَجَلَبَ جَلَبَهُ لِيَعُودَ الْجُورَ إِلَى أَوْطَانِهِ وَ يَرْجِعَ الْبَاطِلَ إِلَى نَصَابِهِ وَ اللَّهُ مَا أَنْكَرُوا عَلَى مُنْكَرٍ وَ لَا جَعَلُوا بَيْنِي وَ بَيْنَهُمْ نَصِيفاً»

"Be aware! Satan and his friends are ready to oppress and change the null to right. I swear, they have not seen anything bad about me and they don't judge fairly". (Nahj-Ol-Balagheh, 22nd sermon)

He said these words, because a lot of people weren't just to him. People said Ali doesn't say prayer; when he was suffering martyrdom in altar.

As statesmen should be just to people, people should be just to them as well.

5. being honest to statesmen

One of the good characteristics for a man is being honest and Islam emphasizes on it and says that if they take consignment, they have to return it properly.

Our God emphasized on it in Quran and invited people to be honest:

«إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا»

"God orders you to return the consignment to them properly ". (Nesa sura, 58)

One of the largest right to man is honesty. In Islamic government, people should be honest to statesmen.

Imam Ali said and complaint in one of his sermons:

«..... وَ بَادَائِهِمُ الْأَمَانَةَ إِلَىٰ صَاحِبِهِمْ وَ خِيَاتَتِكُمْ، وَ بِصَلَاحِهِمْ فِي بِلَادِهِمْ وَ فَسَادِكُمْ فَلَوِ اتَّيَمَنْتُ أَحَدَكُمْ عَلَى قَعَبٍ لَخَشِيتُ أَنْ يَذْهَبَ بِعِلَاقَتِهِ....»

"They are honest to their leader (Mavieh) and you are treacherous; they do good works and you do corruption. I don't dare to lend you anything because I'm afraid you won't give it back properly..."(Nahj-Ol-Balagheh, 25th sermon)

6. To be united for the truth

One of the main events in human history is the war between good and evil. Although the good is given a victory over evil, execution of the right in human societies belong to those who tried hard to do so. And if people want the government to be good, they should be close to statesmen and unite with them.

We have a lot of examples in history, that how people were avoided from good and disunion resulted. Just as, if bad people unite to each other, they could gain victory when the news reach-ed Ali majesty that Mavieh gain a victory and Obeydolahebn-abbas and Saied-Enb-Namran, who were commands came back to Imam Ali, he said to reprimand them:

«أُنْبِئْتُ بُسْرًا قَدْ أَطْلَعَ الْيَمَنَ وَإِنَّ وَاللَّهِ لَا ظُنَّ أَنَّ هَؤُلَاءِ الْقَوْمَ سَيَدَالُونَنِي مِنْكُمْ بِاجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ.....»

"I hear that Basar had gained a victory over Yamane, I swear, I know they will be victorious, because they were united and you are disunited in right way..."(Nahj-Ol-Balagheh, 25th sermon)

Also, when he heard that Mavieh took over "Tabar" city, said:

«فَيَا عَجَبًا! عَجَبًا - وَاللَّهِ - يُمِيتُ الْقَلْبَ وَيَجْلِبُ إِلَيْهِمْ مِنْ اجْتِمَاعِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ...»

"It is a surprise, I'm very sad about it, because they gain-ed victory in an evil way while you are right but disunited"(Nahj-Ol-Balagheh, 27th sermon)

Therefore, statesmen should always execute the good and they need people to help them and to stay united with them and they will be just and their government will be just.

7. Protecting statesmen

In Islamic society, people should protect statesmen, always, so that they can do Islamic commands and take a victory over the problems.

Therefore, one of the statesmen rights to people is protecting them and they should obey and protect them till the end.

Unfortunately, in 5 years of Ali's government people didn't protect him and sometimes planned against him.

When he went to Khavaej camp, he said:

«أَكُلُّكُمْ شَهِدًا مَعَنَا صِغِيرًا؟..... أَلَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ حِيلَهُ وَغِيْلَهُ»

Weren't that you when you took Quran over your head and people of Sham ceased fire with you? (Nahj-Ol-Balagheh, 122nd sermon)"

It is a basic need to protect statesmen, always, because they can encounter the enemies. Them selves and if people don't protect their statesmen, all of them are going to be defeated.

In a sermon, Imam Ali said: "I swear; that bad people will be victorious, because they obey and protect their statesmen, always, but you are slow and feeble." (Nahj-Ol-Balagheh, 97th sermon)

Yes, protecting statesmen is an important right of them to people.

In the end, we remind that rights of people and statesmen which were mentioned in this research are only some parts of rights and the way and deeds of Imam Ali can be useful for further researches.

Conclusion

In Our survey about Ali's viewpoint and deeds in government, statesmen, and people rights, we conclude:

1- In Imam Ali's viewpoint, government is a need to our life and all people and societies should accept the government. The best government is the honest one.

2- The biggest right is the right of people to statesmen and vice versa.

3- people's right to statesmen are justice, guidance, advice and being benevolent, being kind, being honest, peace and security, fighting the oppression, being hard against offending.

4- The statesmen right to people is fulfilling promises, obeying them, advising and being benevolent, being just to them, being honest, uniting with them, and protecting them.

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