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رویکردهای حل منازعه در عهدنامه علی بن ابی‌طالب علیه‌السلام به مالک اشتر

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چکیده

هدف: این پژوهش با هدف شناسایی و تحلیل الگوهای حل منازعه و راهبردهای حکمرانی برگرفته از عهدنامه تاریخی امام علی بن ابی‌طالب (ع) به مالک اشتر، و ارزیابی کاربرد آن در اندیشه سیاسی اسلامی و حوزه معاصر حل منازعات انجام شده است.

روش پژوهش: این مطالعه با استفاده از روش توصیفی-تحلیلی و بر پایه تحقیقات متنی و کتابخانه‌ای، به استخراج و دسته‌بندی سیستماتیک اصول حل منازعه در متن عهدنامه می‌پردازد.

یافته‌ها: چهار الگوی محوری حل منازعه در این عهدنامه شناسایی شد: ۱) پاسخ‌گویی مثبت و استقبال از پیشنهادات صلح از سوی دشمنان؛ ۲) هوشیاری و مراقبت راهبردی پس از انعقاد پیمان صلح؛ ۳) پایبندی سخت‌گیرانه به تعهدات و پیمان‌ها (وفای به عهد)؛ و ۴) ابهام‌زدایی کامل از مفاد و شرایط پیمان‌نامه‌های صلح.

نتیجه‌گیری: اصول حکمرانی مطرح‌شده توسط امام علی علیه‌السلام به مالک اشتر، چارچوبی منظم و پایدار برای مدیریت منازعات ارائه می‌دهد که میان انعطاف دیپلماتیک، آینده‌نگری راهبردی و تمامیت اخلاقی و قراردادی پیوند برقرار کرده و الگویی کارآمد برای حل منازعات بین‌المللی و داخلی معاصر فراهم می‌سازد.

استناد: صلاتی، ابوبکر؛ و ایشولا، داوود؛ و التیجانی، احمد؛ و شیخ عبدالقادر، ذکرالله؛ ابیولا سعد، مسعود؛ آمائو صالح، جامع (۱۴۰۵). رویکردهای حل منازعه در عهدنامه علی بن ابی‌طالب علیه‌السلام به مالک اشتر. علوم حدیث تطبیقی، ۱۳ (۲۴)، ۱۷۳-۱۸۸.

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Approaches to Conflict Resolution in the Epistle of ʿAli b. Abī Ṭālib to Mālik al-Ashtar

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ABSTRACT

Objective: This study aims to identify and analyze conflict resolution paradigms and governance strategies derived from Imam ʿAli b. Abī Ṭālib's foundational epistle to Mālik al-Ashtar, examining their applicability within both classical Islamic political thought and contemporary dispute resolution.

Methodology: The research employs a descriptive-analytical methodology based on textual analysis and library research to systematically extract and categorize conflict resolution principles embedded within the text of the epistle.

Findings: The study identifies four core conflict resolution paradigms in the epistle: (1) responsiveness to peace initiatives proposed by adversaries; (2) strategic vigilance following the conclusion of a peace accord; (3) strict adherence to contractual and covenantal obligations (*wafāʾ bi-l-ʿahd*); and (4) the total elimination of ambiguity in the terms and conditions of peace treaties.

Conclusion: The governance principles outlined by Imam ʿAli to Mālik al-Ashtar offer a systematic, enduring framework for conflict management that balances diplomatic openness with strategic prudence and contractual integrity, providing valuable models for modern international and intergroup dispute resolution.

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Introduction

Islam positions peace, compassion, tolerance, and constructive social cohesion at the forefront of its ethical and normative framework, foregrounding dialogue as an indispensable instrument for securing communal harmony (Alsheha 2012). The prioritization of reconciliation within Islamic thought is fundamentally anchored in its appeal to rational argumentation and epistemic clarity (Qur'an 2:111; Abu-Nimer 2001). Consequently, dispositions inciting animosity and extremism stand antithetical to foundational Islamic tenets (Ismail 2015; Stollznow 2020), affirming the fundamental dissonance between normative Islam and gratuitous violence (Khān 2002).

The Qur'anic discourse systematically urges the pacific resolution of disputes, cautioning against escalation, civil strife (*fitnah*), and sociopolitical discord. Believers are commanded to administer justice and adhere to equitable arbitration (Qur'an 8:1; 49:9–10). Concurrently, Islam censures the subversion of civil order through corruption and systemic mischief (*fasād*), delineating severe liabilities for actors engaged in destabilizing actions (Akhter and Qadoos 2017).

Central to this ethos is the Qur'anic maxim: "Reconciliation is best" (*al-ṣulḥu khayr*, Qur'an 4:128). This proposition affirms that peaceful settlement yields outcomes superior to adversarial confrontation. Grounded in this teleological framework, reconciliation fosters constructive continuity and accomplishment that coercion cannot replicate (Khan 2015). Although initially revealed in the context of domestic arbitration, exegetical consensus—exemplified in the hermeneutical analysis of al-Sayyid Muḥammad Ḥusayn al-Ṭabāṭabāʾī (1970)—demonstrates that the normative import of verse 4:128 extends universally to the broader spectrum of interpersonal, intergroup, and interstate interactions. By enjoining communal solidarity and mutual beneficence (Qur'an 3:103; 5:2), Islamic principles transcend territorial boundaries, projecting an integrative vision of trans-societal relations (Landis 2003). Within Islamic political theory, therefore, international jurisprudence posits non-belligerence and institutionalized peace as fundamental baselines (Nursita and Sahide 2019; Al-Khazendar 2018).

In conflict theory, peace denotes a condition wherein societal agents—ranging from individuals to state actors—experience minimal structural violence while sustaining cooperative coexistence (Anderson 2004). Structurally, a peace treaty represents a formal juridico-political instrument between contending belligerents that terminates hostilities and re-establishes

normative order (Naraghi-Anderlini 2008). Historical jurisprudence records seminal paradigms of such accords, including the Egyptian–Hittite Treaty (the Silver Treaty) of antiquity (Klengel 2002), the Roman-Latin *Foedus Cassianum* concluded in 493 BCE (Smith 1995), and the Treaty of al-Ḥudaybiyyah (628 CE / 6 AH) concluded between the Prophet Muhammad and the Qurayshite authorities of Mecca (Armstrong 2007).

Within early Islamic governance literature, the administrative epistle (ʿ*ahdnāmah*) addressed by ʿAli b. Abī Ṭālib to Mālik al-Ashtar constitutes an exceptional textual monument of statecraft (Tareq 2017; Darweesh and Mirza 2014). The document treats comprehensive dimensions of political organization, encompassing judicial administration, economic equity, administrative ethics, security policy, citizen welfare, and diplomatic engagement. The present inquiry focuses specifically on the conflict resolution mechanisms and diplomatic protocols governing relations with adversaries articulated in this seminal text. Subsequent sections will contextualize *Nahj al-Balāghah* and the historical provenance of the epistle to al-Ashtar, systematically analyze its embedded conflict resolution paradigms, and synthesize its implications for classical and contemporary dispute management.

Nahj al-Balāghah and Mālik al-Ashtar

In Islamic epistemology, divine revelation provides a comprehensive normative framework encompassing societal organization, ethical development, and the preservation of communal peace (Landis 2003). While the Qur'an stands as the primary scriptural foundation of guidance (Qur'an 2:185; 3:138), normative Islamic tradition equally positions the prophetic *sunnah* and the teachings of the Prophet's Household (*Ahl al-Bayt*) as authoritative sources of practical and spiritual orientation for humanity (Kamarulzaman and Saifuddeen 2010), among whom ʿAli b. Abī Ṭālib occupies a foundational position (Haylamaz 2011).

Nahj al-Balāghah (*The Peak of Eloquence*) is the seminal anthology of sermons, epistles, counsels, and aphorisms attributed to ʿAli b. Abī Ṭālib, compiled in the fourth century AH (tenth century CE) by the renowned scholar and man of letters, al-Sharīf al-Raḍī. Acclaimed across classical and modern scholarship for its sublime stylistic aesthetics and thematic depth, it represents a monumental literary and philosophical corpus within Islamic intellectual history (Netton 2007; Tareq 2017; Darweesh and Mirza 2014). Lexically and rhetorically, the text articulates profound theological,

anthropological, and sociopolitical paradigms through intricate Arabic prose (Manafi Anari 2004), demonstrating ʿAli b. Abī Ṭālib's mastery of Arabic rhetoric alongside his profound metaphysical and governance insights. In standard recensions, *Nahj al-Balāghah* comprises approximately 241 sermons, 79 epistles, and 489 (or 480) aphorisms, though minor variations exist among classical and contemporary editors regarding the exact count (Sahib 2017; Ansarian 2024). Given its enduring significance, the anthology has been extensively commentated upon and translated into numerous world languages (Al-Jibouri 2013).

Mālik b. al-Ḥārith al-Nakhaʿī al-Madhḥijī, prominently known as Mālik al-Ashtar, was among the foremost military commanders and steadfast companions of ʿAli b. Abī Ṭālib. Having entered Islam during the prophetic era, he remained an unwavering partisan of the Hashemite house, rising to military and political prominence during the caliphate of ʿAli through his decisive leadership in the engagements of al-Jamal and Ṣiffīn. Historiographical sources characterize him as an intrepid warrior; his epithet *al-Ashtar* derives from an eye injury sustained during the Battle of Yarmūk (Esposito 2004). In 38 AH / 658 CE, amidst escalating political unrest in Egypt and the impending offensive led by ʿAmr b. al-ʿĀṣ on behalf of Muʿāwiyah b. Abī Sufyān, the incumbent governor, Muḥammad b. Abī Bakr, requested urgent reinforcements. In response, ʿAli appointed Mālik al-Ashtar as Governor of Egypt to stabilize the province, recalling Muḥammad b. Abī Bakr to Kūfah. ʿAli commissioned al-Ashtar with the instruction: "Mālik, may God have mercy upon you, proceed to Egypt. I place utmost trust in your discernment. Rely upon God, and exercise leniency where appropriate and resolve where necessary" (Al-Mousawi 1418 AH). The unique stature of al-Ashtar in early Islamic history is captured in ʿAli's subsequent eulogy: "Verily, Mālik was to me as I was to the Messenger of God" (Abbasi 2006).

The governance document addressed to Mālik al-Ashtar constitutes Epistle 53 in *Nahj al-Balāghah*, widely recognized by scholars as a foundational treatise on administrative justice and political ethics in early Islam (Morgan 1987; Bakhshi, Samie, and Taqavi 2019). Within this extensive covenant (*ʿahd*), ʿAli elucidates the ethical foundations of authority and public administration—doctrines that anticipate principles found in modern organizational and political theories, such as systemic leadership, ontological leadership, servant leadership, and transformational governance.

Examined through a holistic analytical lens, the epistle systematically delineates the architecture of statecraft: institutional administration, fiscal

and macroeconomic policy, foreign relations, military defense, civic security, treaty compliance, public welfare, education, healthcare, and religious stewardship. The unifying thread undergirding these diverse domains is the vertical relationship with God (*al-taqwa*), which must manifest horizontally through institutional empathy, social benevolence, and unhindered communicative access for all subjects. Although formulated in the seventh century CE, these administrative directives transcend their immediate historical context, offering enduring normative principles for political leaders and public administrators seeking long-term institutional stability, social cohesion, and societal flourishing.

Literature Review

The governance epistle addressed by ʿAli b. Abī Ṭālib to Mālik al-Ashtar has received substantial scholarly attention across various disciplines, including translation studies, political science, economics, linguistics, and comparative legal theory.

In the domain of translation and translatology, Manafi Anari (2004) conducted a critical evaluation of English renderings of the epistle, assessing the degree to which different translators successfully captured the semantic depth, rhetorical intricacies, and conceptual subtleties of the original Arabic text. From a source-critical perspective, Karimi and Zarei (2011) examined the historiographical status, structural characteristics, and thematic dimensions of the epistle within classical Islamic sources.

In sociopolitical and administrative studies, Hakimi, Safari, and Jadidi analyzed the core dilemmas confronting contemporary governance through the normative framework of the epistle, identifying five structural challenges: (1) policies hindering societal progress toward human flourishing; (2) administrative knowledge detached from moral responsibility; (3) technoscientific advancement divorced from ethical and human values; (4) civil unrest catalyzed by polarized ideological rhetoric and opportunistic statecraft; and (5) the prioritization of self-serving political interests over public welfare. In economic theory, Peerzade investigated the macroeconomic principles embedded within the text, focusing on fiscal equity, market regulation, and wealth distribution.

Adopting a philosophical-methodological orientation, Tareq (2017) examined the epistle through the framework of transcendental phenomenology, proposing the text as an early systemic paradigm of lifeworld (*Lebenswelt*) theory. In a related vein, Al-Rikabi (2017)

demonstrated how the document grounds societal stability in universal ethical imperatives—such as institutional justice, civic equality, human dignity, the curtailment of personal avarice, and discursive integrity—highlighting the foundational function of language and communicative ethics in statecraft.

In comparative legal and political studies, Jawad (2018) executed an intertextual analysis comparing the United States Constitution with the epistle to al-Ashtar, tracing shared conceptual frameworks and reciprocal textual influences. Linguistically, Mohammadi and Khazali (2020) analyzed the mechanisms of lexical cohesion within the Arabic text, demonstrating how patterns of repetition, collocation, and semantic parallelism reinforce its didactic and legal clarity. Furthermore, Ifiss and Mssassi (2020) undertook a comparative study between Epistle 53 and the United Nations 2030 Agenda for Sustainable Development, concluding that the socioeconomic vision articulated by ʿAli b. Abī Ṭālib directly anticipates fourteen of the Sustainable Development Goals (SDGs 1–8, 10, and 13–17).

Despite this extensive scholarship addressing the linguistic, administrative, economic, and philosophical facets of the epistle, its strategic and juridical frameworks for dispute management have remained largely unexamined. The distinct contribution of the present study lies in systematically extracting the foundational conflict resolution paradigms embedded within the epistle to Mālik al-Ashtar and analyzing their application to interstate and intergroup dispute settlement.

Textual Exegesis: The Directives on Peace and Treaties in Epistle 53

This section examines the specific passage within the epistle of ʿAli b. Abī Ṭālib to Mālik al-Ashtar governing peace treaties, armistices, and conflict de-escalation, from which core strategic and juridical approaches to conflict resolution are extracted. *"Never decline an offer of peace to which your enemy summons you, provided that it meets with the approval of God; for in peace there is rest for your troops, relief from your anxieties, and security for your land. However, exercise utmost vigilance against your adversary in the wake of peace, for the enemy often seeks rapprochement to catch you off guard; therefore, exercise prudence and view goodwill with cautious scrutiny.*

If you conclude an agreement with your adversary or extend to them your pledge of protection (dhimmah), safeguard your covenant with fidelity, honor your pledge with integrity, and position yourself as a protective shield

before what you have granted. Indeed, among the divine obligations, there is none upon which humanity is more unanimously agreed—notwithstanding the divergence of their desires and the conflict of their opinions—than the veneration of covenantal fidelity (al-wafāʾ bi-l-ʿuhūd). Even polytheists adhered to this principle among themselves prior to Islam, having recognized the calamitous consequences of treachery.

Therefore, never betray your trust, never breach your covenant, and never deceive your adversary; for none dares to defy God save the ignorant and the wretched. God has established His covenant and pledge of protection as a universal asylum extended to His servants through His mercy, and a sanctuary in whose inviolability they find refuge and proximate shelter. Hence, there must be no malice, no fraudulent concealment (mudālasah), and no deceit within it.

Do not enter into a treaty that admits of ambiguous loopholes (al-ʿilal), nor rely on linguistic equivocations (laḥn al-qawl) after its formal confirmation and ratification. Moreover, do not allow the difficulty of an obligation bound by God's covenant to prompt you to seek its unjustified repudiation; for enduring a hardship whose resolution and auspicious outcome you anticipate is far superior to a breach of faith whose severe repercussions you dread—a breach that would expose you to a reckoning before God from which you could find no pardon in this world or the Hereafter." (Sharīf al-Raḍī ,Nahj al-Balāghah ,Epistle 53)

Through systematic and hermeneutical analysis of the passage, four fundamental paradigms of conflict resolution and treaty governance are identified:

1. Primacy of De-escalation and Acceptance of Conciliatory Overtures: Active willingness to embrace bilateral peace initiatives when aligned with moral-juridical legitimacy (*riḍā Allāh*), prioritizing the reduction of human and material costs.

2. Post-Settlement Strategic Vigilance: The integration of security preparedness with peaceful engagement, guarding against opportunistic breaches while maintaining formal peace.

3. Absolute Inviolability of Covenants (*Pacta Sunt Servanda*): Strict adherence to contractual fidelity, framing treaty obligations as universal, immutable ethical duties that transcend sectarian and ideological boundaries.

4. Hermeneutical Precision and Elimination of Textual Ambiguity: The requirement for unequivocal drafting in international agreements, prohibiting deliberate ambiguity (*laḥn al-qawl*), bad-faith reinterpretation, and deceptive loopholes (*al-ʿilal*).

Discussion and Analysis

This section critically analyzes the four strategic approaches to conflict resolution derived from the epistle of ʿAli b. Abī Ṭālib to Mālik al-Ashtar, examining their scriptural foundations, geopolitical implications, and normative relevance to contemporary conflict management.

1. Acceptance of Conciliatory Overtures and Bilateral De-escalation

ʿAli instructed al-Ashtar: "Never decline an offer of peace to which your enemy summons you, provided that it meets with the approval of God; for in peace there is rest for your troops, relief from your anxieties, and security for your land." (Sharīf al-Raḍī, Nahj al-Balāghah, Epistle 53)

The main focus of the instruction above is on two key aspects: promoting peace and highlighting its advantages. The foundation of this principle stems from two fundamental concepts: Islam and faith. Islam derives from the word for peace (*Silm*), while faith originates from the term for security (*Amn*). These core principles emphasized by Islam underscore the importance of maintaining peace and security for all individuals. Various verses in the Noble Qur'an also emphasize the importance of reconciliation and peace. Below, we will refer to a few of these verses:

"O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace, 'You are not a believer,' aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed, Allah is ever, with what you do, Acquainted" (Qur'an 4:94).

"No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. In addition, whoever does that seeking means to the approval of Allah, then We are going to give him a great reward" (Qur'an 4:114).

"And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them, and settlement is best. In addition, present in [human] souls is stinginess. However, if you do good and fear Allah, then indeed Allah is ever, with what you do, Acquainted" (Qur'an 4:128).

"However, if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise" (Qur'an 2:209).

All the verses above emphasize peace and reconciliation, where Imam Ali highlighted to Malik the benefits of making peace, which are:

A. (For in peace there is rest for your troops): In times of war, soldiers become physically and mentally exhausted. However, in times of peace, soldiers are able to rest, renew their strength, and effectively resist future adversaries.

B. (And relief from your anxieties): War requires devising sound strategic plans that lead to victory. Therefore, when the flames of turmoil ignite, the battlefield turns red with the blood of heroes, and the surroundings are filled with wailing and grief, a leader cannot think clearly or formulate successful plans. In contrast, reconciliation brings relief from worries and affords the opportunity to reflect and devise effective plans to overcome future challenges.

C. (And security for your land): War fuels resentment and incites the enemy to raid the realm, depriving the populace of security and comfort. Peace, on the other hand, establishes security and stability for the country.

2. Caution After a Peace Agreement

Imam Ali also instructed Malik:

"However, after concluding peace, exercise extreme caution regarding your enemy, for the enemy often draws near under the guise of peace in order to take advantage of your negligence. Therefore, employ prudence and do not rely on wishful thinking in this regard."

In this section, Imam Ali (a.s.) outlined another strategy for dealing with adversaries. He cautioned against complacency following a peace accord, advising Muslims to remain vigilant, cautious, and conscious of enemy schemes. When enemies realize they are at a tactical disadvantage and cannot readily prevail in war, they may sue for reconciliation. However, they might subsequently resort to deceit, seeking victory through cunning stratagems, identifying operational weaknesses, and awaiting the opportune moment to strike.

While establishing peace with an adversary is essential, it does not imply lowering one's guard entirely. Enemies may breach the accord and act against its terms once peace is established; thus, vigilance remains indispensable. The Battle of Uḥud illustrates this principle clearly. During this engagement against the Quraysh, the Prophet foresaw the vulnerability of his lines to a surprise assault by the Quraysh cavalry. He took precautions by deploying a detachment of archers on the mount to protect the rear of the Muslim forces. However, as the Quraysh began retreating following the initial clash, the archers under ʿAbd Allāh's command were misled, abandoned their positions,

and disregarded their standing orders. This enabled Khālid b. al-Walīd, the commander of the Quraysh cavalry, to exploit the exposed flank and assault the Muslims from behind, ultimately precipitating their tactical defeat, the martyrdom of over seventy companions, and severe injuries to the Prophet himself (Ramdzan & Azmi, 2016).

Although reconciliation helps terminate active hostilities, remaining cautious and alert against the clandestine machinations of an adversary who conceals deep-seated animosity behind a peaceful facade is imperative. The history of the Ottoman Empire further exemplifies this dynamic. During the height of Ottoman power, Islamic territorial expansion advanced deep into Europe, culminating in the siege of Vienna. However, following the conclusion of peace treaties between European powers and Ottoman authorities, European states devised long-term strategies that gradually checked Ottoman expansion and compelled their retreat. Sustained efforts were made to undermine Ottoman influence through multi-faceted political and economic pressures. By the eighteenth and nineteenth centuries, European powers had established extensive economic dominance over Muslim realms, exploiting their natural and mineral resources, converting them into captive consumer markets, and binding them through substantial financial debts and concessions. The enduring ramifications of this geopolitical subjugation have persisted into modern times, contributing significantly to widespread socio-religious dislocation among Muslim youth (Quataert, 2005; Davison, 2015).

3. Fulfillment of All Pledges

In the process of negotiating a peace treaty, it is crucial to honor and uphold all commitments made. Every effort must be made to prevent the breach of the accord, even when dealing with unbelievers or non-Muslims. Deceit, cunning, or duplicity should be completely avoided. The preeminent example in Islamic history is the Treaty of Hudaybiyyah with the Quraish. After the sixth year of the Hijra, the Prophet (peace be upon him) and his followers, who had departed from the beloved city of Makkah, were eager to visit the Holy Kaaba to perform *tawaf* (circumambulation). In 628 CE, the Prophet (peace be upon him) dreamt that he and his followers were entering Makkah and performing circumambulation. Following this vision, he declared his intention to visit Makkah to perform Umrah. Over 1,400 Muslims accompanied him from Madinah, donning *ihram*. According to established custom, the Makkans were bound to permit pilgrims arriving to

perform Umrah. However, the Quraish leaders decided to deny them entry and dispatched Khalid bin Walid with 200 fighters to intercept the caravan. The leaders later sent Suhayl bin Amr al-Thaqafi to negotiate a peace accord with the Prophet Muhammad. Although the resulting agreement appeared to go against the wishes of the Muslims, it ultimately proved to be a significant victory for them. Few present could have visualized the victory facilitated by the Prophet's farsightedness; indeed, the Treaty of Hudaybiyyah served as a prelude to the Conquest of Makkah. The Messenger of Allah serves as the ultimate model for all. One can observe the embarrassment and hardship to which he was subjected while fulfilling the covenant with the Quraish leaders; however, in the end, all circumstances ultimately favored him (Ab Halim, Asyiqin 2018).

4. Clarity of the Terms and Conditions of the Peace Treaty

Imam Ali further advised: "Avoid entering into agreements that are open to multiple interpretations, and refrain from altering the interpretation of ambiguous words after the agreement has been concluded and confirmed."

In this instance, Imam Ali (a.s.) advised Malik on another technique for peace agreements, emphasizing the importance of clarity in the terms and texts of a treaty to prevent ambiguity and misinterpretation. He prohibited deviating from the explicit wording of a treaty once it has been confirmed and documented, further stressing that difficulties in implementation should not be used as a pretext to deny the agreement.

The final part of the advice highlights the repercussions of rejecting an agreement without valid justification: "If you encounter difficulties due to Allah's decree, do not reject it unjustly. Enduring hardships in anticipation of relief and a favorable outcome is preferable to committing a transgression out of fear of its consequences. You may dread being held accountable by Allah for such actions, with no opportunity for forgiveness in this life or the hereafter."

In this section, he emphasizes that the human commitment to uphold agreements and responsibilities is a divine decree and an inherent inspiration intended to maintain the security and order necessary for human survival. It is an expression of God's mercy toward all His servants, serving as the sustenance that allows them to reside within the sanctuary of His protection and thrive according to their wishes and achievements.

He (peace be upon him) advises: *"Do not betray through accusations, do not violate your agreement, and do not deceive your enemy."* This is because

betrayal, breaching an agreement, and dishonesty after making a promise are unjust—even if the other party is an unbeliever—and such actions are the mark of only a wretched and ignorant person.

Conclusion

Preserving peace and security is a responsibility shared by all individuals. The primary goal of the United Nations is to maintain international peace and security. The UN achieves this by working to prevent conflict, assisting conflicting parties in establishing peace, deploying peacekeepers, and creating the conditions necessary for peace to hold and flourish. To be effective, these activities complement one another. In line with this, and to enhance international peace and security, this paper presents four conflict-resolution approaches based on the letter of Imam Ali to Malik Ashtar. These approaches meet both local and international standards and are applicable to various contexts. Many disputes between communities and countries can be amicably resolved using these approaches, thereby helping our communities become conflict-free.

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