CONFLICT RESOLUTION APPROACHES FROM LETTER OF MALIK ASHTAR

Abstract

International conflict involves disputes between nation-states, individuals, and organizations across different countries. It also encompasses internal intergroup conflicts within a single country, especially when a group seeks independence or aims to gain more social, political, or economic influence. While these disagreements and conflicts may be unpleasant and offensive, they are essential for human growth and development. Eliminating conflict or disagreement entirely is very challenging, but it can be effectively managed. One way to manage disagreements is through conflict resolution between the involved parties. This conflict resolution requires well-defined and effective approaches to achieve positive outcomes. This research work presents conflict resolution approaches based on the letter written to Malik Ashtar by Imam Ali. Using library research, descriptive, and analytical methods, four conflict resolution approaches were derived from the letter to serve as a guide for managing conflicts. These approaches include accepting the peace proposed by the enemy, being cautious after reaching a peace agreement, fulfilling all commitments, and ensuring clarity in the terms and conditions of the peace treaty. A discussion and analysis were conducted on these approaches.

Keywords: International Conflict, Conflict Resolution, Imam Ali, Malik Ashtar, Interstate Disputes, Peace Treaty Terms, Commitment, Agreements.

Introduction

Islam is a religion of peace that promotes compassion, tolerance, and friendship. It encourages friendly interactions within society and emphasizes dialogue as a means to achieve peace and harmony (Alsheha Abdulrahman, ٢٠١٢). The promotion of peace and reconciliation is rooted in Islam's emphasis on evidence-based reasoning and clarity (Qur'an: ٢ verse: ١١١; Abu-Nimer, M. ٢٠٠١). Any behavior inciting hatred and extremism goes against Islamic principles (Ismail, M. ٢٠١٥; Stollznow, K. ٢٠٢٠). It is accurate to say that Islam and violence are incompatible (Khān, V. ٢٠٠٢).

The Qur'an advises resolving conflicts through peaceful means and avoiding further disputes, fights, confusion, and discord. People are urged to seek justice and maintain a balanced approach (Qur'an ٨: verse ١; Qur'an ٤٩: verse ٩–١٠). Islam prohibits disrupting peace and tranquility through corruption, with consequences for those who engage in such actions (Akhter, N., & Qadoos, A. ٢٠١٧).

Quran also teaches us that 'reconciliation is the best' (Qur'an ٤: verse ١٢٨). This implies that reconciliation is the superior choice in terms of outcomes. As per the divine law of nature, reconciliation leads to success and accomplishments, which cannot be achieved through violence (Khan Maulana Wahiduddin, ٢٠١٥). The verse (Qur'an ٤: verse ١٢٨), initially revealed to resolve disputes between couples, can be applied to various human relationships (Ṭabaṭabai, Syed Muhammad Husain ١٩٧٠). Islam advocates for a unified (Qur'an: ٣ verse: ١٠٣; Qur'an: ٥ verse: ٢) and mutually supportive society, extending beyond national to international interactions (Landis Joshua, ٢٠٠٣). Therefore, from an Islamic standpoint, international law should prioritize peace as its cornerstone (Nursita, R. D., & Sahide, A. ٢٠١٩; Al-Khazendar, S. ٢٠١٨).

Peace signifies a state where individuals, families, groups, communities, and/or nations encounter minimal violence and foster harmonious relationships (Anderson, Royce ٢٠٠٤). A peace treaty is a formal agreement between two or more conflicting parties, typically nations or governments, that officially ends a state of war between them (Naraghi-Anderlini Sanan, ٢٠٠٨). Throughout history, the world has seen various peace treaties like: The Egyptian–Hittite peace treaty, also referred to as the Eternal Treaty or the Silver Treaty (Klengel, Horst ٢٠٠٢), Foedus Cassianum, also known as the Treaty of Cassius, which established an alliance between the Roman Republic and the Latin League in ٤٩٣ BC following the Battle of Lake Regillus (Smith Christopher, ١٩٩٥), and The Treaty of Hudaybiyyah, a crucial agreement between Muhammad, representing the Medina state, and the Qurayshi tribe of Mecca in January ٦٢٨ (corresponding to Dhu al-Qi'dah, ٦ A.H) (Armstrong Karen, ٢٠٠٧).

The letter of Ali ibn Abi Talib to Malik Ashtar is considered a valuable and ancient treasure to the world (Tareq, A. P. D. A. ٢٠١٧; Darweesh, A. D., & Mirza, R. ٢٠١٤). The letter covers various crucial aspects of human life, including government, administration, economy, foreign affairs, military, security, conflict resolution strategies, people's welfare, education, health, religion, and housing conditions. This study will specifically focus on conflict resolution strategies with adversaries as outlined in Imam Ali's letter to Malik Ashtar.

The following sections will explore Nahjul Balagha and Malik Ashtar's letter, analyze the conflict resolution strategies with enemies outlined in the letter, and conclude the research work.

Nahjul Balagha and Malik Ashtar

Islam, revered as the ultimate and most comprehensive of all divine religions, extensively covers various subjects, including human society, societal development, maintaining societal peace, and numerous other topics (Landis Joshua, ٢٠٠٣). The Qur'an serves as a primary source of guidance in Islam (Qur'an ٣: verse ١٣٨; Qur'an ٢: verse ١٨٥). However, in addition to the Qur'an, the practice of the Prophet of Islam and his progeny are also sources of guidance for mankind (Kamarulzaman A & Saifuddeen, S M, ٢٠١٠). Ali bn Abi Talib is also a member of his household (Haylamaz, Resit, (٢٠١١)).

Nahjul Balagha (The Way of Eloquence) is the renowned compilation of sermons, letters, sayings, and narrations attributed to Ali Ibn Abi Talib, the cousin of Muhammad. It was compiled by Ash-Sharif Ar-Radhi, a Shia scholar in the ١٠th century AD (٤th century AH). Known for its eloquent content, it is considered a literary masterpiece on Shia Islam (Netton Richard, ٢٠٠٧). It stands as one of the great literary works of mankind, showcasing both profound content and magnificent style (Tareq, A. P. D. A. ٢٠١٧; Darweesh, A. D., & Mirza, R. ٢٠١٤). Lexically, its intricate expression and eloquent statements convey profound ideas in beautifully adorned rhetoric (Manafi Anari, S. ٢٠٠٤). These remarkable expressions illuminate Imam Ali's profound understanding of God, humanity, and the world, along with his mastery of rhetoric. According to reports, Nahjul Balagha contains ٢٤١ sermons, ٧٩ letters, and ٤٨٩ (or ٤٨٠) utterances (Sahib Humam M Abdul, ٢٠١٧). There are differing opinions on the exact number of sermons, letters, and utterances (Hossein Ansarian, ٢٠٢٤). This extensive and remarkable work (the path to eloquence) has been translated into various languages, with numerous commentaries produced (Al-Jibouri, Yasin T. ٢٠١٣).

Malik al-Ashtar, also known as Mālik bin al-Ḥārith al-Nakhaʿīy al-Maḏḥijīy, was one of Ali Ibn Abi Talib's most loyal companions. He embraced Islam during Muhammad's time and remained a devoted supporter of Muhammad's descendants and the Hashemite clan. Rising to prominence under Ali's caliphate, he played key roles in battles like the Battle of Jamal and Siffin. Described as a "brave" and "fearless" warrior in Shia sources, his title "al-Ashtar" reflects an eyelid injury from

the Battle of Yarmouk (Esposito, J. L. (Ed.). ٢٠٠٤). During Muhammad ibn Abi Bakr's governorship in Egypt, Amr ibn al-As, a supporter of Mu'āwiyah, aimed to take over Egypt. Upon hearing this, Muhammad ibn Abi Bakr sought Ali's help, who assured him of sending Malik al-Ashtar, his trusted general and close companion, to Egypt. Ali instructed Malik: "Malik, may Allah have mercy on you, go to Egypt. I have absolute trust in you. Rely on Allah! Use gentleness in its place and intensity in its place" (Al-Mousawi, Sayyid Abbas Ali ١٤١٨). In ٦٥٨ CE, after the Battle of Siffin, Ali appointed Malik as the Governor of Egypt, asking Muhammad ibn Abi Bakr to return to Kufah, Ali's capital city. Ali later praised Malik al-Ashtar, saying: "Verily, Malik was to me as I was to the Prophet." (Abbasi, Ali-Akbar-E ٢٠٠٦).

The letter addressed to Malik Ashtar is letter number ٥٣ in Nahjul Balagha. Some researchers consider it a model of just Islamic governance (Morgan, Kenneth W ١٩٨٧). It contains a detailed set of instructions regarding government and the ruler's role in society from an Islamic perspective (Bakhshi, Z., Samie, S., & Taqavi, H. ٢٠١٩). In this correspondence to Malik al-Ashtar, Imam Ali delved into the essence of human existence, governors, and leaders, concepts that align with modern leadership theories like system leadership, ontological leadership, servant leadership, and transformational leadership (Sharif Razi).

Through a systemic approach, the iceberg model illustrates how this letter outlines the framework for structuring government, economy, foreign relations, military affairs, security, peace agreements, public welfare, education, healthcare, religion, and housing conditions. The common thread connecting all these aspects is the relationship with God, demonstrated through compassion, empathy, and effective communication with the people. Despite being penned around fourteen centuries ago, these guidelines remain so comprehensive and pertinent that they can serve as timeless directives for rulers in governing their populace. While specifically directed at Malik, the letter is intended for all political leaders, statesmen, and government officials throughout history. These principles, if adhered to, would ensure the survival and prosperity of a society.

LITERATURES REVIEW

This section examines various scholarly works related to this letter. In ٢٠٠٤, Anari wrote a critical analysis of English Translations of Imam Ali's Instructions to Malik al-Ashtar. He assessed the success of translators in conveying the enlightening ideas from the original Arabic text to English (Manafi Anari, S. (٢٠٠٤)). KARIMI

Mahmud & ZAREI Saleh (٢٠١١) explored the position, features, contents, and key points of Imam Ali's instructions to Malik al-Ashtar in Islamic sources. In their article, Iman Hakim et al categorized the challenges faced by policies and politicians in managing people, including (١) hindering progress towards a better life, (٢) knowledge lacking responsibility and management differences, (٣) science detached from human values, (٤) social unrest from ideological claims and political strategies, and (٥) self-serving interests of individuals (Hakimi, Iman, Khalil Safari, and Akbar Jadidi). Another article presented economic principles from the perspective of Imam Ali (A.S.) (Peerzade, Sayed Afzal). In ٢٠١٧, Ali Tareq wrote about Imam Ali (a.s) and Transcendental Phenomenology: Letter to Malik al-Ashtar as a paradigm of life world system thinking (Tareq, Ali (٢٠١٧)). Al-Rikabi A. (٢٠١٧) emphasized in his article that this letter highlights the importance of justice, equality among citizens, human dignity and rights, avoidance of greed and desires, promotion of good speech, and fairness towards others. Language plays a crucial role in organizing human societies (Al-Rikabi, Anahed ٢٠١٧). Additionally, Jawad (٢٠١٨) conducted an intertextual analysis of the American Constitution and Imam Ali's Epistle to Malik Al-Ashtar. He compared the two texts and concluded that they were influenced by other texts (Jawad, Assist Prof Firas Abdul-Munim ٢٠١٨). In ٢٠٢٠, Mohammadi and Khazali analyzed the importance of lexical cohesion in text and its potential connections with repetition and collocation (Mohammadi, Sakineh, and Ensiyeh Khazali ٢٠٢٠). IFISS, S., & MSSASSI, S. (٢٠٢٠) carried out a comparative study between the renowned Letter ٥٣ of Imam Ali Ibn Abi Taleb and the UN Agenda ٢٠٣٠. They sought to examine the governance of sustainable development based on Imam Ali's economic vision. Through their comparative analysis, they noted that SDGs ١, ٢, ٣, ٤, ٥, ٦, ٧, ٨, ١٠, ١٣, ١٤, ١٥, ١٦, ١٧ of Agenda ٢٠٣٠ are the most prominently addressed in this letter (IFISS, SAIDA, and SAID MSSASSI ٢٠٢٠). The unique aspect of this current research work compared to previous studies is the extraction of conflict resolution principles from the letter of Malik Asthar and their application in resolving conflicts and disputes.

A piece from the letter to Malik

In this section, we present the text concerning peace agreements in Malik Ashtar's letter and derive different strategies from it. Below is the text along with its translation:

وَلاَ تَدْفَعَنَّ صُلْحاً دَعَاكَ إِلَيْهِ عَدُوُّ كَ لله فِيهِ رضىً، فإِنَّ فِي الصُّلْحِ دَعَةً لِجُنُودِكَ...................................

If you make a deal with your enemy or commit to a promise with them, make sure to honour your agreement and fulfil your pledge sincerely. Stand firm in upholding your commitment because one of the most universally agreed upon duties by people, despite their differing opinions and perspectives, is the importance of keeping promises.

Besides Muslims, even unbelievers have abided by agreements because they realized the dangers which would come in the wake of violation (thereof). Therefore, do not deceive your enemy, because no one can offend Allah save the ignorant and the wicked. Allah made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him. Therefore, there should be no deceit, cunning or duplicity in it. Do not enter into an agreement which may admit of different interpretations and do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allah involves you in hardship do not seek its repudiation without justification, because the bearing of hardships through which you expect relief and a handsome result is better than a violation whose consequence you fear, and that you fear that you will be called upon by Allah to account for it and you will not be able to seek forgiveness for it in this world or the next. Do not enter into an agreement which may admit of different interpretations and do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allah involves you in hardship do not seek its repudiation without justification, because the bearing of hardships through which you expect relief and a handsome result is better than a violation whose consequence you fear, and that you fear that you will be called upon by Allah to account for it and you will not be able to seek forgiveness for it in this world or the next (Sharif Razi, ٢٠٢٤).

Subjecting the above text to critical analysis and scrutiny, the following four conflict resolution approaches can be derived:

١. Acceptance of peace proposed by the enemy
٢. Cautiousness after peace agreement
٣. Fulfilment of all pledges
٤. Clarity of terms and conditions of the peace treaty

DISCUSSION AND ANALYSIS

In this section, we discuss and analyse the four conflict resolution approaches mentioned in the previous section.

Acceptance of peace proposed by the enemy

Imam Ali instructed Malik:

Do not reject peace if your enemy offers it, as it brings Allah's pleasure. Peace provides rest for your army, relief from worries, and safety for your country.

The main focus of the instruction above is on two key aspects: promoting peace and highlighting its advantages. The foundation of this principal 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 favour upon you, so investigate. Indeed, Allah is ever, with what you do, acquainted" (Qur'an: 4 Verse 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 Verse: 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 Verse: 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 Verse: 209).

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

١. (For in peace a rest to your soldiers): When there is war, the soldiers will be exhausted, physically and mentally. However, if there is peace, the soldiers will be able to rest and renew their powers and be able to resist the future enemy.
٢. (And relief from your worries): The war needs to draw up a correct plan that leads to victory. Therefore, if turmoil fires and the situation turns red from the blood of the heroes and the space shifts from wailing and woe, the leader will not be able to think and draw up successful plans. However, reconciliation brings relief from worries and opens the opportunity to think and draw up plans to conquer future challenges.
٣. (And security for your country): War stirs resentment and incites the enemy to raid the country and rob the people of security and comfort. While peace brings about security and comfortability to the country

Cautiousness after peace agreement

Imam Ali also told Malik:

However, after achieving peace, there is a significant apprehension from the enemy since they often propose peace to take advantage of your complacency. Therefore, it is crucial to be vigilant and not act out of wishful thinking in this situation.

In this chapter, Imam Ali (a.s.) also mentioned another strategy for dealing with enemies. He cautioned against complacency after making peace and advised Muslims to remain vigilant, cautious, and aware of the enemy's schemes. When the enemy realizes they are at a disadvantage in war and cannot easily win, they may propose reconciliation. However, they may then resort to deceit, seeking victory through cunning tactics, studying weaknesses, and waiting for the right moment to strike.

While making peace with the enemy is important, it does not mean letting down one's guard completely. Enemies may break the agreement and act against it after peace is established. Therefore, vigilance is crucial. The battle of Uhud illustrates this well. During this battle, when the Muslims faced the Quraish, the Prophet foresaw the possibility of a surprise attack from the Quraish cavalry. He took precautions even after the initial defeat by assigning sixty archers to guard the Muslim forces from behind on a mountain. However, when the Quraish started to retreat after the first attack, Abdullah's companions were deceived and abandoned

their post, disobeying his orders. This allowed Khalid bin Walid, the Quraish cavalry commander, to exploit the situation and attack the Muslims from behind, leading to their defeat and the loss of over seventy-one brave Muslim warriors. The Prophet himself sustained severe injuries during this battle. (Ramdzan, Ummi Kamila Mior Ahmad, & Ahmad Sanusi Azmi, ٢٠١٦).

While reconciliation can help end conflicts, it is crucial to remain cautious and vigilant against the deceitful schemes of an enemy who holds hatred in their heart, despite their outward facade. To illustrate this point, let's examine the history of the Ottoman Empire. During the Ottoman Empire's reign, Islam made significant advancements in Europe until the Islamic army laid siege to Vienna. However, when a reconciliation agreement was reached between European leaders and the Ottoman rulers, they strategized and eventually thwarted the Islamic forces, compelling them to retreat. There were deliberate efforts to marginalize Muslims and manipulate them through various tactics. By the eighteenth century, they had subjugated all aspects of Islam and economically dominated Islamic nations. They exploited the mineral resources of Muslim lands, turning them into lucrative markets and ensnaring them with substantial financial investments. This manipulation and control over Muslim territories and populations have persisted to this day, leading to the unfortunate disillusionment and deviation of many young Muslims from their faith (Quataert, Donald ٢٠٠٥ and Davison, Roderic H. ٢٠١٥).

Fulfilment of all pledges

In the process of negotiating a peace treaty, it is crucial to honour and uphold all commitments made.

All efforts must be made to prevent the breach of the accord, even if it is with unbelievers or non-Muslims. Deceit, cunning, or duplicity should be completely avoided. The best example in Islamic history is the Hudaybiyyah treaty with the Quraish. After the sixth year of Hijrah, the Prophet (peace be upon him) and his supporters, who had left the beloved city of Makkah, were eager to visit the holy Kaaba and perform tawafs (circumambulation). In ٦٢٨ CE, the holy Prophet (peace be upon him) dreamt that he and his followers were entering Makkah and performing circumambulation. With this development, he declared his plan to visit Makkah to perform Umrah. Over ١,٤٠٠ Muslims donned ihram with him from Madinah. As per the established custom, the Makkans were bound to allow pilgrims coming to perform Umrah. However, the Quraish leaders decided not to allow them to enter the city and sent Khaled Bin Walid with ٢٠٠ fighters to stop the caravan from entering Makkah. The leaders later sent Sohayl bin Amr Al-Thaqafi to negotiate with

the Prophet Muhammad to reach a peace accord. Apparently, it was an agreement that went against the wishes of the Muslims, but later, it turned out to be a great victory for Muslims. Few of those present there could visualize the victory of the treaty based on the Prophet's farsightedness. Really, the Hudaybiyyah Treaty later proved to be a prelude to the Conquest of Makkah. The Messenger of Allah serves as the best model for everyone. We could see the embarrassment and the hardship he was subjected to while fulfilling the covenant with the Quraish leaders. However, at last, everything went in his favour (Ab Halim, Asyiqin ٢٠١٨).

Clarity of 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.

Here, Imam Ali (a.s.) advised Malik on another technique for peace agreements. He emphasized the importance of clarity in the terms and texts of the treaty to avoid ambiguity and misinterpretations. Imam Ali prohibited deviating from the explicit words of the treaty once it is confirmed and documented. He also stressed that difficulties in implementation should not be used as a reason to deny the agreement.

The final part of the advice highlights the repercussions of rejecting an agreement without valid reasons. It proceeds in this manner:

If you encounter difficulties due to Allah's decree, do not reject it unjustly. Enduring hardships in anticipation of relief and a favourable 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 part, he emphasized that humans' agreement to uphold agreements and responsibilities is a divine decree and an inherent inspiration given to them to maintain the necessary security and order for human survival. It is God's mercy that extends to all His servants as the sustenance allocated for them to reside within the sanctuary of His protection and thrive in its surroundings according to their wishes and achievements.

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

the agreement, and dishonesty after making a promise is unjust, even if the other party is an unbeliever, and only a wretched ignorant person would do it.

Conclusion

Preserving peace and security is a responsibility for 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 parties in conflict to make peace, deploying peacekeepers, and creating the conditions to allow peace to hold and flourish. These activities complement each other to be effective. In line with this, to enhance international peace and security, this paper presents four conflict resolution approaches based on the letter of Imam Ali to Malik Ashtar. The approaches meet local and international standards and are applicable to various situations. Many disputes between communities and countries can be amicably resolved using these approaches, assisting our community in being conflict-free.

References

Qur'an.

Abbasi, Ali-Akbar-E (٢٠٠٦). Malik al-Ashtar and His Times. History of Islam, ٧(٢٦), H١٩-٤٥.

Ab Halim, Asyiqin (٢٠١٨). The truce of al-Hudaybiyyah refers by the Qur'an as an 'open victory': An Analysis. Online Journal of Research in Islamic Studies, ٥(٣), ٣١-٣٦.

Abu-Nimer, M. (٢٠٠١). A framework for nonviolence and peacebuilding in Islam. Journal of Law and Religion, ١٥, ٢١٧-٢٦٥. DOI: https://doi.org/١٠,٢٣٠٧/١٠٥١٥١٩.

Akhtar, Shabbir (٢٠١٠). Islam as Political Religion: The Future of an Imperial Faith (١st ed.). Routledge. https://doi.org/١٠,٤٣٢٤/٩٧٨٠٢٠٣٨٤١٨٢٢.

Akhter, N., & Qadoos, A. (٢٠١٧). Islam is the religion of peace: analytical review from the life Of Holy Prophet (PBUH). Bannu University Research Journal in Islamic Studies, ٤(٢). https://burjis.com/index.php/burjis/article/view/١٣٣.

Al-Jibouri, Yasin T. (٢٠١٣). Nahjul-Balagha: Path of eloquence. Author House.

Al-Khazendar, S. (٢٠١٨). Islamic Perspective towards Conflict and Peace. International Journal of Humanities and Social Science, ٨(٢), ١٥٢-١٦٤.

Al-Rikabi, Anahed (٢٠١٧). The purpose of communication in the covenant of Imam Ali (peace be upon him) to Malic Bin Al_Ashtar continuity study. AL-MUBEEN, ١(٤), ٨٥-١١١.

Al-Mousawi, Sayyid Abbas Ali (١٤١٨), Explanation of Nahj al-Balagha (Sayyid Abbas Mousawi), Dar al-Rasul al-Akram/Dar al-Mahajja al-Baydaa_Beyout, First Edition.

Alsheha, Abdulrahman (٢٠١٢). *Islam is the Religion of Peace*. Abdulrahman Alsheha.

Anderlini, S. N. (٢٠٠٤). Peace negotiations and agreements. *Inclusive security, sustainable peace: A toolkit for advocacy and action*, *1632*, ٣٧-٥٠.

Anderson Royce (٢٠٠٤). A definition of peace. *Peace and Conflict: Journal of Peace Psychology*, *10*(٢), ١٠١.

Armstrong, Karen (٢٠١٣). *Muhammad Prophet for our time*. Mizan Pustaka.

Bakhshi, Z., Samie, S., & Taqavi, H. (٢٠١٩). The dominant behaviour in Imam Ali's (AS) letter to Malik Ashtar: A textual analysis of behavioural propositions using content analysis method. Political Science Quarterly, ٢٢(٨٥), ٧٣-٩٤. doi:١٠,٢٢٠٨١/psq.٢٠١٩,٦٧٤٢٠.

Bell, Christine (٢٠٠٨). *On the law of peace: peace agreements and the lex pacificatoria*. OUP Oxford.

Darweesh, A. D., & Mirza, R. (٢٠١٤). A PRAGMA-RHETORICALPERSPECTIVEOF IMAM ALI'S LETTER TO MALIKAL-ASHTAR. International Journal of Literature and Culture Linguistics, ١(٣).

Davison, Roderic H. (٢٠١٥). Reform in the Ottoman Empire, ١٨٥٦-١٨٧٦ (Vol. ٢٣٢٥). Princeton University Press.

Esposito, J. L. (Ed.). (٢٠٠٤). *The oxford dictionary of Islam (Malik ibn al-Harith al-Nakhai al- Ashtar)*. Oxford University Press.

Hakimi, I., Safari, K., & Jadidi, A. (٢٠١٥), Principle of Political Management of Society in View of Imam Ali (Amir Al–Mumin) in His Letter Addressed to

Governor of Egypt (Malik Al-Ashtar) (Letter ٥٣ of Nahjolbalagha), Journal Social Issues & Humanities, Volume ٣, Issue ٩, ISSN ٢٣٤٥-٢٦٣٣.

Haylamaz, Resit (٢٠١١). *Ali Ibn Abi Talib: Hero of Chivalry*. Tughra Books.

Humam   M   abdulsahib   (٢٠١٧) https://www.researchgate.net/publication/٣٢٠٦٢٩٣٣٠_Nahj_Al-Balagha_Semantic_Search_EngineNSSE.

Hossein Ansarian. What is Nahjul Balagha?. The official website of Professor Ansarian. Accessed, Friday ١٢th of January ٢٠٢٤. https://erfan.ir/english/٨٦١٤٧.html

IFISS, SAIDA, and SAID MSSASSI (٢٠٢٠). The Governance of Sustainable Development According to Imam Ali's Letter ٥٣ and the UN Agenda ٢٠٣٠: A Comparative Study of the Two Charters. Journal of Humanities and Social Sciences Studies, ٢(٦), ١٠٩-١٢٦.

Ismail, M. (٢٠١٥). BUILDING UNDERSTANDING DIVERSITY RELIGIOUS TOLERANCE IN POST-CONFLICT BETWEEN AHMADIYYA AND THE MAJORITY SUNNI GROUP IN EAST JAVA. Demcracy and Accountability (ICoDA), ٢١٣.

Jawad, Assist Prof Firas Abdul-Munim (٢٠١٨). A Contrastive Intertextual Analysis of The American Constitution and Imam Ali's (pbuh) Epistle to Malik Al-Ashter. Journal of Human Sciences, ٢(٢٥), ٣٧٥-٣٨٢.

Jeffery, Arthur (١٩٤٢). The political importance of Islam. *Journal of Near Eastern Studies*, *1*(٤), ٣٨٣-٣٩٥. https://doi.org/١٠.١٠٨٦/٣٧٠٦٥٥

Kamarulzaman, A., & Saifuddeen, S. M. (٢٠١٠). Islam and harm reduction. International Journal of Drug Policy, ٢١(٢), ١١٥-١١٨. https://doi.org/١٠.١٠١٦/j.drugpo.٢٠٠٩.١١.٠٠٣

KARIMI Mahmud & ZAREI Saleh (٢٠١١). POSITION OF IMAM ALIS INSTRUCTIONS (AHD) TO MALIK AL-ASHTAR IN ISLAMIC SOURCES

Khan, Maulana Wahiduddin (٢٠١٥). *Islam and world peace*. New Delhi, India: Goodword Books.

Khān, V. (٢٠٠٢). The true jihad: the concepts of peace, tolerance, and non-violence in Islam. goodword.

Klengel, Horst (٢٠٠٢). *From war to eternal peace: Ramesses II and Khattushili III*. Bulletin. ٣٧. Canadian Society for Mesopotamian Studies. pp. ٤٩–٥٦. OCLC ٦٠٤٦٦٣٥١٨

Landis, Joshua (٢٠٠٣). Islamic education in Syria: Undoing secularism. Teaching Islam: Textbooks and Religion in the Middle East, ١٧٧-٩٦.

Manafi Anari, S. (٢٠٠٤). A Critical Approach to English Translations of Imam Ali's Instructions to Malik al-Ashtar. Literary Text Research, ٨(٢٠), ١-٢٠.

Mohammadi, Sakineh, and Ensiyeh Khazali (٢٠٢٠). Lexical Cohesion in Letters of Nahj al-Balagha (Case Study: Imam Ali's Letter to Malik al-Ashtar Al Nakhai). Quarterly of Arabic Language and Literature, ١٥(٤), ٦١٣-٦٣٢.

Morgan, Kenneth W (١٩٨٧). *Islam, the straight path: Islam interpreted by Muslims*. Motilal Banarsidass Publ.

Netton, Richard (٢٧ May ٢٠٠٧). Encyclopaedia of Islam. Routledge. ISBN ٩٧٨-٠٧٠٠٧١٥٨٨٦.

Nursita, R. D., & Sahide, A. (٢٠١٩). The concept of peace in Islam and its relevance to international relations. AL ALBAB, ٨(٢), ٢١١-٢٢٤.

Peerzade, Sayed Afzal. Home» Islam» Masoomeen (AS)» Imam Ali ibn Abi Taleb (AS)» A Note on Economic Ideas of Imam Ali (AS) with Special Reference to his Letter to Malik al-Ashtar.

Quataert, Donald (٢٠٠٥). The Ottoman Empire, ١٧٠٠-١٩٢٢. Cambridge University Press.

Ramadan, Tariq (٢٠١٧). *Introduction to Islam*. Oxford University Press.

Ramdzan, Ummi Kamila Mior Ahmad, & Ahmad Sanusi Azmi, (٢٠١٦). Hagiographic elements in the battle of uhud: a prolegomenon to the early sirah traditions.

Sahib Humam M Abdul (٢٠١٧). Nahj Al-Balagha Semantic Search Engine (NSSE). *journal of kerbala university*, *15*(٣).

Shah-Kazemi, Reza; Lewisohn, Leonard (2006). The Sacred Foundations of Justice in Islam: The Teachings of 'Ali ibn Abi Talib. World Wisdom. p. 61. ISBN 978-١٩٣٣٣١٦٢٦٠.

Sharif Razi. Nahjul Balagha Part ٢, Letters and Sayings. The English translation (accompanied with original Arabic text) of a collection of letters and sayings of the Commander of the Faithful, Imam Ali ibn Abi Talib (PBUH). https://www.al-islam.org/nahjul-balagha-part-٢-letters-and-sayings/letter-٥٣-order-malik-al-ashtar. Accessed, ٠٨ January ٢٠٢٤.

Smith Christopher (١٩٩٥). Early Rome and Latium-RR Holloway: The Archaeology of Early Rome and Latium. Pp. xxiii+ ٢٠٣; ١٢٩ maps and illustrations. London, New York: Routledge, ١٩٩٤. Cased, £ ٤٠,٠٠. *The Classical Review*, *45*(١), ١٣٤-١٣٥.

Stollznow, K. (٢٠٢٠). Terrorists, fanatics, and extremists: The language of anti-Muslim prejudice. Globe: A Journal of Language, Culture and Communication, ١١, ١-٢٥. https://doi.org/١٠,٥٢٧٨/ojs.globe.v١١i.٦٢٨١

Sylvester, Christine (١٩٨٠). UN Elites: Perspectives on Peace. *Journal of Peace Research*, *17*(٤), ٣٠٥–٣٢٣. https://doi.org/١٠,١١٧٧/٠٠٢٢٣٤٣٣٨٠٠١٧٠٠٤٠٣

Ṭabaṭabai, Syed Muhammad Husain (١٩٧٠). Al-Mizan fi Tafsir al-Qur'an. ٢th Edition. Beirut: Mu'asassat al-A'lami li al-Matbou'aat.

Tareq, A. P. D. A. (٢٠١٧). Imam Ali (a) & Transcendental Phenomenology: Letter to Malik al-Ashtar as lifeworld system thinking Paradigm. AL-MUBEEN, ١(٣).

White, Nigel D. (١٩٩٧). *Keeping the Peace: The United Nations and the maintenance of International Peace and Security*. Manchester University Press.