

DOI: 10.7596/taksad.v5i4.636**Explaining the Role of Consultation and Negotiation on the Life of Imam Ali in Spite of Having Divine Knowledge and Infallibility****Abasali Aronaghi¹**
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Mahmoud Khajehmirza⁴**Abstract**

Consultation and negotiation is one of the aspects of human life that provide the ground of using the experience and knowledge of others, the point that infallibles have divine knowledge provided the ground for some to deny and dispute this certain principle of life, and assume that because of God's protection, the infallibles are safe against any wrong doing and sin, consultation and negotiation is meaningless and they do not need it. This study is trying to remove this ambiguity of explaining the situation and reason of consultation in a pattern of life that in spite of having divine knowledge and infallibility has a valuable position and is shown in his action and speech. Consultation and negotiation have significant participation in different areas of the life of Imam Ali, including individual, social, and political areas. In addition to considering the consultation particularly the features of consultants and consulting areas, the dos and don'ts were cleared, to draw enormous benefits consulting, drawing people's attention to the council principle, not being guilty of despotism, characterizing the followers and flourishing their talent, showing mercy and affection hearts and patterning the posterity, he was negotiating and consulting.

Keywords: Infallibility, consultation and negotiation, divine knowledge, Imam Ali, Council.

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Introduction

Human beings are autonomous and dynamic who have inherent desire to choose and move. This feature of human and divine wisdom has caused human to have wisdom guided by reason and revelation, because of the vastness of the universe and the complexity of human needs and the changes that occur in human societies, consultation and negotiation to explore right from wrong and truth from wrong, is the inevitable necessity and understatement need for human life. Thus the problems are so complicated and sometimes outside of perception that an individual with any amount of knowledge and experience alone will not be able to solve it. Thus the person needs wise and knowledgeable consultants who have knowledge of religion and science.

One of the models of Muslims in regard of consultation and negotiation is Imam Ali, because of infallibility and divine knowledge—according to Shiite beliefs—he does not need counseling to learn and remove the ignorance, but he also consulted for other purposes (1).

Although he was aware of the unseen and the infallible Imam, he was steadily approaching the people to consult and use it in normal life with consultation and information exchange. He said to his followers: do not avoid the truth and fair consultation because I'm not flawless unless God bless me (2). He has stated about consultation; anyone who is opinionated will be destroyed and anyone consult with experts share their wisdom.

He was also consulting in his personal life; he consulted with prophet about marrying Zahra (3). He was serious about consultation and continuous efforts to consult his companions and asked their opinions and views and valued their ideas. He used consultation and lobbying session to put the introduction of moral education, training, establishing good tradition, collective responsibility and honor experts. This paper begins with a brief reference to the consultation of Imam Ali answer the question that what was the Imam reason that he consulted with others beside his infallibility and divine knowledge and what are the examples of these consultations. In other words, explain the value and position with the biography of his life and his counseling methods for inspiration followers.

It seems that in human societies nobody alone has the ability to perform and understand all aspects of every subject unless he has specific divine guidance. Thus consultation is one of the crucial ways and infallibles despite divine guidance and purity in life had many consultations to draw correct and applicable models in various occasions for followers. Using the biography of blessed Ali by collecting and gathering information by referring to authoritative literature and historical practices in this debate will be our guide.

1. The importance and necessity of consultation and negotiation

One of the most important issues of personal life and properly running a community is consultation and the council. Without it, all tasks are incomplete and making decisions without deliberation is ignoring the wisdom and experience. No matter how wise and experienced is a man, when considering issues of one or more aspect, looking at different aspects of that remains unknown.

Thus by combining the ideas in the council, he increases its dominance of the unknowns, he makes clear greater horizons ahead, in fact, and he freely uses the intellectual capital and experience of others.

In Islam consultation on and the infallibles behavior has special place and reputation that there is a Surah in Quran that is called Council and consulting is very important and is one of the most important issues, like religious practice and is presented along with invitation to God and saying prayers (4).

God obliged the prophet, who is infallible and directly related to the source of revelation, to consult (4). Consult in your affairs and when you made your decision trust God and do it that God loves those who trust. Prophet is obedient to God and accomplishing his divine task was constantly consulted with his companions (5).

Prophet accepted the ideas that were against his, one of the examples is about consulting before Ohod War that his idea was staying in the town and defending it from there, but most of the people and youth liked to fight with the enemy outside of the town, despite all the circumstances of a leadership and the wisdom, accepted the majority idea and led the war out of the town (6, 7), more important than is although they apparently lost the war, the council verse was descended and confirmed his consultation and obliged him to do it again. So Muslims put consultation as a basic part of their lives.

Due to this fact and hundreds of similar cases, there is no obscurity for valuable status of consultation in Islam. It is narrated from Aisha that "I have not seen anyone consult with his companions more than the prophet" (8). Consultation and accumulated wisdom and experience were the principles of prophet behavior and his successors.

Imam Ali was decisive in obedience to the Lord's messengers to consult and follow the good tradition, so that no rational thinker is without consultation and stated that (9, 10): No sane person is needless of consultation. This statement represents is undeniable truth because when

ideas and experiences of wise people tie together, the result will be a degree of perfection that no one alone can reach that. The opponents of this instruction certainly are misleading and certainly will be perished.

For showing the value and importance of the principle of human life, the heavenly guide (prophets) were the best consultants for their followers. Noah consulted with his followers and righteous on building the ship, and Ibrahim in constructing the Kaaba (11) and the sacrifice of Ismail, David had consultation with the people of Israel and every time "consult" and guide them. Even he was consulting with his young son, Solomon; one of the examples is about the damage caused by sheep on farm (14).

Bilqis, the Queen of Sheba consulted with his advisers to respond to the letter of Solomon, it is written that she had three hundred advisers who consulted with them (15). According to verse 32 of Namal Surah, Pharaoh who was tyrant, who was claiming that he is god, was consulting with his companions (16).

It is written in Old Testament that: With some people of Israel, 250 members of heads of the people who elect the Council and were famous men stood before Moses (17). Apart from the life of divine Messengers, consultation was a lot in human civilization and great kings.

Median who were the first people founded the Aryan government in Iran, had a forum that tribal chiefs and elders had consultation for big decisions (18). Parthians were consulting about choosing a king and war (19, 20).

The word Senate that is common in Europe today is taken from Roman language of and it means consultation. Alexander the Macedonian was consulting with Aristotle the famous Greek philosopher. To break the unity of Iranians after the death of Darius III, Aristotle offered to give the leadership to their own elders and Alexander acted that way.

In Arabian Peninsula in pre-Islamic period, there was an Advisory Council in Darol Anduh, that is considered one of the important Kaaba positions. Ghosi Ibn Klab, the fourth grandfather of the prophet, founded the place. Quraysh were gathered there together for major decisions for important tasks and had consultation (22, 23).

This description would not be surprising to say that consultation is of such importance in Islam that is placed along with doing religious practices and leaving it be a cause of confusion and bewilderment.

2. The infallibility and knowledge of Imam

Contrary to the Mu'tazilites and Ash'arites, Shiites believe that Imam is infallible. *Esmat* in Arabic means prohibition and abstinence. It keeps you away from evil and protects you (24).

Infallibility is known as divine protection from evil acts on subjects (25). It is also known as gaining and avoiding (27). Ibn Abilhadid said that; infallibility in our scientists means that something prevents you from doing something wrong in your own choice (28). Sivey Helly wrote that; infallibility is something that protects you against sins although they have the ability (29).

According to Shiite belief because the Imam has the task of maintaining religion he must be infallible and Quran said that we should not obey sinners. Do not help each other in sin and oppression (4).

So it is necessary that Imam who is the leader and guide of Muslims and they are obedient to whom must be infallible. According to the verse (4): Remember when God tested Ibrahim and he succeeded all of them, then I choose you as Imam and leader, Ibrahim asked that: do you give this honor to my children too? He answered; it is not given to oppressive people, the infallibility of Imams is proved. Imam title is given to someone who is fair and not oppressive (30). And the verse (4); God removes any impurity from Imam Families and protects them.

It is narrated from Aisha that when the prophet covered Imam Hassan, Imam Hussein, Fatima and Ali under his garment and recited the verse 33 of Ahzab Surah (31). Thaqalayn narrative quoted from the Prophet indicates the infallibility of the imams (13). Shia and Sunni scholars have narrated this story, including Ahmad Ibn Hanbal's Musnad book refers to it (32). But the infallibility does not prevent the authority of the imam, although they do not make mistakes because God protects them, but because of the huge benefits consultation the followers are encouraged to consult, therefore, though consultation for free and innocent human beings for specific purposes will not be an obstacle, and many examples in history of Imam Ali will be mentioned.

Knowledge-Imam for superiority in religious science has to be knowledgeable to prevent people from straying; his knowledge should be confirmed by wisdom too, because choosing a knowledgeable person, means that the knowledgeable is not selected and presenting the superiority that is not accepted (33). The point that Imam has control over all aspects of science and technology is controversial (1). Imam is in the position of guardian and protector of the law and introduces people to Islam, the leader of people cannot be imperfect, through secret and occult that is unknown to us, they have taken divine knowledge of the Prophet (13).

Because the grace of God, Imam has foreknowledge to guide the people, and even if this knowledge is a lot, still deliberation is not prevented, because during his counsel he tries to help others and strengthen the lessons of consultation and good tradition.

3. The reasons of consultation in view of Imam Ali

Consultation is a public affair that is related to everyone. Imam Ali was consulting in Islamic community so his act as a tradition for followers, and teaches his followers that the consultation is appropriate and necessary, and they learn that if Imam uses consultation, it is like an obligation for them. The feature of infallibility of Imam is taken from verse 59 of Nesa Surah. Imam did not need consultation, but still had both intellectual and advisory meeting; because of its many benefits for followers and reward and virtue that as an act of charity and worship was hidden in consultation, because God did not order the prophet to consult except for science and grace and blessing for the nation lies in this action (34).

Imam Ali was consulting to get closer to people hearts. Imam consult was based on God's order, provides background so that people feel they are involved in decision-making and feel closer to him. As the Quran asserts (4) most of people in their private and social affairs are required to consult and brainstorm, some commentators have attributed this verse for getting hearts closer (15). The one, who is proud of his view, will be misled and the one, who rely on his wisdom, will make mistake.

Although Imam did not need it, but it did not prevent him, their acting behavior proves it, they considered consult the cause of mercy and blessings and provides background so they do not lose prosperity and guidance, as he said; One who consults not be misled. He told his followers that consultation is in the path of redemption.

Ali always tried that Islamic rule not be accused of despotism, because people are complying with the laws and commands of God, see themselves responsible for their fate and their following does not lead to complete obedience from Imams, so they were involved in consult to prevent this kind of thoughts. He stated that; "Imperfect man, who has despotism, and do not consult" (28). Because of that, Imam Ali was consulted a lot with his companions. When they fought with Moavieh and Sham, he consulted with members of Badr War, and his companions (13).

Consult in Imam Ali view was navigator and knows consulting with qualified personnel prevent misconduct that in this regard says: "anyone who seeks help through the counsel of the wise men is walking along the right path". Ali counts consults as a factor that gives

character to people. As it was said consult of the prophet with companions, giving them character and respect for their dignity (36). He also said; “anyone consult not be misled” (37). Sometimes consult was for testing friends or identify the hatred of the enemy; “consult with enemies to get to know the enemy and their goals” (15).

Imam Ali knows consultation as unparalleled support for the public; “no support is like consulting” (38). In his life method despotism is the cause of destruction and consult is sharing with other people's minds (2).

Imam knows advice as a necessary thing, and counts not to guidance and counsel as betray and kind of oppression. Giving cruelty to counselor and not showing the right way to him is cruelty and betrayal (37).

In Imam’s view consult is valuable that even he orders and consultation with the opposition with forethought: “consult with the opposition to find about their animosity and intentions” (37).

Giving opinion and comment on the consultation, thought and not consulted on the issue and lack of good thinking with features such as fear, shyness and stubbornness are issues that Imam always considered them reprehensible and great flaw and as cruelty to consultant. Stubbornness spoils the idea. Consult and counsel should comply with the law. Worst comments are those that are incompatible with Islamic law (37). One of the goals of Imam Ali was giving consultation to followers. When they witness that infallible despite the perfection of wisdom, consult, they realize that no one is needless of consulting. When the consultations, is moral education, the Prophet and (other Imams) are not excluded (38). The issue of consultation compatibility will be resolved with infallibility.

Imam Ali like prophet, to leave a good tradition for the people and the rulers after himself, consults with his companions. There are many other things in the law and benevolence as factors of consult of Imam Ali view that tried to be avoided because of the prolongation of sentences.

4. Cases that consultation and negotiations has no role (scope and limits of consultation)

Although advising is a good will and good rational thinking and human experience helps that, God and man leaders emphasize that, it has particular domain like other good deeds and acts. Consult cannot be as the basis and criteria in all matters related to human destiny. It is true that putting together reason and human experience is beneficial, but since to man is err, if all human beings get together it there is still possibility for error and deviation. The famous

saying: when people get together they mislead, is cited by some Islamic sects and it is incompatible with reason and human experience, unless in their gathering there is an innocent people who is connected to the source. With this introduction we reach to this point that consultation has scope and limit.

A) Consultation on matters concerning the people and their life is possible; God is communicated in the form of revelation and divine guidance (4). People in matters such as the question of war should consult with each other. But issues such as selecting the Caliph (leader) of Muslims cannot be upon a council. God knows who has the ability for his mission (4).

The Prophet said to Ali; you can rule over my people if accept you with satisfaction and interest. Accept their leadership and if they collected against you, leave them (39), prophet said: God gave me the messenger mission and Ali is my successor (40).

Based on this guidance, Ali did not participate in the Saqifah Council and always considered it a kind of aberration, the deviation in the path of true Islam. In a Sermon of Shaghshaghieh raised his strong objections to the Caliphate, Ibn Abi Qhafh said: while he had pain and suffers and his divine right, he is plundered, he was patient (2)ç And in this regard, he refused to swear allegiance to the time that Islam was not in danger and at the time of oath of allegiance he said: I am reluctant to have oath of allegiance but I do it so Islamic religion does not go away, I scared that this gap (Islamic) harm Islam and it was more important ordeal than usurping caliphate (41). As the Imam in his letter to the Egyptian people explained the reason of his silence as helping Caliphate against (apostasy) breach that occurred in religion and tribulation of that was above (confiscation) the ruling (2). History testifies that after oath of allegiance Muslim started to deal with serious apostasy conviction and troops were mobilized and sent (42).

B) The scope of the Council is limited to areas with no imprudence (23). Imam Ali as the Messenger of Allah did not consult the laws of God and the traditions of sharia. "Consultation on the rulings of Allah orders and the Sunnah of the Messenger of God have no place (2) because these things known about God, as their task through divine revelation and the Sunnah of the Messenger of God is clear. It is not possible in consultation with people who makes mistakes disrupt unerring rules (4). No man or woman, when Allah and His Messenger command are not a believer, for their work is optional (i.e., when and why (consultation) does not exist).

God spoke to His Prophet "I have taught you what did not know" (4). Ali knows the worst consult the advisory that is incompatible with Islamic law, Consult on issues and areas of "the silence of law" works. When Talha and Zubayr came to him and said, 'Why do not you consult us? Because of the commandments of God and turned to his task and their own infallibility and knowledge, he replied, "Nothing happened that I am ignorant about it and I need your advice" (2). In other words, related activities involving you and the people who need to be consulted did not happen.

Imam has the benefit from science superhuman infallibility feature is context also to consult infallible knowledge unknowingly, but it has explored other interests (1). When Talha and Zubair protested the way of ruling of Ali, he answered; the day I was chosen, I studied Quran and followed its instructions and the prophet also, so I do not need your help and until now I have no problem to need your help and other Muslim and If I have, I tell you (2). As mentioned above, the other for consultation on the scope and purposes been considered for infallibles, such as education and training followers, established good tradition and advice lifestyle for posterity, especially those who do not have complete knowledge to be a practical lesson for them (43) creating value and character in followers and involvement in fate (44) and because the interests and good advice for the public and society, God commanded the Prophet (infallible) to consult (45). Consult is a factor of mercy, no helper and support for (non-infallible) as consultation (46). Because infallible hated tyranny and charges of it, were clearing themselves by consultation with their companions (2).

Ali asks the Prophet about the issues that it has not entered religious order: if I encounter with something that has nothing in God's instruction, what should I do? He answered; consult it with wise and pious believers and do not judge with a fixed method (47).

C) In a court, consulting is not allowed. Imam Ali told the judge: in a court do not consult with anyone (46), he told Refaeh Ibn Shadad, the judge of Ahwaz: in a court do not consult with anyone (46). In this regard consulting before the verdict is allowed to teach and gain information which he said is one of the five features of a good judge.

D) In giving a fatwa, consulting is not allowed also. Imam Ali told Refaeh Ibn Shadad; in giving a fatwa do not consult with anyone because religion is not based on the opinions and views but have to be resolved by consultation and adherence (48). Generally Imam Ali said that; In matters with no deep look and thoughts, do not use consultation (2).

5. Consultation in the life of Imam Ali

5.1. Consultation in personal matters

Ali about the accusation of Aisha told the prophet, if you realize, you can leave your wife (7). About determining charity, Imam Ali offered one tenth of the income (34) and the prophet accepted it.

Imam Ali consulted about division of house chores for himself and his wife Fatima, one day they decided about their duty at home to follow the prophet orders, and asked him for the advice, the prophet said; Fatima should do the house chores and Ali should do his job (49). After the martyrdom of Fatima, Imam consulted with his brother Aghil and married to Omol Banin, the daughter of Hozam Ibn Kolab, which was a good family (50). Imam consulted about digging wells many times, when he was asked that who is a proper advisor, Imam answered the one who has the fear of God (46).

Imam recommended to his agent in Egypt, Muhammad Ibn Abibakr; help the person who asks your advice.

Ali in the testamentary to his son Mohammed Hanifa said: ask the advices of people and then think about them and choose the best one that has no doubt in it, if someone is proud of himself and does not listen to the ideas of others put himself in danger, but the one listen to them, will have no mistakes (51).

5.2. Consultations on political and social affairs

In social and political affairs of many examples of consultation of Imam Ali was recorded. We mention some examples. Imam Ali had consulted with the people of his community unlike the Muawiyah method, he consulted openly with people, even if others disagree with him, and accepted their ideas. It was reported to him that a group of people is drinking people, Imam asked his followers their idea, each one gave their opinion, and then Imam said his idea (52).

He was constantly telling people that not to talk with me like cruel people, say the right thing, do not be afraid of criticism, which I accept a lot (2).

When the Imam accepted and sought political rule of the military authorities tried addressed to them said: Your right to me is that I should not cover any secrets except the secrets of the war, do not make any decision without consulting you first and see you the same (2).

Imam received a letter from Muawiyah who accused him, he answered; after Othman murder, people pledged allegiance to me, after three days of consulting, these people pledged allegiance to Abu Bakr and Omar too, and the people were from Badr, Ansar and the migrants, the difference is that people with Abu Bakr, Umar, Othman pledged allegiance without public consultation while my allegiance has taken place with public consultation. Even in his first letter to Muawiyah, referring to the murder of Othman and without consultation by their allegiance to the revolutionaries are based on the public consultation (28).

Imam Ali said; the one, who is overconfident, was destroyed. What comes with of the provisions verses related Council, the principle of collective deliberation, all social affairs are included.

He said: Do not refrain from telling the truth or advice in justice, because I am not superior to other unless God protects me (2). This is not to deny immunity of infallibles mistakes in words, but God preserve me, is mentioned and his speech to emphasize the consultation even for rulers. He told his governor: consult with scholars and thinkers a lot to do the affairs of your town (53), the good governor is one who consult more.

5.3. Consulting and negotiating in official and governors' affairs

When Imam Ali was selecting the governors, recommended them to consult with their inferiors and scholars and thinkers, in his letter to Malik Ashtar he said; in affairs for stabilizing the situation in the country and what can help you to be wise, consult a lot with their inferiors and scholars and thinkers (5). When he introduced Ibn Abbas as the governor of Basreh, told people; I chose him for you so you follow him and the prophet and God orders, but if created the innovation or deviated from the right path, know that I have removed him from the kingship over you (54).

Imam Ali told the people of Basra that people has the right to monitor their ruler and watch his performance and when necessary provide warnings and advice for people is even the right criteria. When he observed the rebellion by some previous Khalifa governors, he did a surveys and consultation with his wise and benevolent companions and accepted the best ideas. Mughira offered that Imam should keep the previous governors and then make a good decision at a right time later. But because they were taking the public property, Imam rejected that (55).

When Ibn Abbas and Ziyad Ibn Hanzalah Tamimi gave the same idea, Imam said; I do not make new traditions in religion and do not choose corrupt people (2).

5.4. Consulting and negotiating of Guided caliphs with Imam Ali

Imam Ali in the period of being away from the Caliphate and politics Imamate was always helpful to his companions and Shiites, many of them were recorded and listed in the authentic hadith. Caliphates were among those who have benefited from his guidance and advice, when the solution of their important problems were not found, they asked Imam Ali and asked him how to do it. Abu Bakr, the first caliph, was consulted with Ali in important tasks and asked his idea. Omar did not do anything without consulting with Imam first, because he believed in the wisdom and careful consideration and religiosity of Imam. Othman at the beginning of his reign in a lot of things was consulting with Ali but when his relatives were interrupting in the work of consultation, he ignored Imam (56). Ali in this consultation was acting in such a way that the advice is to keep religion and Muslims interests and avoid to strengthen the caliphate so they forgive the legitimacy of their work. Imam complied faithfully attended the advisory boards with certain principles and sought the spread of Islam and defend Muslims and those who called for consultation with respect to science, reason, honesty and integrity in his opinion, were listening to his advice (57).

Abu Bakr during his Caliphate consulted with Ali to fight the apostates, Imam responded; “When Khalifa gone to heretics war and abandoned the caliphate center Muslim territory will never be peaceful and orderly.” Abu Bakr listened and appointed Khaled in command (58). When Abu Bakr consulted for war against the Romans, Ali consulted him and wished for their victory, he accepted and benefited from the results. During the caliphate of Umar, the jewelry Mecca has increased, some said they would spend the ornaments and jewelry for army and Kaaba does not need it, Omar before acting, asked the advice of Ali, he commented: Quran was revealed to the Prophet property were four types: Muslims property divided among the heirs, and was given to the particular, Khums and Zakat, according to the order intake was determined by the Qur'an, but on that day there was jewels but the prophet did not touch it not out of forgetfulness or because its hidden location, so you act like him too. Omar said: If you were not here, I would be disgraced and then to put jewels back (2). During the siege of Jerusalem, Omar said no advice except with Ali and he said attack the enemy, and they listened (58).

Othman's consulted with Imam about killing Hormozan and some Iranians by Ubaidullah ibn Umar who are charged with participating in the murder of Omar, Imam said he should be killed, but Othman did not accept it and freed him and paid the compensation from public property (56). After Imam was informed that Valid was drinking wine, he offered to remove him from governing Kufa, when the people's dissatisfaction to Othman was great and uprising began, he consulted with Imam to end the riot (59).

5.5. Consultations on the acceptance of political authority

After the death of the Prophet, Imam Ali stayed away from community leadership with Saqifah Council measures, when Othman was killed Imam accepted the caliphate after the insistence of people and this was according to God's covenant, as well as deliberation and public acceptance. The crowd gathered and said their allegiance to Imam insisted on accepting the caliphate, so that despite the rejection, the audience asked the Imam, the pressure of the crowd and devotion for allegiance, Imam was forced to accept the will of the people and act with divine covenant (2). Muhammad Hanifah narrated that Imam said: My allegiance in the mosque and will be based on the consent of the people and not hidden. When people said give us your hand (so we pledge allegiance), he said do not rush, give time to other, so they discuss it first (60).

This rule is considered in the admission process of consultation cases, it should be noted that apparent belief requires acceptance of people and form of political sovereignty, but the religious leadership and lead the community of a divine covenant with God. The Prophet in his will said to Imam Ali: O my people, indeed your ruling belongs to Ali, if people have no quarrel with that community to do so, rise up, but if they disputed, leave them because God has left you a way to escape from them (39).

5.6. Consulting in military affairs and wars

Imam Ali after notice of the Companions of the Camel to Basra, asked for his own companions, Ibn Abbas, Amar, Muhammad Ibn Abi Bakr, and consulted with them and said; I listen to whatever you say (1). Each one gave their ideas. When Imam wanted to go to Sham, told his companions: There is no doubt you are friendly people, good deeds, patience and the right and honest, now we're going to go and fight the enemy, say what you think, some like Arbad Fazari disagreed with fighting (54).

When Imam sent Hares Ibn Mareh to search about killing number of Muslim like Abdollah ibn Jenab and his wife by Khavarej, they said lets go and finish them up, Imam accepted the offer advisory troops there by Nehravan and the war began (61).

When in the battle of Siffin Muawiyah troops overcome with water, they forbade water from Imam Ali army, and when they lost the authority of water, Imam army said let's do the same to them, but Imam did not accept it (2).

5.7. Consulting the riot of Sham and Muawiyah

Imam Ali was asked about the war with Muawiyah, Imam replied: After their allegiance to the Badr, my companions and I consulted with non-Badriann of the righteous and subjects, to all my vote was in favor of war with Muawiyah (2, 62).

Imam Ali consulted with his companions about going with the army to fight with Muawiyah or staying in Kufa, different ideas were given, Malik Ashtar and Odi and Sharih commented of his coming with them but Imam did not accept it (62).

Despite the infallible Imams and the Muslim community, as well as knowledge of wrong leadership position bidders' peace and agreement with Muawiyah and dinner, he insisted that troops were justified to accept arbitration and reconciliation, initially, your comments and ratings made clear that it was a trick of the enemy and raise awareness of the situation said, and then later he accepted the terms imposed in the interests of the majority.

Imam received a letter from Muawiyah who accused him, he answered; after Othman murder, people pledged allegiance to me, after three days of consulting, these people pledged allegiance to Abu Bakr and Omar too, and the people were from Badr, Ansar and the migrants, the difference is that people with Abu Bakr, Umar, Othman pledged allegiance without public consultation while my allegiance has taken place with public consultation. Even in his first letter to Muawiyah, referring to the murder of Othman and without consultation by their allegiance to the revolutionaries are based on the public consultation (28, 63).

Conclusion

Man in personal and social life needs to make informed and accurate decisions, sometimes a hasty and ill-considered action ruin his life. Hence to avoid or minimize the risk of error and slip, we must pay attention to consultation. Making right decisions depend on consultations with knowledgeable and experienced people. Consultation is a mechanism of progress and growth for individual and society. What is done in consultation with scholars and experts will

have less error. The infallibles with no need to consult and having God-given knowledge consult with individuals because of the huge benefits. Consult in viewpoints of Imam Ali had a high position in life and this is fully reflected his speech. Imam in personal, social and political life had consulted and has repeatedly encouraged people to act the same. We witnessed many examples of him receiving advice in the history books. Although his consultation was not for learning, but to raise the intellectual growth of followers, measure the compliance, character people, not accused of despotism, considering this good tradition for non-infallible and many other reasons to have consultations. Unique features and multi-dimensional aspect of Imam's personality and having experienced political, social and thorough knowledge of religion, the Quran, Caliphs needed him, Ali also for the interests of Islam and maintain and the stability of society, provided honest solutions in the form of advice in various fields. He was solving political, military, scientific problems and legal counseling was helping Caliph and others and of course consults in a way that does not endorse the fallible caliphate, counterfeiting legislation and Islamic law, a question of choosing the Imam and the rule of society outside the circle of government were consulted.

Notations

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