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FOCUSING IN THE MESSAGES OF IMAM ALI BETWEEN THE  
IDEALISM OF ONE'S OWN SELF AND THE INFERIORITY OF THE  
OTHER

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**ABSTRACT**

Concentration as a critical concept is closely related to authority with its different levels and seeks to prove itself and degrade the other, especially the other who steps out of his or her circle. The conflict between Imam Ali as the center and the other as the rebellious margin represented one of the tools or manifestations of power and it was from here that the idea arose to convey Imam Ali's messages to his governors, workers and emirs about the Islamic State in his government to determine the nature of the relationship between them, the center as an example of authority and the rebellious other as the fringe, beyond their control.

**INTRODUCTION**

As a critical concept, Concentration is closely related to authority, whether it is individual or collective, and it seeks to prove itself and dismantle the others, especially those who stray from its circle and rebel against the intellectual paths it is pursuing. Hence the issue of conflict between them arose as each side attempted to dominate the other. In the face of this, the relationship between them has turned into persecution or exclusion, so that there is no mercy or continuity. Rather, it is a bitter struggle, differing only in details from the conflict between classes or between species and races (1).

Perhaps the idea of centralization can be represented in man's first view of nature as a center, a view that annuls the existence of the Creator, the Exalted, in control of everything. Because the question of seeing the world without a center or edge is almost impossible; The conflict between them has become a

means of survival, and we can refer here to some human thought that represents a basic pattern of materialistic thought, representing the transition from centering on the human self to centering on nature and a world means contains its center within itself to a world without a center (2) The search for this term focusing was contentious for some Western critics, such as (Nietzsche) and (Husserl and Heidegger), and interest in it peaked at the hands of ( Jacques Derrida), who derived the concept (centralization of the mind) from which he practiced his critique based on the deconstruction of systems, the internal phenomenon of intellectual phenomena that leads to their breakdown (3).

This concept refers to the civilization of peoples and countries whose presence was not limited to a specific place or time, but was part of a historical process that transcended time or place, and each civilization has its characteristics and characteristics, which is related to the intellectual aspect (4).

### *Focusing As a Conflict with The Other*

According to the historical conditions of the cultural subject...ideas exercise their centralized actions when not integrated as active components in the frameworks of other cultures, because centralization is a cultural phenomenon and given the distinction between the natural and the cultural; any deviation from the natural falls within the cultural realm, and therefore the natural factor must be excluded from its network. And because it is related to a person's cultural perspective in their vision of themselves and others. It is a cultural system full of cultural meanings (religious, intellectual and ethnic) that arose under certain historical conditions, but transcends its historical dimension, and concentration can be seen as a set of visions in a particular emotional realm, leading to the formation a homogeneous mass of rigid perceptions that weave the thinking self. And its cultural data, as the best, is based on a specific meaning of identity - based on stability, permanence and congruence, so that the self is the effective reference in every action, whether through exploration of the dimensions of itself or through knowing about the other, and the matter is not limited to the production of a pure self-free from historical defilements. However, this other aspect of each concentration must lead to a distorted image of the other, and between the pure self and the other ambiguous with cultural distortion (religious, intellectual and ethnic). The concentration creates an exclusive ideology against the other and a sacred ideology specific to the self (5). Perhaps this lengthy definition of his concept takes on great importance as it almost encircles the concept and its implications, whether on the centered self or that of the other self, and clarifies the ideology that surrounds the self and pushes it towards a sense of purity and the other as stamped as inferior (6). Dr. Abdullah Ibrahim says: ((It is difficult to rid the image of the other of the direct impact left on itself by the dominant culture, and Islamic centralism was represented by (Dar al-Islam)) and its normative value system. It is the most effective guide for formulating the characteristics of this image, and in general it is a desirable image, the components of which come from the desire to increase the cultural ego based on the devaluation of the other)) (7). According to the conception of early Muslims, the term split into two parts: ((Dar al-Islam, which encompassed the cultural space of the

Islamic community regardless of race and region, and thus inferior groups of people of other religions to its sovereignty or accepted it. Then the war house included all other nations not under the control of Muslims.))(8).

Hence we understand that it produces two selves: the ego/transcendental self and the other/marginalized self. It seems clear that ((the Islamic self is an active and effective entity, having a true religion represented by Islam and deriving from it the high values and morals, hence it is distinguished from others by the absolute truth and Correctness so that the others Outside the house of Islam is an unbeliever, does not possess the right faith, he has no morals and values, and thus The mechanism of ego preference represented by the house of Islam and the mechanism of exclusion of the Other, represented by the House of War) emerged.(9) The search for the concept of concentration in the Islamic heritage leads us to further trace the cultural determinants and their influence in establishing the distinction between the ego and the other, which are standards and values specific to an individual or a given society and him give a perception or give him a tendency that he is better than others, and it is ((thanks to his high position, capable of allowing, dominating, analyzing and forbidding something and lowering the status of something or its status to increase, meaning its ability to be the main means of establishing the differentiation it expresses, and this was common in Islamic culture of the Middle Ages. The cultural component can be seen as one of the most important influential components. In the question of hierarchy and differentiation between the house of Islam and the house of war, culture as a system of mental way Reception has been present in all conflicts throughout history (10). As for the Arabic-Islamic imagination, its descriptions varied and its concepts expanded. In the regions adjoining the Arab houses, which are its borders, and in the kingdoms of the infidels, which adjoin the house of Islam on earth and are remote from it with everything else, the idea of religious and ethnic centralization in the Arab emerged countries because the Qibla is there and Mecca in it, which is the mother of the villages, the land of the Arabs and their homelands whose inhabitants have not shared with them... Such a strong correlation between religious, ethnic and geographic centralization and between other worlds is nothing but an exercise and strengthening of the central influence of Islamic authority. Islam and the abode of disbelief are based on a complex sequence of dependency, reduction and exclusion. There is a luminous center and subordinate borders that are dimly lit. Higher values constantly flow from a focal point to its surroundings (11). A relationship drawn in the Islamic conscious or subconscious to the other. Above the other that motivates them to judge are the notions of Islamic focus on the other self (12), except that ((Despite the initial separation between Dar al-Islam and Dar al-Harb or Dar al-Solh(\* ); the Islamic event in the context of its dissemination demonstrated pragmatism and a tendency to compromise and coexistence)) (13).

This means that Islamic centralism has been able to unite one space for coexistence and dialogue with the other and is not necessarily in conflict or conflict with it, except in the case of deviation from the values or constants on which the center is based was established. This concept works to empower and establish itself through what is, or through what wasn't, or even through what

cannot be; it may come from a pre-existing scientific and military force... Concentration may depend on the imagination to say things that are unattainable, such as the subject's constant qualities of progress and freedom, and the characteristics of reaction and slavery deem attributed to another subject (14). Perhaps the imagination is one of its most important components in Islamic civilization, particularly in the adaptation of the self to its heritage, but the imaginary function is, at its depth, a function of hope because it transcends the moment and seeks death [the death of the heritage] to achieve a more beautiful, better and more balanced world.) (15.).

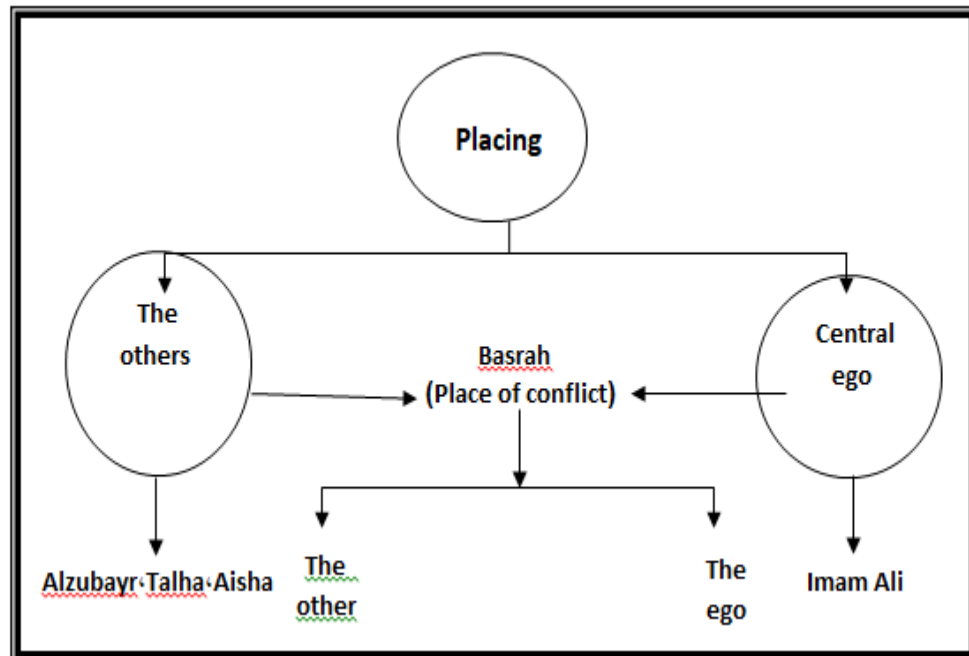
The Imam's central authority is based on an intellectual direction that encompasses two areas: the first contemplates the central self, represented by his personality as the supreme leader of the Islamic State, in whose hands are all religious, military and social authorities' hand, and the second, who considers others of different ranks in the state, whether they are rulers, leaders, or subjects. The relationship here between the self/center and the other/margin was not based on the other's self-view as inferior, unless the other was outside of the idealistic tendency the center is trying to construct. The marginal self-interacts with its environment by absorbing the values of others.: Experience, the individual, the behavior, the different perception of things. Given the importance of the marginalized self; she has been accounted for and has a self-contained theory called (self-theory), which includes three levels: self-actualization, meaning its existence, self-survival, meaning its survival at the expense of the other, and self-empowerment, meaning the power or authority, which it tries to reach (16). Undoubtedly, the relationship between the two sides of the concentration (the self and the other self) was not stable or at a single pace of homogeneity, especially when it was governed by individual interests on the side of the fringe trying to assert the center's authority undermining or opposing it, and perhaps we find the first features of this conflict or undermining in the reactions of: (Aisha, Talha and Al-Zubayr) to the imams coming to power after the assassination of the third Caliph Uthman bin Affan in Medina. This difference between them is the first sign of conflict and signs of undermining between the two parties. Each of them tries to prove or deny its existence to the other. Concentration shows itself in the fact that man concentrates first of all on himself ((This concentration bore the first seeds of self-centeredness and it works only through other concentrations... Undoubtedly centralization not only stops at certain limits, but goes beyond them other types, because within the great centralization there is, for example, a centrality or many centralities that vary in strength and effectiveness, since there is an anti-centrality as opposed to the dominant centrality)) (17). We do not lack this notion in the emergence of ( Aisha, Talha and al-Zubayr) from the Imam's authority and the establishment of secondary authority in their Qibla; It was reported that Aisha, a resident of Makkah, wanted to perform Umrah in Muharram, and Banu Umayyah fled to Makkah to kill Uthman and they did not inform her of Ali's rule. Laith who is called Abdullah bin Salma said woe to us or us so he said Othman was killed and they were left without Imam for five days. She said: What then, he said: The people of Medina and the people who overpowered it rallied against Ali bin Abi Talib, so she took them back and returned to Mecca when the people reached their return, so they were moved by it and entered the mosque, they came to the stone and covered

it with and the people gathered there so she preached a sermon and said “oh people the mob gathered against who was murdered unjustly yesterday so they started his aggression so they spilled the forbidden blood and made the holy land legal in the holy month? Their encounter with them torments others and pushes them behind them (18). (Aisha) formed her reference, which then formed an authoritarian tendency, ((about self as the main reference in all realms and as the center and the active and effective element)) (19). And based on the tendency Aisha developed for herself after feeling the possibility of being ostracized by the Imam; so, she gathered around her other self. The Sibt of Ibn al-Jawzi narrated: ((The Umayyads gathered at Aisha and took counsel and said: We all ask for the blood of Uthman, and their chief was Abdullah bin Amer Al-Hadrami, Marwan bin Al-Hakam, Talha and Al-Zubayr, so they agreed on Basra)) (20).

This meeting represents a shift from other-self as self to ego craving or striving for power. This new feature was based on a hypothesis: that Ali had contributed to the assassination of Othman bin Affan in Medina, that he had incited the revolutionaries against him, and that Othman had been killed. Therefore, revenge for the oppressed is the first motive for the new centralization from the point of view of the two communities. This meeting aims to achieve what (Rogers) called the theory of self, which included self-actualization and self-preservation, and then strengthened it toward the center to be its equal. This religion-based type is called religious concentration and means the belief of each sector group of individuals that their religious belief is the right one and the only one that possesses the truth, beyond all other religious beliefs its point of view lies in shadow, falsehood and falsehood (21). And there is no evidence of the dispute between the Imam and the others represented by Talha, Al-Zubayr and Aisha is his saying () describing their rebellion: ((O people, Talha, Al-Zubayr and Aisha have mine Emirate upset and they went to Basra so prepare to go out to them)) (22).

### *Imam Ali And the Other-Self*

It seems clear that the conflict between the Imam and the other self has changed from a cultural, religious conflict to a military conflict and the site of the conflict has become Basra, a field for this dispute, i.e. ((quarrel and defense between the ego and the other come here as a motive for the emergence of any centralization, the control of a country, at some point it centers around itself, many centers that give rise to a broad debate about property, borders, the commercialization of cultures, and military dominance. .. justification of exclusions, appropriations and ambiguous injunctions all of this based on the ideological and cultural component) (23). Basra has become a place of conflict between the authority/imam and the other rebellious self and there is no doubt that domination by either party will serve to undermine and destroy the other party and its e final exclusion from the political, cultural and social scene. That of the Imam fully indicates that the conflict between them has reached its climax and it can be represented as follows:



The former Imam's text presents a cultural code that puts the reader before two authorities: the first, the central authority. The second is the authority of the deviant self-seeking a cultural identity of its own, resulting in two opposing cultural systems each striving to dominate the other, and there is no doubt that the ideas each side defends will affect the construction of the ego of concentration with him, ((The ideas Its centralized actions are exercised when not integrated into the frameworks of other cultures as active components in them because concentration is a cultural phenomenon)) (24). The rejection when the other self enters into a relationship of coexistence and integration with the central ego, it is urged to contain it, sometimes through dialogue and sometimes through violence, because the rebellion this self has made famous against the center's discourse is a violation of its culture and shows the difference and contrast between the center and the cultural fringe. And since concentration is a cultural phenomenon, ((given the distinction between the natural and the cultural, any deviation from the natural falls within the realm of culture, because concentration is related to a person's cultural perspective in their vision of themselves and others, and it is a cultural system full of cultural meanings: religious, intellectual, ethnic It was formed under certain historical conditions, but this system quickly became sublime in its historical dimension (25). The other's departure from the imam's central authority leaves him in a state of confusion and loss. His unstable relations with the existing authority)) (26). Assuming power is not just a sense of superiority, but goes much deeper as it derives its components from the direct connotation of egoism assuming the supremacy and correctness of the view of self... Hence centering/ego centering takes over itself, or the centering of the other around itself, takes on an existential dimension related to the self that fabricates everything before it, invades its horizon, but each concentration takes on another dimension, such as being religious or ethnic or being completely self-focused (27). This concept may not apply in some of its aspects - particularly in relation to the

egoistic dimension - to the central ego represented by the person of the Imam as the bearer of absolute idealism in authority and leadership.

I refer to this transcendence through the letter of the Imam to Talha, al-Zubayr and Aisha in which he says: ((In the name of God, the Most Gracious, the Merciful, from Abdullah Ali, Commander of the believers in Talha, al-Zubayr and Aisha peace be upon you. The Quraysh Knight and you advanced this matter before entering it, so it was more expedient for you to leave before your consent. For men who fall among the people of the Qibla, and shed forbidden blood... So fear God and return home and cover yourself with veils and peace) (28) This text embodies the center's adopted culture of tolerance towards the other self and its relentless pursuit of dialogue, and the Opening channels of communication with him; this reaffirms his idealism as he refutes the allegations of Marge, through which he tried to break the reputation and legitimacy of the center; the imam advised the other, Aisha, reminding her obligation to obey God and his Messenger and not to go out to her house to confront men and wrongfully lead people to the center's authority. One of the results of the imams' dialogue as center with the other before starting a war with them was the withdrawal of al-Zubayr from the circle of the rebellion, while Aisha and Talha and their followers insisted on confronting the center in order to undermine it. According to Jacques Derrida, the dualities: center/edge, dominant/dominant, and matter/thought are mythical dualities to be overcome by rings of difference opposed to the ring of conformity or identification... And as the center becomes an edge, it is center and not center because it is an edge, it is an edge and not an edge because it is a center, so it is a center and an edge at the same time, and at the same moment there is neither a center nor an edge (29). This means that there is a role reversal between ego and self, especially in the change of power, i.e., through the seizure of power. Since the center imposes its control on the periphery since the beginning of human existence does not deviate from its circle, it has the right to power, and it controls the scales of the scales, which it weights in its favor. This duality was dominant for the center (30).

Based on this, the Imam observed the behavior and behavior of some rulers of the states, including his book (v) to one of them, where he says: what follows, I was informed of something you did, you were upset your lord, disobeying your Imam and dishonoring your trust. So you took what was under your feet and ate what was under your hands, so give an account to me and know that God's account is greater than man's.(31) This text clearly refers to idealism of the Imam and the inferiority of the governor who was not on the level of economic honesty, since this governor took what he had from the treasuries of the treasury, so God Almighty became angry at his betrayal and he disobeyed his Imam and left his ideal, and thus represents a margin for the Imam, and he represented the authority. On the subjects he abused it, and by its lack this distanced itself from the economic organization that the Imam wanted to establish in the state, since ((Economic policy cannot take its place and role without leaning on the question of authority, which the Imam (v) has acquired as a legitimate successor, and it is clear that there is no authority without an economic basis on which to rest, not only as an authority that promotes the

economies of society, but as an economic basis is the Pillar of authority itself and one of the most important instruments of the state(32).

The departure of the other from the authority of the Imam will turn from marginal to individual, that is, he will transform from an authoritarian marginal to an individual marginal, and here there are many circles of concentration and different from case to case, so ((marginalization as another situation created by voluntary decisions of the individual to escape stereotyping and an explosion of the model. It is therefore a question of a voluntary marginalization, different in its causes from the authoritative marginality ... Hence the affiliated (33).

The culture of power that the Imam is trying to build in his state can encounter many obstacles that can lead to the undermining or fragmentation of his authority, especially when the parties do not sincerely believe in this culture, as we always see them trying to seize the opportunity where they feel that the state he like to asset, to shock or not in his power. We note such a notion in the Imam's letter addressed to one of his trusted governors. Then he turned against him, separated him from the unbelievers, betrayed him with the traitors, and betrayed him with the traitors. In these meanings he says (v): ((As for the following, I have shared my trust with you, and I have made you my emblem and my emblem, and no man of my family was more trustworthy than you in myself, for my comfort, my sympathy and the fulfillment of the trust placed in me. You fought and the people's trust is dishonored and this nation is broken and empty, you turned the back of the shield on your cousin so you separated him from the dissenters and you betrayed him with the traitors and you betrayed him with the traitors. 34). It is sometimes difficult to maintain harmony between the authority and its parties, and perhaps this is because each of them has its own culture that believes in and defends it. The center or unique pole is never fixed in our view, and it is not a feature of essential human culture (consistency) because it is a spiritual entity of society that is and is subject to constant change, across time and space general development, with the development of the circumstances surrounding man and society, the center may become the periphery, and the marginalized may be centrally sacrificed) (35).

Based on this difference or rupture in the relationship between the two parties; The center can concern itself with the behavior of some parties beyond its control because power, in the Foucault sense, is fused with the unconscious and is microphysical in structure and function, and its function in the realm of superficial reality is emphasized in the absence of evil and the collapse of the Reference (36), since it senses the presence of an external or internal danger that could overthrow its social structure, therefore, from its point of view, it should be addressed through collective mobilization and raising awareness, and this can only be achieved by creating reality based on the superiority felt by the authority over its outskirts (37). The agency is trying to extend its influence to its outskirts, so it's trying to reformulate a culture that's inclusive of all parties and make it compatible with its own. Whatever the intentions, this shows that she cares about the other, celebrates what is different or different, and then works to call him into her space and place him in the arena



of thought and dialogue. Perhaps all this serves to bring back consideration for their lost position (38).

In light of this concept, the Imam says and was informed that his governor in Basra, Uthman bin Hanif, had been invited to a festival: ((What follows I have been informed that a man among the youth of Basra invited you to a banquet, and thou hast hastened thither. To the food of a people whose breadwinners are dry, and their riches are claimed. So watch what thou nibble of that nibble, for what thou hast doubted his knowledge, then his words, and what they sure of the goodness of his faces, then take from him...)) (39). The preceding text shows the imam's zeal to trace the conditions of the subjects on the one hand and to trace the biography of his rulers among them on the other hand, and in it al-Aqqad says: ((It has reached the report of the imams of the rulers that he made her responsible for attending festivals that her presence does not burden)) (40).

In the same incident, Abd al-Karim al-Khatib says: ((The Imam heard that his servant in Basra had been invited to a festival that the sons of Basra had prepared for him, so he got angry and declared it a war against Ibn Hanif, to the extent that he almost grabbed him by the throat to protect him from what he ate)) (41). The Imam's texts are addressed to his guardians and workers; rather, it is a web or complex network of signs, expressions, and semantics, and it is a repressed system of texts that are filed and merged; Since the writer is a fragmented identity and successive echoes denote his lyrics, there is no single person; There are two people (author and reader) in the same text. And it is at the same time center and edge (42), in his saying: (v): ((Look at what you are nibbling on this nibble and what your knowledge of you is doubtful)). The food is only the maintenance of life, and the meaning is that even the necessary food for you is not permissible unless you are sure and certain that it is permissible, and forbidden if the slightest suspicion insists on the forbidden (43). The texts that celebrate the margin bet on working on a vision related to the lived bet and the cultural contexts that have generated such texts, based on the uncovering of the mechanisms of the exclusion and its justifications. It also bets on seeing the world celebrating what is excluded from the center, in a contextual and cultural context that is different and different from what was previously (44).

The Imam - here - is rebelling against the poor classes that the governor is trying to hide, either intentionally or from others. In the light of his knowledge)) (45). It is clear from this message that it is an example of correct Islamic values, which take into account all social classes and regulate the relationship between them and authority, because the Islamic religion from the Imam's point of view ((not a religion whose teachings are only limited to man's relations with his Lord, but has enshrined in law a strict political system and a complete social system, and what Islam strives for is the formation of an ideal society (46). Among other things, the Imam has his judge Denounced Shuraih when he bought a house for eighty dinars and he was given five hundred dirhams... and he blamed him for it when he said: ((I was informed that you bought a house for eighty dinars, and you wrote in Book and gave witnesses)) Shurayh said to him: ((May That was O Commander of the

Faithful)) So he looked at him with an angry look and then said to him... Look, O Shurieh, you did not buy this house without the owner, or you paid the price without your rightful one) (47).

The state, in authoritarian thinking, represented by the judiciary in dealing with other parties, is not based on ethnic fanaticism but on the idea of fraternity between members of society and the elimination of class distinctions between them, because they are his vicars in the rule of subjects, and he corrects them whenever they deviate from the ideal of authority, he aspired to see the two previous messages. He who was among us would not be a contest for authority or seek anything out of curiosity from rubble, but let us turn back the landmarks of your religion and manifest reform so that the oppressed of your servants will be safe and the broken of your borders will be safe be erected from) (48). From his saying (v) it seems clear that he exercised no authority over people except to relieve them of grievances, to show reforms in them, and to set the limits of religion, which were abolished by the previous authorities. According to this concept, the Imam is aware of the subject of authority and his first function, namely ((to increase the reality, strength and presence of the society that is the subject of authority, and to increase the strength and completeness of his self-possession and destiny, and to nourish its existence and solidity with constant care)) (49).

According to this concept and this philosophy; the right to take power and exercise authority is a responsibility and duty that the center assumes towards the parties/guardians, workers and subjects. The kindness and mercy of the Imam to the subjects reached that they emphasized the rulers of the almsgivers on mercy and mercy and not on transgression towards the Muslims, indicating that the Imam was anxious to erect the pillars of truth and examples of Justice in laws enacts matters small and large, subtle and obvious, and there is no evidence of this from what he said to anyone, his workers, while collecting alms ((Go on, fear God alone, He has no partner, and do not frighten a Muslim, and do not trespass against him reluctantly, and do not deprive him of more than God's right to his money, and when you come into the neighborhood, then descend with their waters, without mingling with them, the verses with serenity and dignity until you stand among them, greet them, and do not be deceived into greeting them, then say: Servants of God have sung me to you do, God's protector and follower, to deprive you of God's right to your money, so God has a right to your money, so you return it to his guardian (50).

The Imam, in his capacity as supreme leader, recognized that the subjects are the subject and locus of authority and that without these subjects it is difficult for authority to become a real reality to be exercised by the ruler. Its authoritarian existence was realized through command and prohibition, restraint, coercion, and so on, and nourished by the subject's submission and submission to his authority, so that the authoritarian flourishes and grows himself. (51). Thus, the center and the edge are described as a binary phenomenon... which has attracted the attention of many intellectual currents inhabited by the imperatives of change, which have attempted to re-focus the edge as a representation of a one identity that can be created and seeks to

change their status in a direction other than the center (52). But this conception of the relationship between the Imam and the other self does not reach the level of authoritarian oppression that the center can exercise on its fringes. I am referring to the one who takes care of the alms in his previous letter, so anyone looking at this letter will see that the Imam () gave the alms workers strict instructions as to the correctness of the course of action he wants to adopt, indicated in the joints of the state, including, that the tax collectors are sincere and do not violate the rights of subjects and the state, and the Imam expressed this by saying: Go on the piety of God; For it is the basis of any noble character, especially honesty and sincerity. And that they deal with the issues with kindness and gentleness, because the state is there for everyone and guarantees security and justice for every individual and the worker in it is a trustworthy wage earner who represents the authority of the middle. The imposed because that is oppression and aggression, and not being someone's guest, not all people have the reasons for hospitality... The message contains precise details indicating that the imams care about the authority figures that have him represented among the people (53). The act of exclusion exercised by the authorities is sometimes not always a social or cultural coercion, but perhaps an unavoidable option when it comes to some form of rebellion or escape from an ideal life conforming to the rules of the authorities. The act of exclusion that the Imam can exercise over the other is an inevitable decision, since it is related to the containment of the rebellion or the intentional deviation of some parties from the rules and behavior of authority, and this is explained in his book (v) at Amr ibn al-Aas where he says: ((You, I made your religion according to a good man. If God empowers me from you and Ibn Abi Sufyan, I will repay you for what you both gave, and if you are not able to do this, then you repent (54).

In the words of Imam: I followed his impact, and asked his bounty to follow the dog for the mug. Whoever destined Amr, and in imitation of him, with what are more insulting and belittling, as for his saying in describing Muawiyah: The honorable dishonored his assembly... It is a clear indication that he was insulting Banu Hashim in his assembly and underestimating Islam, even if he showed his affiliation with it (55).

Amr ibn al-Aas was a follower of Muawiyah ibn Abi Sufyan in everything, even in his hatred of the Commander of the Faithful (□), especially after he assumed power, as he faced a big problem in front of the imam's justice and his new authority. His predecessor, Othman bin Affan, whose era was known for discrimination and classism, as "a huge chasm arose between those close to him on the one hand and other Muslims on the other. While we find the majority of Muslims living on the edge, and a large part of them are deprived of their right to the treasury, we see those close to The Caliph - in addition to his relatives - who took the lion's share of the spoils of the Muslims' wealth, their luxury and wealth reach their tastes" (56).

### *The Other Who Rebels Is a Fringe*

Undoubtedly, Muawiyah and Amr ibn al-Aas were the most beneficiaries of the policy of the previous caliph at all levels, and they were most affected by the new imam's state and authority.

The group usually constitutes "a specific political system, and the contribution of individuals is necessary for the success of the collective effort, but the desires of individuals may conflict with the desires of the group, and competition and conflict may occur between them, and some individuals are marginalized from the group" (57).

On this basis, Amr Ibn Al-Aas and Muawiyah have become a subordinate fringe from the perspective of the Imams. In his previous message, the Imam Amr Ibn Al-Aas revealed submission to Muawiyah despite Omar's knowledge of Muawiyah, submission determined by individual interests and political goals linked to purely selfish interests. In this regard, Ibn Abi Al-Hadid says: ((Everything he said is the exact truth. He was not carried away by his hatred and anger towards her until he exaggerated their slander with him as the eloquent exaggerates in Surat Anger, and the flow of words in tongues, and there is no doubt among the wise people of fairness that 'Umar made his religion through Muawiyah's world and that he did not swear allegiance to him and followed him except on a price for it he made for him and a guarantee that ensured him to deliver it, and the Mandate of Egypt is deferred and a large part of his money and his sons with them are deferred." (Zahir Ghayh) There is none doubt that his deception and transgression will appear, and every transgressor is deceitful in the days of Uthman, he was greatly abased, marked by every ugliness, and in the days of 'Umar he hid a little from gist before him (58).

The Imam has exposed their conduct, detailed by Ibn Abi Al-Hadid Al-Mutazili in his explanation of the above letter, and what Muawiyah in terms of deception, oppression, excessive jokes and debauchery, his fellowship with sedentary, brooding disrespect, the severity of the blasphemy and branding with everything ugly and this deviant behavior throughout the new caliphate of Uthman. Represented by the Imam, but points out that he lived in a wide space of security and was safe from punishment from the then center of Othman. This is a clear indication that the new authority of the center is trying to dismantle the reality of the previous authority (\*) and exploit the positive meaning of this concept, i.e. ((in the sense of rebuilding and reconstruction and correction of concepts. ...[ then]] rebuilding, reconstruction, correcting errors and uncovering prevailing illusions.(59) The conflict between the center and the periphery can manifest itself in many manifestations, the most prominent of which is the political struggle, which takes two forms: the first finds between individuals, groups and classes struggling for power to participate in or influence it, and the second is between ruling authority and its citizens who oppose it as bringing benefits to those who possess it privileges (fame, reputation, advantages and pleasures) so that fierce battles revolve around them, and the conflict takes place not between citizens, of course, naturally between the citizens on the one hand and the authorities on the other,

but between those in power and those subject to them, since their exercise is always for the good of a group, group or class, either The political struggle against it is waged by other groups (60). If we look at the dialectical relationship between them, whether these marginalized groups are in the circle of celebration or in the circle of exclusion, we find two positions: ((As they think about politics, people vacillate between two opposite interpretations. Some of them see politics / [Authority] as a concern for security and justice, since authority secures the public interest and common good and protects it from the pressures of private ambition. The first consideration that the function of politics is to preserve the privileges of a minority of the majority becomes it withheld, and others see in politics/[power] a means to achieve the integration of all individuals into the group and to create the just city of which Aristotle spoke earlier.(61) Here we face two contradictory positions: the first , representing Muawiyah, Amr ibn al-Aas, Aisha, Talha, al-Zubayr and their followers who have worked hard to get sigh to solve from the center circle represented by Imam Ali (ؓ); They became marginal rebels against his authority. As for the second, the Imam's followers came from the rulers, princes and other social classes who believed in his authority. And here it has become necessary for the center to live in conflict with these fringe groups who are trying to overthrow the regime and make themselves a new center vis-à-vis the mother center and a separate entity that conducts their anti-regime discourse the middle. He does not deviate from the idea that: ((any marginal discourse must be an expression of protest against some authority or an act of reversing it)) (62). Historical sources have unanimously confirmed this after the assassination of Othman and the transfer of the Caliphate to the Imam (ؓ), Muawiyah wrote to (Marwan bin Al-Hakam, Talha bin Abdullah, Al-Zubair bin Al-Awwam, Saeed bin Al-Aas, Abdullah bin Amer and Al-Walid bin Uqba) Incitement to the Imam's authority and fear of his justice. And his power to set the limits of God and to remind them of the benefits they had in the Caliphate of Othman (63).

The Imam's attitude towards some rebellious parties – as we have passed on – does not mean that he does not celebrate and does not care about some weak parties, and what indicates that he celebrates them is his book for the people of Egypt, as Malik al-Ashtar made her ruler where he says: To the people who are angry with God when he clings to him in his country and he immediately tried. The heaviest fire from the fire of fire, the owner of Ben Al-Harith, the deviant brother, obeyed him and obeyed his command on the right floor; it is a sword from the swords of God. He delays or has no precedence other than my command and I preferred you to him for his advice and his strong complaint (64).

In this book, authority is divided into three levels: the first, represented by (the Imam), the second, represented by the Governor of Egypt (Malik al-Ashtar), and the third, represented by (the Egyptian society), the suffered from marginalization and exclusion under the government of Othman and I, the Imam/myself, found that elevating the status of Egyptians and caring for them is an important matter for laying the foundations of his authority through equality, justice and fairness under to consolidate them - especially when it turns out that there are consequences for the marginal situation in which the

individual or individuals within a society live, since he stands or stands on the border between two contradictory cultures with which he finds it difficult to identify . Rather, they are two opposing cultures based on difference and disharmony, leading to a kind of anxiety and moral and psychological turmoil in the marginal other; because he lives in two worlds, somewhat strange with the prevailing notions of ruling power (65).

Perhaps this perception resembles the situation of the Egyptians with the authority of the third caliph (Othman bin Affan), whose traits are evident in the above-mentioned letter from the Imam to his governor in Egypt, Malik Al-Ashtar. Imam Ali () celebrates his margins by appointing leaders over them who represent the ideology of authority he seeks. The Imam described Al-Ashtar, his ruler of Egypt, with the descriptions he described showing his good choice of him. He does not sleep in days of fear and does not fear enemies, then he commands them to obey him wherever the truth in his behavior and actions corresponds ((and this is from the rigor of his religion and harshness (v), he did not forgive You yourself in the most beloved of creation him, neglecting this limitation, the Messenger of God (peace and blessings of God be upon him and his family): There is no obedience to a creature in disobedience to the Creator) (66).

The imam's authority as a religious caliphate differs from secular authority, which is reinforced by ethnic fanaticism. The religious caliphate strengthens its ties through the brotherhood between peoples and the elimination of differences between peoples. And the supporters of the Imams of the Persians, Moroccans and Egyptians outnumbered his supporters among the Quraysh in particular and among the Bani Hashim in particular and among the Arab tribes in general. And this mixture between the universal idea and the Imamate of Ali or his Caliphate interrupted the evidence of unity between his time and the time of the Caliphate (67). Ibn Abi al-Hadid al-Mutazili believes that the commander of the believers testified to the Egyptians that they were angry with God when he disobeyed during the era of Othman, where he says: ((... And when the commander of believers peace be upon him testified that they were angry with God when he disobeyed on earth, this is conclusive testimony that Othman disobeyed and committed evil and it can be said that God Almighty disobedient on earth, not to Othman, but to his governors, his princes, and his family between them for the right of God, and he defeated the tyranny of his tent with their tutelage and commanded them to the just and the immoral, the inhabitants, and the known infidels ) (68).

Then Ibn Abi al-Hadid interpreted the speech of the Commander of the Believers to the Egyptians, describing it as the speech of the righteous and saying: ((... How is it permissible for him to worship them or bring them to the speech of the righteous? Thus, one can say: They were angry with God, and he praises them and praises them) (69) determines the position, characteristics and position of the other self, whether it enjoys self-respect or vice versa. This view is not new , since it dates back to ancient civilizations, particularly the ancient Greek division of Aristotle, which divided people into Greeks and barbarians or free and slaves, is a division practiced by those in power, and its manifestations have taken many manifestations , according to need and

historical data, and since according to this division the world consists of free men and slaves, it become composed of believers and unbelievers in the Middle Ages, then ended in the Modern times too civilized and backward, and the thinking reveals a kind of ethnic fanaticism as it looks at the other through the eyes of slavery and frees the self from it (70).

In this concept the philosopher (Nietzsche) says in describing the morality of the masters and the morality of the slaves and the attitude of the moral systems towards these two classes that make up the duality of center and periphery, in some cases two basic types appeared to me, and this main contrast arose: there is morality for masters and morality for slaves, and I would say that in all higher and mixed civilizations there are attempts to distinguish between these two types of morality, and more so, their overlap and confusion between them, and perhaps they are closely related in One Person or One Soul) (71). In the same context (Nietzsche) also sees that the high of people is the one who feels that he determines the value, that is, he knows how to give things their honor, because he is the creator of values. And it is he who glorifies whatever he finds in himself, for such morality is self-aggrandizement and underlying it is a sense of fullness (72).

This means that the morality of the lords/nobility represents the ego of the self, distinguished in society by loftiness, superiority and strength, leading to more egocentricity on the one hand and dominance and dominance over the weak/marginalized on the other (73). I understand from all of this those moral systems in ancient and modern societies carried within them a view of man as race/gender with two cues: the first, lofty/ideal, and the second, inferior/marginal. Rarely do we find - apart from the Prophets and Messengers - a social or political reformer whose view holds other lofty values than Imam Ali, and this lofty view is embodied in his Letter to Muhammad bin Abi Bakr when he imitated Egypt, as he says: ((So lower your wing to them, soften your side for them and simplify your face and sympathize with them in the moment and in the gaze, so that the great do not cover your injustice to them, and the weak do not despair of your righteousness to them [them.] He forgives, then He is more generous) (74).

## CONCLUSION

The Imam in this letter represents the centralization of authority/state and as for Muhammad bin Abi Bakr, he is a second center representing the Imam's authority in Egypt and the relationship between these parties is one of integration and agreement brings them together, strengthens and perpetuates the justice of authority, and the weak are the measure of prevailing right and wrong. They feared for themselves the evil of the strong, which means that the ruler feels the subordination of ruler ship laid on his shoulders and that it is about God and justice and not about his whims (75). The Imams care about his margins in this letter is evident by emphasizing his mandate on the need for justice and goodwill towards subjects, and this is a quality the Imam inherits from the Noble Prophet (peace and blessings of God be upon him and his family) inherited; It was mentioned that: ((He loved his nation to demand their right and to contradict and to express their opinion on what would benefit and cast doubt on the behavior of princes)) (76).

The virtue of the Imam has reached its peak and none of the reformers in history share it. In his saying: ((Be sad between them at the moment and the look)), which indicates his exalted view of the governed, especially the weak, and in this Ibn Abi Al-Hadid says: ((Make them an example that displeases each other at the moment and the look, and he warned that it was necessary to set an example for them in everything but what concerns giving, blessings and reaching out) (77) The truth is that they almost rare virtues are those expressing self-denial to which the virtuous have always fallen prey, and thereby (Nietzsche) says ((Nietzsche) says ((If you have virtue, it is true and perfect virtue, not just a superficial inclination to virtue; you are their victim ) ) (78) Perhaps the imam fell victim to his virtues and sublime idealism, which outweighed all the virtues of the rulers before him or after him, and the credibility of these virtues for him consists in the fact that he himself in values not G flattered and morals at the expense of weak people, for the strong and the weak are equal in the duties to him, and this ideal does not suit the inferiority of the other, who could not give up the impulses of love for prestige and power, so he became a rebel against the authority of the center.

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