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**IDENTIFICATION OF THE CHARACTER OWNED BY ALI IBN
ABI THALIB AS A FRIEND OF THE PROPHET
AND MUSLIM LEADER
(A Historical Review)**

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ABSTRACT

This paper aims to describe the character values possessed by Ali ibn Abi Thalib as a friend of the Prophet Muhammad and at the same time as a Muslim leader. In this paper a brief biography of 'Ali ibn Abi Talib will be presented, which is then followed by the characters (which relate to religion) possessed by Ali ibn Abi Talib, namely the characters that Ali ibn Abi Thalib has in relation to himself, in contact with others, and in connection with the defense of the state. The characters of Ali ibn Abi Talib as a friend of the Prophet Muhammad and at the same time as a leader of the Muslim community are very important to be adopted so that they can be exemplified and imitated by subsequent generations for the present and also for the future, because of his religious attitude, very simple, firm and brave in upholding justice and trust. Ali's characters are reflections of the traces left by the Messenger of Allah and three Caliphs.

Keywords : *Character Values, Chalips, Ali Ibn Abi Thalib.*

INTRODUCTION

Character education is currently being discussed among educators, because it improves the quality of human resources and determines the progress of a nation. The character of a quality society needs to be fostered and formed from an early age. Regarding the importance of character education, the Indonesian government strongly recommends to socialize character education, even the Ministry of National Education has launched character education for all levels of education, starting from primary to tertiary education. The Minister of National Education also hopes character education carried out in educational institutions can build the nation's personality.

Character education requires habituation to do good, to be honest, to be ashamed to cheat, to be ashamed to be lazy, and to be ashamed to let a dirty environment. The character of the community cannot be formed instantly, but must be seriously and professionally trained.

The aim of character education is to form a nation that is strong and competitive, has a noble character, morality, tolerance, has an attitude of mutual cooperation, patriotic spirit, developing, dynamic, science and technology oriented, all of which are imbued with faith and piety to Allah. Thus, character education must be socialized, internalized and intensified from an early age at all levels of national and state life. Educational institutions must appear as pioneers of character education in building the character of students who have moral, and are dynamic because of the main responsibility of the state and society in preparing qualified nation's future cadres in the field of science, moral and mental. The struggle begins with educational institutions.

Ministry of National Education, as quoted by Gunawan (2012: 33-35) suggests that based on the study of religious values, state norms, legal regulations, and academic ethics, character values (good behavioral values) have been identified and grouped into five forms, namely:

1. The values of human behavior in relation to God Almighty.

2. The values of human behavior in relation to oneself.
3. The values of human behavior in relation to others.
4. The values of human behavior in relation to the environment.
5. As well as the values of human behavior in relation to nationality.

The Ministry of National Education in the *Panduan Pendidikan Karakter* then details in brief the five values that must be invested in students, including:

1. Character value in the form of a relationship with God Almighty (Religion), namely human behavior related to this value, such as the thoughts, words, and actions of a person that is always sought based on the values of God or in accordance with the teachings of Islam
2. The form of character values in relation to oneself includes:
 - a. Honest is a behavior based on the effort to make himself or herself as a person who can always be trusted in words, actions, and work both for himself or herself and others.
 - b. Responsible is the attitude of the behavior of a person carrying out his duties and obligations as he or she should do to himself or herself, the community, the environment (natural, social, and cultural) and responsibility to God Almighty.
 - c. Healthy lifestyle is every effort to implement good habits in creating a healthy life and avoid bad habits that can disrupt health.
 - d. Discipline, is an action that shows orderly behavior and complies with various provisions and regulations.
 - e. Hard work is a behavior that shows serious effort in overcoming various problems and obstacles to complete the task (learning, work as well as possible)
 - f. Confidence is an attitude of self-confidence in the ability to fulfill the fulfillment of every desire and hope.
 - g. Entrepreneurial spirit is an attitude of behavior that is independent and smart or talented at recognizing new products, determining new production methods, arranging for the procurement of new products and marketing them and regulating their capital.
 - h. Think logically, critically, creatively and innovatively. Think and do things in reality or logic to produce new ways or results from what you already have.
 - i. Independent. An attitude and behavior that is not easily dependent on others in completing tasks.
 - j. Curiosity. Attitudes and actions that always strive to know more deeply and broadly from what they learn, be seen and heard.
 - k. Loving science. How to think, behave and act that shows loyalty, care and high appreciation for knowledge.
3. The form of the character values in relation to others.
 - a. Be aware of your rights and obligations towards others. That is, the attitude of knowing and understanding and carrying out what belongs to the rights of yourself and others and the duty of yourself and others.
 - b. Comply with social rules. Attitude and obedience to the rules relating to the community and the public interest.
 - c. Appreciates the work and achievements of others. Attitudes and actions that encourage him to produce something that is useful for society and recognize and respect the success of others.
 - d. Polite. A subtle and good attitude from the point of view of all words and behavior to everyone.
 - e. Democratic. How to think, behave and act that he or she has the same rights and obligations as others.
4. Character value in the form of relationships with the environment. Attitudes and actions that always try to prevent damage to the surrounding natural environment and develop efforts to repair the damage to nature that has occurred and always want to provide assistance to other people and communities in need.

5. Character value in the form of relation to nationality.
 - a. How to think, act and be insightful that places the interests of the nation and state above their own and group interests.
 - b. Nationalist. How to think, do what shows loyalty and care and high appreciation for the language, physical environment, state, culture, economy and politics of the nation.
 - c. Appreciates diversity. Attitudes of giving respect or respect for various things, both in the form of physical, customary, cultural, ethnic and religious.

Suyanto also mentioned the character pillars derived from universal noble values that are slightly different from the character pillars mentioned earlier, namely:

1. The love of God and all of His creation.
2. Independence and responsibility
3. Honesty and trust
4. Respect and courtesy
5. Generous, helpful and mutual cooperation or cooperation
6. Confident and hard worker
7. Leadership and justice
8. Good and humble
9. Tolerance, peace and unity

Good character values have actually been found in biografi studies of powerful figures in the Islamic government, starting from the time of the Prophet SAW until the subsequent periods of Islamic rule, the fourth caliph of the four people al Khulafa al Rasyidun. 'Ali became the caliph at the time of the chaos in Medina after the murder of the Caliph s Uthman ibn' Affan in mid Dzu al Hijjah 35 H.

After being banned as a caliph, 'Ali had to deal with prolonged chaos and upheaval. Even then there were several civil wars between fellow Muslims, which caused tens of thousands of lives. Finally 'Ali was stabbed with a poisoned sword by 'Abd al Rahman ibn Muljam al Muradiy, an Egyptian Khawarij figure who considered' Ali as the source of the disaster. As a result of the stabbing 'Ali was seriously injured and he died two days later, on the night of Sunday 17th Ramadhan 40 H (January 28, 661 AD) at the age of 63. (Ibn Kathir, VII; 345).

In this paper the author will discuss the values of the character possessed by the Caliph 'Ali ibn Abi Talib, either the characters related to religion (religion), oneself, characters others, or nationality

RESULT AND DISCUSSION

a. Biografi Brief 'Ali ibn Abi Talib

His full name is Abu al Hasan 'Ali ibn Abi Talib' Abd Manaf ibn 'Abd al Muthallib ibn Hasyim al Hasyimiy. His father 'Abd Manaf, who was more famous for his Abu Ali Talib, was the famous uncle of the Prophet SAW, even though until the end of his life he still did not embrace Islam. His mother Fatima bint Asad ibn Hasyim died after embracing Islam, although historians disagreed, whether he had migrated or not. 'Ali was born about 10 years before Bi'tsat al Rasul, great in the care of his cousin Muhammad ibn' Abdillah, because his father had many dependents. 'Ali then grew and developed into a prime young man. He is the most accomplished, brave and generous orator. Simple, straightforward, sincere and open-hearted are his main characteristics (Fatmawati, 2010: 160).

When the Caliph 'Uthman was killed in his own house on Friday 17 Dzu al Hijjah 35 AH / 19 June 656 AD by the rebels who came to Madinah, many people wanted to immediately pledge' Ali to be caliph. 'Ali did not want to, but the crowd continued to urge him. 'Ali even went into hiding in a cabin in the garden belonging to' Amr ibn Mabdul, but they managed to find him and continued to force him, until finally 'Ali accepted their insistence ... Ibn Sa'ad explained that' Ali was recited on Saturday, a day after 'Uthman was killed. He was blessed by Thal-hah, al Zubayr, Sa'ad, 'Ammar ibn Yasir, Zayd ibn Thabit and other companions (Fatmawati, 2010: 161).

The appointment of 'Ali to be the caliph did not receive the support of the entire population of Medina. Ibn 'Abd al Barr and Ibn Hajar said there was a group of Madinah residents who did not pledge allegiance to 'Ali, but neither of them mentioned the names of the people. 'Ali himself was aware of people who did not want to pledge him, so he said: "These are people who do not want to struggle to uphold the truth, but do not participate in supporting evil". (Fatmawati, 2010: 162).

It is different from Mu'awiyah ibn Abi Sufyan who has long been the Governor of Syria. Historians agree that Mu'awiyah does not want to bless Ali, instead he rejects and opposes him openly. The reasons for Mu'awiyah's refusal was explained by Munawir Syadzali quoted by Fatmawati (2010: 163), namely:

First, before accepting the position of caliph, 'Ali must first resolve the murder case of Uthman.

Secondly, since the Islamic region has expanded and Islamic communities have arisen in the new territory, the right to determine the filling of the position of caliph is no longer the right of those who live in Medina.

After the settlement was completed, several companions, among them al-Zubayr and Talha, urged 'Ali to immediately resolve the murder case of the Caliph' Uthman and punish the murderers. But 'Ali asked for a delay. After hearing 'Ali's answer, both of them asked permission to go' Umrah to Makkah. These two departures were followed by many people.

The Caliph 'Ali then sent a letter to Mu'awiyah, asking him to declare loyalty to him. Ali sent a letter to him several times. They were still not answered by Mu'awiyah. It was only in the month of Shafar 36 AH (August 656 AH), three months after the death of 'Uthman, Mu'awiyah sent his delegation to Medina, facing' Ali. But the emissary was not to convey Mu'awiyah's loyalty to 'Ali, but only to explain to 'Ali, that the clothes of 'Uthman wallowing in blood were always mourned by the Syrians who wanted to demand his death. Therefore, 'Ali determined to fight Mu'awiyah in Syria. He immediately ordered to prepare troops he would bring to storm Mu'awiyah in Syria.

While preparing the army, 'Ali heard the news that Aisyah who was accompanied by Talha and al Zubayr and his entourage had moved from Makkah to Bashrah. Therefore, 'Ali changed his goal from Syria to Basrah. After stopping in Kufa, Ali arrived at Basrah in mid-Jumad al Akhir 36 H (December 656 AD). Ali and his troops camped in al Zawiyah, a place outside the city of Basrah. Talha and his troops came to see 'Ali, they also camped not far from' Ali. After three delegations were sent to each other for three days, on the morning of the fourth day the two troops were involved in the fighting. 'Ali's army of around 20,000 faced 30,000 Bashrah troops. Fighting was raging, especially around the Aisyah's riding camel. Thousands of Kufa soldiers tried to paralyze the camel, while the Bashir army tried to protect it. Finally, after taking huge casualties on both sides, Basrah's army managed to knock out the camel, so the camel fell down. With the fall of the camel ridden by Aisyah, this war ended.

This war was known as the War of Jamal (Camel), because Aisyah was driving a camel when leading her army. The number of victims of this war was very large, 10,000 people were killed; 5,000 people from the Bashrah army and 5,000 people from the Kufah army.

After the affairs of the Jamal War, 'Ali immediately departed from Bashrah, returned to Kufah to prepare for confronting Mu'awiyah. The battle between the second forces took place every day in the Valley of Shiffin, from the beginning of the month of Dzu al Hijjah in 36 AH (May 657 AD) until the ceasefire reached on Monday the 14th of Shafar 37 H (3 August 657 AD). 'Ali and Mu'awiyah agreed that the two disputes would be resolved by two negotiators representing each party. 'Ali was represented by Abu Musa al Asy'ariy, while Mu'awiyah was represented by' Amr ibn al Ash. The two negotiators held talks at Dawmat al Jandal in the month of Ramadan 37 H (February-March 658 AD), seven months after this agreement.

Thus, the war in the Shiffin Valley ended, which had lasted more than 70 days, from the beginning of Dzu al Hijjah 36 H to 14 Shafar 37 H. The troops of 'Ali consisted of Iraqis and numbered around 120,000, while the Mu'awiyah army consisted of the Syrian population, numbering around 130,000 people. The victims killed in this war reached 70,000 people; 25,000 people from 'Ali's army and 45,000 from Mu'awiyah's army. Victims who were injured or who cut off their hands and feet were countless.

The negotiations between Abu Musa and 'Amr ibn al 'Ash were held in the month of Ramadan 37 H (February 658 AD) in Dawmat al Jandal, a place located in the middle between Iraq and Sham. Both agreed that to resolve the conflict between 'Ali and Mu'awiyah was to reduce both of them from their respective positions and after that the election of a new caliph would be held based on deliberation. Unfortunately, the results of this decision are not written before being announced by each party.

The results of this negotiation will first be conveyed by Abu Musa, then only by 'Amr ibn al 'Ash. Abu Musa conveyed the results of the negotiations in accordance with what he had agreed with 'Amr. But during 'Amr's turn, he told the people that he had indeed agreed with what Abu Musa had said about Ali's dismissal, and he had confirmed that Mu'awiyah ibn Abu Sufyan was the caliph as a successor to 'Uthman ibn 'Affan.

Thus, it can be said that the tahkim did not solve the problem, but instead added to the complexity and complexity of the problem, because after that two caliphs appeared among the Muslims, each of whom was supported by two conflicting groups, namely Caliph Ali and Mu'awiyah.

Some of Ali's followers did not accept Tahkim's results, even claiming to leave Ali's group. They were later known as the Khawarij (people who came out), who grew and developed into a separate group under the leadership of 'Abdullah ibn Wahhab al-Rasibiy, who were very concerned about the condition of the Muslims after the failed tahkim event, and even brought disunity among Muslims. This group is considered the first sect in Islam. In 38 AH / 658-659 AD, 'Ali attacked them on the banks of the Nahrawan Canal and succeeded in destroying them. This war was called the Nahrawan war (Fatmawati: 2010).

According to the Khawarij tahkim, this is a deviation, because it is not in accordance with their motto which reads *la hukma illa lillah* (no law other than Allah's law). Therefore three khawarij figures, namely 'Abd al Rahman ibn Muljam, al Barak ibn 'Abdillah and 'Umar bin Bakr agreed to kill Ali ibn Abi Talib, Mu'awiyah ibn Abi Sufyan and 'Amr ibn al 'Ash. In their view, these three people were the culprits of divisions among Muslims. 'Abd al Rahman bin Muljam was in charge of killing Ali in Kufa, al Barak killed Muawiyah in Damascus and 'Umar bin Bakr killed 'Amr in Egypt. The plan of the murder will be carried out simultaneously when they lead the Shubuh prayer on Friday the 15th of Ramadhan 40 H (January 21, 661 AD) in their respective places. In reality, 'Abd al Rahman succeeded in injuring Ali and al Barak injuring Mu'awiyah, while 'Amr survived, because he happened to not come to the mosque that morning, so 'Umar ibn Bakr stabbed someone else. Ali and Mu'awiyah were both badly injured, but Mu'awiyah was still able to be helped by the tombs, while Ali finally died three days later.

b. 'Ali characters related to religious

Ali was always with the Prophet, because he had been cared for by Muhammad before he was appointed as the messenger of Allah. Thus, Ali is educated in moral perfection and noble qualities. Therefore, without hesitation he stated his Islam. Ali always prayed together with the Prophet and always confirmed what Allah had told him. All that was done by Ali when he was 10 years old. The greatest blessing that Allah bestowed upon Ali was the opportunity to be cared for by Muhammad before his prophethood. According to Ibn Ishaq, some scholars said, when the prayer time arrived, the Messenger of Allah went to the valleys of Makkah with Ali. The two of them did it secretly for fear of Abu Talib and their uncles and other Quraysh.

Ali is a prominent cleric and judge among his friends. He knows best about *halal* and *haram* law. At that time, many senior friends consulted him about the problems they faced. According to Imam al-Nawawi, regarding the breadth and depth of religious science, Ali was at the top.

Ibn Mas'ud said, "We once discussed that the person who mastered the most religious law was Ali in Madinah, if Ali had set something in his opinion, then none of the companions would turn to another opinion." Ibn Abbas said, "Ali is blessed with nine tenths of knowledge. And for Allah's sake, he also has one-tenth of the rest." Abu al-Thufayl said that Ali once said: "Ask all of you about the Qur'an, By Allah, I know all the verses in it, both those which are revealed during the day or night." Sa'id ibn Musayyab stated that no one asked to be asked about religion except Ali.

Ali is the caliph who most narrates the hadith, compared to three other caliphs. It was because he lived longer than the three previous caliphs, with all his activities carrying out the duties of the state and facing various problems during his leadership period until he died. If only Ali had more opportunities to present the hadith, surely we would have the hadith documentation from Ali that was countless. Imam al-Nawawi stated that Ali had narrated 586 traditions from the Messenger of Allah, who are now scattered in sharing the hadith book. Among the hadiths, as many as 20 hadiths were agreed upon by Imam al-Bukhari and Muslim, as many as 9 hadiths were narrated by Imam al-Bukhari alone, and as many as 15 hadiths were narrated by Imam Muslim alone (Ibrahim al-Quraybiy: Tarikh al-Khulafa;).

c. Ali's Personal Characters

Ali was the last group to emigrate from Mecca to Medina because the Messenger of Allah asked him to replace him sleeping on his bed, and complete all of his responsibilities and obligations towards others. Ibn Ishaq said, when the Messenger of Allah came out of the house on the night of the hijrah, no one knew except Ali and Abu Bakr. Ali knew because the Messenger of Allah told him himself and ordered him to follow after he had completed all his responsibilities and obligations towards others in Mecca. At that time many people in Mecca left their belongings and property to the Messenger of Allah because they knew his honesty and trustworthiness. Ali was assigned by the Prophet to take care of these items. After completing these tasks, Ali followed the Prophet. They met in Quba.

Ali's courage, heroism and perseverance on the battlefield are well-known. Ali is a valiant hero who always goes first to the battlefield to duel or fight enemies. According to al-Dhahabi, Amir al-mu'minin Ali ibn Talib ra a Abu al-Hasan al-Hasyimi was the great qadhi of the Muslims, Islamic warriors, and the son-in-law of the Prophet. According to Ibn Hajar, Ali was known as a brave knight who was always in the vanguard of war. Courage and excitement can be said to be no match.

Shortly after Ali married, the battle of Badr, the first war in Islamic history, broke out. In this war, Ali and his two uncles, Hamzah ibn 'Abd al Muthallib and Ubaydah ibn al Harits appeared in *mubarakah* (duel) against three Qurays figures. After an open battle, not a few enemies were killed in Ali's hands. How many Meccan Quraish who were killed by Ali were still in dispute, but all agreed he became a star in the field at a very young age of about 25 years.

During the Battle of Uhud, Ali won a number of times before the open battle. After an open battle, not a few enemies were killed in Ali's hands. The Khandaq war also became a real witness of the courage of Ali ibn Abi Talib when conducting *mubarakah* against Qurays figure, Amr ibn 'Abdi Wud. With one slash of his sword called Dzulfikar, Ali succeeded in killing 'Amar ibn' Abdi Wud.

During the Battle of Khaybar, when the companions were unable to open the fortress of Khaibar, the Prophet said: "Tomorrow, I will hand over the flag to someone who will not run away, he will attack repeatedly and Allah will grant him victory. Allah and His Messenger love him and he loves Allah and His Messenger. "So, all friends wished to get the glory. However, it turned out that Ali bin Abi Talib had the honor and was able to destroy the fortress of Khaibar and succeeded in killing a brave enemy soldier who was named Marhab.

In addition to the big war, there were many other wars followed by Ali except the Tabuk War, because he was assigned by the Prophet to guard the city of Medina. The character owned by Ali ibn Abi Thalib is courageous, likes to work hard, is responsible, honest, disciplined and fair. In addition, Ali is well known as a *zuhud* and *wara*; Imam Nawawi stated that Ali's *zuhuda* was very well known in all circles. Ali had stuck his stomach with a stone because of his hunger and alms in one day reaching four thousand dinars, then Ali never built his house with brick or wooden blocks. Every day, Ali only wears a rough cloth he bought for five dirhams.

Ali's *Zuhud* and piety are extraordinary. He was educated directly by the Prophet, as the most *zuhud* man, the most pious, and most afraid of Allah. Therefore, Ali also has the characters of the Prophet. According to Muhammad Sayyid al-Wakil, Ali's clothes were very simple. This is proof of the nature of *wara* and *zuhud* that he has. He doesn't bother choosing clothes. Ali is very simple. He wears improper clothes without choosing certain colors. He only wears gloves and turban. Ali also had two blankets from Najran and turban filled with patches.

d. Ali's Characters Related to Other People

Ali is known as someone who likes to help others and Abdullah ibn Ahmad from Muslim ibn Hurmuz narrated that at one time, Ali used to distribute three gifts to the people. Shortly thereafter, he received a shipment of property from the city of Esfahan. He said, "Gather to take the fourth gift." After that Ali cleansed the Baitul Mal, then prayed there and prayed to be shunned from worldly possessions with his expression, "O world behold people other than me." to the Baitul Mal. Ali asked friends, "What is this?" The Companions answered, "The thread from my area." "Just share it with people," said Ali. Then some people take and some don't. When dusk arrived, the rope had become woven fabric which produced a lot of dirham.

That's how Ali always accompanied the Prophet faithfully. He never left him at home or while traveling and accompanying the Prophet in his battle. The Prophet also married his daughter to Ali Yatu Fatima.

e. 'Ali Characters Related to State Defense

According to Muhammad Ridha, Ali was courageous because he was indeed the descendant of brave heroes. Since his youth, he had been a defender of the Prophet (p.b.u.h) to spread the banner of Islam and always cling to the teachings of Islam without the slightest fear. Every time we discuss the war followed by the Prophet, we will surely meet the name Ali. Sometimes, we see him carrying the banner of war, sometimes we see him scattering rows of enemies, mobilizing the strength of the *mujahidin*, dueling with infidels of Qurays and defeating them, conquering strong fortresses that are hard to penetrate, and destroying idols. He is also the person who is most instrumental in Islamizing the Hamdan Tribe. There are so much evidence that shows Ali's heroism, courage, courage, and perseverance. Historians agree that Ali participated in every battle followed by the Prophet besides the Tabuk War, because he was commissioned by the Prophet to guard the city of Medina. In every war he followed, Ali often received the honor of the Prophet to bring the military banner of the Muslims (Ibrahim al Quraybiy: Tarikh al Khulafa:).

After being blessed as Caliph on Saturday 18, Dzu al Hijjah 35 AH / June 20, 656, the day after the Caliph Uthman was killed, Ali was urged to immediately resolve the case and punished the perpetrators. This urge continued into the Jamal War on Basrah in mid-Jumad al Akhir 36 H (December 656 AD) between Ali and Aisyah who joined the Talha and al-Zubayr. After the Jamal War, Ali fought Mu'awiyah in the Shiffin Valley, which lasted more than 70 days, from the beginning of Dzu al Hijjah 36 H to 14 Shafar 37 H. This war ended without clarity of who the winner was, with the death toll reaching 70,000 ; 25,000 people from 'Ali's army and 45,000 from Mu'awiyah's army. Then peace talk was conducted between Abu Musa al Asy'ariy who represented Ali and 'Amr ibn al 'Ash who represented Mu'awiyah in the month of Ramadhan 37 H (February 658 AD) in Dawmat al Jandal, known as Tahkim Shiffin. The results of Tahkim were apparently not accepted by some of Ali's followers, and they even said they left Ali's group. They then formed their own group under the leadership of 'Abdulah ibn Wahhab al-Rasibiy. In 38 AH / 658-659 AD, 'Ali attacked them on the banks of the Nahrawan Canal, which ended with the destruction of the group. After the Nahrawan War, Ali did not return to Medina, but settled in Kufa and made the city the center of his government.

CONCLUSION

Ali ibn Abi Talib was a heroic hero, a true friend who always accompanied the Prophet Muhammad faithfully. Ali is a prominent cleric and judge from among his friends. He knows best about *halal* and *haram* law. At that time, many senior friends consulted him about the problems they faced. Ali's courage, heroism and perseverance on the battlefield are well known. Ali is a valiant hero who always goes first to the battlefield to duel or fight enemies. Besides, Ali was also famous as a *zuhud* and *wara*; and Ali's love for the hereafter was very famous. Ali is very simple in his clothes and daily food, even he has stuck his stomach with stones because he is hungry and his alms in one day reaches four thousand dinars.

After being bailed out as a caliph, Ali was faced with prolonged shocks and pressures that undermined the stability of his government, even to the point where there were several battles with

fellow Muslims, such as the Jamal War on Basrah in mid-Jumad al Akhir 36 H (December 656 AD) against 'Aisyah who joined Thalhah and al Zubayr, the Shiffin War against Mu'awiyah in the Shiffin Valley, which lasted more than 70 days, from the beginning of Dzu al Hijjah 36 to 14 Shafar 37 AH, and the Nahrawan War against the Khawarij group led by 'Abdulah ibn Wahhab al-Rasibiy in 38 H / 658-659 M. Personality or character values possessed by the Caliph 'Ali ibn Abi Talib needs to be exemplified by leaders today, because he is a leader who is honest, firm, fair, courageous, likes to work hard, and prioritizes the interests of his people rather than interests personal and family.

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