

The Relationship Between Ali and Muawiya Raziallah Anhum

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Abstract: *This article talks about the virtues of the Companions, that the differences between them are a blessing and an example for the next Ummah, that despite the dispute between Ali and Muawiya, may Allah be pleased with them, they always respected each other, and that the feelings of friendship and brotherhood are high.*

Keywords: *ali, muawiya, virtue, conflict, mutual respect, understanding, status, friendship.*

Muawiyah, the scribe of the revelation of the Prophet, may God bless him and grant him peace, narrated 163 hadiths, was tolerant, gentle, compassionate and intelligent. Caliph Umar bin Khattab was appointed governor of Syria and possessed several other qualities. At the same time, there is information in the sources that the virtue of Ali, may Allah be pleased with him, is higher than many companions.

A scholar, a scholar of the Holy Qur'an, virtuous, generous, a person of high piety, one of the first converts to Islam, the famous preacher Hazrat Ali was described as "karramallahu wajhahu", may God bless his face, because he never worshiped an idol and stayed away from the evils of ignorance. They narrated 586 hadiths from the Holy Prophet. He was the fourth of the "Asharai Mubashshara" and Khulafoi Rashidin, who were given the prophecy of paradise during his lifetime. They ruled for five years.

In a hadith narrated by Imam Tirmidhi, Tabarani and Hakim, the Prophet, may God bless him and grant him peace, said: "I am the courtyard of wisdom, and Ali is its door."

Muawiya ibn Abu Sufyan, may Allah be pleased with him, was the governor of Syria since the time of Hazrat Umar, may God be pleased with him. He did his job very well and had a great reputation among his people.

Ali ibn Abu Talib karramallahu wajhahu sent Sabrata Juhani to Muawiya ibn Abu Sufyan, may God bless him and ask him to pledge allegiance to him.

Muawiya ibn Abu Sufyan, may Allah be pleased with him, did not respond to this demand. In this conflict, Muawiya ibn Abu Sufyan performed ijthihad and a war broke out in the middle.

In Upper Mesopotamia, on the right bank of the Euphrates River, in the region of Siffin, in the summer of 657, a battle took place between the army of Caliph Ali and the army of the governor of Syria, Muawiya. The conflict was caused by the murder of the third caliph Uthman in 656 and sharp confrontations between supporters of Ali and Muawiya.

Hafiz Ibn Hajar, may God's mercy be upon him, said that Imam Bukhari's sheikhs were asked by Yahya Ibn Sulaiman Jufi, who narrates from Abu Muslim Khawlani in the Book of Siffin: "Are you arguing with Ali about the caliphate from Mu'awiya."

Then Muawiya said, no, I know that he is superior to me in virtue and more entitled to leadership, and the reason for the dispute with Ali, may Allah be pleased with him, is something else.

At the end of his life, Ali, may Allah be pleased with him, lived in Kufa and was killed by a person named Abdurrahman ibn Muljam, who sent messengers on the seventeenth day of Ramadan in the year 40 Hijri, 661 AD.

Ibn Asakir narrates from Jarir ibn Abdul Hamid Mughira in *Tarikh Damascus*: “When the news of the killing of Ali came to Mu’awiya, he wept saying, ‘Surely we belong to God and surely we return to Him.’” His wife was surprised: You fought against him, now you are crying?! Then he said: Woe to you, you do not know what people have lost in terms of virtue, jurisprudence and knowledge!

Abu Ali Haddad narrates that one day Dirar ibn Domra Kanani came to Mu’awiya, may God be pleased with him, and Muawiya asked him to tell him about Ali ibn Abu Talib, may God bless him.

Dirar said, it would be better if you exempt me from fulfilling your request. Mu’awiyah replied, “No, you can’t tell me what happened to Ali.”

So Dirar, well, since you insist, I’ll describe it:

“Ali was a wise and strong man. He spoke the truth and judged justly. Knowledge flowed from his tongue, only wisdom came out. He could not be captivated by the transient worldly life, but he found solace in praying in the middle of the night. He indulged in long contemplation, used his mind, prayed to God, and satisfied his soul with righteous deeds. He was a person like us, who liked clothes and simple food and did not stand out among the people because he was the Commander of the Faithful. If any of us went to him, he would sit next to him, and if we asked him something, he would definitely fulfill our request. Despite his closeness and simplicity, Ali treated us with respect when we talked. Her smile sparkled like a pearl strung on a string. He respected the pious and loved the poor. The lies of the strong could not deceive him, and the weak never despaired of his justice.

I bear witness to my words that when the night drew a veil over the earth and the stars set, I saw him sitting in the mosque, holding his beard, shaking and trembling, supplicating to God. He was like a man stung by a scorpion, crying and in sorrow. I can still hear him saying, Oh my Lord, oh my Lord.

Ali turned to the world and said: “O life of the world, do you want to capture me and lead me astray!? It’s not going to happen, it’s never going to happen! You have led others astray. I divorced you three times. Oh life, you are short, the one who leans on you is wretched, and the danger is great. He used to say, “Oh, how little I have done, but how long and thorny my path is!”

Listening to Dirar’s story, Muawiya cried uncontrollably and wiped his beard with his sleeve. All those sitting there burst into tears and choked with tears.

Mu’awiya said, yes, Abu Hasan, that is, Ali was like that, and turning to Dirar, he asked how much you are saddened by the death of Ali. Dirar, I mourn for Ali like the mother of his only child who was stabbed to death in the hand. He got up and left saying that my tears will not dry, I cannot get rid of this sadness.

When people reacted with different interpretations to the affair between the Companions Ali and Muawiya, may Allah be pleased with them, Umar bin Abdulaziz, may Allah have mercy on him, said, “Since Allah has not allowed our swords to be involved in this plot, let us keep our tongues from it.”

Although the Companions differed on some issues, they were the purest of people. They never said bad things about each other, on the contrary, they recognized their virtues and *ijtihad* as right.

List of references

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