

HISTORY OF ISLAM

MUAWIYA'S

رضي الله تعالى عنه

ASSOCIATES

SHAIKH MIR ASEDULLAH QUADRI

MUAWIYA'S (رضى الله تعالى عنه) ASSOCIATES

Written By

SHAIKH MIR ASEDULLAH QUADRI

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Muawiya Ibn Abu Sufyan (رضي الله تعالى عنه) has been a subject of debate among Muslims for about 1400 years. He is praised by some people and condemned by others. Also there are differences of opinion among Ahle Sunnah Ulema about him.

During his rule as Governor of Syria and later as Head of State, over one hundred thousand Sahabah and Taba'in were killed as a result of wars between him and Khulafa-e-Rashideen. In 661, after the assassination of Hadhrat Ali (رضي الله تعالى عنه) and abdication of Caliphate by Hadhrat Hassan (رضي الله تعالى عنه), Muawiya (رضي الله تعالى عنه) declared himself as Caliph in an impressive ceremony conducted by him for this purpose in Damascus. He was 60 years old then.

It is part of our belief that respect of all Sahabah is of paramount importance. Abusing/cursing of Sahabah, as done by Shias, is not allowed in Islam. At the same time it is important to know the facts about Islamic History, particularly the events during 632-80 AD, so that we remain on the right path of Islam. If you are not aware of these facts, there is a possibility that you will form extreme opinions about Khulafa-e-Rashideen and Ahle Bait-e-At-Haar, as done by Wahhabis, Deobandis, Muawiyeen and their likeminded groups.

Status and ranks among Sahabah is an established fact from Quran and Sunnah; therefore, we should look for the perfect model of conduct of Sahabah and try to emulate it in our lives. It is consensus of Ahle Sunnah Ulema that the model of conduct of Khulafa-e-Rashideen and Ahle Bait-e-At Haar, including Imam Hassan and Iman Hussain (رضي الله تعالى عنهم) should be emulated by all Muslims.

The book is aimed at clearing the misunderstanding of people on historical issues. We have described historical facts, as contained in authentic History books/Islamic literature, Quranic verses and Ahadith. Ahle Sunnah scholars' opinions have been cited wherever required. We have refrained, as far as possible, from expressing our personal opinion all through this book. We hope our readers will benefit from the historical facts contained in this book.

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MUAWIYA'S (رضى الله تعالى عنه) ASSOCIATES WHO HELPED HIM IN DEPOSING RASHIDUN CALIPHATE

When we go through the History of Islam, particularly the events during 632-80 AD, we witness an unprecedented expansion of Islamic State during Hadhrat Abu Bakr and Hadhrat Umar's (رضى الله تعالى عنهم) caliphate that lasted for about 12 years. Following this, we witness a tribulation during the Caliphate of Hadhrat Othman and Hadhrat Ali (رضى الله تعالى عنهم).

It is a known fact that certain Governors of the Islamic Caliphate played a major role in creating unrest and tribulation. Most prominent among them were (i) Muawiya Ibn Abu Sufyan (رضى الله تعالى عنه), Governor of Syria province, (ii) Amr Ibn Al-Aas, (رضى الله تعالى عنه), Governor of Egypt province, (iii) Mughira Ibn Shubha (رضى الله تعالى عنه), Governor of Basra, (iv) Ziyad Ibn Abhi (رضى الله تعالى عنه), also Governor of Basra, and (v) Marwan bin al-Hakm, Secretary of Khalifa-e-Rashid, Amir al-Momineen Hadhrat Othman (رضى الله تعالى عنه).

We have provided below some details about these Governors and their roles in deposing the Rashidun Caliphate.

MUAWIYA IBN ABU SUFYAN (رضى الله تعالى عنه)

Muawiya Ibn Abu Sufyan (رضى الله تعالى عنه), was the son of Hind bin Utbah (رضى الله تعالى عنها), the wife of Abu Sufyan (رضى الله تعالى عنه).

We have written two books on Muawiya bin Abu Sufyan (رضى الله تعالى عنه) about his role in deposing the Rashidun Caliphate, and his reign as the King of Islamic State.

ZIYADH BIN ABIH (رضى الله تعالى عنه)

Ziyad bin Abih (رضى الله تعالى عنه) was the son of Sumaya, wife of Abhi. They belonged to Thaqif tribe of Taif. Since Ziyad was born in the house of Abhi while she was married to him, he was named as Ziyad bin Abhi. It is reported that Abu Sufyan (رضى الله تعالى عنه) was the biological father of Ziyad, meaning Ziyad was Abu Sufyan's illegitimate child. This fact was known to some people in Makka. After Muawiya (رضى الله تعالى عنه) took over the reigns of Islamic Caliphate, he made this fact public and declared Ziyad to be the son of Abu Sufyan (رضى الله تعالى عنه). He arranged witnesses in this context who testified that Ziyad was the son of Abu Sufyan. His name was changed in the official records from Ziyad bin Abhi to Ziyad bin Abu Sufyan and he was given share in Abu Sufyan's inheritance as his son. He was made Governor of Kufa by Muawiya (رضى الله تعالى عنه).

Many Imams and Islamic scholars have written about this episode. **Imam Ahmad bin Hanbal** wrote: 'The first law of the Holy Prophet (صلى الله عليه و آله وسلم) that was rejected in the Islamic Caliphate (and the Pagan law was reintroduced) was done by Muawiya (رضى الله تعالى عنه) in the case of Ziyad. (**Masa'el Ahmed bin Hanbal, page 89**).

It is reported that in 671 AD, Ziyad bin Abih (Ziyad bin Abu Sufyan) was appointed as Governor of Kufa by Muawiya (رضى الله تعالى عنه) he started abusing Hadhrat Ali (رضى الله تعالى عنه) from the pulpit as was done by his predecessor, Mughira Ibn Shubah (رضى الله تعالى عنه). It is reported that Hujr bin Aadi (رضى الله تعالى عنه) objected to the public insults of Hadhrat Ali (رضى الله تعالى عنه) by Mughira and Ziyadh. Enraged over his objections, Ziyad arrested Hujr bin Adi (رضى الله تعالى عنه) along with 6 others and sent them to Muawiya (رضى الله تعالى عنه), who sentenced them to death with the condition that if they abused Ali (رضى الله تعالى عنه) openly, they will be pardoned. They refused to do so. Therefore, Hujr bin Aadi (رضى الله تعالى عنه), his son Human Ibn Hajr (رضى الله تعالى عنه) and 5 others were brutally massacred in Adra, outskirts of Damascus.

Details about this massacre are available in (a) Kanzul Ummal, Ahadith Nos. 30887, 35510, 37511, 36530, (b) Dalail al-Baihaqi, Vol 6, (c) Tareekh Ibn Asakir, Vol 12 - 'Zikr Hujr Ibn Adi, (d) Subul al-Huda wa al-Rashad by Mohammad bin Yusuf al-Salehi al-Shami (d 942 H), Vol 10, (e) Khasais al-Kubra, Vol 2, etc.

It is in Hadith - Saeed bin Hilal narrated that Mu'awiya (رضى الله تعالى عنه) went to Hajj and (after Hajj) came to Ummul Moineen Aisha (رضى الله تعالى عنها). She said to him: 'O Mu'awiya (رضى الله تعالى عنه)! You killed Hujr bin al-Adi (رضى الله تعالى عنه) and his companions! By Allah! I heard the Prophet صلى الله عليه و آله وسلم saying that some people will be killed at Adra (Syria) and Allah and the people of heaven will get angry over that. (**Kanz ul Ummal, Vol 13, Hadith # 37511**)

Baihaqi dedicated a full chapter in his book 'Dalail' titled باب ما روى في إخباره بقتل [Chapter about what he has narrated of some Muslims getting unjustly killed in a land in Syria, namely Adra, and it was true as He (صلى الله عليه و آله وسلم) had told].

Ubaidullah Ibn Ziyad was the son of Ziyad bin Abu Sufyan. He inherited the Governorship of Kufa after the death of his father in 673 AD. He was the one who brutally massacred Imam Hussain (رضى الله تعالى عنه), his family members and associates in Karbala in 680 AD. Dead bodies of the martyrs of Karbala were mutilated by horse riders. The severed heads of the members of Ahle Bait-e-At Haar (رضى الله تعالى عنهم اجمعين) were placed on top of the spears and displaced all over Kufa for weeks on the orders of Ubaidullah Ibn Ziyad. The severed head of Imam Hussain (رضى الله تعالى عنه) was later taken to Syria and was placed in front of Yazid.

MUGHIRA IBN SHUBAH (رضى الله تعالى عنه)

Mughirah Ibn Shubah (رضى الله تعالى عنه) was the son of Abi Amir Ibn Masud at-Thaqafi. Details about his mother are not known. He also belonged to Thaqif tribe of Taif. Mughira Ibn Shubah is directly related with the martyrdom of Hadhrat Umar (رضى الله تعالى عنه) as it was his slave who killed Hadhrat Umar (رضى الله تعالى عنه). We have provided below some details in this context.

Shahadat of Hadhrat Umar (رضى الله تعالى عنه)

Umar's (رضى الله تعالى عنه) discipline and his purest Islamic style of functioning was not liked by certain people in the Islamic Caliphate because they wanted to rule like Kings. They conspired to get rid of him in order to acquire the leadership of the nation.

There were secret plans and a unified action by the conspirators. In October 644, when Hadhrat Umar (رضى الله تعالى عنه) went for Hajj, the hired people of the conspirators were seen telling the people that this was the last Hajj of Umar (رضى الله تعالى عنه) as he will be assassinated soon. Jubair Ibn Mutim who was the companion of Hadhrat Umar (رضى الله تعالى عنه) during the Hajj, witnessed a man standing atop a hillock shouting "this is the last Hajj of Umar (رضى الله تعالى عنه) and he will never come here again". After shouting for a few minutes, he disappeared in the crowd. He could not be identified as everyone wore the same cloths during Hajj. During the 'Rami of Jamaraat' (the stoning of the devil ritual) someone from the crowd threw a stone at Umar (رضى الله تعالى عنه) which struck his head and he was wounded. A voice was heard that Umar (رضى الله تعالى عنه) will not attend the Hajj ever again. He was not apprehended as it would have created a commotion among the large number of Hajjis.

The above incidents show the widespread conspiracy against the Caliph. They wanted to create an atmosphere of fear in the Caliphate.

Who were the conspirators and how did they carry out the assassination?

Some people site the following facts

There is a strong evidence that the ends of the net of the conspiracy were fastened far and wide in the Caliphate. All the players were very much active behind the curtain and a person named Piruz Nahavandi or Abu Lulu (أبو لؤلؤة) was used to carry out the assassination.

Piruz Nahavandi was the slave of Mughira Ibn Shubha (رضى الله تعالى عنه) who was staying in Madina after he his removal as the Governor of Basra.

What was the reason for the removal of Mughira (رضى الله تعالى عنه) from the Governorship?

Mughira Ibn Shubah (رضي الله تعالى عنه) married over 80 women one after the other. In spite of so many women in his life, it is reported that he was caught by his neighbor, bare and in a compromising position, with an attractive widow named Umm Jamil. Everyone in Basra knew that Umm Jamil visited him often in the Governors house. The act was also witnessed by a few other people. The matter was brought to the notice of Caliph Umar (رضي الله تعالى عنه). Mughira (رضي الله تعالى عنه) was summoned to Madina for a fair trial. During the trial he pleaded not guilty. The trial court was surprised when one of the four eyewitnesses who was part of the original complaint and had arrived from Basra to give witness, backed out. The remaining three were cross examined and Mughira (رضي الله تعالى عنه) was acquitted on account of insufficient testimony. After the trial, Mughira was not restored to the office of the Governor.

Mughira stayed in Madina and started complaining about the Caliph in front of the people. When this was brought to the notice of Hadhrat Umar (رضي الله تعالى عنه), Mughira was called again and Hadhrat Umar (رضي الله تعالى عنه) warned Mughira (رضي الله تعالى عنه) saying "you should be thankful to God that a witness backed out and you were saved from disgrace by a technical flaw even though there was a strong case against you. You were given the benefit of doubt. Remember if the evidence was complete, you would have been stoned to death."

A story was spread by the conspirators that Piruz Nahavandi, the killer of Hadhrat Umar (رضي الله تعالى عنه) had personal grudge against Hadhrat Umar (رضي الله تعالى عنه).

Who was Piruz Nahvandi alias Abu lulu?

He was a Zoroastrian slave of Mughira Ibn Shubah (رضي الله تعالى عنه). Mughira Ibn Shubah had taken special permission from Hadhrat Umar (رضي الله تعالى عنه) to allow Piruz to stay in Madina on the plea that he was a good craftsman and will be more useful in Madina.

What was the reason for his so called grudge against Hadhrat Umar (رضي الله تعالى عنه)?

The story spread was, Piruz complained to Hadhrat Umar (رضي الله تعالى عنه) saying Mughira (رضي الله تعالى عنه) was overburdening him by a heavy tax. Mughira (رضي الله تعالى عنه) was asked to provide details about his dealings with his slave. The complaint was disposed off in favor of Mughira (رضي الله تعالى عنه) as it was found that Piruz's complaint was not based on facts.

Some people say that it is hard to believe that a slave of a Governor will dare to complain to the Caliph against his Master. Secondly, can this be a reason for the slave to go and kill the Caliph? If his voice was not heard by his master in spite of his appeal to authorities, then it is most likely and logical that he would kill his master rather than kill the Head of the State in Federal Capital.

Also for over an year, Caliph Umar (رضي الله تعالى عنه) was continuously been threatened for his impending assassination at different places in the Caliphate. When so many people were talking about the assassination, then how can it be treated as the work of a single person who would kill the Caliph for the atrocities committed by someone else who was his master?

The fact is that Piruz was the slave of Mughira (رضي الله تعالى عنه) and slaves generally do not enjoy free will. They must listen to the orders of their masters. In addition, they are kept under close watch by their masters. Piruz planned the assassination so meticulously in the company of so many people and his master, who happened to be a Governor of a province, was not aware of it; is indeed a strange phenomenon.

Piruz was to play the part of a suicide killer and he knew that he had to kill himself, rather than be caught alive. If he was caught alive, the entire conspiracy would have become public and the kingpins would have been exposed. Therefore, he acted as per the plan. After he fatally attacked Hadhrat Umar (رضي الله تعالى عنه) during the Fajr prayer, he tried to escape from Masjid-e-Nabawi in the cover of dawn. However, he was intercepted by the people praying behind Hadhrat Umar (رضي الله تعالى عنه) with their bare hands. In order to escape from the mosque, he stabbed and killed 9 more people and many others were wounded. Finally, when he was overpowered, he killed himself from the same dagger. Hadhrat Umar (رضي الله تعالى عنه) died 3 days later.

The above facts, and the fact that Mughira (رضي الله تعالى عنه) was made Governor again during Muawiya's (رضي الله تعالى عنه) rule, make the issue of assassination of Hadhrat Umar more intriguing.

It is reported that after he was made Governor by Muawiya (رضي الله تعالى عنه), Mughira (رضي الله تعالى عنه) started cursing Hadhrat Ali (رضي الله تعالى عنه) in mosques and public platforms in Kufa.

Hujr Ibn Aadi (رضي الله تعالى عنه) was a pious Sahabi. He objected to Mughira (رضي الله تعالى عنه) on his insulting speeches against Hadhrat Ali (رضي الله تعالى عنه) from public platforms. Mughira (رضي الله تعالى عنه) got angry on these objections and tightened the noose around Hujr (رضي الله تعالى عنه) and his associates to subjugate them to fall in line in cursing Hadhrat Ali (رضي الله تعالى عنه) from public platforms. Around this time, Ziyadh bin Abu Sufyan was made Governor of Kufa. He followed the policy of his predecessor and pressurized Hujr (رضي الله تعالى عنه) to succumb. When Hujr (رضي الله تعالى عنه) did not agree, he was taken to Syria along with his son and 5 others, where they were brutally massacred in a place called Adra, outskirts of Damascus on the orders of Muawiya (رضي الله تعالى عنه).

It is in Hadith - Saeed bin Hilal narrated that Mu'awiya (رضي الله تعالى عنه) went to Hajj and (after Hajj) came to Ummul Moineen Aisha (رضي الله تعالى عنها). She said to him: 'Oh Mu'awiya (رضي الله تعالى عنه)! You killed Hujr bin al-Aadi (رضي الله تعالى عنه) and his companions! By Allah! I heard (the Prophet صلى الله عليه وآله وسلم saying) that some people will be killed at Adra (Syria) and Allah and the people of heaven will get angry over that. (**Kanz-ul-Ummal, Vol 13, Hadith # 37511**)

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It is Hadith - Abu Idris (ru) narrated that he heard Muawiya (رضي الله تعالى عنه) delivering the Khutbah, and he narrated a few Ahadith from the Apostle of Allah (صلى الله عليه وآله وسلم). He said, 'I heard him delivering a Khutbah and he said, 'I heard the Apostle of Allah (s) say, every sin may be forgiven by Allah except a man who kills a believer deliberately, or a man who dies as a disbeliever.' (**Sunan Nasai, Bk 37**)

It is in Quran - وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا [Anyone who kills a believer intentionally will be cast into Hell to abide therein and suffer Allah's anger and damnation. For him a greater punishment awaits.] (**An-Nisa – 93**)

AMR IBN AL-AAS (رضي الله تعالى عنه)

Amr Ibn al-Aas (رضي الله تعالى عنه) was the son of Layla bint Harmalah.

It is in Hadith - Narrated Ummul Momineen Aisha (رضي الله تعالى عنها). 'There were four types of marriage in pre-Islamic Arabia. The first one was (known as) 'Combined Marriage' (Nikah-e-Ijtema - نكاح اجتماع). In this marriage a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relations with her. If she became pregnant and delivered a child and some days had passed after her delivery, she would send for all of them and none of them could refuse to come, and when they all gathered before her she would tell them "You (all) know what you have done and now I have given birth to a child. So it is your child O' so and so!" Naming whoever she liked (generally she would name the person who was more generous in giving maintenance to the child rather than predictable biological father) and her child would follow him (and his name as father) and he could not refuse to take care of him. (**Bukhari, Vol 2 Chapter 37**).

Prophet Mohammad (صلى الله عليه وآله وسلم) outlawed this type of marriage in Islam.

Ibn Khaldun (1332-1406), famous Arab historian wrote in his book Muqaddimat Ibn Khaldun - 'li Kitab al-Ibar wa Diwan al-Mubtada wa al-Khabar', published from Cairo in 1930, that it was a known fact in Makka that Layla bint Harmala was married in Nikah-e-Ijtema with 5 people who visited her regularly. Abu Sufyan Ibn Harb and Aas Ibn Wa'il were part of these 5 people. Abu Sufyan (رضي الله تعالى عنه) was a known miser in Makka while Aas Ibn Wa'il was Chief of Banu Sahm tribe and a wealthy merchant in Makka.

Layla bint Harmalah gave birth to another child after Amr Ibn Al-Aas (رضي الله تعالى عنه) who was named Hisham Ibn Al-Aas (رضي الله تعالى عنه). Ibn 'Abbas (رضي الله تعالى عنه) said that the Quranic

verse - *إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ* - [Surely your enemy is the one who shall be without posterity.] (Al-Kauther - 3) was revealed about Aas Ibn Wa'il.

It is reported that Muawiya bin Abu Sufyan (رضي الله تعالى عنه) and Amr Ibn al-Aas (رضي الله تعالى عنه) had a strong bond with each other. There was a long mutual understanding, cooperation and chemistry between them as they both opposed and fought against Rashidun Caliphate.

Early Life

The date and year of birth of Amr Ibn Al-Aas (رضي الله تعالى عنه) is not known. Historian predicted that he might have been born between 585 and 592 AD. It is reported that he was shrewd and intelligent. He opposed Prophet Mohammad (صلى الله عليه و آله وسلم) for over 21 years (out of 23 years) and fought wars against Muslims alongside Makkan Pagans. He was part of the delegation of Makkan Pagans to Abyssinia (Ethopia) asking the King to expel Muslims who had taken asylum in view of their persecution in Makka. But the mission failed as Abyssinian ruler Najjashi, refused to oblige.

Treaty of Hudaibiya - In 628, a 10-year peace treaty was concluded between the Muslims and Makkan Pagans which was known as Treaty of Hudaibiyah. The period that followed the treaty saw consolidation of Muslims and their rise in Arabian Peninsula. Amr bin Al-Aas (رضي الله تعالى عنه) was an intelligent person. He observed the scenario and felt the wind shifting in Muslims' favor. He left the company of Makkan pagans and quietly traveled to Madina. On the way he met Khaled bin al-Walid (رضي الله تعالى عنه) who was also going to Madina. They both reached Madina in May, 629 and embraced Islam on the hands of Prophet Mohammad (صلى الله عليه و آله وسلم).

The Battle of Mu'tah - Prophet Mohammad (صلى الله عليه و آله وسلم) sent an emissary to the ruler of Bosra in June 629 which was a Byzantine province in Jordan. While on his way to Bosra, the emissary was caught and executed in the village of Mu'tah by the order of a Ghassanid tribe official. To punish the Ghassanids, a Muslim Army consisting of 3000 men was sent in September, 629. The Byzantine province got the news of the impending Muslim attack and gathered a huge army of over 100,000 men. This was the first battle between Muslims and Byzantine Empire. Muslims fought bravely but had to retreat in view of their losses on the battle field.

Dhat-us-Salasil - After the retreat of Muslim army at the Battle of Mu'tah, it was decided to retaliate against the tribes that supported the Ghassanids in Mu'tah. Banu Qudah were one such tribe.

Amr Ibn al-Aas (رضي الله تعالى عنه), a new Muslim convert then, was appointed to lead the expedition against Banu Qudah tribe. He was chosen because he was related to Banu Bali tribe, who were in the area he was to carry out this operation. The contingent consisted of 300 men and 30 horses. In the event of stiff resistance, the tribes who had already accepted Islam were expected to come to his aid.

After Marching for 10 days, Amr ibn al-Aas (رضى الله تعالى عنه) encamped at a spring called Dhat-us-Salasil. There he found that the enemy had assembled in large numbers. He rushed a messenger back to Prophet Muhammad (صلى الله عليه و آله وسلم) asking for reinforcement. As a response, the Prophet (صلى الله عليه و آله وسلم) sent 200 men, which included Abu Bakr and Umar (رضى الله تعالى عنهم). This reinforcement was headed by Abu Ubaidah Ibn al Jarrah (رضى الله تعالى عنه).

It is in Hadith - It was narrated that Abdullah bin Shaqiq (رضى الله تعالى عنه) said : "I asked Ummul Momineen Aishah (رضى الله تعالى عنها) which of the (Prophet's ﷺ) Companions was most beloved to him?' She said : 'Abu Bakr (رضى الله تعالى عنه).' I said : 'Then which of them?' She said : "Umar (رضى الله تعالى عنه).' I said : 'Then which of them?' She said: 'Abu 'Ubaidah (رضى الله تعالى عنه).'" (**Sunan Ibn Maja**)

When the reinforcement reached Dhat-us-Salasil, Amr Ibn Al-Aas (رضى الله تعالى عنه) was asked to fight under the command of Hadhrat Abu Ubaidah Ibn al-Jarrah (رضى الله تعالى عنه). Amr Ibn Al-Aas refused to fight under Hadhrat Abu Ubaidah's (رضى الله تعالى عنه) command. It is reported that he also disagreed in a few issues with Hadhrat Abu Bakr and Hadhrat Umar (رضى الله تعالى عنهم). Looking at the delicate situation, he could command the unified force. Even though he was a new convert to Islam (hardly 6 months), Amr Ibn Al-Aas (رضى الله تعالى عنه) insisted to lead 5 times prayers as the commander of the united force during that expedition. Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Abu Ubaidah and others (رضى الله تعالى عنهم اجمعين) had to follow him in prayers. He was so insistent on leading the prayers that one night he had a wet dream and he claimed he did not take bath in view of cold weather but led the Fajr prayer while in that state of Junub (sexual defilement). He neither consulted nor let Abu Bakr Siddique or Umar or Abu Ubaidah (رضى الله تعالى عنهم) lead the Fajr prayer.

It is in Hadith - Amr bin al-'Aas (رضى الله تعالى عنه) reported that he had a wet dream on a cold night in the battle of Dhat as-Salasil. He said, 'I was afraid, if I took bath I would die. I, therefore, performed Tayammum and led my companions in the dawn prayer'. They mentioned that to the Apostle of Allah (صلى الله عليه و آله وسلم). He said : Amr (رضى الله تعالى عنه), you led your companions in prayer while you were sexually defiled? I informed him of the cause which impeded me from taking bath. And I said : I heard Allah say **وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ** [Do not kill yourself, verily Allah is merciful.] (**An-Nisa - 29**). The Apostle of Allah (صلى الله عليه و آله وسلم) laughed and did not say anything. (**Sunan Abu Dawood, Vol 1, Bk 1, Hadith # 334**)

These were the clear indications about what was to come later in the Islamic Caliphate.

It is in Hadith - Amr Ibn Al-Aas (رضى الله تعالى عنه) narrated. 'On my return (from the expedition of Dhat-us-Salasil), I came to the Prophet (صلى الله عليه و آله وسلم) and asked, which people do you love most?' He replied, 'Aisha (رضى الله تعالى عنها).' I said, 'From among the men?' He replied, 'Her father (Abu Bakr - رضى الله تعالى عنه)'. I said, 'whom (do you love) next?' He replied, "Umar (رضى الله تعالى عنه).' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them all. (**Bukhari**).

During Hadhrat Abu Bakr's (رضي الله تعالى عنه) Caliphate, Amr Ibn Al-Aas (رضي الله تعالى عنه) was sent to Palestine. He was also part of the Muslim armies at the battles of Ajnadayn, Yarmouk and in the siege of Damascus. He did a commendable job at all these places.

During Hadhrat Umar's (رضي الله تعالى عنه) Caliphate, Amr Ibn Al-Aas (رضي الله تعالى عنه) was sent with a Muslim Army of 4000 men to Egypt in 639. Egyptian campaign was the epitome of Amr Ibn Al-Aas (رضي الله تعالى عنه) career as he was instrumental in liberating Egypt from Byzantine oppression. All of Egypt came under Muslim rule by 641 and he was made the Governor of Egypt province.

Hadhrat Umar's (رضي الله تعالى عنه) Caliphate

Hadhrat Umar's (رضي الله تعالى عنه) caliphate lasted for 10 years during 634-44. Under him, the caliphate expanded at an unprecedented rate. The Sasanian (Persian) empire came under Muslim rule. In addition, more than two-thirds of the Byzantine Empire also came under Muslim rule. Hadhrat Umar (رضي الله تعالى عنه) carried out massive reforms in Islamic Caliphate.

Hadhrat Umar's (رضي الله تعالى عنه) Caliphate is known for Justice and discipline in the nation. No one can be spared from justice and the voice of the poor was supreme. The rich, powerful and formidable were kept under watch so that justice and peace could prevail throughout the caliphate. Hadhrat Umar's (رضي الله تعالى عنه) instructions to the Governors/Officials/Military generals were as follows.

"Remember, I have not appointed you as commanders and tyrants over the people. I have sent you as leaders instead, so that the people may follow your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them unduly, lest they fall into the error of conceit. Do not keep your doors shut on their faces, lest the more powerful of them eat up the weaker ones. And do not behave as if you were superior to them, for that is tyranny over them."

Umar (رضي الله تعالى عنه) was the rightly guided Caliph. In 638, after the conquest of Syria, he called Hadhrat Khaled bin Walid (رضي الله تعالى عنه) to Madina. His intention behind this decision could have been to rest him for sometime and later use him in central administration. Also people had started admiring Hadhrat Khaled (رضي الله تعالى عنه) for his successes at the battle field to an extent that it was becoming like a Hero worship. That was needed to be corrected. Whatever may be intention of Hadhrat Umar (رضي الله تعالى عنه), it was a surprise decision for Khaled bin Walid (رضي الله تعالى عنه). He was a born fighter and wanted to be martyred in the battle field serving Islam. But bravo Hadhrat Khaled (رضي الله تعالى عنه); he did not raise an eyebrow on this decision and accepted it in all humility, because he knew that his intelligence, bravery and successes were a reward of Allah (عَزَّ وَجَلَّ) and Sadaqa of Rasulullah (صلى الله عليه و آله و سلم). People like Hadhrat Khaled (رضي الله تعالى عنه) are the role models in Muslim Ummah.

If Muawiya (رضي الله تعالى عنه), Amr bin Al-Aas (رضي الله تعالى عنه) and others had followed the example of Khaled bin Walid (رضي الله تعالى عنه), the history of Islam would have been different altogether.

Shahadat of Hadhrat Umar (رضي الله تعالى عنه)

As we have described above, Umar's (رضي الله تعالى عنه) style of functioning was not liked by certain people in the Islamic Caliphate because they wanted to rule like Kings. They conspired to get rid of him in order to acquire the leadership of the nation.

There were secret plans and a unified action by the conspirators. In October 644, when Hadhrat Umar (رضي الله تعالى عنه) went for Hajj, the hired people of the conspirators were seen telling the people that this was the last Hajj of Umar (رضي الله تعالى عنه) as he will be assassinated soon. Jubair Ibn Mutim who was the companion of Hadhrat Umar (رضي الله تعالى عنه) during the Hajj, witnessed a man standing atop a hillock shouting "this is the last Hajj of Umar (رضي الله تعالى عنه) and he will never come here again". After shouting for a few minutes, he disappeared in the crowd. He could not be identified as everyone wore the same cloths during Hajj. During the 'Rami of Jamaraat' (the ritual of stoning of the devil) someone from the crowd threw a stone at Umar (رضي الله تعالى عنه) which struck his head and he was wounded. A voice was heard that Umar (رضي الله تعالى عنه) will not attend the Hajj ever again.

The above incidents show the widespread conspiracy against the Caliph. They wanted to create an atmosphere of fear in the administration.

Who were the conspirators and how did they carry out the assassination?

Some people site the following facts

There is a strong evidence that the ends of the net of the conspiracy were fastened far and wide in the Caliphate. All the players were very much active behind the curtain and a person named Piruz Nahavandi or Abu Lulu (أبو لؤلؤة) was used to carry out the assassination.

Piruz Nahavandi was the slave of Mughira Ibn Shubha (رضي الله تعالى عنه) who was staying in Madina after he his removal as the Governor of Basra.

What was the reason for the removal of Mughira (رضي الله تعالى عنه) from the Governorship?

Mughira Ibn Shubah (رضي الله تعالى عنه) married over 80 women one after the other. In spite of so many women in his life, it is reported that he was caught by his neighbor, bare and in a compromising position, with an attractive widow named Umm Jamil. Everyone in Basra knew that Umm Jamil visited him often in the Governors house. The act was also witnessed by a few other people. The matter was brought to the notice of Caliph Umar (رضي الله تعالى عنه). Mughira (رضي الله تعالى عنه) was summoned to Madina for a fair trial. During the trial he pleaded not guilty. The trial court was surprised when one of the four eye witnesses who was part of the original

complaint and had arrived from Basra to give witness, backed out. No one knew why did he back out. The remaining three were cross examined and the Judge acquitted Mughira (رضی اللہ تعالیٰ عنہ) on account of insufficient testimony. After the trial, Hadhrat Umar (رضی اللہ تعالیٰ عنہ) did not reinstate Mughira (رضی اللہ تعالیٰ عنہ) as the Governor was acquitted from the charges on technical grounds.

The conspirators of Hadhrat Umar's (رضی اللہ تعالیٰ عنہ) assassination spread the story that Piruz Nahavandi had personal grudge against Hadhrat Umar (رضی اللہ تعالیٰ عنہ).

Why, what was the reason for his grudge against Hadhrat Umar (رضی اللہ تعالیٰ عنہ)?

The story spread was, Piruz complained to Hadhrat Umar (رضی اللہ تعالیٰ عنہ) saying Mughira (رضی اللہ تعالیٰ عنہ) was overburdening him by a heavy tax. Mughira (رضی اللہ تعالیٰ عنہ) was asked to provide details about his dealings with his slave. The complaint was disposed off in favor of Mughira (رضی اللہ تعالیٰ عنہ) as it was found that Piruz complaint was not based on facts.

Some people say that it is hard to believe that a slave of a Governor will dare to complain to the Caliph against his Master. Secondly, can this be a reason for the slave to go and kill the Caliph? No. If his voice was not heard in the province, and even in the central Government, then it is most likely and logical that he would go and kill his master rather than kill the Head of the State in Federal Capital.

Also for over an year, Caliph Umar (رضی اللہ تعالیٰ عنہ) was continuously been threatened for his impending assassination at different places in the Caliphate. When so many people were talking about the assassination, then how can it be treated as the work of a single person who would kill the Caliph for the atrocities committed by his master?

The fact is that Piruz was the slave of Mughira (رضی اللہ تعالیٰ عنہ) and slaves generally do not enjoy free will. They have to listen to the orders of their masters. In addition, they are kept under close watch by their masters. Piruz planned the assassination so meticulously in the company of so many people and his master, who happened to be a Governor of a province, was not aware of it; is indeed a strange phenomenon.

Also the fact that Mughira (رضی اللہ تعالیٰ عنہ) was reinstated as Governor during Muawiya's (رضی اللہ تعالیٰ عنہ) rule; all these facts makes the issue of assassination of Hadhrat Umar (رضی اللہ تعالیٰ عنہ) very complicated.

Piruz was to play the part of a suicide killer and he knew that he had to kill himself, rather than be caught alive. If he was caught alive, the entire conspiracy would have become public and the kingpins would have been exposed. Therefore, he acted as per the plan. After he fatally attacked Hadhrat Umar (رضی اللہ تعالیٰ عنہ) during the Fajr prayer, he tried to escape from Masjid-e-Nabawi in the cover of dawn. However, he was intercepted by the people praying behind Hadhrat Umar (رضی اللہ تعالیٰ عنہ) with their bare hands. In order to escape from the mosque, he stabbed and killed 9 more people and many others were wounded. Finally, when he was overpowered, he killed himself from the same dagger. Hadhrat Umar (رضی اللہ تعالیٰ عنہ) could not sustain fatal

injuries and died three days later on October 31, 644. During these fateful days, he formed a Committee to choose the next Caliph.

While Hadhrat Umar (رضي الله تعالى عنه) was still alive, Abdur Rahman Ibn Awf (رضي الله تعالى عنه) and Abdur Rehman Ibn Abu Bakr (رضي الله تعالى عنه) revealed that they had earlier seen the dagger used in the assassination.

Abdur Rahman bin Awf (رضي الله تعالى عنه) reported that a night before the assassination, he saw Hormuzan, Jafina and Abu Lulu (Piruz), while they were suspiciously discussing something. On his arrival on the spot they tried to disperse in a hurry and in the process the dagger they were carrying fell on the ground. And it was the same double-edged dagger that was used by Piruz.

Abudur Rehman ibn Abu Bakr (رضي الله تعالى عنه) also confirmed that, a few days before the assassination, he saw the dagger with Hurmuzan.

The above eyewitness accounts confirmed that there was not just one single assassin who acted on personal animosity. It was a well knitted conspiracy and many people were involved in it.

When eyewitness accounts became public, Hadhrat Umar's (رضي الله تعالى عنه) youngest son, Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) got enraged. He went in search of the attackers and killed Hurmuzan, Jafina and the daughter of Piruz. All these murderers would have been put to death anyway by the State for their involvement in the Killing of the Caliph. And if they were caught alive, more people would have come under the net of law enforcement authorities and punished.

Another notable event took place at that time. Amr bin Al-Aas (رضي الله تعالى عنه) was the Governor of Egypt but he happened to be in Madina at that time. When the names of the assassins were disclosed and Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) went to punish them for their crime, Amr Ibn Al-Aas (رضي الله تعالى عنه) along with a few of his associates rushed towards him, intercepted him, captured him and brought him in front of the wounded Caliph who was on his death bed, charging Ubaidullah Ibn Umar (رضي الله تعالى عنه) as the killer of three innocent people. Ubaidullah Ibn Umar (رضي الله تعالى عنه) was arrested and Hadhrat Umar (رضي الله تعالى عنه) advised, let the new Caliph take care of this case.

Amr bin Al-Aas (رضي الله تعالى عنه) was the Governor of Egypt, not responsible for the security issues in Madina. It is not known why he was in Madina at that time and what prompted him to take that swift action, level murder charges against Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) even before the law enforcement authorities in Madina could act.

The presence of Amr Ibn Al-Aas (رضي الله تعالى عنه) in Madina at that time; his attempt to stop Hadhrat Ubaidullah Ibn Umar (رضي الله تعالى عنه) and later becoming the right hand man of Muawiya (رضي الله تعالى عنه) and Muawiya (رضي الله تعالى عنه) reinstating him as the Governor of Egypt during his rule, all these facts make the issue of assassination of Hadhrat Umar (رضي الله تعالى عنه) intriguing.

Hadhrat Othman's (رضي الله تعالى عنه) Caliphate

Hadhrat Othman (رضي الله تعالى عنه) was chosen as the Caliph after Hadhrat Omer's (رضي الله تعالى عنه) martyrdom. Hadhrat Othman's (رضي الله تعالى عنه) Caliphate lasted for 12 years between 644-56. During his Caliphate he met with increasing opposition from the troublemakers. They did not allow him to focus on reforms. All questionable people gathered around him and started running the affairs of the State in his name and the evils committed by them were labelled on the Caliph.

Hadhrat Othman (رضي الله تعالى عنه) was very gentle and forgiving; often overlooking the faults of others. This made the provincial governors and other officials overbold. Taking advantage of the soft attitude of the Khalifa, Marwan bin Hakam infiltrated the Caliphate, won the trust of the Khalifa and became his Secretary. Gradually he started taking independent decisions in favor of all troublemakers. History records that Marwan was the person behind relaxing strict disciplinary rules for Governors that were in place during the Caliphate of Umar (رضي الله تعالى عنه).

Amr Ibn al-Aas (رضي الله تعالى عنه) continued as Governor of Egypt during Hadhrat Othman's caliphate. However, on receipts of some complaints he was replaced by Abdullah Ibn Sa'd. It is reported that he was not happy on being removed from the Governorship. He increased the smear campaign against the Caliph openly.

At-Tabari, wrote 'when Othman (رضي الله تعالى عنه) was besieged, Amr bin Al-Aas (رضي الله تعالى عنه), who was a bitter critic of the Caliph and part of the people who were aiding the rioters, quietly left Madina and stayed in the palace of al-Ajlan he built for himself. When he got the news of assassination of Hadhrat Othman (رضي الله تعالى عنه), he said some very harsh words accusing the Caliph and showing happiness on his assassination. (History of at-Tabari, English version, v15, pp 171-172).

Some people say that Amr Ibn Al-Aas's (رضي الله تعالى عنه) rebellion against the Caliphate reached to its peak during the caliphate of Hadhrat Ali (رضي الله تعالى عنه). He became the right hand of Muawiya (رضي الله تعالى عنه).

In the battle of Siffeen he played a big role in saving Muawiya (رضي الله تعالى عنه) from the clutches of defeat.

The battle of Siffin was fought in 657 AD on the banks of Euphrates river, in Raqqa, Syria. It was fought between Khalifa-e-Rashid, Ameer ul Momineen Hadhrat Ali (رضي الله تعالى عنه) and Muawiya (رضي الله تعالى عنه). Hadhrat Ali's (رضي الله تعالى عنه) forces had almost won the battle, but at the decisive moments of defeat, Muawiya's (رضي الله تعالى عنه) forces, on the advice of Amr bin al-Aas (رضي الله تعالى عنه) who was commanding the forces of Muawiya's (رضي الله تعالى عنه), took the copies of Quran in their hands and pleaded to spare their lives. And their lives were spared by Hadhrat Ali (رضي الله تعالى عنه) forces.

It is reported that during the battle of siffeen, one day Hadhrat Ali (رضي الله تعالى عنه) attacked Amr bin al-Aas (رضي الله تعالى عنه) by throwing a spear. Amr (رضي الله تعالى عنه) fell on the ground. Then he stood, (bent down) removed his Pajama and showed his ass to Hadhrat Ali (رضي الله تعالى عنه). Looking at this pathetic sight (which meant he was begging for his life), Hadhrat Ali (رضي الله تعالى عنه).

(رضی اللہ تعالیٰ عنہ) showed mercy and turned away and Amr bin al-Aas (رضی اللہ تعالیٰ عنہ) ran away. People who were with Hadhrat Ali (رضی اللہ تعالیٰ عنہ) informed him that he was Amr bin al-Aas (رضی اللہ تعالیٰ عنہ) who showed his ass. Hadhrat Ali (رضی اللہ تعالیٰ عنہ) replied he showed me his ass therefore (I spared his life and) turned away. When Amr bin Al-Aas (رضی اللہ تعالیٰ عنہ) went to Muawiya (رضی اللہ تعالیٰ عنہ) and informed him about it, Muawiya (رضی اللہ تعالیٰ عنہ) said, be thankful to your ass and to God. **(Al-Bidayah wa al-Nihayah, Volume 7, page 293).**

When Muawiya's (رضی اللہ تعالیٰ عنہ) army took copies of Quran in their hands and pleaded to spare their lives, Hadhrat Ali's (رضی اللہ تعالیٰ عنہ) forces stopped fighting. But Muawiya (رضی اللہ تعالیٰ عنہ) did not surrender. An arbitration was organized between the Caliph and the Governor. History tells us that Amr bin al-Aas (رضی اللہ تعالیٰ عنہ), who are Muawiya's (رضی اللہ تعالیٰ عنہ) representative in the arbitration, deceived the representative of Hadhrat Ali (رضی اللہ تعالیٰ عنہ), tricked him and unilaterally declared Muawiya (رضی اللہ تعالیٰ عنہ) as the winner of Arbitration. In view of the open deception, Hadhrat Ali (رضی اللہ تعالیٰ عنہ) rejected the outcome of the arbitration.

Hadhrat Ali (رضی اللہ تعالیٰ عنہ) was later assassinated in Kufa. This time a story was spread that three people, Ibn Muljam, al-Baruk Ibn Abdullah and Amr Ibn Bakr al-Tamimi together decided each one will kill Muawiya (رضی اللہ تعالیٰ عنہ), Amr Ibn al-Aas and Hadhrat Ali (رضی اللہ تعالیٰ عنہ). Ibn Muljam succeeded and the other two failed.

When we read Islamic history, it becomes clear that the assassinations of Hadhrat Umar (رضی اللہ تعالیٰ عنہ), Hadhrat Othman (رضی اللہ تعالیٰ عنہ) and Hadhrat Ali (رضی اللہ تعالیٰ عنہ) are the anklets of the same Chain.

After Hadhrat Ali (رضی اللہ تعالیٰ عنہ), Hadhrat Hassan (رضی اللہ تعالیٰ عنہ) was chosen as Caliph. He was forced by Muawiya (رضی اللہ تعالیٰ عنہ) to relinquish the caliphate. Hadhrat Hassan (رضی اللہ تعالیٰ عنہ) negotiated a Peace Treaty with Muawiya (رضی اللہ تعالیٰ عنہ) in 661 AD in order to save the lives of Muslims. As per the Peace Treaty, Muawiya (رضی اللہ تعالیٰ عنہ) was to : **(a)** follow the Qur'an and the Sunnah in ruling the Islamic nation, **(b)** allow a Parliament (shura) as regards to Caliphate after his death, **(c)** refrain from public cursing and insult of Hadhrat Ali (رضی اللہ تعالیٰ عنہ) which was being carried out through out the nation, and **(e)** provide security to Hadhrat Hassan (رضی اللہ تعالیٰ عنہ) and his followers. Muawiya (رضی اللہ تعالیٰ عنہ) accepted all conditions attached to the peace treaty.

However, history is witness that none of the above conditions were fulfilled. Hadhrat Hassan (رضی اللہ تعالیٰ عنہ) was brutally murdered in 670 AD by a deadly poison which tore his liver into pieces. It is reported that when he vomited, pieces of liver came out of his throat. He died after suffering for over 40 days from that deadly poison. According to Tarikh al-Khulafa by Imam Jalaluddin Suyuti, Hadhrat Hassan (رضی اللہ تعالیٰ عنہ) was poisoned by Ja'da bint al-Ash'ath Ibn Qais, who was lured for this purpose by Muawiya (رضی اللہ تعالیٰ عنہ).

Ahle Sunnah scholars have mentioned that the killing of Hadhrat Hassan (رضی اللہ تعالیٰ عنہ) was a Government sponsored conspiracy. **(Ref: Tadhkara al-Khawass, Ibn al-Jawzi al-Hanafî, p 191-94; Ibn Abd al-Barr in his 'Seerah'; al-Shudhi; Amir al-Sha'bi; Abu Nu'aym, etc.).**

Ibn Abdul Barr wrote in al-Istiab that Hadhrat Hassan (رضي الله تعالى عنه) was poisoned via his wife. Muawiya (رضي الله تعالى عنه) sent poison to Hassan's (رضي الله تعالى عنه) wife Jada and upon administering the poison, she was rewarded lavishly. Tariq Ibn Asakir records that Muawiya (رضي الله تعالى عنه) prepared the deadly mixture which was administered to Hadhrat Hassan (رضي الله تعالى عنه).

Hadhrt Hassan's (رضي الله تعالى عنه) murder was followed by the brutal killing of Hadhrt Hussain (رضي الله تعالى عنه) and his associates in Karbala in 680.

It is in Hadith - Abdullah bin 'Amr bin Al-'As (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said, 'by the One in Whose Hand is my soul, killing a believer is more grievous before Allah than the extinction of the whole world.' (Sunan Nasai, Bk 37)

It is in Quran - وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا [Anyone who kills a believer intentionally will be cast into Hell to abide therein and suffer Allah's anger and damnation. For him a greater punishment awaits.] (An-Nisa – 93)

MARWAN BIN AL-HAKAM

Marwan bin al-Hakam was the son of Hakam bin Abi Aas, who was expelled from Madina by Prophet Mohammad (صلى الله عليه و آله وسلم) in view of his involvement in aiding the hypocrites and disbelievers. After his expulsion he lived in Taif. It is reported that during the last illness of Prophet Mohammad (صلى الله عليه و آله وسلم), Hadhrt Osman (رضي الله تعالى عنه) sought the permission of the Prophet (صلى الله عليه و آله وسلم) to allow Al-Hakam, who was his paternal uncle, to come back to Madina. The permission was granted and as such he came back to Madina during Hadhrt Osman's (رضي الله تعالى عنه) Caliphate.

Marwan played a key role in the tribulation and eventual assassination of Hadhrt Othman (رضي الله تعالى عنه). He is held directly responsible by the historians in the killing of several Sahabah. His involvement in the massacre of Karbala and in the battle of Harra is beyond doubt as he was the chief adviser of Yazid at that time. The historians and biographers stated, without doubt Marwan has committed atrocities and abominable acts.

Ibn Hazm wrote - 'Marwan was the first to cause dissension among Muslims. He killed An-Nu'maan Ibn Basheer, the first person who was born in Islam and revolted against Ibn Az-Zubayr after he had pledged allegiance and obedience to him'.

Ibn Abdul Barr wrote - 'There is no difference of opinion among the trustworthy scholars that Marwaan killed Hadhrt Talha (رضي الله تعالى عنه)'.

Ad-Dahabi wrote - 'Marwan committed grave and serious acts and we seek refuge in Allah from that. He shot Talha (رضي الله تعالى عنه) with an arrow and he did so many things which were the cause of killings of thousands of people and destruction of the Islamic Caliphate. He killed Talha (رضي الله تعالى عنه) during the Battle of the Camel, while he himself escaped death. I wish he had not escaped death.'

Islamic literature is full of authentic references that the practice of abusing, accusing and cursing Ali (رضي الله تعالى عنه) was started during Muawiyah's (رضي الله تعالى عنه) reign in all the state-controlled mosques and public platforms. This practice was continued for over 65 years; from 657 to 720. During this time Governors, State officials, Imams of mosques used to abuse Ali (رضي الله تعالى عنه) during Friday Sermons.

When Hadhrat Ali Ibn Husain Zain al-Abideen (رضي الله تعالى عنه) asked Marwan why he curses Hadhrat Ali (رضي الله تعالى عنه) from the pulpit, Marwan said 'Our reign would not be sound without that. (la yastaqimu l-amru illa bi-dhalik). (**Ibn Asakir**).

It is in Hadith - Ibn Sa'd Umair bin Is-haq narrated, 'Marwan was our ruler (appointed as Governor of Madina by Muawiyah - رضي الله تعالى عنه). He used to accuse and abuse Hadhrat Ali (رضي الله تعالى عنه) every Friday from the Member of the Mosque (Masjid-e-Nabawi). Hadhrat Hassan (رضي الله تعالى عنه) used to listen to this abuse but he never replied. One day, Marwan sent a person to Hadhrat Hassan (رضي الله تعالى عنه) with a message that the example of Hadhrat Ali (رضي الله تعالى عنه) and Hadhrat Hassan (رضي الله تعالى عنه) was like Mule. When a mule is asked about its father, it says my mother was a Mare (female horse). After listening to this abuse, Hadhrat Hassan (رضي الله تعالى عنه) told the person to go and inform Marwan that 'I will not abuse him in retaliation because it may help him to lessen the evil from his record of deeds. Hadhrat Hassan (رضي الله تعالى عنه) further said, Allah will decide between him and Marwan on the day of Judgment. If Marwan is truthful, let Allah provide him recompense (thawab). And if he is a liar, then Allah will give the severest of the punishments. (**Tariq al-Khulafa by Jalaluddin Suyuti**).
