

HISTORY OF ISLAM

MUAWIYA'S

رضي الله تعالى عنه

FOLLOWERS

SHAIKH MIR ASEDULLAH QUADRI

MUAWIYA'S (رضى الله تعالى عنه) FOLLOWERS

Written By

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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 written about the followers of Muawiya (رضي الله تعالى عنه) who are known as Muawiyeen. It is an interesting read for all Muslims of the world.

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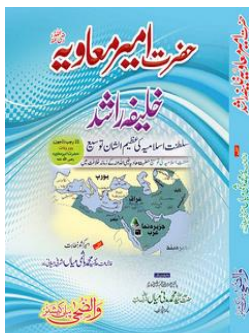


MUAWIYEEN AND THEIR BELIEFS

Muawiyeen follow a doctrine known as **Muawism**, in which they single out Muawiya (رضي الله عنه) for over-praise. They identify themselves as defenders and slaves of the slaves of Muawiya (رضي الله تعالى عنه). In order to justify their strange behavior, they give references from Quran and Ahadith about generalized praise of Sahabah, and taking it as a cover, they write books, encomiums, conduct seminars, take out processions raising slogans and singing his praise to an extent of his worship. There are two groups among Muawiyeen.

(1) Salafis, Ikhwan, Deobandis, and their likeminded groups claim Muawiya (رضي الله تعالى عنه) was on Haq in his fight with Hadhrat Ali (رضي الله تعالى عنه). In them there are two subgroups. One claims that both were on Haq. The other claim that Muawiya was on Haq and Hadhrat Ali (رضي الله تعالى عنه) should have surrendered to Muawiya (رضي الله تعالى عنه) as was done by his son, Imam Hassan (رضي الله تعالى عنه). They also claim that Muawiya's son Yazid was a pious Khalifa. They add رضي الله تعالى عنه with Yazid's name and claim that Imam Hussain (رضي الله تعالى عنه) was at fault. They also say Karbala was a political episode and claim that the Imam made a mistake by revolting against a just Khalifa. (Astaghfirullahal azeem).

(2) Majority among Barelwis are at the forefront of the second group of Muawiyeen. They claim that Muawiya's (رضي الله تعالى عنه) mistake in his fight with Hadhrat Ali (رضي الله تعالى عنه) was Ijtehadi and he will get Thawaab for his fight with Hadhrat Ali (رضي الله تعالى عنه) in spite of the fact that over one hundred thousand Sahabah, Ta'abaeen and Muslims were put to death because of his wars with Hadhrat Ali (رضي الله تعالى عنه). They say Hadhrat Ali's (رضي الله تعالى عنه) status is bigger, but they choose to celebrate and appreciate Muawiya (رضي الله تعالى عنه).



Barelwis claim that Muawiya (رضي الله تعالى عنه) was Khalifa-e-Rashid and Amir-ul-Momineen. They proudly say that they are the defenders and slaves of the slaves of Muawiya (رضي الله تعالى عنه).

Videos of these processions by Barelwi Group Dawat-e-Islami are available online/you tube. Watch this [video clip](#).



The followers of Muawiya (رضي الله تعالى عنه) sing the praises of Muawiya on the street taking flags in their hands shouting they are the slaves of the slaves of Muawiya (رضي الله تعالى عنه).

Barelwi scholar Ilyas Attar Qadri, Head of Dawat-e-Islami announced in 2018 that they are building 122 Muawiyian Mosques in India and another 122 Muawiyian mosques in Pakistan. It is reported that some mosques have already been under construction in this context.

Ilyas Attar Qadri also asked all his followers to name their children as Muawiya.

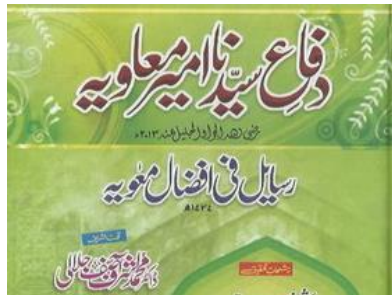
Dawat-e-Islami does Niaz and Fateha of Muawiya (رضي الله تعالى عنه) on 22nd of Rajab every year. Their video clips in this context are available online/you tube.

Muawiyeen emphasize greatness of Muawiya (رضي الله تعالى عنه) among Sahabah and Khulafa-e-Rashideen. They claim Muawiya (رضي الله تعالى عنه) is the Imam of Ahle Bait-e-At-haar (رضي الله تعالى عنهم) because Imam Hassan (رضي الله تعالى عنه) signed a peace treaty with him and accepted him as Khalifa.

A famous Barelwi Mufti from Pakistan Ashraful Quadri, who was the student of Mufti Ahmed Yar Khan Na'eemi of Pakistan claimed that there is nothing wrong in conducting Mahafil on 9th and 10th of Muharram for praising Muawiya (رضي الله تعالى عنه). He said atrocities (Zulm) and injustice has been committed on Muawiya (رضي الله تعالى عنه) as no one has written a book in his praise. He said, even though no praise is available in any book of Ahle Sunnah for Muawiya (رضي الله تعالى عنه), still they (Muawiyeen) will praise him and sing his encomiums and conduct Seminars in his honor. He claimed that the status of Muawiya (رضي الله تعالى عنه) is extremely, extremely great, even though he is (technically) lower in status from Hadhrat Ali (رضي الله تعالى عنه) because Hadhrat Ali (رضي الله تعالى عنه) accepted Islam before the conquest of Makka. He said all Ahle Sunnah who choose to keep quiet from praising Muawiya (رضي الله تعالى عنه) are Tafzeeli Shias. He means to say they **Muawiyeen** are real Ahle Sunnah. (Astaghfirullah). His claims are available on online videos and you tube. Watch this [Video Clip](#) on you tube.



Watch this picture shared by Barelwi Muawiyeen on Face book. Over-glorification of Muawiyah (رضی اللہ تعالیٰ عنہ) seems an attempt on the part of Muawiyeen to justify their claim that he is equal in rank with other Khulafa-e-Rashideen.



Muawiyeen claim they are lovers, slaves, defenders and flag bearers of Muawiyah (رضی اللہ تعالیٰ عنہ)

Muawiyeen confuse Muslims from their misleading logic. They say all Sahabah are respectful and rightly guided. Based on this logic they claim that Muawiyah (رضی اللہ تعالیٰ عنہ) is also rightly guided. Then they argue that since Muawiyah (رضی اللہ تعالیٰ عنہ) is rightly guided, therefore there is no difference between him and rightly guided Khulafa-e-Rashideen, Abu Bakr, Umar, Uthman and Ali (رضی اللہ تعالیٰ عنہم اجمعین).

Islamic history is witness that Muslims were misled in the past in the same fashion. There have been some fake Prophets in the past who tried to mislead Muslims. First they explained to their followers that the meaning of the word "Nabi" is 'a person who gives information about the unseen'. Then they said, since they also receive information directly from God, in that sense they can also be regarded as 'Nabi'. Once their followers accepted this logic, they gradually convinced their followers that they are the Prophets. Mirza Ghulam Ahmed Qadiyani and his followers are a glaring example in this context.

Distinction in the status among Sahabah is an established fact from Quran and Sunnah. If you do not keep this distinction in mind, you have strayed, you have lost the right path of Islam. There is consensus (Ijma) of Ahle Sunnah Ulema about the merits of Sahabah in the following order.

- (i) Khulafa-e-Rashideen, Abu Bakr, Umar, Uthman, and Ali (رضی اللہ تعالیٰ عنہم اجمعین).
- (ii) The Ten Companions who were promised paradise. (Tirmidhi, Abu Dawood, Ibn Maja).
- (iii) The Senior Companions who fought at **Badr**.
- (iv) The **Companions** who took **Bay'at al-Ridwân** under the Tree.

(v) The **Companions** who accepted Islam after the fall of Makka.

Muawiya (رضی اللہ تعالیٰ عنہ) belongs to the last category. No one in the Islamic History ever claimed that Muawiya (رضی اللہ تعالیٰ عنہ) was a Khalifa-e-Rashid. As a matter of fact Muawiya (رضی اللہ تعالیٰ عنہ) deposed Khulafa-e-Rashideen and became the founding King of a dynastic rule in Islam. **There is consensus of Muslim Ummah on this issue.**

حضور پاک ﷺ کے بعد خلفاء راشدین کا 49 سالہ دور حکومت			
شہادت و وفات	برت خلافت	دور خلافت	خلفاء راشدین
13 ہجری	22 مئی 10 دن	2 سال 3 ماہ 10 دن	حضرت ابو بکرؓ
24 ہجری	کمتر 24 ہجری	10 سال 6 ماہ 10 دن	حضرت عمرؓ
35 ہجری	18 ذوالحجہ 35 ہجری	بارہ دن 12 سال	حضرت عثمانؓ
40 ہجری	21 رمضان 40 ہجری	4 سال 9 ماہ	حضرت علیؓ
50 ہجری	صفر 50 ہجری	6 ماہ	حضرت حسنؓ
60 ہجری	22 ربیع 60 ہجری	19 سال 4 ماہ	حضرت معاویہؓ

Watch this picture shared by Barelwi Muawiyeen on social media (face book). Ulema - e - Muawiyeen and their followers do not accept the consensus of Islamic Ummah. They portray Muawiya (رضی اللہ تعالیٰ عنہ) as Khalifa-e-Rashed and claim that the period of Khulafa-e-Rashideen was 49 years.

Read the following Hadith which says that period of Khalifat-e-Rashida will be for **30 years**.

It is in Hadith - Safeena said : The Apostle of Allah (صلی اللہ علیہ و آلہ وسلم) said: "Khilafah will be in my Ummah for thirty years, then there will be monarchy after that." Then Safinah said : "count the Khilafah of Abu Bakr (رضی اللہ تعالیٰ عنہ), then count the Khilafah of Umar (رضی اللہ تعالیٰ عنہ) and the Khilafah of Uthman (رضی اللہ تعالیٰ عنہ), and the Khilafah of Ali (رضی اللہ تعالیٰ عنہ)." He said: "So we found that they add up to thirty years." Sa'eed said: "I said to him: 'Banu Umayya claim that the Khilafah is among them.' Safeena said : the sons of the blue woman (nick name for Umawi Grandmother) are liars; they are Kings of the worst kind". (Abu Dawood 4646, Jami Tirmidhi 2226. Salafi Scholar Al-Bani graded it as Saheeh).

Muawiyeen cite a reference in 'Ghuniat-Talibeen' a book attributed to Ghousul Azam Shaikh Abdul Qader Jeelani (رضی اللہ تعالیٰ عنہ) in which there is mention of a Hadith which says that the power of Islam will continue for up to 35 or 36 or 37 years.

This Hadith has been interpreted by Muawiyeen saying that since Khilafat-e-Rashida ended in 30 years, therefore the additional 7 years period belonged to Muawiya (رضی اللہ تعالیٰ عنہ). This way Muawiya's (رضی اللہ تعالیٰ عنہ) rule/khilafat is established.

In this context, following facts are important.

(a) The book Ghunia-tut-Talibeen has been edited/added by publishers in successive editions/translations. There are many translations available in the market which were carried out by Deobandis/Muawiyeen and their like minded groups.



See the picture of the Urdu translation of the related page, and **the cover of the book**, in which it is written that the book has been edited and added based on the interpretations and research (تحقیق و تخریج) (کے ساتھ اضافہ شدہ ایڈیشن) by the people who are involved in this publication.

When we see Gunniya-tut-Talibeen translated/edited/published by different people in different languages, we come across these differences as a routine. This is the reason it is advised that we should read books written/compiled by authentic Ahle Sunnah Ulema so that your Iman remains intact.

(b) The Hadith does not specify that the Caliphate will last for 37 years. It says that 'power of Islam will be for 35, 36 or 37 years.

(c) If we interpret this Hadith to include Muawiya (رضی اللہ تعالیٰ عنہ) rule into the Caliphate, then his entire 19 years rule has to be treated that way. We cannot say that for 7 years he was Caliph and the remaining 12 years he was not a Caliph.

(d) We have an authentic Prophet's (صلی اللہ علیہ و آلہ وسلم) Hadith which says that Khalifat-e-Rashida will remain for **30 years**.

It is in Hadith - Safeena said : The Apostle of Allah (صلی اللہ علیہ و آلہ وسلم) said: "Khilafah will be in my Ummah for thirty years, then there will be monarchy after that." Then Safinah said : "count the Khilafah of Abu Bakr (رضی اللہ تعالیٰ عنہ),' then count the Khilafah of Umar (رضی اللہ تعالیٰ عنہ) and the Khilafah of Uthman (رضی اللہ تعالیٰ عنہ), and the Khilafah of Ali (رضی اللہ تعالیٰ عنہ)." He said: "So we found that they add up to thirty years." Sa'eed said: "I said to him: 'Banu Umayyaa claim that the Khilafah is among them.'" Safeena said : the sons of the blue woman (nick name for Umawi Grandmother) are liars; they are Kings of the worst kind". (**Sunan Abu Dawood 4646, Jami Tirmidhi 2226**. Salafi Scholar Al-Bani graded it as Saheeh).

(e) If we say Khilafat-e-Rashida was for 37 years, then we will have to deny the above authentic Hadith.

(f) How do we reconcile both these Ahadith to understand the facts in this context?

To find the answer to this question, we need to look at the Islamic History.

The Hadith mentioned in Ghuniya-tut-Talibeen says that the power of Islam will last for 37 years. We all know that Muslim kings ruled in the world for centuries. Then, what is this 37 years which is mentioned in the Hadith? Apparently, this Hadith mentions about the purest Islamic Government/power which will last for 37 years.

Everyone knows that the power of Islam was established towards the end of second Hijri when Muslims won the Battle of Badr in Ramadhan 2 AH (624 AD). This win marked the establishment of real Muslim Power.

The Prophet (صلى الله عليه و آله وسلم) was alive for about 7 years (after Badr) by which time Muslims continued their conquest of the entire Arabian Peninsula.

After Prophet Mohammad's (صلى الله عليه و آله وسلم) death, the Khilafat-e-Rashida (the purest Islamic rule) continued for the following 30 years.

Thus, the power of (pure) Islam continued for 37 years straight; first 7 years under Prophet Mohammad (صلى الله عليه و آله وسلم), and the following 30 years under Khulafa-e-Rashideen.

Muawiya (رضى الله تعالى عنه) deposed the Islamic Caliphate and became ruler of Islamic nation after abdication of Caliphate by Imam Hassan (رضى الله تعالى عنه).

What is the status of people who fought in the Battle of Siffeen against Hadhrat Ali (رضى الله تعالى عنه) ?

An absolute majority of Ahle Sunnah Ulema say that the people who fought against Khalifa-e-Rashid, Hadhrat Ali (رضى الله تعالى عنه) were aggressive rebels. Prophet Mohammad (صلى الله عليه و آله وسلم) prophesied about this rebellion during his life time.

(i) It is in **Hadith** - Ibn 'Abbas (رضى الله تعالى عنه) said to me and to his son Ali, "Go to Abu Sa'id (رضى الله تعالى عنه) and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while 'Ammar (رضى الله تعالى عنه) was carrying two. The Prophet (صلى الله عليه و آله وسلم) saw him and started removing the dust from his body and said, "May Allah be Merciful to 'Ammar (رضى الله تعالى عنه). He will be killed by a rebellious, aggressive group. He will be inviting them to Paradise and they will invite him to Hell-fire." 'Ammar (رضى الله تعالى عنه)

(تعالى عنه) said, "I seek refuge with Allah from affliction." (Bukhari 447, Muslim 7320)

Muawiyeen confuse Muslims by citing the following Hadith.

(iii) It is in Hadith - Hasan al-Basri (رضى الله تعالى عنه) narrated, "I heard Abu Bakra (رضى الله تعالى عنه) say, 'I saw the Prophet, (صلى الله عليه و آله وسلم) on the pulpit while Hadhrat Hasan Ibn Ali (رضى الله تعالى عنه) was beside him. He would face the people one moment, and him the other. He said - إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ تَعَالَى - أَنْ يُصَلِّحَ بِهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ (This son of mine is a leader/master. Perhaps Allah (عَزَّ وَجَلَّ) will make peace between two parties of Muslims through him) (Part of the Hadith). (Bukhari)

The above Hadith is related to the fighting between two groups, one was headed by Hadhrat Hassan (رضى الله تعالى عنه) and the other group led by Muawiya (رضى الله تعالى عنه). In this case, the Prophet (صلى الله عليه و آله وسلم) says that Hadhrat Hassan (رضى الله تعالى عنه) is a "Sayyid" (leader/Master) of Muslims, and he will arrange peace between two opposing groups, one, his supporters and the other led by Muawiya (رضى الله تعالى عنه).

Muawiyeen misinterpret the above Hadith and claim that since both these groups were Muslims, therefore, it is not correct to say that the group headed by Muawiya (رضى الله تعالى عنه) as a rebel group who was calling people to Hell.

Then who is the rebel group?

The Muawiyeen's misguided scholars convince their followers that the rebel group was on both sides. This is a wrong understanding.

In the Hadith mentioned at # (1) above, the Prophet (صلى الله عليه و آله وسلم) says that - "May Allah be Merciful to 'Ammar (رضى الله تعالى عنه). He will be killed by a rebellious, aggressive group. He will be inviting them to Paradise and they will invite him to Hell-fire."

It is evident that 'Ammar (رضى الله تعالى عنه) was fighting on the side of Hadrath Ali (رضى الله تعالى عنه). Thus the group headed by Hadrath Ali (رضى الله تعالى عنه) was not rebel, as per the Prophet's (صلى الله عليه و آله وسلم) Hadith. Because, no one from Hadith Ali's (رضى الله تعالى عنه) soldiers killed Ammar (رضى الله تعالى عنه).

Then what is the meaning of the Hadith mentioned at # 3 above, which says that the agreement was to stop bloodshed between two Muslim groups?

To understand this issue, we need to look at the Agreement of Hudaibiya between Prophet Mohammad (صلى الله عليه و آله وسلم) and Makkan Pagans. Quran testifies

that the agreement of Hudaibiya was done to stop bloodshed of Muslims on both sides.

It is in Quran - هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجَلَّهُمْ وَلَوْلَا رَجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُنصِبِيكُمْ مِنْهُمْ مَعَرَّةً بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا [It is they, the unbelievers, who prevented you from reaching the Holy mosque and prevented the animals pledged for sacrifice from reaching the site of the sacrificial slaughter. But, there were believing men and women in their midst whom you did not know. Unwittingly, you would have killed them, and unknowingly you would have suffered the sin (of having killed the believers). Therefore, Allah restrained your hands, so that He might admit into His mercy whomever He wants. Had they (the believing men and women) stood apart, We would have punished the disbelievers with the painful punishment.] (Al-Fath – 25)

Thus, the agreement of Hudaibiya was undertaken to save Muslims on both sides; one Headed by Prophet Mohammad (صلى الله عليه و آله وسلم) and the other under the rule of Pagans in Makka al-Mukarrama.

From the above incident, it is evident that the agreement between Muawiya (رضي الله عنه) and Imam Hasan (رضي الله تعالى عنه) was to save the lives of Muslims on both sides.

By a smear campaign and wrongful propoganda, Muslims were divided by the rebel group and some of them happened to be under the rule of Muawiya (رضي الله عنه) as part of Syrian province and also part of his armed forces. Allah (عزَّ وجلَّ) wanted to save these Muslims who were the victim of wrong propoganda done by the rebel group.

The agreement between Imam Hassan (رضي الله تعالى عنه) and Muawiya (رضي الله عنه) was similar. On one side were the Muslims headed by the Prophet's (صلى الله عليه و آله وسلم) grandson Imam Hassan (رضي الله تعالى عنه) who is called the 'leader of Muslims' in the Hadith. The Hadith does not say Muawiya (رضي الله عنه) was the leader of Muslims because he headed the rebel group against the Muslims which is described in Hadith # (1) above.

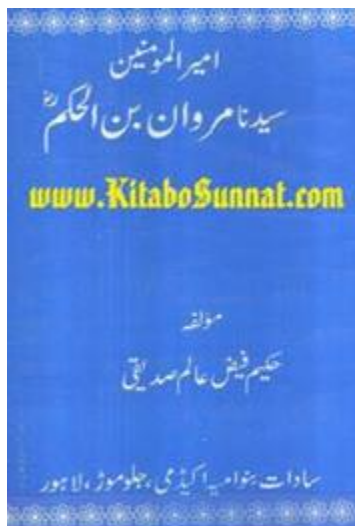
MUAWIYEEN BRUTALLY MURDERED IMAM NASAI

It is reported that **Imam Nasai** (214-303 AH) (829-915 AD) traveled to Damascus in 303 AH when he was 89 years old (as per lunar calendar). During this visit he read in Umayyad Mosque, Ahadith from his book **Khasais-e-Hadhrat Ali** (رضى الله تعالى عنه), which is the collection of Ahadith in praise of Hadhrat Ali (رضى الله تعالى عنه).

On hearing Ahadith in praise of Hadhrat Ali (رضى الله تعالى عنه), Muawiyeen demanded him to read Ahadith in praise of Muawiya (رضى الله تعالى عنه). On this the Imam informed them that there is not a single authentic Hadith in praise of Muawiya (رضى الله تعالى عنه).

On hearing this from the Imam, Muawiyeen got angry and brutally lynched him in the mosque. The Imam was martyred in this brutal attack. As per his dying wish, his body was brought by his students to Makka al-Mukarrama where he was buried.

Muawiyeen also praise the progeny and associates of Muawiya (رضى الله تعالى عنه) who had been instrumental and active in unreasonably shedding the blood of Sahabah, and Ahle Bait-e-At Haar.



They call Marwaan bin al-Hakam as Sayyedna Amir al-Momineen on par with Khulafa-e-Rashideen.

Barelwi Muawiyeen emphasize that over-glorification of Muawiya (رضى الله تعالى عنه) was the practice of their Imam Ahmad Redha Khan as he has written 4 books and booklets in praise of Muawiya (رضى الله تعالى عنه) as follows:

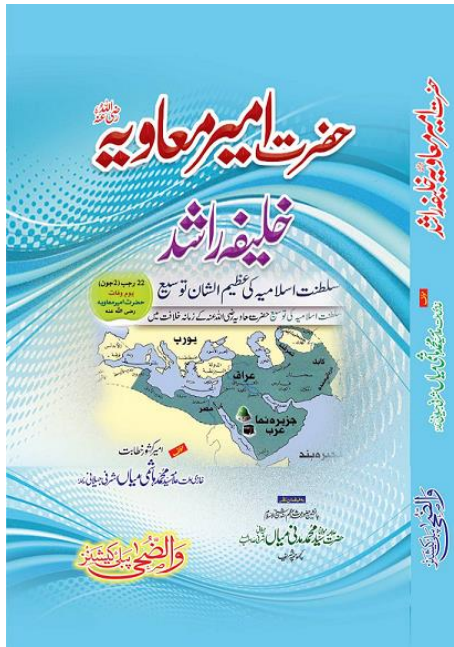
(i) Al Bushra al 'Aajilah min Tuhaf 'Aajilah (Refutation of Shia beliefs about Muawiya - رضی اللہ تعالیٰ عنہ).

(ii) Arsh al Izaaz wa Ikraam li Awwal Muluk al Islam (In Praise of first Kingship in Islam).

(iii) Dhabb al-Ahwaa al-Wahiyah fi Baab al-Ameer al-Muawiyyah (Answer to the revilers of Muawiya رضی اللہ تعالیٰ عنہ).

(iv) Al-Ahadith al-Rawiyyah li Madh al-Amir al-Muawiyyah (Ahadith in Praise of Muawiya - رضی اللہ تعالیٰ عنہ).

Barelwi Muawiyeen are very vocal in claiming that it was the mission of Ahmed Redha Khan to spread the greatness and love of Muawiya (رضی اللہ تعالیٰ عنہ) among his followers. They consider Muawiya (رضی اللہ تعالیٰ عنہ) as Khalifa-e-Rashed and Ameer ul Momineen. Some say it openly and some avoid saying it openly but they all seem to believe he was Khalifa-e-Rashed.



Picture shows the cover page of the book in Urdu written by **Barelwi Muawiyeen scholar Hashmi Miya Ashrafi**, endorsed by his elder brother Madani Miya Ashrafi claiming Muawiya (رضی اللہ تعالیٰ عنہ) to be Khalifa-e-Rashed.

Many Barelwi scholar say that they feel proud to recite encomiums (منقبت) in praise of Muawiya (رضی اللہ تعالیٰ عنہ). They claim that Muawiya (رضی اللہ تعالیٰ عنہ) is the crown of his head.

Barelwi Muawiyeen proudly claim that they are true flag bearers of Maslak-e-Aala Hadhrat. They call Ahmed Redha Khan as Aala Hadhrat and their Imam. Therefore, they will keep his mission alive in the world.

What is their mission?

Their mission is to sing the praises of Muawiya (رضي الله تعالى عنه). They claim they are the defenders of Muawiya (رضي الله تعالى عنه) and are adamant to get themselves identified as such.

Among Barelwis, there are small feeble voices, here and there, who differ from the majority of Barelwis. They claim that their Grand Shaikh Ahmed Radha Khan always kept the distinction of Sahabah in mind and refrained from public over-glorification of Muawiya (رضي الله تعالى عنه) or equating him with Khulafa-e-Rashideen. He said that in the battle of Siffeen, Hadhrat Ali (رضي الله تعالى عنه) was on Haqq and Muawiya (رضي الله تعالى عنه) was on Ijtehadi mistake. He never said that both Hadhrat Ali (رضي الله تعالى عنه) and Muawiya (رضي الله تعالى عنه) were equals or on Haqq in the battle of Siffeen. He never conducted large public gatherings, Seminars, conferences, processions singing the praises of Muawiya (رضي الله تعالى عنه) as the majority of Barelwis are doing to over glorify Muawiya (رضي الله تعالى عنه). You can find their related video on internet / you tube.

AHLUS SUNNAH AQEEDAH

We, the Ahle Sunnah wal Jama'a, respect all 124,000 Sahabah, including Muawiya (رضي الله تعالى عنه). We honor them all. However, it is important that we understand historical facts in their proper perspective. We cannot falter in this respect. If we falter, respect of Khulafa-e-Rashideen and Ahle Baite at-Haar (رضي الله تعالى عنهم اجمعين) will vanish from our hearts, and we will form extreme opinions about them and will go astray.

What are Sahih Iman priorities in this context?

The answer is, you can glorify Khulafa-e-Rashideen or Hadhrat Ali (رضي الله تعالى عنه). As a matter of fact, whatever glorification you do about Hadhrat Ali (رضي الله تعالى عنه) and Khulafa-e-Rashideen, it will amount to be a drop in the ocean of their greatness. No one can praise Khulafa-e-Rashideen appropriately. They are oceans of piety and greatest among human beings and Sahabah, next only to prophets.

What Khulafa e Rashideen did and what members of Ahle Bait did was "Haq". They were right in their actions. This is our Iman.

Imam al-Manawi wrote - أجمع فقهاء الحجاز والعراق من فريقى الحديث والرأى ، منهم مالك والشافعي وأبو حنيفة - والأوزاعي والجمهور الأعظم من المتكلمين والمسلمين ، أن علياً مصيب في قتاله لأهل صفين كما هو مصيب في أهل الجمل ، وأن الذين قاتلوه بغاة ظالمون له [There is Ijma of Fuqaha (Jurists) of Hijaz (Makka and Madina) and Iraq (Kufa and Basra), among them Imam Malik, Imam Shafi'i, Imam Abu Hanifa, Imam Awzai and majority of theologians and Muslims that, Hadhrat Ali (رضي الله تعالى عنه) was on Haq in his fight against the people of **Siffeen** and those who fought with him were Oppressive Mutineers (Zaalim Baghis).]

(Reference - Imam al-Manawi (1545 - 1621), wrote in his book **Fayd al - Qadeer** with reference to **Imam Abdul Qahir al-Jurjani's (1007-1078) Aqeeda**.

Imam Mohammed Ibn Ismail al-Sana'ani said - "The Hadith of Ammar Yasir (رضي الله تعالى عنه) is a proof that rebel party is Muawiya (رضي الله تعالى عنه) and his followers; and the Party of truth is Hadhrat Ali (رضي الله تعالى عنه) and his companions and there is Ijma of Ahle Sunnah on this position. (**Sharah Subul as-Salam upon Bulugh al-Maraam of Ibn Hajar Makki, V3, Page 358**).

An absolute majority of Ulema say that the actions of Muawiya (رضي الله تعالى عنه) were deliberate and there is no authentic account in Islamic literature to prove that he repented for them. However, some Ahle Sunnah Ulema say that Muawiya (رضي الله تعالى عنه) mistakes were Ijtehadi.

We respect opinions of all our Ulema. We also respect their differences of opinions. **As far as we are concerned, we prefer to keep quite in Muawiya's (رضي الله تعالى عنه) case.**

AUTHENTIC HISTORY ACCOUNTS

All our Ulema have consensus that authentic Islamic history accounts confirm that Muawiya (رضي الله تعالى عنه) openly accepted Hadhrat Ali (رضي الله تعالى عنه) to be better than him in all respects and deserved to be the Khalifa than himself.

The famous Ahle Sunnah **Imam al-Barzanji (1640-1703)**, the Chief Mufti of Madinah (buried in Jannat ul Baqi) **wrote in his book "Ishrat al-Sa'a"** as follows:

"It was a false pretext of Muawiya (رضي الله تعالى عنه) to justify his fight with Hadhrat Ali (رضي الله تعالى عنه) under the guise of revenge for the murder of Hadhrat Uthman (رضي الله تعالى عنه) because when he completely attained the power and became ruler of the whole State, he never opened the case of the murder of Hadhrat Uthman (رضي الله تعالى عنه) and did not arrest the murderers though he claimed earlier that the killers were still around. This proves that all his fight was for worldly rule under the deceit of revenge for the murder."

Muslim scholars cite the following historical facts.

Before Hadhrat Ali's (رضي الله تعالى عنه) caliphate, there were many Sahabah who acted differently in similar circumstances. Like, Hadhrat Khaled bin Walid (رضي الله تعالى عنه) never blamed the Khalifa of any wrongdoing. He never questioned the Caliph on certain decisions even if they were made against his wishes/recommendations. He did not stage a rebellion or even objected when Hadhrat Umar (رضي الله تعالى عنه) removed him from the post of Commander of Muslim forces without giving any reason. He never argued that he was made commander of Muslim forces by Prophet Mohammad (صلى الله عليه و آله وسلم) and continued in the same capacity during Hadhrat Abu Bakr's (رضي الله تعالى عنه) time and Hadhrat Umar (رضي الله تعالى عنه) had no right to

remove him from this position; like Muawiya (رضي الله تعالى عنه) claimed that he was appointed as Governor by Hadhrat Umar (رضي الله تعالى عنه) and Hadhrat Ali (رضي الله تعالى عنه) had no right to remove him from that position. For Hadhrat Khaled bin Walid (رضي الله تعالى عنه), the job of commander of Chief of Muslim forces was dear, still he did not rebel and lived as an example of piety and bravery. He was never eager to become Khalifa even though he was popular among Muslims. As a matter of fact he was a hero and role model for Muslims in view of his bravery and tactical successes on the battle field. He never demanded that he be made Governor of the areas conquered by him. He was a big source of solidifying and strengthening the Islamic nation and remained a loyal/trusted Commander of Islamic State till his last breath.

When Hadhrat Ali (رضي الله تعالى عنه) was chosen as Khalifa, there was near anarchy in the Islamic State. In order to bring back normalcy, Hadhrat Ali (رضي الله تعالى عنه) asked all Governors to formally resign from their positions. Later they could have been reshuffled or re-appointed again. Muawiya (رضي الله تعالى عنه) refused to resign and staged a rebellion and claimed that he was appointed as Governor by Hadhrat Umar (رضي الله تعالى عنه) and Hadhrat Ali (رضي الله تعالى عنه) had no right to ask him to resign. Muawiya's rebellion caused hundreds of thousands of deaths of Sahabah, Taba'een and Muslims. Ad-Dahabi wrote : About 60 to 70 thousand people died in the battle of Siffeen alone in which Muawiya (رضي الله تعالى عنه) fought against Hadhrat Ali (رضي الله تعالى عنه). This demonstrates what Prophet Mohammad (صلى الله عليه و آله وسلم) said about Muawiya (رضي الله تعالى عنه).

It is in Hadith - Ibn 'Abbas (رضي الله تعالى عنه) said to me and to his son Ali, "Go to Abu Sa'id (رضي الله تعالى عنه) and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while 'Ammaar (رضي الله تعالى عنه) was carrying two. The Prophet (صلى الله عليه و آله وسلم) saw him and started removing the dust from his body and said, "May Allah be Merciful to 'Ammaar (رضي الله تعالى عنه). He will be killed by a rebellious, aggressive group. He will be inviting them to Paradise and they will invite him to Hell-fire." 'Ammaar (رضي الله تعالى عنه) said, "I seek refuge with Allah from affliction." (**Bukhari 447, Muslim 7320**)

Hadhrat Ibn Umar (رضي الله تعالى عنه) said, 'I do not regret anything more than the fact that I did not fight against Muawiya's) rebel group. (**Ibn Abdul Barr in al-Istiab**)

It is narrated in Hadith Bukhari that Muawiya (رضي الله تعالى عنه) declared in front of a large gathering of Sahabah, Taba'een and Muslims that he was more rightful to be the Khalifa than Hadhrat Umar (رضي الله تعالى عنه). Read the following Hadith Bukhari.

It is in Hadith - Ikrima bin Khalid (رضي الله تعالى عنه) narrated that Ibn `Umar (رضي الله تعالى عنه) said, "I went to (Ummul Momineen) Hafsa (رضي الله تعالى عنها) while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa (رضي الله تعالى عنها) said, (to me), 'Go to them, and as they (the people) are waiting for you, and I

am afraid your absence from them will cause division among them.' "So Hafsa (رضى الله تعالى عنها) did not leave Ibn `Umar (رضى الله تعالى عنه) till we went to them. When the people differed, Muawiya (رضى الله تعالى عنه) addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be the Caliph than he (Ibn Umar - رضى الله تعالى عنه) and his father (Umar - رضى الله تعالى عنه)." On that, Habib bin Masalama (رضى الله تعالى عنه) said (to Ibn Umar - رضى الله تعالى عنه), "Why don't you reply to him (Muawiya - رضى الله تعالى عنه)?" `Abdullah bin `Umar (رضى الله تعالى عنه) said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, He who fought against you (Muawiya - رضى الله تعالى عنه) and against your father (Abu Sufyan - رضى الله تعالى عنه) for the sake of Islam, is more rightful to be a Caliph", but I was afraid that my statement might cause differences among the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who prefer Hereafter over this worldly life)." Habib (رضى الله تعالى عنه) said, "You did what kept you safe and secure". **(Bukhari 4108, Book 64, Chapter 29 Battle of Khandaq)**

Distinction in the status among Sahabah is mandatory in Islam. If you do not keep this distinction in mind, you have strayed, you have lost the right path of Islam.

Some people cite the following Hadith to equate all Sahabah.

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said : "My Companions are like stars, whoever among them you use for guidance, you will be rightly guided.

Baihaqi in his book al-Makhdal, and **Ibn Hajar** in al-Kafi al-Shaf'fi Takhrij Ahadith al-Kashshaf (4:94) have stated that the above Hadith is narrated through many weak chains as follows

(References - (i) Ibn Umar (رضى الله تعالى عنه) in Musnad Ibn Humayd 2-28. (ii) Jabir Ibn Abdullah (رضى الله تعالى عنه) Daraqutni - Fada'il-e-Sahabah - 4-1778, (iii) Abu Hurairah (رضى الله تعالى عنه) in Musnad al-Shihab - Qudai 2-275. (iv) Umar (رضى الله تعالى عنه) - Baihaqi in al-Madkhal 1-145. (v) Ibn Abbas (رضى الله تعالى عنه) - Baihaqi in al-Madkhal 1-147. (vi) Anas (رضى الله تعالى عنه) - Ibn Hajar through al-Bazzar in his book Takhlis at-Takhlis al-Habr 2-191.)

However, many authentic Ahadith and Quranic verses confirm the merits of Sahabah. Therefore Hadith scholars agree that at least the contents of the above Hadith are sound. In this context, the following issues are important.

Ahle Sunnah Ulema are united (have consensus) that the Sahaba belong to the highest probity (udul) among people; in addition, their precision (dabt) can only be interpreted in the cases of conflicting narrations/reports of equal strength.

Ibn Rajab wrote that the opinions of Abu Bakr (رضي الله تعالى عنه) and Umar (رضي الله تعالى عنه) have precedence over other Sahabah.

Similarly the actions, opinions and the model of conduct of Hadhrat Ali (رضي الله تعالى عنه), Hadhrat Hassan (رضي الله تعالى عنه) and Hadhrat Husain (رضي الله تعالى عنه) has precedence over the actions, opinions and the model of conduct of Muawiya (رضي الله تعالى عنه), Amr bin al-Aas (رضي الله تعالى عنه), Mughira Ibn Shubah (رضي الله تعالى عنه), Marwan and Yazid bin Muawiya.

Abu Bakr, Umar, Uthman, Ali and Hassan (رضي الله تعالى عنهم اجمعين) were rightly guided Caliphs (Khulafa-e-Rashideen). No one from Ahle Sunnah calls Muawiya (رضي الله تعالى عنه), as 'rightly guided Caliph'(Khalifa-e-Rashid). As a matter of fact, the rightly guided caliphate was ended by Muawiya (رضي الله تعالى عنه) and he became the founding King of a dynastic rule in Muslim history.

Generalized praise of Sahabah is a good deed. Hadith books are full of generalized praise of Sahabah and in some cases references of praise of individual Sahabah. Where there were differences of opinions among Sahabah, particularly between Khulafa-e-Rashideen and an individual Sahabi which resulted in killing of hundreds of thousands of Sahabah, Taba'een and Muslims, it is a good idea that while we praise the Khulafa-e-Rashideen, we keep quiet about the Sahabi who deposed rightly guided Khulafa. It is also our Iman that if we had lived during that time in Hijaz, we would have fought Siffeen alongside Khalifa-e-Rashid, Amir-ul-Momineen Hadhrat Ali (رضي الله تعالى عنه).

Muawiyeen sect, who follow Muawiya (رضي الله تعالى عنه) and claim that they are the slaves of the slaves of Muawiya (رضي الله تعالى عنه) refer to certain accomplishments of Muawiya (رضي الله تعالى عنه) after he deposed Rashidun Caliphate. Like he build a strong Navy and broke the hold of Byzantine Empire in the eastern Mediterranean. He modernized the army and expanded Umayyad empire in all directions. And, certain administrative reforms were also undertaken during Muawiya's (رضي الله تعالى عنه) monarchy.

It is our Iman that if Hadhrat Ali (رضي الله تعالى عنه) was allowed to continue as Khalifa, he would have done far better job than Muawiya (رضي الله تعالى عنه). All Sahabah and entire Islamic Ummah are unanimous that Hadhrat Ali (رضي الله تعالى عنه) was a great administrator and Jurist (Faqih). He was the adviser of all three Khulafa-e-Rashideen before him under whom the Islamic state was solidified and expanded extensively.

Islam's continuance in its original form even today is greatly because of the sacrifices of Khulafa-e-Rashideen, Hadhrat Ali (رضي الله تعالى عنه), his sons and other members of Ahle Bait. They sacrificed their lives to keep the purity of Islam from worldly politics. We the Muslims of the world are greatly indebted to the Ahle Bait-e-Rasool (صلى الله عليه و آله وسلم). They showed us the right path and set an example of piety and bravery.