

HISTORY OF ISLAM

MUAWIYA'S REIGN AS HEAD OF STATE

رضي الله تعالى عنه

SHAIKH MIR ASEDULLAH QUADRI

**MUAWIYA'S (رضى
الله تعالى عنه)
REIGN AS HEAD
OF STATE**

Written By

SHAIKH MIR ASEDULLAH QUADRI

Sahih Iman Publication

Copyright © SAHIH IMAN 2019

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means without the prior written permission of the publisher, nor be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.



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 sametime 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.

CONTENTS

DIFFERENCES OF OPINION ABOUT MUAWIYA'S (رضى الله تعالى عنه) REIGN AS HEAD OF STATE	1
AHLUS SUNNAH AQEEDAH	19

DIFFERENCES OF OPINION ABOUT MUAWIYA'S (رضى الله تعالى عنه) REIGN AS HEAD OF STATE

(1) Some people try to equate Hadhrat Ali (رضى الله تعالى عنه) with Muawiya (رضى الله تعالى عنه) on the basis of their common ancestry.

The great-great grandfather Abdu Munaf bin Qusay had 4 sons; (i) Hashim, (ii) Muttalib, (iii) Nawfal and (iv) Abdu Shams. Hadhrat Hashim was the great grand father of Prophet Mohammad (صلى الله عليه و آله وسلم) and Hadhrat Ali (رضى الله تعالى عنه), while Abdu Shams was the great grand father of Muawiya (رضى الله تعالى عنه) and Yazid.

To equate Hadhrat Ali (رضى الله تعالى عنه) with Muawiyah (رضى الله تعالى عنه) on the basis of this equation is misleading in view of the following Ahadith.

It is in Hadith - Hadhrat Abbas (رضى الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه و آله وسلم) said - "Allah created mankind, and made me from the best of them, from the best of their two groups. Then He chose tribes and made me from the best tribe. Then He chose families and made me from the best family. So I am the best of them from the best family." (**Tirmidhi** with Sahih Isnad)

The Hadith clearly specifies that Banu Hashim were the best family of Quraish among whom Prophet Mohammad (صلى الله عليه و آله وسلم) and Hadhrat Ali (رضى الله تعالى عنه) were born. Banu Abdu Shams or their sub clan Banu Umayya cannot be equated with Banu Hashim.

The following Ahadith testify the merits and importance of Hadhrat Ali (رضى الله تعالى عنه).

It is in Hadith - Narrated by Sa'd Ibn Abi Waqqas (رضى الله تعالى عنه). The Prophet (صلى الله عليه و آله وسلم) left Hadhrat Ali (رضى الله تعالى عنه) behind in the campaign of Tabuk. The latter said : "O Apostle of Allah (صلى الله عليه و آله وسلم)! Are you leaving me behind with the women and children?" The Apostle (صلى الله عليه و آله وسلم) replied: "Are you not happy to stand next to me like Hadhrat Harun (عليه السلام) next to Hadhrat Musa (عليه السلام), save that there is no Prophet after me. (**Bukhari, Muslim**).

(2) Some people cite the following facts.

(i) Abu Sufyan's (رضى الله تعالى عنه) family was among the most influential people in Makka during Prophet's (صلى الله عليه و آله وسلم) time. Muawiya Ibn Abu-Sufyan (رضى الله تعالى عنه) was born in Makka in 601. Out of the total of 23 years of preaching of Islam (during 609-632) by Prophet Mohammad (صلى الله عليه و آله وسلم)

(وسلم), Abu Sufyan and his family remained a formidable enemy of the Prophet of Islam (صلى الله عليه و آله وسلم) for almost 22 years.

(ii) It is reported that Muawiya Ibn Abu-Sufyan (رضى الله تعالى عنه) led the Group of Makkan Pagans who were chasing the Prophet (صلى الله عليه و آله وسلم) to kill him when he was on his way to Madina in 622 AD. Muawiya (رضى الله تعالى عنه) was 21 years old then. The Group had even reached to the opening of the Cave of the Bull (غار الثور) where the Prophet (صلى الله عليه و آله وسلم) was hiding for three nights along with Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه) at the start of his Makkan Journey.

(iii) **Abu Sufyan** (رضى الله تعالى عنه), his wife Hind bin Utbah (رضى الله تعالى عنها) and Muawiya (رضى الله تعالى عنه) accepted Islam when Muslims defeated them and conquered Makka on Ramadhan 20, 8 AH (630 AD). Since they were the arch enemies of Islam and Prophet Mohammad (صلى الله عليه و آله وسلم), they tried everything possible to eliminate Prophet Mohammad (صلى الله عليه و آله وسلم) until they were subdued by Muslims in 630 AD.

(iv) **Hind bin Utbah** (رضى الله تعالى عنها), the mother of Muawiya bin Abu Sufyan (رضى الله تعالى عنه) was the leader of Makkan Pagan women who mutilated the dead bodies of Muslims who were martyred in the battle of Uhad in 625 AD. She and her women associates cut off the ears and noses of martyred Sahabah, made the relics as anklets, and put across their necks. It is reported that Hind bin Utbah (رضى الله تعالى عنها) even cut open the body of Hadhrat Hamza (رضى الله تعالى عنه), took out his liver, chewed and swallowed a part of it.

(v) **Ubaidullah Ibn Ziyad** was the son of Ziyad bin Abih, who was the illegitimate son of Abu Sufyan (رضى الله تعالى عنه). This fact was made public by Muawiya (رضى الله تعالى عنه). Ubaidullah Ibn Ziyad massacred Imam Hussain (رضى الله تعالى عنه), his family members and associates in Karbala in 680 AD. The bodies of the martyrs of Karbala were mutilated by horses and left in open desert under the sun.

It is reported that Muawiya (رضى الله تعالى عنه) and Ziyad knew that Abih was **not** the father of Ziyad even though the mother of Ziyad gave birth to him when she was married to Abhi and lived with him in his house as his wedded wife. They both knew that Abu Sufyan (رضى الله تعالى عنه) was the biological father of Ziyad. This fact was disclosed by Abu Sufyan (رضى الله تعالى عنه) to Ziyad and a few other people in Makka.

In 664, Muawiya (رضى الله تعالى عنه) officially declared Ziyad to be the son of Abu Sufyan (رضى الله تعالى عنه). His name was changed in official records from **Ziyad bin Abih, to Ziyad bin Abu Sufyan**. He was also made beneficiary of Abu Sufyan's inheritance as his son. After declaring Ziyad as his step-brother, Muawiya (رضى الله تعالى عنه) rewarded Ziyad lavishly and made him Governor of Basra Province.

(vi) Scholars say that Muawiya (رضي الله تعالى عنه) did not care much about Islamic Sharia. Legitimate and illegitimate Children were treated on par with each other. The Head of State, by a decree made it a law and became himself the first example. The law of Pagans was reintroduced by the King in his State. This law opened the floodgates of adultery for the rulers and the rich which were closed by Prophet Mohammad (صلى الله عليه وآله وسلم).

(vii) It is important to note that Muslim armies under the Prophet (صلى الله عليه وآله وسلم) and Khulafa-e-Rashideen (رضي الله تعالى عنهم) were never allowed to mutilate the bodies of their dead enemies in any war as was done by Makkan Pagans. However, when Muawiya (رضي الله تعالى عنه) deposed the Rashidoon Caliphate, this practice was introduced again. Muawiyian forces were specially trained to create terror among people. They used to mutilate the bodies of Sahabah and display their severed heads in public. It is reported that the head of Ammar Yaasir (رضي الله تعالى عنه) was cut off from his body after his martyrdom in the battle of Siffeen and brought to Damascus, Syria, where it was displayed in the Court Hall of Muawiya (رضي الله تعالى عنه). Similarly, the cut off fingers and blood-stained shirt of Amir ul Momineen Hadhrat Othman (رضي الله تعالى عنه) were displayed in Damascus, Syria to incite people against Hadhrat Ali (رضي الله تعالى عنه). There are many instances when the dead bodies of Sahabah were mutilated, their heads severed and displayed after they lost against Muawiyian forces. The worst example in this context is the killing, mutilation and burning of the martyred body of Mohammad bin Abi Bakr (رضي الله تعالى عنه). This practice was continued by Yazid bin Muawiya in Karbala, Makka and Madina. (**Tarikh al-Khulafa by Imam Suyuti**).

(3) **Some people claim** that Muawiya (رضي الله تعالى عنه) had accepted Islam in 7 AH but he did not disclose it to anyone. They quote a Hadith narrated by Abdullah Ibn Abbas (رضي الله تعالى عنه) in which he said that Muawiya (رضي الله تعالى عنه) told him so. This Hadith is mentioned in **Musnad Ahmad**. After citing the Hadith, they equate Muawiya (رضي الله تعالى عنه) with Hadhrat Abbas (رضي الله تعالى عنه) who is reported to have accepted Islam before the battle of Badr.

In support of the above Hadith, they mention a **Hadith in Bukhari** - Narrated by Abdullah (رضي الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) and some of his companions got their heads shaved and some others got their hairs cut short and Muawiya (رضي الله تعالى عنه) narrated: 'I cut short the hair of Allah's Apostle (صلى الله عليه وآله وسلم) with a long blade (during his Umra in 7 AH).'

Read the following facts about the above Hadith.

(i) As per authentic references in Islamic literature, (Suyuti, Tabari, Ibn Hisham, etc.,) it is mentioned that Muawiya (رضي الله تعالى عنه) accepted Islam along with his family after the fall of Makka in Ramadhan, 8 AH.

(ii) It is highly unlikely that Muawiya (رضى الله تعالى عنه) could have come close to the Apostle (صلى الله عليه و آله وسلم) during Umra in 7 AH, before the fall of Makka, as he was the son of Abu Sufyan (رضى الله تعالى عنه), the bitter enemy of the Prophet (صلى الله عليه و آله وسلم). Muslims would not have allowed him to go near the Prophet (صلى الله عليه و آله وسلم) with a long blade in his hands risking Prophet's (صلى الله عليه و آله وسلم) life. They would have caught hold of Muawiya (رضى الله تعالى عنه) with the blade in his hands and would have demanded to know his intentions. There was no way that he would have been allowed to cut the hairs of the Prophet (صلى الله عليه و آله وسلم) unless he professes his Islamic faith and submits himself to Islam. In such a scenario, there was no chance that Muawiya (رضى الله تعالى عنه) could have kept his faith secret from people.

(iii) If Muawiya (رضى الله تعالى عنه) had indeed cut the hairs of Prophet Mohammad (صلى الله عليه و آله وسلم), it would have made a big news among Muslims as he was the son of Abu Sufyan (رضى الله تعالى عنه), the ruler of Makka. Many Sahabah would have noticed it and would have narrated this event with Tawaatur in many Ahadith. Nothing of this sort had happened.

With the above facts in view, the above Hadith is clouded into uncertainty. Whatever be the case, we will leave this issue for our Hadith scholars for their good counsel.

(iv) The circumstances in which Abu Sufyan (رضى الله تعالى عنه) accepted Islam has been recorded in Islamic literature, as follows.

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said (at the time of conquest of Makka) to Abu Sufyan - "Woe to you, O'Abu Sufyan. Is it not time for you to know that I am the Apostle of Allah?" Abu Sufyan answered: "By God, O'Mohammad (صلى الله عليه و آله وسلم), of this, there is doubt in my mind." Then 'Abbas (رضى الله تعالى عنه) who was present with the Prophet (صلى الله عليه و آله وسلم) told Abu Sufyan: "Woe to you! Accept Islam and testify that Mohammad (صلى الله عليه و آله وسلم) is the apostle of Allah before your neck is cut off by the sword." Thus he professed the faith of Islam and became a Muslim.

[(i) **Ibn Kathir**, "The Prophetic Biography", part 3, p. 549;(ii) **Ibn Kathir**, "The Beginning and the End"; (iii) **Ibn Hisham**, part 4, p. 11; (iv) **Chronicle of the Tabari**, part 2, p. 157; (v) **Ibn Khaldun**, the rest of part 2, p. 43; (vi) **Al-Sira al-Halabiyya**, Vol. 3. p. 18]

(4) **Some people cite a reference in 'Ghuniat-Talibeen'** a book attributed to Ghousul Azam Shaikh Abdul Qader Jeelani (رضى الله تعالى عنه) 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 wrongly claiming that since Khilafat-e-Rashida ended in 30 years, therefore the additional 7 years period belonged to Muawiya (رضى الله تعالى عنه). This way they claim that Muawiya's (رضى الله تعالى عنه) khilafat is established.

Read the following facts in this context.

(i) 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 likeminded 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 تخریح) (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 scholars so that your Iman remains intact.

(ii) 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'.

(iii) 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.

(iv) 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 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". (Sunan Abu Dawood 4646, Jami Tirmidhi 2226. Salafi Scholar Al-Bani graded it as Saheeh).

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

(vi) 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 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) spent 10 years in Madina; meaning he lived for a little over 7 years after the battle of Badr. During this 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 King after abdication of Caliphate by Imam Hassan (رضى الله تعالى عنه).

(5) Some people write books and give lectures about the reign of Muawiya (رضى الله تعالى عنه), appreciating his abilities as a politician and a good administrator under whom the Islamic State was united. They claim it was a model of an Islamic State. Salafis, Deobandis, Muawiyeen, and their likeminded groups even claim Muawiya (رضى الله تعالى عنه), to be Khalifa-e-Rashid. They not only appreciate him for the expansion of Muslim State during his reign, but also go a step further and claim that it was because of Hadhrat Ali (رضى الله تعالى عنه) the expansion of Islamic State at the western front was halted. He should have handed over the Caliphate to Muawiya (رضى الله تعالى عنه), like his son Hadhrat Imam Hassan (رضى الله تعالى عنه) did. **(Astaghfirullah).**

(6) Some people say that there is no doubt about Muawiya's (رضى الله تعالى عنه) abilities in manipulating things to his advantage and silencing his enemies by rewards, threats and eliminations to establish his rule in the State. He learned these practices while his family ruled Makka. But as a Muslim, he needed to use his abilities within the parameters of Islamic Sharia. Also, he should have used his political and administrative skills as a loyal supporter of

the Rashidun Caliphate. Expecting his loyalty to the Islamic State, Hadhrat Umar (رضي الله تعالى عنه) appointed him as Governor of Syria. He was given full freedom to run the affairs of the Province during Hadhrat Umar (رضي الله تعالى عنه) and Hadhrat Uthman's (رضي الله تعالى عنه) Caliphate. Where was the need for him to engineer descent among Muslims, using Amr Ibn al-'As (رضي الله تعالى عنه), Marwan and others; creating anarchy in the Caliphate, spilling blood of Khulafa-e-Rashideen, Sahabah, taba'een and establish his empire on the martyrs' dead bodies?

(i) **Al-Hassan al-Basri said** - لقد تصنّع معاويه للخلافة في ولاية عمر بن خطاب (Muawiya had been preparing himself for Caliphate since Hadhrat Umar's (رضي الله تعالى عنه) tenure (**Mukhtasar Tarikh Damishq**, Vol 25, Page 24. It is also recorded in '**Tathbit Dala'il al-Nubuwwa**, Page 593)

(ii) **Ibn Kathir wrote in his famous book al-Bidaya wan Nihaya as follows:**

Muawiya (رضي الله تعالى عنه) was not appointed (as Caliph) with the consensus of Muslims at large as was the case with his predecessors. Despite this Muawiya (رضي الله تعالى عنه) wanted to be the Khalīfa and he fought for this position and became ruler by force. When he imposed his Caliphate on people, they had no choice but to give him bay'a. If people did not give him bay'a, they would not only lose their possessions/jobs but also would have lost their lives. It would have been a catastrophe for them. People would rather give bay'a than confront these consequences. That is why Imam Hassan (رضي الله تعالى عنه) stepped down and other Sahaba joined him so as to avoid the risk of civil War among Muslims. Muawiya (رضي الله تعالى عنه) was well aware of this strategy. He himself confessed, 'I was absolutely aware of nation's discontent with my caliphate; however, I secured it by sword.' (**Al-Bidaya wan-Nihaya**, Vol 8, Page 132).

(7) Some people cite the following facts.

During his reign, Muawiya (رضي الله تعالى عنه) ordered people to kill each other and unjustly consume wealth (without regard to Islamic Sharia). They provide following reference in this context.

It is in Hadith - It is narrated on the authority of 'Abd al-Rahman bin Abdur Rabb al-Ka'ba (رضي الله تعالى عنه) who said : I entered the mosque when 'Abdullah bin 'Amr bin al-'As (رضي الله تعالى عنه) was sitting in the shade of the Ka'ba and the people had gathered around him. I betook myself to them and sat near him. Abdullah (رضي الله تعالى عنه) said: I accompanied the Apostle of Allah (صلى الله عليه و آله وسلم) on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting, and others began to

graze their beasts, when an announcer of the Apostle of Allah (صلى الله عليه و آله) announced that the people should gather together for prayer, so we gathered around the Apostle of Allah (صلى الله عليه و آله وسلم). He said : It was the duty of every prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them, but this Ummah of yours has its day of peace and (security) in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of Ummah) There will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say, this is going to bring about my destruction. When it is over, they would be afflicted with another trial, and the believer would say, this surely is going to be my end. Whoever wishes to be delivered from the fire and enter the garden, should die with faith in Allah and the last Day and should treat the people as he wishes to be treated by them.

He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him ('Abdullah bin 'Amr bin al-'As - رضى الله تعالى عنه) and said to him : Can you say on oath that you heard it from the Apostle of Allah (صلى الله عليه و آله وسلم)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu'awiya (رضى الله تعالى عنه), orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا [O you who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, Allah is Merciful to you.] (An-Nisa - 29). The narrator said, on (hearing this) Abdullah bin 'Amr bin al-Aas kept quiet for a while and then said : Obey him in so far as he is obedient to Allah; and disobey him in matters involving disobedience to Him. (Muslim, Book 20, Hadith # 4546)

(8) Some people cite the following facts.

Muawiya (رضى الله تعالى عنه) used Haram in his food, drink and clothing during his reign. They provide the following references in support of these facts.

(i) Imam Ahmad has recorded the following Hadith in his Musnad.

It is in Hadith - حدثنا عبدالله حدثني أبي ثنا زيد بن الحباب حدثني حسين ثنا عبدالله بن بريدة قال - دخلت أنا و أبي على معاوية فأجلسنا على الفرش ثم أتينا بالطعام فأكلنا ثم أتينا بالشراب فشرب معاوية ثم ناول أبي ثم قال ما شربته منذ حرمه رسول الله عليه و سلم ثم قال معاوية كنت أجمل شباب قريش وأجوده ثغرا وما شيء كنت أجده لذة كما كنت وأنا شباب غير اللين أو إنسان حسن الحديث يحدثني إسناده قوي

[Abdullah bin Buraida (رضي الله تعالى عنه) said : ‘I went to Muawiya with my father, then he (Mu’awiya) made us sit on a mattress then he brought food to us and we ate, then he brought drink to us, Muawiya (رضي الله تعالى عنه) drank and then he offered that to my father, thus (my father) said: ‘I never drank it since the Apostle of Allah made it Haram. Muawiya then said, ‘I was the most handsome young man in Quraysh with good front teeth. And there is nothing which I find as enjoyable as I used to find it when I was young except milk or a person who was a good storyteller. (Musnad Ahmad, Vol 5, Page 347, Hadith # 22991)

Abi Bakar al-Hathami recorded this Hadith **Majma al Zawaid, Vol 5, page 554, Hadith # 8022** and stated (رواه أحمد ورجاله رجال الصحيح) (Ahmad narrated it and the narrators are Sahih). A Salafi scholar Shaikh Muqbil al-Wadi’e also declared it ‘Hasan’ (Musnad al-Sahih, page 185).

Muawiyeen, the followers of Muawiya (رضي الله تعالى عنه) say that in the above Hadith, the meaning of this statement (ثم أتينا بالشراب فشرب معاوية ثم ناول أبي ثم قال ما (شربته منذ حرمه رسول الله عليه وسلم ثم ثم Muawiya drank and then he offered that to my father. Then (Muawiya) said, ‘I never drank it since the Apostle of Allah (صلى الله عليه وآله وسلم) made it Haram. They change the statement of Abdullah bin Buraidah and claim it was the statement of Muawiya.

When we analyze the above, we realize that why Muawiya will clarify that he never drank it ever since the Prophet (صلى الله عليه وآله وسلم) made it Haram, unless someone drives his attention towards the drink. It is more logical that Abdullah bin Buraidah told Muawiya that what Muawiya is drinking is Haram and he never drank it ever since the Prophet (صلى الله عليه وآله وسلم) made it Haram. Then Muawiya tells Abdullah bin Buraidah that during his youth (he was not habituated to drinking wine, rather), he used to like milk and enjoyed the company of story tellers for (his time pass). This confirms that what Muawiya was drinking at that time was not milk, rather it was wine and Abdullah bin Buraidah refused to drink it.

(ii) Shah Abdulaziz, Muhadith-e-Dehalwi has recorded the following in his book Tuhfa Ithna Ashariya.

Abada bin Samit was in Syria when he saw Muawiya’s convoy comprised of a queue of camels having alcohol on their back. Abada asked: “What are these?”. People answered: “These are alcohol that Muawiya has sent for the purpose of selling”. Abada came with a knife and he cut the ropes on the camels till all the alcohol spilled out” [Tuhfa Ithna Ashriya (Persian) Page 638]

The above incident is also available in Tarikh Ibn Asakir, Volume 26 page 197 and in Siyar Alam al Nubla, Vol 2, page 10. Salafis have removed the name Muawiya (رضي الله تعالى عنه) from the new edition of these books and replaced it with word "Fulan" (such and such). But the statement remained even in the new

editions saying that 'alcohol belonged to the ruler of Syria was spilled'. It is a known fact that the ruler of Syria at that time was Muawiya (رضي الله تعالى عنه).

(iii) Ibn Asakir has recorded the following Hadith in Tarik Damishq.

It is in Hadith - Muhammad bin Ka'ab al-Qurdhi said: 'Abdulrahman bin Sahl al-Ansari participated in a war during Uthman's (رضي الله تعالى عنه) reign and Mu'awiya (رضي الله تعالى عنه) was the ruler (Governor) of Syria, then a barrel of alcohol passed before him (Abdulrahman), so he went there while holding his spear and penetrated into every barrel, the slaves resisted him, till Mu'awiya (رضي الله تعالى عنه) was informed about that. (Mu'awiya) said: "Leave him, he is an old man and has lost his mind'. (Abdulrahman) said: 'By Allah, he has lied, I didn't lose my mind, but Apostle of Allah (صلى الله عليه و آله وسلم) forbade us to drink it.

[Ibn Asakir recorded this Hadith in Tarik Damishq, Vol 34, page 240. **Muttaqi al-Hindi** recorded it in Kanzul Ummal, Volume 5, page 713, # 13716. **Mohammad al-Manawi** recorded it in "Faydh al-Qadir, Vol. 5, Page 462. **Ibn Hajr al-Asqalani** recorded it in 'Al-Isaba', Vol. 4, Page 313. **Asad al-Ghaba** recorded it under topic 'Abdulrahman bin Sahl bin Zayd', Vol 1, page 699]

(iv) Abu Dawood has recorded the following Hadith in his Sunan.

It is in Hadith - Narrated Al-Miqdam Ibn Ma'dikarib (رضي الله تعالى عنه) : "Khalid (رضي الله تعالى عنه) said : Al-Miqdam Ibn Ma'dikarib (رضي الله تعالى عنه) and a man of Banu Asad from the people of Qinnisrin went to Mu'awiyah ibn Abu Sufyan (رضي الله تعالى عنه).

Mu'awiyah (رضي الله تعالى عنه) said to al-Miqdam (رضي الله تعالى عنه): Do you know that Hassan Ibn Ali (رضي الله تعالى عنه) has died? Al-Miqdam (رضي الله تعالى عنه) recited the Quranic verse - **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** [We belong to Allah and to Him we shall return.] (Al-Baqara- 156).

The man (from Banu Asad) asked him (Al-Miqdam - رضي الله تعالى عنه) : Do you think it a calamity? He replied: Why should I not consider it a calamity when it is a fact that the Apostle of Allah (صلى الله عليه و آله وسلم) used to take him on his lap, saying : this belongs to me and Hussain (رضي الله تعالى عنه) belongs to Ali (رضي الله تعالى عنه)? The man of Banu Asad said: (He was) a live coal which Allah extinguished.

Al-Miqdam (رضي الله تعالى عنه) said: Today I shall continue to make you angry and make you hear what you dislike. He then said: Muawiyah (رضي الله تعالى عنه), if I speak the truth, declare me true, and if I tell a lie, declare me false.

He (Muawiya - رضي الله تعالى عنه) said: Do so. He said: I adjure you by Allah, did you hear the Apostle of Allah (صلى الله عليه و آله وسلم) forbidding use to wear gold?

He (Muawiya - رضي الله تعالى عنه) replied: Yes. He said: I adjure you by Allah, do you know that the Apostle of Allah (صلى الله عليه و آله وسلم) prohibited the wearing of silk?

He (Muawiya - رضي الله تعالى عنه) replied: Yes. He said: I adjure you by Allah, do you know that the Apostle of Allah (صلى الله عليه و آله وسلم) prohibited the wearing of the skins of beasts of prey and riding on them?

He (Muawiya - رضي الله تعالى عنه) said: Yes. He said: I swear by Allah, I saw all this in your house, O' Mu'awiya (رضي الله تعالى عنه).

Mu'awiya (رضي الله تعالى عنه) said: I know that I cannot be saved from you, O' Miqdam (رضي الله تعالى عنه).

Khalid (رضي الله تعالى عنه) said: Mu'awiya (رضي الله تعالى عنه) then ordered to give him what he did not order to give to his two companions and gave a stipend of two hundred (Dirhams) to his son. Al-Miqdam (رضي الله تعالى عنه) then divided it among his companions, and the man of Banu Asad did not give anything to anyone from the property he received. When Mu'awiya (رضي الله تعالى عنه) was informed about it, he said: Al-Miqdam (رضي الله تعالى عنه) is a generous man; he has an open hand (for generosity). The man of Banu Asad withholds his things in a good manner". (Sunan Abu Daud Book 32, hadith # 4119)

(9) Some people mention that public curse and insult of Hadhrat Ali (رضي الله تعالى عنه) was officially sponsored by Muawiyah (رضي الله تعالى عنه) which continued for several decades after his death. For over 65 years, between 657 and 720 the curse was an official Government policy. During this period, Hadhrat Ali (رضي الله تعالى عنه) was cursed and insulted at public platforms and Juma sermons in Government-controlled mosques all over the Islamic State. They mention the following authentic references.

(i) It is in Hadith - Abdullah al-Jadali (رضي الله تعالى عنه) said: "I came to Umm Salama (رضي الله تعالى عنها) and she said to me: 'How come Allah's Apostle (صلى الله عليه و آله وسلم) is being cursed among you? I replied: We seek refuge from Allah or praise is for Allah or some similar words'. She said : I heard Allah's Apostle (صلى الله عليه و آله وسلم) saying ' whoever curses Ali Ibn Abi Talib (رضي الله تعالى عنه), has indeed cursed me'. (Musnad Ahmad)

(ii) **It is in Hadith** - عن سعد بن أبي وقاص قال قدم معاوية في بعض حجاته فدخل عليه سعد فذكروا - [On his way to Hajj, Sa'd (رضي الله تعالى عنه) met Mu'awiya (رضي الله تعالى عنه) and his companions mentioned Hadhrat Ali (رضي الله تعالى عنه) upon which Muawiya (رضي الله تعالى عنه) showed disrespect towards Hadhrat Ali (رضي الله تعالى عنه) : Sa'd (رضي الله تعالى عنه) got angry and asked 'why do you say such things.] (**Ibn Majah**) - Salafi scholar Al-Bani said this Hadith is authentic.

(iii) **It is in Hadith** - عن عامر بن سعد بن أبي وقاص، عن أبيه، قال أمر معاوية بن أبي سفيان سعدا - فقال ما منعك أن تسب أبا التراب فقال أما ما ذكرت ثلاثا قالهن له رسول الله صلى الله عليه وسلم فلن أسبه لأن تكون لي واحدة منهن

Amir bin Sa'd bin Abi Waqqas (رضي الله تعالى عنه) reported on the authority of his father that Muawiya Ibn Abi Sufyan (رضي الله تعالى عنه) appointed Sa'd (رضي الله تعالى عنه) as the Governor and said: What prevents you from abusing Abu Turab (Hadrat 'Ali (رضي الله تعالى عنه)), whereupon he said : It is because of three things which I remember Allah's Apostle (صلى الله عليه و آله وسلم) having said about him that I would not abuse him and even if I find one of those three things for me, it would be more dear to me than the red camel. I heard Allah's Apostle (صلى الله عليه و آله وسلم) say about 'Ali (رضي الله تعالى عنه) as he left behind him in one of his campaigns (Tabuk). 'Ali (رضي الله تعالى عنه) said to him: Allah's Apostle (صلى الله عليه و آله وسلم), you leave me behind along with women and children. Thereupon Allah's Apostle (صلى الله عليه و آله وسلم) said to him: Aren't you satisfied that you are to me like Aaron (عليه السلام) was to Moses (عليه السلام) but with this exception that there is no prophet after me. And I (also) heard him say on the Day of Khaibar: I would certainly give this standard (banner) to a person who loves Allah and His Apostle (صلى الله عليه و آله وسلم) and Allah and His Apostle (صلى الله عليه و آله وسلم) love him too. He (the narrator) said: We had been anxiously waiting for it, when he (the Apostle - صلى الله عليه و آله وسلم) said: Call 'Ali (رضي الله تعالى عنه). He was called and his eyes were inflamed (red). He applied (his) saliva to Ali's (رضي الله تعالى عنه) eyes and handed over the standard (banner) to him, and Allah gave him victory. (The third occasion) When the (following) verse was revealed [Let us summon our children and your children.] (**Aal-e-Imran - 61**). Allah's Apostle (صلى الله عليه و آله وسلم) called 'Ali, Fatima, Hassan and Husain (رضي الله تعالى عنهم اجمعين) and said : O'Allah, they are my family. (**Sahih Muslim - Book 31, Hadith # 5915**)

Qurtubi in his book Al-Mufhem, Vol 20 page 25 wrote - وقول معاوية لسعد بن أبي وقاص : ما منعك أن تسب أبا تراب ؛ يدل : على أن مقدم بني أمية كانوا يسبون عليا وينتقصونه [The statement of Mu'awiya (رضي الله تعالى عنه) to Sa'd bin Abi Waqqas (رضي الله تعالى عنه) 'what prevents you from cursing Abu Turab (رضي الله تعالى عنه)' indicates that the first generation of Bani Umayya were abusing and insulting Hadhrat Ali (رضي الله تعالى عنه) openly (in mosques and public places).]

Ibn Tamiyah wrote in his Minhaj as-Sunnah, Vol. 5, page 42 - وأما حديث سعد لما - (رضي الله تعالى عنه) [While the narration about Sa'd (رضي الله تعالى عنه) (relates to) أمره معاوية بالسب فأبى

when Muawiya (رضى الله تعالى عنه) ordered him (Sa'd (رضى الله تعالى عنه) to curse Hadhrat Ali (رضى الله تعالى عنه), but he refused.]

There is another version of the above Hadith recorded by Ibn Hajar Asqalani in Fath ul Bari, Sharah Sahih Bukhari, Vol 7, Chapter 'Manaqib-e-Hadhrat Ali (رضى الله تعالى عنه):

وعند أبي يعلى عن سعد من وجه آخر لا بأس به قال لو وضع المنشار على مفرقي على أن أسب عليا ما سببته أبدا

Sa'd (رضى الله تعالى عنه) said : Even if a saw was placed on my neck to abuse Hadhrat Ali (رضى الله تعالى عنه), I would not do so.

(iv) It is in Hadith - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ، عَنِ ابْنِ سَابِطٍ، - وَهُوَ عَبْدُ الرَّحْمَنِ - عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، قَالَ قَدِمَ مُعَاوِيَةَ فِي بَعْضِ حَجَّاتِهِ فَدَخَلَ عَلَيْهِ سَعْدٌ فَذَكَرُوا عَلِيًّا فَقَالَ مِنْهُ فَعَضِبَ سَعْدٌ وَقَالَ نَقُولُ هَذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ " . وَسَمِعْتُهُ يَقُولُ " أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي " . وَسَمِعْتُهُ يَقُولُ "لَأُعْطِينَ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ"

It is narrated that Sa'd bin Waqqas (رضى الله تعالى عنه) said : "Muawiya (رضى الله تعالى عنه) came on one of his pilgrimages and met with me (Sa'd). They mentioned Ali (رضى الله تعالى عنه), and Mu'awiya (رضى الله تعالى عنه) criticized him. Sa'd (رضى الله تعالى عنه) became angry and said : 'Are you saying this of a man of whom I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say : "If I am a person's Maula, Ali (رضى الله تعالى عنه) is also his Maula.' And I heard him say : "You are to me like Harun (عليه السلام) was to Musa (عليه السلام), except that there will be no Prophet after me." And I heard him say : 'I will give the banner today to a man who loves Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم)." (Sunan Ibn Maja Book 1 Hadith # 121)

(v) Ibn Kathir recorded the following Hadith :

وقال أبو زرعة الدمشقي : ثنا أحمد بن خالد الذهبي أبو سعيد ، ثنا محمد بن إسحاق ، عن عبد الله بن أبي نجيح ، عن أبيه قال : لما حج معاوية أخذ بيد سعد بن أبي وقاص فقال : يا أبا إسحاق ، إنا قوم قد أجبنا هذا الغزو عن الحج حتى كدنا أن ننسى بعض سننه ، فطف نطف بطوافك . قال : فلما فرغ أدخله دار الندوة ، فأجلسه معه على سريره ، ثم ذكر علي بن أبي طالب فوق فيه ، فقال : أدخلتني دارك ، وأجلستني على سريرك ، ثم وقعت في علي تشتمه ؟

When Mu'awiya (رضى الله تعالى عنه) went for Hajj, he held the hand of Sa'd bin Abi Waqas (رضى الله تعالى عنه) and said to him: 'Oh Abi Ishaq (رضى الله تعالى عنه)! We are the people who abandoned Hajj because of wars until we almost forgot some of its rules, so we performed Tawaf to imitate your Tawaf'. When they completed (Hajj), he (Muawiya (رضى الله تعالى عنه) entered upon him (Sa'd (رضى الله تعالى عنه) in a conference room and sat with him on his sofa, then he

(رضي الله تعالى عنه) mentioned Ali bin Abi Talib (رضي الله تعالى عنه) and cursed him. He (Sa'd - رضي الله تعالى عنه) said : 'You brought me to your house and made me sit on your sofa and then you have begun to curse Ali (رضي الله تعالى عنه)? (Al-Bidaya wa al-Nihayah, Vol 7, Chapter 'Virtues of Hadhrat Ali).

(vi) **It is in Hadith** - استعمل على المدينة رجل من آل مروان ، قال فدعا سهل بن سعد فأمره أن يشتم عليا ، قال: فأبى سهل ، فقال له: أما إذ أبيت فقل: لعن الله أبا التراب. فقال سهل: ما كان لعلي اسم أحب إليه من أبي التراب و إن كان ليفرح إذا دُعِيَ به

A person from the offspring of Marwan was appointed as the governor of Medina. He called Sahl ibn Sa'd and **ordered him to abuse Hadhrat Ali** (رضي الله تعالى عنه). Sahl refused to do that. He (the governor) said to him: If you do not agree to it (at least) say: **May Allah curse Abu Turab**. Sahl said: There was no name dearer to Hadhrat Ali (رضي الله تعالى عنه) than Abu Turab (for it was given to him by the Prophet - صلى الله عليه و آله وسلم) and Hadhrat Ali (رضي الله تعالى عنه) felt delighted when he was called by this name. (Muslim)

(vii) **It is in Hadith** - Narrated Abu Hazim (رضي الله تعالى عنه) : A man came to Sahl bin Sa'd (رضي الله تعالى عنه) and said, 'This is so and so, meaning the Governor of Madina, He is calling Ali (رضي الله تعالى عنه) bad names near the pulpit. Sahl (رضي الله تعالى عنه) asked, what is he saying? He (the man replied, 'He calls him Abu Turab'. Sahl (رضي الله تعالى عنه) laughed and said, by Allah, none but the Prophet (صلى الله عليه و آله وسلم) called him by this name and no name is dearer to Ali (رضي الله تعالى عنه) than this.' So I asked Sahl (رضي الله تعالى عنه) to tell me more saying, O'Aba Abbas (رضي الله تعالى عنه), how was this name given to Ali (رضي الله تعالى عنه)? Sahl (رضي الله تعالى عنه) said, Ali (رضي الله تعالى عنه) went to Fatima (رضي الله تعالى عنها) and then came out and slept in the mosque. The Prophet (صلى الله عليه و آله وسلم) asked Fatima (رضي الله تعالى عنها), where is your cousin? She said, in the mosque. The Prophet (صلى الله عليه و آله وسلم) went to him and found that his covering sheet had slipped off his back and dust had soiled his back. The Prophet (صلى الله عليه و آله وسلم) started wiping the dust off his back and said twice, get up O'Abu Turab (O' man with the dust). (Bukhari, Book 62)

The Ahadith above show that Muawiya (رضي الله تعالى عنه) and his Governors were using the title "**Abu Turab**" to insult Hadhrat Ali - رضي الله تعالى عنه).

(viii) The following Ahadith confirm that Muawiya (رضي الله تعالى عنه) forced people to abandon Sunnah of the Prophet (صلى الله عليه و آله وسلم) because of his hatred for Ali (رضي الله تعالى عنه).

It is in Hadith - Saeed bin Jubair (رضي الله تعالى عنه) said: 'We were with Ibn Abbas (رضي الله تعالى عنه) in Arafa and he said to me: O' Saeed (رضي الله تعالى عنه), why don't I hear the people saying talbya?' I replied: 'They are afraid of Muawiya (رضي الله تعالى عنه)'. Then Ibn Abbas went out from his cottage and said: لبيك اللهم لبيك، لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك، لا شريك لك (رضي الله تعالى عنه) they abandon the Sunnah for their hate towards Ali (رضي الله تعالى عنه).

[(a) **Sunan Nasai**, Vol 5, page 253 Tradition 3019; (b) **Sahih Ibn Khuzaima**, Vol 4, page 260 Hadith 2830; (c) **Mustadrak al-Hakim**, Vol 1, Page 364-65 - All of them declared it Sahih. Salafi scholar Al-Bani also declared it Sahih. (d) **Baihaqi in Sunan al-Kubra**, Vol 5, Page 113, added in the Hadith : "Thus Ibn Abbas (رضي الله تعالى عنه) went out from his tent saying: "لبيك اللهم لبيك" in defiance of Muawiya (رضي الله تعالى عنه); may Allah curse them, they abandon the Sunnah in view of their hatred towards Ali (رضي الله تعالى عنه)."]

(ix) Marwan, the fourth Umayyad ruler, emphasized the importance of cursing Hadhrat Ali (رضي الله تعالى عنه) as a tool of their Government.

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. (لَا يَسْتَيْمُ لِأَمْرِ الْإِسْلَامِ إِلَّا بِذَلِكَ). (Ibn Asakir)

(x) It is reported that in 51 AH, Ziyad bin Abih [who was declared by Muawiya (رضي الله تعالى عنه) to be the illegitimate biological son of Abu Sufyan (رضي الله تعالى عنه) and his name was changed to Ziyad bin Abu Sufyan by a decree issued by Muawiya (رضي الله تعالى عنه)] was appointed as Governor of Kufa by Muawiya (رضي الله تعالى عنه) he started abusing Hadhrat Ali (رضي الله تعالى عنه) from the pulpit as was done by his predecessors. It is recorded that Hujr bin Adi (رضي الله تعالى عنه) objected to the public insults. Enraged over his objection, Ziyad arrested Hujr bin Adi (رضي الله تعالى عنه) along with 6 others and sent them to Muawiya (رضي الله تعالى عنه), who sentenced them to death with the condition that if they abused Ali (رضي الله تعالى عنه) openly, they will be pardoned. They refused to do so. Finally, Hujr bin Adi (رضي الله تعالى عنه), his son Human Ibn Hajr (رضي الله تعالى عنه) and 5 others were brutally murdered outside Damascus. Details can be found in (a) Dalail al-Baihaqi, Vol 6, (b) Tareekh Ibn Asakir, Vol 12 - 'Zikr Hujr Ibn Adi, (c) Subul al-Huda wa al-Rashad by Mohammad bin Yusuf al-Salehi al-Shami (d 942 H), Vol 10, (d) Kanzul Ummal, Ahadith Nos. 30887, 35510, 37511, 36530, (e) Khasais al-Kubra, Vol 2, etc.

Hujr Ibn Adi (رضي الله تعالى عنه) was a pious Sahabi. There are differences of opinions among scholars if he was a Sahabi or Taba'ee. Ibn Abdul Bar, Ibn Atheer, Hakim, Ibn Asakir, Dahabi and others have mentioned that Hujr Ibn Adi (رضي الله تعالى عنه) was a companion. He came to Prophet Mohammad (صلى الله عليه و آله وسلم) from Kufa in a delegation and accepted Islam. Whereas, Bukhari and others have mentioned that he was a Taba'ee.

Hujr (رضي الله تعالى عنه) was in the army that conquered Syria, and Qadisiya (in Iraq). He took part in the Battles of **Camel**, **Siffin** and **Nahrwan** alongside Hadhrat Ali (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-Adi (رضي الله 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**)

Baihaqi dedicated a full chapter in his book 'Dalail' titled **باب ما روى في إخباره بقتل نفر من المسلمين ظلما بعدد من أرض الشام فكان كما أخبر صلى الله عليه وسلم** [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 (the Prophet صلى الله عليه وآله وسلم) had told].

(xi) It is in Hadith - Ibn Sa'd Umair bin Is-haq narrated" Marwan was our ruler (appointed as Governor of Madina by Muawiya - 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 slang 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 as to who his father was, 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 (thawaab). And if he is a liar, then Allah will give him the severest of the punishments. (**Jalaluddin Suyuti recorded this Hadith in Tariq al-Khulafa**).

(xii) It is in Hadith - Abu Sa'id Al-Khudri (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) used to proceed to the Musalla on the days of Id-ul-Fitr and Eid-ul-Adha and the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (Khutba). And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of Eid-ul-Adha or Eid-ul-Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Salt. Marwan wanted to get up on that pulpit before the prayer. I got hold of his clothes, but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allah, you have changed (the Prophet's ﷺ tradition)." He replied, "O Abu Sa'id (رضي الله تعالى عنه), gone is that which you know." I said, "By Allah! What I know is better than

what I do not know." Marwan said, "People do not sit to listen to our Khutba after the prayer, so I delivered the Khutba before the prayer." (**Bukhari, Book 13, Hadith # 8**)

What was the reason people did not like to listen to the Khutba of Marwan? Some people say that it was because, they used to accuse, abuse and curse Hadhrat Ali (رضي الله تعالى عنه) and Ahle Bait-e-At-Haar (رضي الله تعالى عنهم اجمعين).

There are authentic Ahadith emphasizing the importance of respect of Hadhrat Ali (رضي الله تعالى عنه) and other members of Ahle Bait.

(i) It is in Hadith - Allah's Apostle (صلى الله عليه و آله وسلم) said : "Loving Hadhrat Ali (رضي الله تعالى عنه) is the sign of belief, and hating Hadhrat Ali (رضي الله تعالى عنه) is the sign of hypocrisy." [**Muslim, Tirmidhi, Ibn Majah, Ahmed, Bukhari (Tarikh al-Kabir), Abu Nu'aym, etc.**]

(ii) It is in Hadith - Abu Hurraira (رضي الله تعالى عنه) narrated : The Prophet (صلى الله عليه و آله وسلم) said : For whosoever I am Mawla then Ali (رضي الله تعالى عنه) is his Mawla. O' Allah befriend those who befriend Ali (رضي الله تعالى عنه) and be enemy of those who are enemy to Ali (رضي الله تعالى عنه). [**Ahmed (4/370), Ibn Hibban (2205), Ibn Abi Asim (1367, 1368) Haythami (9/104) Tirmidhi (2/298)**]

(iii) It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated: The Prophet (صلى الله عليه و آله وسلم) looked toward Hadhrat Ali (رضي الله تعالى عنه), Sayyida Fatima (رضي الله تعالى عنها), Hadhrat Hassan (رضي الله تعالى عنه), Hadhrat Husain (رضي الله تعالى عنه) and said: "I am in the state of war with those who will fight you, and in the state of peace with those who are peaceful to you." (**Tirmidhi, Ibn Majah, Ahmad, al-Hakim, al-Haythami, Tabarani, Dhahabi, Mishkat, Ibn Hibban, etc.**)

(10) Some people mention that Muawiya's (رضي الله تعالى عنه) life style matched the lifestyles of monarchs of Iran and Rome. The Public Treasury (Bait ul Maal) was converted into king's personal wealth. Freedom of speech was withdrawn. Freedom of Judiciary was nominal. Tribal prejudices were encouraged and old pagan structure of Governance was revived where the King supported the tribal lords and in turn tribal lords supported the King. Many Sharia rules were broken and pre-Islamic Pagan practices were re-introduced. **They cite the following in this context.**

(i) ZIYAD BIN ABIH (زياد بن أبيه)

During Hadhrat Ali's (رضي الله تعالى عنه) Caliphate, Ziyad bin Abih was sent to suppress a Persian rebellion in 659 in Estakhr, Iran. Ziyad succeeded in this mission and stayed in Estakhr, as its Governor. In 661, Hadhrat Ali (رضي الله تعالى عنه) was assassinated and Hadhrat Hassan (رضي الله تعالى عنه) became the Caliph. Hadhrat Hassan (رضي الله تعالى عنه) was deposed by Muawiya (رضي الله تعالى عنه) under a peace treaty in 661.

In 662, Muawiya (رضي الله تعالى عنه) sent Mughira, his governor at Kufa, to Istakhr to recall Ziyad to Damascus. Ziyad obeyed the orders.

It is reported that Muawiya (رضي الله تعالى عنه) and Ziyad knew that Abih was **not** the father of Ziyad. They both knew that Abu Sufyan (رضي الله تعالى عنه) was the biological father of Ziyad. This fact was also known to some people in Makka.

In 664, Muawiya (رضي الله تعالى عنه) officially declared Ziyad to be the son of Abu Sufyan (رضي الله تعالى عنه). His name was changed in official records from **Ziyad bin Abih, to Ziyad bin Abu Sufyan**. He was also made beneficiary of Abu Sufyan's inheritance as his son. After declaring Ziyad as his brother, Muawiya (رضي الله تعالى عنه) rewarded Ziyad lavishly and made him Governor of Basra Province.

Ubaidullah Ibn Ziyad was the son of Ziyad bin Abih (later declared as Ziyad bin Abu Sufyan). Ubaidullah Ibn Ziyad was made Governor of Kufa by Yazid bin Muawiya in 680. Ubaidullah Ibn Ziyad brutally massacred Hadhrat Imam Hussain (رضي الله تعالى عنه) and his family members in Karbala in 680. On his orders, Imam Hussain's (رضي الله تعالى عنه) pious body was mutilated by horses after severing the head. The mutilated bodies of the Martyrs of Karabala were left, in open desert, by Ibn Ziyad's Yazidi forces under the sun. Allahu Akbar.

(ii) Scholars say that Muawiya (رضي الله تعالى عنه) did not care much about Islamic Sharia. Legitimate and illegitimate Children were treated on par with each other. The Head of State, by a decree made it a law and became himself the first example. The law of Pagans was reintroduced by the King in his State. This law opened the floodgates of adultery for the rulers and the rich which were closed by Prophet Mohammad (صلى الله عليه وآله وسلم).

(a) **Imam Suyuti wrote** : When Ziyad was attributed, as Mu'awiya attributed him to his father Abu Sufyan while he (Ziyad) was known as Ziyad bin Abih because his mother had given birth to him on Ubaid's bed, and this was the first Sharia law that was changed in Islamic State by Muawiya. (**Al-Debaj ala Muslim, Volume 1 page 84**)

(b) Abi Al-'Aliyah narrated: Abu Zarr (رضي الله تعالى عنه) said to Yazid bin Abu Sufyan (رضي الله تعالى عنه): 'I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say:

“The first one to change my Sunnah will be a man from Banu Umayyah.”(Al-Awa'il by Ibn Abi Aasim. Salafi scholar al-Bani declared it Hassan in his Silsila Saheeha # 1749).

c) Imam Ahmad bin Hanbal wrote: ‘The first law of the Holy Prophet (صلى الله عليه وآله وسلم) that was rejected is the case of Ziyad’ (Masa'el ahmed bin Hanbal, Page 89).

(d) Hasan Farhan al-Maliki, a well known Saudi Salafi cleric wrote:

"During the reign of Mu'awiya, a group testified that Abu Sufyan confessed Ziyad to be his son, so according to that Mu'awiya attributed him (to Abu Sufyan) and contradicted the Sahih Hadith which is, 'the boy belongs to the bed (where he was born), and for the adulterer is the stone'. What Muawiya did was for worldly benefits. Those who condemn Muawiya's deed had declared it. And the scholars agreed on the illegality of his attribution to Abu Sufyan". (Naho Inqad al-Tarikh' page 31)

(iii) During his rule, Muawiya (رضى الله تعالى عنه) issued a decree banning Gold and silver from distribution among people from the War booty. It was treated as personal wealth of the Khalifa. (Dahabi, Hakim, Abi Shaibah and others).

(iv) Muawiya (رضى الله تعالى عنه) tried to destroy the image of Ahle Bait e At Haar.

In order to brainwash Muslims, Muawiya (رضى الله تعالى عنه) started a full scale media campaign against Ahle Bait e At haar, particularly Hadhrat Ali (رضى الله تعالى عنه) to destroy their image in the eyes of the people. Details can be read at # 8, above.

(v) Salat al Eid was changed

(a) Imam Shafii stated that Abdullah bin Yazid al-Khutmi said: The Prophet (صلى الله عليه وآله وسلم), and all Khulafa e Rashideen used to start by praying before the Sermon on Eid till Muawiya (رضى الله تعالى عنه) came and made the sermon before the Prayer (Al-Uam, Vol. 1, Page 329 by Imam Shafii).

(b) Qatadah narrated from Saeed bin al-Mysiyib that Muawiya (رضى الله تعالى عنه) was the first person to recite Adhan and Iqamah during Eid al Fitr and Eid al-Adha (Ibn Kathir, Al-Bidaya, Vol. 8, page 139).

(c) Ibn Hajar Asqalani in Fathul Bari, Vol 2, Page 529 stated that "There is a difference of opinion over who introduced the Adhan in Eid Salah? Ibn Sheba has a tradition with a Sahih Isnad attributing this to Muawiya (رضى الله تعالى عنه), while

Imam Shafii stated that Ibn Ziyad introduced this in Basra. But the vast bulk of traditions testify that Muawiya (رضي الله تعالى عنه) introduced this in the same way that he introduced the Khutbah of Eid before Salah.

(v) Daily Salah was changed

(a) Imam Badruddin al-Aini recorded in Umadatul Qari, (Sharah Sahih Bukhari) volume 8, page 58 that Muawiya (رضي الله تعالى عنه) not only made changes to the Eid prayers, but he also had the audacity to make changes in the daily prayers by reducing the takbeer.

(b) At-Tabari said - Abu Hurairah (رضي الله تعالى عنه) was asked about the first one who abandoned Takbir during raising the head and prostration, he replied Muawiya (رضي الله تعالى عنه). Suyuti also recorded a similar narration.

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 فريقتي الحديث والرأي ، 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 Ijtehad.

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 (رضى الله تعالى عنه) caliphate, there were many Sahabah who acted differently in similar circumstances. Like, Hadhrat Khaled bin Walid (رضى 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 (رضى 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 (رضى الله تعالى عنه) time and Hadhrat Umar (رضى الله تعالى عنه) had no right to remove him from this position; like Muawiya (رضى الله تعالى عنه) claimed that he was appointed as Governor by Hadhrat Umar (رضى الله تعالى عنه) and Hadhrat Ali (رضى الله تعالى عنه) had no right to remove him from that position. For Hadhrat Khaled bin Walid (رضى 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 (رضى الله تعالى عنه) was chosen as Khalifa, there was near anarchy in the Islamic State. In order to bring back normalcy, Hadhrat Ali (رضى الله تعالى عنه) asked all Governors to formally resign from their positions. Later they could have been reshuffled or re-appointed again. Muawiya (رضى الله تعالى عنه) refused to resign and staged a rebellion and claimed that he was appointed as Governor by Hadhrat Umar (رضى الله تعالى عنه) and Hadhrat Ali (رضى 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 (رضى الله تعالى عنه) fought against Hadhrat Ali (رضى الله تعالى عنه). This demonstrates what Prophet Mohammad (صلى الله عليه و آله وسلم) said about Muawiya (رضى الله تعالى عنه).

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

Hadhrt Ibn Umar (رضى 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, Tabaeen 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 (رضي الله تعالى عنها) did not leave Ibn `Umar (رضي الله تعالى عنه) till we went to them. When the people differed, Muawiya (رضي 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 - رضي الله تعالى عنه) and his father (Umar - رضي الله تعالى عنه)." On that, Habib bin Masalama (رضي الله تعالى عنه) said (to Ibn Umar - رضي الله تعالى عنه), "Why don't you reply to him (Muawiya - رضي الله تعالى عنه)?" `Abdullah bin `Umar (رضي 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 - رضي الله تعالى عنه) and against your father (Abu Sufyan - رضي 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 (رضي 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 (رضى الله تعالى عنه) and Umar (رضى الله تعالى عنه) have precedence over other Sahabah.

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

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