

HISTORY OF ISLAM

MUAWIYA'S

رضي الله تعالى عنه

ROLE DURING RASHIDUN CALIPHATE

SHAIKH MIR ASEDULLAH QUADRI

**MUAWIYA'S (رضى الله
(تعالى عنه) ROLE
DURING RASHIDUN
CALIPHATE**

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

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

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

CONTENTS

BRIEF HISTORY	1
DIFFERENCES OF OPINION AMONG AHLE SUNNAH ULEMA	2
IMPORTANT EVENTS	5
AHLE SUNNAH MAJORITY OPINION ABOUT MUAWIYA (رضى الله تعالى عنه)	8
AHADITH PRAISING MUAWIYA (رضى الله تعالى عنه) REGARDED AS FABRICATED BY AHLE SUNNAH ULEMA	10
AHADITH NOT IN PRAISE OF MUAWIYA (رضى الله تعالى عنه)	17
AHLE SUNNAH AQEEDAH	22

BRIEF HISTORY

After Prophet Mohammad (صلى الله عليه و آله وسلم), Hadhrat Abu Bakr (رضى الله تعالى عنه) was chosen as Khalifa in 632 AD. His caliphate lasted for two years (632-34).

After the death of Hadhrat Abu Bakr (رضى الله تعالى عنه) in 634, Hadhrat Umar (رضى الله تعالى عنه) was chosen as Khalifa. His Caliphate lasted for 10 years (634-44). In 644 Hadhrat Umar (رضى الله تعالى عنه) was martyred while he was leading the Fajr Prayer in Masjid-e-Nabawi.

After the death of Hadhrat Umar (رضى الله تعالى عنه), Hadhrat Uthman (رضى الله تعالى عنه) was chosen as Khalifa. Hadhrat Uthman's (رضى الله تعالى عنه) Caliphate lasted for 12 years, between 644-56.

During the first half of Hadhrat Uthman's (رضى الله تعالى عنه) Caliphate, there was relative calm in Islamic state. In the later half of his Caliphate he met with increasing opposition. Trouble was brewed by vested interests all over the place, except the province of Syria where Muawiya (رضى الله تعالى عنه) was the Governor. Hadhrat Uthman (رضى الله تعالى عنه) did not use iron hand in curbing false rumors spread against him by troublemakers; rather he took a conciliatory approach. His kindness allowed the troublemakers to fan more dissent and revolt among people. He was eventually martyred in 656 by the rioters who had laid siege of his house demanding his ouster.

After Hadhrat Uthman's (رضى الله تعالى عنه) martyrdom, Hadhrat Ali (رضى الله تعالى عنه) was chosen as Khalifa of the Muslim nation. Muawiya (رضى الله تعالى عنه) refused to accept Hadhrat Ali (رضى الله تعالى عنه) as Khalifa. After Hadhrat Uthman's (رضى الله تعالى عنه) assassination, his blood-stained shirt and the severed fingers of his wife which were cut off by the rioters' sword were transported to Syria. The blood-stained shirt and the fingers were displayed in front of the people in the central mosque in Damascus. People were encouraged to take revenge on the assassins. However, Hadhrat Ali (رضى الله تعالى عنه) alone was not able to catch the assassins of Hadhrat Uthman (رضى الله تعالى عنه). They were spread all over the Islamic State. Hadhrat Ali (رضى الله تعالى عنه) needed time and support of all. If Muawiya (رضى الله تعالى عنه) helped him in this endeavor it could have been achieved easily. Instead, Muawiya (رضى الله تعالى عنه) became the leader of a united opposition claiming that the Caliph was protecting the assassins.

DIFFERENCES OF OPINION AMONG AHLE SUNNAH ULEMA

Some people say that Mauwiya (رضي الله تعالى عنه) was not interested in becoming the Caliph; rather he was only demanding Hadhrat Ali (رضي الله تعالى عنه) to punish Hadhrat Uthman's (رضي الله تعالى عنه) assassins. He was fighting for his right for avenging Hadhrat Uthman's (رضي الله تعالى عنه) assassination.

They quote the following reference from the book "**Siyar A'alam An-Nabula**" written by **Ad-Dahabi**.

قال الجعفي: حدثنا يعلى بن عبيد، عن أبيه، قال: جاء أبو مسلم الخولاني وأناس إلى معاوية، وقالوا: أنت تنازع علياً أم أنت مثله؟ فقال: لا والله، إني لأعلم أنه أفضل مني وأحق بالأمر مني، ولكن أستم تعلمون أن عثمان قتل مظلوماً، وأنا ابن عمه، والطالب بدمه، فانتوه، فقولوا له، فليدفع إلي قتلة عثمان، وأسلم له فأتوا علياً، فكلموه، فلم يدفعهم إليه .

[Ya'la bin Ubaid, from his father narrated that Abu Muslim Al-Khawlani and a group of people went to Mauwiya (رضي الله تعالى عنه) and asked, "Do you dispute Hadhrat Ali (رضي الله تعالى عنه)? Are you his equal?" He (Muawiyah - رضي الله تعالى عنه) replied, "No, I am not, and I know that he is better than me and deserves this (Caliphate) more than me, but don't you know that Uthman (رضي الله تعالى عنه) was killed unjustly, and that I am his cousin, and that I ask for his blood? So go to him (Hadhrat Ali - رضي الله تعالى عنه), and tell him to bring forth the killers of Hadhrat Uthman (رضي الله تعالى عنه), and I will submit to him." So, they went to Hadhrat Ali (رضي الله تعالى عنه), and spoke to him, but he didn't hand them (the killers)]. (Al-Ju'fi (Yahya bin Sulaiman, from his book "Sifteen")

The above claim of people is not based on facts because they avoid writing full text of what Ad-Dahabi wrote in this context.

Ad-Dahabi wrote in the same book "Siyar A'alam Al-Nabula" after the above statement as follows.

قلت : قتل بين الفريقين نحو من ستين ألفا . وقيل : سبعون ألفا . وقتل عمار مع علي ، وتبين للناس قول رسول الله -صلى الله عليه وسلم- : تقتله الفئة الباغية

[In my opinion about 60,000 thousand people died and Ammar Yaasir (رضي الله تعالى عنه) was killed fighting on the side of Hadhrat Ali (رضي الله تعالى عنه) and this demonstrates what the Prophet (صلى الله عليه وآله وسلم) said : you will be killed by the rebels!]

The Hadith referred by Ad-Dahabi in his above statement is as follows.

It is in Hadith Bukhari - 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 وآله 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)**

We have provided below more Ahadith and scholars' opinions in this context.

(i) Imam Abu Bakr al-Razi al-Jassas (d 992) wrote in his book "Ahkaam al-Quran" as follows.

تقتلك الفئة الباغية وهذا خير مقبول من طريق التواتر حتى إن معاوية لم يقدر على جده لما قال له عبد الله بن عمر ، فقال: إنما قتله من جاء به فطرحة بين أسننتنا

['Ammar (رضى الله تعالى عنه) you will be killed by the rebellious group' This Hadith is a continuous Narration (Hadith-e-Mutawatir) so much so that even Muawiya (رضى الله تعالى عنه) could not deny it when Abdullah Ibn Umar (رضى الله تعالى عنه) mentioned it to him. **Muawiya (رضى الله تعالى عنه) replied : He was killed by those who brought him to our swords.'**]

(ii) Following Hadith is reported twice in Musnad Imam Ahmed with a sound chain : Hazm narrated : When 'Ammar bin Yassir (رضى الله تعالى عنه) was killed (in Siffeen), 'Amr bin Hazm (رضى الله تعالى عنه) came to 'Amr bin al-'Aas (رضى الله تعالى عنه) and said: "Ammar (رضى الله تعالى عنه) has been killed and the Apostle of Allah (صلى الله عليه وآله وسلم) said: "The rebellious group will kill him". 'Amr bin al-'Aas (رضى الله تعالى عنه) got up in panic and went to Muawiya (رضى الله تعالى عنه). Muawiya (رضى الله تعالى عنه) said: "What happened to you?" He said: 'Ammar (رضى الله تعالى عنه) has been killed. Muawiya (رضى الله تعالى عنه) said: 'Ammar (رضى الله تعالى عنه) has been killed so why are you like this?' 'Amr bin al-'As (رضى الله تعالى عنه) said: 'I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say: "The rebellious group will kill him." Muawiya (رضى الله تعالى عنه) said : "You fall in your own urine, have we killed him? He was killed by Ali (رضى الله تعالى عنه) and his companions who brought him and threw him between our spears" – or he said, "between our swords." **(Musnad Ahmed # 17813)**

When this news reached Hadhrat Ali (رضى الله تعالى عنه), he said that on this logic, Hadhrat Amir Hamza (رضى الله تعالى عنه) was killed by the Prophet (صلى الله عليه وآله وسلم) because he took him to the kuffar in the battle of Uhud!

(iii) **Hadhrat Abdullah bin Umar** (رضي الله تعالى عنه) said - "I do not regret anything more than the fact that I did not fight against the rebel Group (Muawiya - رضي الله تعالى عنه) (Ibn Abdul Barr in Al-Istiab)

(iv) **It is in Hadith** - حَدَّثَنَا أَبِي ، قَالَ : قَالَ عَمَّارٌ : وَاللَّهِ مَا أَسْلَمُوا وَلَكِنَّهُمْ اسْتَسَلَّمُوا وَأَسْرُوا الْكُفْرَ حَتَّى وَجَدُوا عَلَيْهِ أَعْوَانًا فَأَظْهَرُوهُ حَدِيثًا ، قَالَ : قَالَ عَمَّارٌ : وَاللَّهِ مَا أَسْلَمُوا وَلَكِنَّهُمْ اسْتَسَلَّمُوا وَأَسْرُوا الْكُفْرَ حَتَّى وَجَدُوا عَلَيْهِ أَعْوَانًا فَأَظْهَرُوهُ [Ammar (رضي الله تعالى عنه) (on the eve of the Battle of Siffeen) said : 'By Allah they did not convert to Islam but they surrendered and veiled disbelief until they found support so they unveiled it'.](Tarikh Ibn Abi Khaythama, Vol 2, Page 991).

(v) **Imam Shafi'i** said - "I derived the rulings about Rebels from the battles of Hadhrat Ali (رضي الله تعالى عنه) with Muawiya (رضي الله تعالى عنه) (Ibn Hajr Makki in Tatheer al-Janan, page 30)

(vi) **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 those in his party; and the Party of truth is Hadhrat Ali (رضي الله تعالى عنه) and his companions and there is Ijma of ahl al-sunna on this position". (Sharah Subul as-Salam upon bulugh al-maram of Imam Ibn Hajar Makki V3, P 358).

(vii) **Imam Abdul Rauf al-Manawi** said - "It (Rebels) is the party of Muawiya (رضي الله تعالى عنه) (Fath al-Qadeer)

(viii) **Imam Mohammed Shaybani** the student of Imam Abu Hanifa wrote - "If Muawiya (رضي الله تعالى عنه) had not fought with Ali (رضي الله تعالى عنه) while He (Muawiya - رضي الله تعالى عنه) was an oppressor, Unjust and Rebel, who transgressed, then we would not have known the rulings for fighting with Rebels. (Hanafi Tabqat, al-Jawahirn al-Mudiya)

(ix) **Hanafi Fiqh book 'Al-Hidaya'** mentions under Chapter titled "Adab al-Qadhi" as follows : "To be appointed as Judge by an unjust ruler is allowed, like from a just ruler, because Sahaba became judges under Muawiya (رضي الله تعالى عنه) whilst the truth was with Hadhrat Ali (رضي الله تعالى عنه)." (رضي الله تعالى عنه)

There are a number of other similar references, like **Imam Abu Bakr al-Jassas al Hanafi, Imam Shawkani, Imam al-Jurjani**, etc.

(x) **Imam al-Manawi** (1545 - 1621), known for his works on 'Early History of Islam' and 'History of Sufism' wrote in his book **Fayd al-Qadeer** with reference to **Imam Abdul Qahir al-Jurjani's (1007-1078) Aqeeda:**

وقال الإمام عبد القاهر الجرجاني في كتاب الإمامة: أجمع فقهاء الحجاز والعراق من فريقَي 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 ، لكن لا يكفرون ببيغهم

[There is Ijma of 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 him were Oppressive Mutineers (Zaalim Baghis) but were not kafir for their rebellion.)

(xi) 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."

IMPORTANT EVENTS

(i) Battle of Siffin

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

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

Amr bin al-Aas (رضي الله تعالى عنه) who showed his ass. Hadhrat Ali (رضي الله تعالى عنه) replied he showed me his ass therefore (I spared his life and) turned away. When Amr bin Al-Aas (رضي الله تعالى عنه) went to Muawiya (رضي الله تعالى عنه) and informed him about it, Muawiya (رضي الله تعالى عنه) said, be thankful to your ass and to God. (**Al-Bidayah wa al-Nihayah, Volume 7, page 293**).

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

Later Hadhrat Ali (رضي الله تعالى عنه) got busy in controlling the uprisings of the Kharijites, and it is reported that Muawiya (رضي الله تعالى عنه) took advantage of this situation and gradually took control of other Provinces, one by one, by force. Eventually Hadhrat Ali (رضي الله تعالى عنه) was martyred by an assassin in Kufa in 661. Who hired the killer to assassinate the Khalifa is not known. However, a story was spread that three people, Ibn Muljam, al-Baruk Ibn Abdullah and Amr Ibn Bakr al-Tamimi together decided, each one will kill Muawiya (رضي الله تعالى عنه), Amr Ibn al-Aas and Hadhrat Ali (رضي الله تعالى عنه). Ibn Muljam succeeded and the other two did not succeed.

(ii) Abdication of Caliphate of Hadhrat Hassan (رضي الله تعالى عنه)

After Hadhrat Ali, (رضي الله تعالى عنه), Hadhrat Hassan (رضي الله تعالى عنه) was nominated as Caliph by the people. However, it is reported that Muawiya (رضي الله تعالى عنه) continued his military campaign and occupied most of the Islamic State. Many of the Military Generals in Caliph Amir-ul-Momineen Hadhrat Hassan's (رضي الله تعالى عنه) army defected to Muawiya's (رضي الله تعالى عنه) side. Some historians claim that the defections were engineered by Muawiya (رضي الله تعالى عنه).

Hadhrt Hassan (رضي الله تعالى عنه) eventually negotiated a Peace Treaty with Muawiya (رضي الله تعالى عنه) in order to save the lives of Muslims being killed in ongoing wars. As per the Peace Treaty, Muawiya (رضي الله تعالى عنه) was to : **(a)** follow the Qur'an and the Sunnah in ruling the Islamic nation, **(b)** allow a Parliament (shura) as regards to Caliphate after his death, **(c)** refrain from public cursing and insult of Hadhrt Ali (رضي الله تعالى عنه) which was done in Muawiya (رضي الله تعالى عنه) controlled provinces, and **(e)** provide security to Hadhrt Hassan (رضي الله تعالى عنه) and his followers. Muawiya (رضي الله تعالى عنه) accepted all conditions attached to the peace treaty.

However, history is witness that none of the above conditions were fulfilled. Rather stories were spread that Hadhrt Hassan (رضي الله تعالى عنه) took millions of Dirhams in exchange for abdication of rule. Read the following historical facts.

(a) Hadhrat Hassan (رضي الله تعالى عنه) was brutally murdered in 50 AH by a deadly poison which tore his liver into pieces. It is reported that when he vomited, the pieces of liver came out of his throat. He died after suffering for about 40 days in view of this poison. According to 'Tarikh al-Khulafa' by Imam Jalaluddin Suyuti, he was poisoned by Ja'da bint al-Ash'ath Ibn Qais, who was lured for this purpose.

(b) Some Ahle Sunnah scholars have mentioned that the killing of Hadhrat Hassan (رضي الله تعالى عنه) was a Government sponsored conspiracy. (Ref : Tadhkara al-Khawass, Ibn al-Jawzi al-Hanafi, p 191-94; Ibn Abd al-Barr in his 'Seerah'; al-Shudhi; Amir al-Sha'bi; Abu Nu'aym, etc.).

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

(c) It is reported that cursing of Hadhrat Ali (رضي الله تعالى عنه) was officially sponsored and it continued for decades.

(d) Muawiya (رضي الله تعالى عنه) declared his son Yazid as the new ruler of Islamic nation.

(e) **Ibn Katheer, in his book Al-Bidayah wan-Nihaya**, stated that Muawiya (رضي الله تعالى عنه) threatened Hadhrat Hussain (رضي الله تعالى عنه) to pledge allegiance on the hands of his son Yazid bin Muawiya.

Ibn Katheer wrote in his book Al-Bidayah wan-Nihaya as follows:

"In the year 56 AH Muawiyah (رضي الله تعالى عنه) called on the people including those within the outlying territories to pledge allegiance to his son, Yazeed, to be his heir to the Caliphate after him. Marwan also wanted Yazid to be the Caliph so that he could run things behind the scenes. Almost all the subjects offered their allegiance, with the exception of (i) Abdur Rahman bin Abu Bakr, (ii) Abdullah bin Umar, (iii) Hadhrat Hussain bin Ali, (iv) Abdullah bin Zubair and (v) Abdullah bin Abbas (رضي الله تعالى عنهم اجمعين). For this purpose, Muawiya (رضي الله تعالى عنه) came to Madina and summoned each one of the five and **threatened them**".

AHLE SUNNAH MAJORITY OPINION ABOUT MUAWIYA (رضى الله تعالى عنه)

Majority of the Ahle Sunnah Ulema consider there is no room to praise and glorify Muawiya (رضى الله تعالى عنه) because there is not even one single authentic Hadith in his praise.

(i) **Imam Ibn Rahwahy** (Hadith teacher of Imam Bukhari) wrote : لا يصح عن النبي صلى الله عليه وآله وسلم في فضل معاوية شيء [there is not a single Sahih Hadith in praise of Muawiya].

(ii) It is reported that when **Imam Nasai** was 87 years old, he went to Damascus, Syria and he read 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) in Umayyad Mosque. On hearing these Ahadith, the followers of Muawiya (رضى الله تعالى عنه) known as **Muawiyeen** demanded him to read Ahadith in praise of Muawiya (رضى الله تعالى عنه) instead of the Ahadith in praise of Hadhrat Ali (رضى الله تعالى عنه). On this the Imam informed them that there is not even one single authentic Hadith in praise of Muawiya (رضى الله تعالى عنه). On hearing this **Muawiyeen** mobbed and leached him to death. He died soon after he was brutally assaulted by the Muawiyeen mob in Umayyad Mosque.

(iii) **Jalaluddeen Suyuti** wrote : "Imam al- Hakim states that he never came across a single Hadith in praise of Muawiya (رضى الله تعالى عنه) that was Sahih" (**La'ali al-Masnu`aa fi ahadith al-Maudu`aa" Volume 1 page 424**) .

(iv) **It is recorded in famous book Jami al-Usul** that many Hadith scholars have concluded that there exists not even one single Hadith in praise of Muawiya (رضى الله تعالى عنه) that is Sahih. (**Sharh Mishkat Vol. 4 page 716**)

(v) **Ibn Hajr al-Asqalani** stated in Fathul Bari : "Imam Bukhari on the topic of Muawiya (رضى الله تعالى عنه) wrote a Chapter "Bab ai Dhikr Muawiya (رضى الله تعالى عنه)" because no Hadith in praise of Muawiya (رضى الله تعالى عنه) is proven.

(vi) **Ibn Jauzi** stated in the opinion of Imam **Ishaq Ibn Rahwayh** (161–238 AH - the teacher of Imam Bukhari) that no Hadith is Sahih in praise of Muawiya (رضى الله تعالى عنه) and that's why Imam Bukhari wrote a Chapter titled "Baab ai Dhikr Muawiya (رضى الله تعالى عنه)" rather than "Baab ai Fadail Muawiya (رضى الله تعالى عنه)" (**Fathul Bari Vol. 7 page 104**)

(vii) **Allama al 'Aini** in "Ummdat al Qari fi Sharh Sahih al Bukhari commented : "No reports in praise of Muawiya (رضى الله تعالى عنه) are proven. **If many are present, the reply is that no Hadith exists with a Sahih isnaad as stated by Isaac bin Rahwayh and Imam Nasai**, and that's why Imam Bukhari wrote

Chapter Baab ai Dhikr Muawiya (رضي الله تعالى عنه) rather than bab ai Fadail Muawiya (رضي الله تعالى عنه)." (**Sharh Sahih al Bukhari P 994, Volume 7**).

(viii) **Imam Shafi'i stated** : "The testimony of four companions will not be accepted and those four are Muawiya (رضي الله تعالى عنه), Amr Ibn al-Aas (رضي الله تعالى عنه), Mughira (Ibn Shuba) (رضي الله تعالى عنه) and Ziyad (bin Abih) (رضي الله تعالى عنه)".

The view of Imam Shafi'i is also attributed to him by his student Rabi in '**Tareekh Abul Fidah**' Volume 1, Chapter 'The Events of 45 Hijri'. Imam Shafii's ruling is also available in **Kitab Mukhthasar fi Ahbar al Bashar** Vol. 1 page 100.

(ix) **Muhammad bin Ali bin Shawkani** stated : "Ibn Hibban commented that all Ahadith in praise of Muawiya (رضي الله تعالى عنه) are concocted". (**Fawa'id al Mujmu`a fi bay`an al-hadith al-maudu`a page 147**).

(x) **Allamah Ibn al-Jawzi al-Qurashi** stated : "Imam al-Hakim narrated from Abul Abbas who heard from his father (Hafiz Ya'qub bin Yusuf ayah Al Asham, a companion of Ibn Rahwahy), who heard from Ishaq bin Ibrahim al-Hanzali that 'no Hadith in praise of Muawiya (رضي الله تعالى عنه) is Sahih'. (**al- Mawdu`at Volume 2 page 24**)

(xi) **Shaykh Ismail bin Muhammad** in "Kashful Khafa" stated : 'There exist no Hadith in praise of Muawiya (رضي الله تعالى عنه) that is Sahih" (**Kashful Khafa Vol. 2 page 420**)"

(xii) **Ibn Taymiyya**, wrote : "One party of people fabricated traditions about the merits of **Muawiya** (رضي الله تعالى عنه) and they narrated Ahadith from the Prophet (صلى الله عليه و آله وسلم) in that matter, **all of which are lies.**" (**Ibn Taymiyya - Minhaj al Sunnah, Vol 4 Page 400**).

(xiii) **Muhammad Tahir Siddiqui Fatni** (d. 986), the famous student of Ibn Hajr Makki al-Haythami wrote - لا يصح مرفوعا في فضل معاوية شيء - [There is not any Sahih Marfu Hadith about Muawiya's (رضي الله تعالى عنه) merits.] (**Tadhkirat al-Mouduat, page 100**).

AHADITH PRAISING MUAWIYA (رضي الله تعالى عنه) REGARDED AS FABRICATED BY AHLE SUNNAH ULEMA

Following Ahadith have been regarded as 'unauthentic' and 'fabricated' by Ahle Sunnah Ulema.

(i) **Hadith** - Narrated Abdullah Ibn Omar (رضي الله تعالى عنه) - the Prophet (صلى الله عليه وسلم) said : Mu'awiya (رضي الله تعالى عنه) will receive retribution (ajir) every time someone reads Ayat al-Kursi because he wrote it.

Shear **fabrication** by Ibn Jawzi in his Mawdoo'at 2/251. Ayat al-Kursi was revealed in Madina many years before Muawiya (رضي الله تعالى عنه) accepted Islam. It was written down by Zaid bin Thabit (رضي الله تعالى عنه).

(ii) **Hadith** - Anas bin Malik (رضي الله تعالى عنه) narrated, the Prophet (صلى الله عليه وسلم) said "O'Muawiya (رضي الله تعالى عنه), this is the pen given to you by your Lord".

Ibn al-Jawzi (Mawdoo'at 2-50), Ad-Dahabi (Siyar 3-129) and Shawkaani (Al-Fawaid al-Majmoo'a 403) described the above Hadith as **pure fabrication**.

(iii) **Hadith** - The Prophet (صلى الله عليه وسلم) said : Those that are trustworthy are three, me, Jibreel (عليه السلام) and Muawiya (رضي الله تعالى عنه).

The Hadith is a **fabrication** as described by Nasa'i, Ibn Hibban in Al-Majrooheen 1/160, Ibn Adi in Al-Kamil 1/315, Al-Khateeb Al-Baghdadi in Tareekh Baghdad 8/12, Ibn Jawzi in Mawdoo'at 2/253, Ad-Dhahabi in Al-Siyar and Mizan Al-I'tidal 3/130, Ibn Katheer in Al-Bidaya 8/123, and Ibn Hajar in Al-Lisan 1/568.

(iv) **Hadith** - Narrated by Jabir bin Abdullah (رضي الله تعالى عنه), Ali bin Abi Talib (رضي الله تعالى عنه), and Ibn Abbas (رضي الله تعالى عنه) that Jibreel (عليه السلام) came to the Prophet (صلى الله عليه وسلم) and told him to let Mu'awiya (رضي الله تعالى عنه) write because he is trustworthy.

A fabrication according to Ibn Jawzi in his Mawdoo'at 2/252+254, and weak as declared by Ibn Adi in Al-Kamil 2/99; Ad-Dhahabi in Al-Mizan 3/630; Al-Zayla'ee in Takhreej Al-Kashaf 1/445; Ibn Katheer in Al-Bidaya 8/123; Al-Haythami in Majma'a Al-Zawa'id 9/360; Al-Suyuti in Al-La'ali'I Al-Manoo'a 1/419; and Al-Shawkaani in Al-Fawai'd # 404.

(v) **Hadith** - Narrated by Anas (رضي الله تعالى عنه) and Abu Huraira (رضي الله تعالى عنه) - The Prophet (صلى الله عليه وسلم) gave Mu'awiya (رضي الله تعالى عنه) an arrow and said to him, "Take this arrow until we meet in heaven."

Fabricated by Ibn Jawzi in Al-Mawdoo'at 2/258; Ibn Adi in Al-Kamil 8/375; Ad-Dhahabi in Al-Siyar and Al-Mizan 3/130- 3/332; Ibn Hajar in Al-Lisan 6/297 + 8/377; Al-Shawkaani in Al-Fawa'id 405; and Al-Ma'alami in Al-Anwar Al-Kashifa 209.

(vi) **Hadith** - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that Hind bint 'Utba came and said, "O Allah's Apostle (صلى الله عليه و آله وسلم) (Before I embraced Islam) there was no family on the surface of the earth I wished to see in degradation more than I did for your family, but today there is no family on the surface of the earth I wish to see honored more than I do for yours." The Prophet (صلى الله عليه و آله وسلم) said, "I thought similarly, by Him in whose Hand my soul is!". (Bukhari)

Correct understanding of the above Hadith

During the battle of Uhad, even though the Prophet (صلى الله عليه و آله وسلم) was wounded, he prayed for his enemies to realize the truth and enter Islam. Similarly, after Makka was conquered, the Prophet (صلى الله عليه و آله وسلم) declared, "today is the day of mercy, all of you are free".

In view of the above facts, it is difficult to comprehend that the Prophet (صلى الله عليه و آله وسلم) would have ever wished Abu Sufyan family to be degraded more than any family in the world when they did not accept Islam. It is most likely that he prayed for them to join Islamic fold. And when they eventually accepted Islam after the fall of Makka, he pardoned them for all their past deeds.

When Abu Sufyan and his family accepted Islam, there were important Sahabah alive like Hadhrat Abu Bakr, Umar, Ali, Uthman and others (رضي الله تعالى عنهم) whose families were more honorable and had precedence over the family of Abu Sufyan (رضي الله تعالى عنه). Therefore, it is **not likely** that the Prophet (صلى الله عليه و آله وسلم) wished Abu Sufyan's (رضي الله تعالى عنه) family to be most honored than the families of Khulafa-e-Rashideen.

Therefore, the correct understanding of the above Hadith is, when the Prophet (صلى الله عليه و آله وسلم) said "**I thought similarly**", it means that - "I also thought that you would have wished bad about my family before accepting Islam and once you have become Muslim, you wished that the my family is honored in this world".

It is important that we learn Islam in the company of a true Shaikh of Ihsan so that we do not get misled.

(vii) **Hadith** - Narrated Ibn Abi Mulaika : Somebody said to Ibn 'Abbas (رضي الله عنه), "Can you speak to the Chief of the believers Muawiya (رضي الله تعالى عنه), as he does not pray except one Rak'a as Witr?" Ibn 'Abbas (رضي الله تعالى عنه) replied, "He is a faqih. (Bukhari - Vol 5, Book 57, # 109)

There is another version of the above Hadith in Bukhari (# 108), in which Ibn Abbas (رضي الله تعالى عنه) said "Leave him (Muawiya - رضي الله تعالى عنه), for he was in the company of Allah's Apostle."

It is important to note that Ibn Abbas (رضي الله تعالى عنه) did not say that what Muawiya (رضي الله تعالى عنه) is doing is right or it is in Hadith. He meant that since Muawiya (رضي الله تعالى عنه) has seen the Prophet (صلى الله عليه و آله وسلم) he should know what is the correct Sunnah in this regard.

In Tahawi, there are two versions of the above Hadith. In one version, Ibn Abbas (رضي الله تعالى عنه) said "where has the donkey taken that from". In another version Ibn Abbas (رضي الله تعالى عنه) says "He is correct".

Imam al-Tahawi in his concluding remarks about the narrative of Ibn Abbas (رضي الله تعالى عنه) said : "The comment of Ibn Abbas (رضي الله تعالى عنه) that Muawiya (رضي الله تعالى عنه) is correct is based on fear; or Ibn Abbas's (رضي الله تعالى عنه) statement that 'he is correct' might have been related to some other issue as he lived in his times."

There is a Hadith in Musnad Ahmed - Abdullah bin Buraida (رضي الله تعالى عنه) said : 'I went to Muawiya (رضي الله تعالى عنه) 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 (wine) 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 (صلى الله عليه و آله وسلم) made it Haram'" (Ahmad, Vol 5, Page 347, Hadith # 22991)

[References - 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 decalred it 'Hasan' (**Musnad al-Sahih, page 185**)].

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

Abada bin Samit was in Syria when he saw Muawiya's (رضي الله تعالى عنه) convoy comprised of a queue of camels having alcohol on their back. Abada asked : "What are these?". People answered: "These are alcohol that Muawiya (رضي الله تعالى عنه) 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**]

[References - 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) only.]

(viii) Hadith - Narrated Abdur Rahman bin Abi Umaira: The Prophet (صلى الله عليه و آله وسلم) made a supplication for Muawiya - 'O Allah! make Muawiya (رضي الله تعالى عنه) guiding, and the one who guides, and from him, let the people guided'. (**Sunan Tirmidhi**).

There is another Hadith in **Tirmidhi** related to the same Dua. This Hadith is also mentioned in Tariq al-Kabir by Bukhari and in Musnad Ahmad.

Many Hadith scholars, including Imam Tirmidhi, have commented that the isnaad of the Hadith are defective. Some of these observations are provided below.

(a) Imam Tirmidhi's categorization of Ahadith in his Sunan are as follows:

- a) Hasan Sahih
- b) Sahih Hasan
- c) Sahih
- d) Sahih Gharib
- e) Gharib Sahih
- f) Hasan Gharib
- g) Gharib

Imam Tirmidhi has placed the above Hadith in "Hasan Gharib" category, which is the lowest grade. When the Imam declares a Hadith as Hasan Gharib, he means that its chain is not authentic and more likely it is fabricated.

(b) Imam Hafiz Ibn Abdul Barr stated that the narrator of this Hadith 'Ibn Abi Umaira' is not a Sahabi but he is reporting directly from the Prophet (صلى الله عليه و آله وسلم). This makes the Hadith doubtful as its Isnaad are defective. (لا تصح صحبته ولا يثبت إسناده حديثه)

(c) Imam Ibn Hajar Asqalani stated that: إسناده ليس بصحيح the chain of this Hadith is defective (not sahih).

(d) Mulla Ali Qari not only criticized the chain but also stated the following - الظاهر المتبادر من الإطلاق أنه معاوية بن أبي سفيان ، وإلا فمعاوية بن - [The Hadith only says الحكم ، ومعاوية بن جاهمة أيضا من الصحابة Muawiya and it is not clear which Muawiya is meant. Is it

Muawiya Ibn Hakam (رضي الله تعالى عنه) or Muawiya Ibn Jahima (رضي الله تعالى عنه) or Muawiya Ibn Abi Sufyan (رضي الله تعالى عنه) ?]

(e) Maulvi Abdul Haqq Muhaddith-e-Dehlaviin "Sharh Mishkat" - Vol 4 page 716 (published in 1873) after citing **both Guidance Ahadith of Tirmidhi** in praise of Muawiya (رضي الله تعالى عنه) commented: "Abul Hasan Quinani in "Thunziyaa as-Shari'a al-Murfoo'a", Volume 2, Chapter 8 page 7 stated : "Imam al-Hakim cites from a chain used by Sibt Ibn Jauzi who cites Isaan bin Ruhayya that **'there exists nothing in praise of Muawiya that is Sahih'**".

BRIEF HISTORY - It is reported that Muawiya (رضي الله تعالى عنه) continued to live in Makka along with his family after they were defeated and lost power in Makka. It is reported in Ahadith that Abu Sufyan's (رضي الله تعالى عنه) family members were dejected as people in Makka neither looked upon them with respect nor showed any interest to associate or even sit in their company. In such a scenario, it is not known if Muawiya (رضي الله تعالى عنه) had the opportunity to travel to Madina and sit in the Company of the Prophet (صلى الله عليه وآله وسلم) and Khulafa-e-Rashideen. Makka was conquered by Muslims on 20th Ramadhan 630. Prophet Mohammad (صلى الله عليه وآله وسلم) died on 12 Rabi al-Awwal, 632. Thus, the Prophet (صلى الله عليه وآله وسلم) lived for one year and 5 months after the fall of Makka. Even during this short period, there are sketchy references that do not confirm that Muawiya (رضي الله تعالى عنه) came to Madina.

Some people claim that Muawiya (رضي الله تعالى عنه) worked for a few months in the company of the Prophet (صلى الله عليه وآله وسلم) as "Kaatib" (writer/clerk). Salafis, Deobandis, Muawiyeen and likeminded groups boost that Muawiya (رضي الله تعالى عنه) was Prophet's (صلى الله عليه وآله وسلم) Secretary responsible for writing Quranic revelations. **This looks a lie and misrepresentation of facts** because most of the Quran was already revealed and recorded before Muawiya (رضي الله تعالى عنه) embraced Islam and met Prophet Mohammad (صلى الله عليه وآله وسلم) in Madina a few months before his death.

People's presumption that Muawiya (رضي الله تعالى عنه) may have been used by the Prophet (صلى الله عليه وآله وسلم) for writing something is based on a Hadith in Muslim (Book 31, Hadith 6095) in which Abu Sufyan (رضي الله تعالى عنه) requested Prophet Mohammad (صلى الله عليه وآله وسلم) for three things, one of which was to use Muawiya (رضي الله تعالى عنه) as Kaatib. This meeting is claimed to have taken place in 631, a few months before the death of the Prophet (صلى الله عليه وآله وسلم). This Hadith is given below.

(ix) Hadith in Muslim - Ibn Abbas (رضي الله تعالى عنه) reported that Muslims neither looked to Abu Sufyan (رضي الله تعالى عنه) (with respect) nor did they sit in his company; he (Abu Sufyan - رضي الله تعالى عنه) said to Allah's Apostle (صلى الله عليه وآله وسلم)

(صلى الله عليه و آله وسلم) (O' Allah's Apostle): (عليه و آله وسلم) confer upon me three things. He (the Prophet - صلى الله عليه و آله وسلم) replied in the affirmative.

قال عندي أحسن العرب وأجمله أم حبيبة - (رضي الله تعالى عنه) (Abu Sufyan) (further) said - [I have with me the most beautiful and the best woman in Arabia, Umm Habiba, the daughter of Abu Sufyan (رضي الله تعالى عنه); marry her; whereupon he (the Prophet - صلى الله عليه و آله وسلم) said : Yes.

And he (Abu Sufyan - رضي الله تعالى عنه) again said: Accept Mu'awiya (رضي الله) (رضي الله عليه و آله وسلم) to serve as your scribe (Clerk). He (the Prophet - صلى الله عليه و آله وسلم) said: Yes.

He (Abu Sufyan - رضي الله تعالى عنه) again said: Make me the commander (in the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He (the Prophet - صلى الله عليه و آله وسلم) said: 'Yes'.

Abu Zumnail (رضي الله تعالى عنه) said: If he (Abu Sufyan - رضي الله تعالى عنه) had not asked for these three things from Allah's Apostle (صلى الله عليه و آله وسلم), he **would have never conferred them upon him**, for it was (his habit) to accede to everybody's (earnest) request. (Muslim, Book 31, Hadhith # 6095)

Read the following facts about the above Hadith.

It is obvious that the time of the meeting of Abu Sufyan (رضي الله تعالى عنه) with the Prophet (صلى الله عليه و آله وسلم) and requesting for three things could be any day during 631 as Abu Sufyan (رضي الله تعالى عنه) embraced Islam in Ramadhan 630 and remained in Makka. After the fall of Makka, Abu Sufyan (رضي الله تعالى عنه) was upset because he did not enjoy the respect of people of Makka, as he used to as their King, when he ruled Makka.

It is described in the Hadith that, Abu Sufyan (رضي الله تعالى عنه) **offered to marry** his daughter Umm Habiba (رضي الله تعالى عنها) to Prophet Mohammad (صلى) (الله عليه و آله وسلم) in this meeting. Read the wordings of this Hadith.

رضي الله تعالى عنه [Abu Sufyan - رضي الله تعالى عنه] قال عندي أحسن العرب وأجمله أم حبيبة بنت أبي سفيان أزوجها عنه said - I have with me the most beautiful and the best woman in Arabia, Umm Habiba, the daughter of Abu Sufyan - رضي الله تعالى عنه ; marry her.]

Watch the wordings - Abu Sufyan (رضي الله تعالى عنه) is saying "I have with me the most beautiful and best woman in Arabia, my daughter, O'Prophet (صلى الله) (الله عليه و آله وسلم), marry her."

The statement does not seem to be based on facts because Umme Habiba (رضي) (الله تعالى عنها) was already married to the Prophet (صلى الله عليه و آله وسلم) in 623 (8 years earlier) and was already living with the Prophet (صلى الله عليه و آله وسلم) in Madina. And Abu Sufyan (رضي الله تعالى عنه) had already met with her in Madina

in 629 when she prevented him from sitting on the Prophet's (صلى الله عليه و آله وسلم) Mattress declaring him as an unclean Pagan.

BRIEF HISTORY - Ummul Momineen Umm Habiba (Ramla bint Abu Sufyan) (رضى الله تعالى عنها) was **not** the daughter of Hind bin Utbah (رضى الله تعالى عنها), the mother of Muawiya (رضى الله تعالى عنه). She was the daughter of Safiyyah bint Abi al-'Aas, another wife of Abu Sufyan (رضى الله تعالى عنه). Safiyyah bint Abi al-'Aas was the daughter of Abu al-'As ibn Umayyah. And Hind bin Utbah (رضى الله تعالى عنها) (the mother of Muawiya (رضى الله تعالى عنها)) was the daughter of Utbah ibn Rabi'ah. Meaning, Ummul Momineen Umm Habiba (رضى الله تعالى عنها) and Muawiya (رضى الله تعالى عنه) were born to **different mothers**.

Ummul Momineen Umm Habiba (رضى الله تعالى عنها) embraced Islam in 614 AD and Makka fell in 630 AH. She became Muslim 16 years before the fall of Makka. It is not known if her mother had also accepted Islam along with her.

Ummul Momineen Umm Habiba (Ramla bint Abu Sufyan) (رضى الله تعالى عنها) and her first husband Ubaidullah Ibn Jahash embraced Islam in 614 AD. She migrated to Abissiniya along with her first husband in 616 (7 BH) to avoid persecution by Makkan Pagans led by her father. In Abissiniya, her husband embraced Christianity and she had to divorce him. She was left helpless, all alone in a far off country. When the Prophet (صلى الله عليه و آله وسلم) knew about her plight, he wrote a letter to Al-Najjashi, the ruler of Abissiniya, and proposed to marry Ummul Momineen Umm Habiba (رضى الله تعالى عنها). She got married to the Prophet (صلى الله عليه و آله وسلم) in a simple ceremony in Abissiniya in 623 (1 H). Ummul Momineen Umm Habiba (رضى الله تعالى عنها) joined Prophet Mohammad (صلى الله عليه و آله وسلم) in Madina 5 years later, traveling by boat from Abissiniya in early 629.

Thus, the narration of the Hadith is not based on historical facts. In view of this, the claim that Muawiya (رضى الله تعالى عنه) may have worked as Katib (clerk) for the Prophet (صلى الله عليه و آله وسلم), also gets clouded in uncertainty.

On the basis of these facts, an absolute majority of Ahle Sunnah Ulema say that **not even a single Hadith in Muawiya's (رضى الله تعالى عنه) praise is authentic.**

However, some scholars did mention that Muawiya (رضى الله تعالى عنه) worked as Katib (clerk) for Prophet Mohammad (صلى الله عليه و آله وسلم) during his brief stay in Madina. Dhahabi wrote in Siarul a'lam al-Nabula (vol 3, page 321) that Muawiya (رضى الله تعالى عنه) used to write down some letters for Prophet Mohammad (صلى الله عليه و آله وسلم) for the dealings with people. Similar opinions were given by Ibn Hajar in his commentary of Sahih Bukhari and others.

(x) **Hadith - Abu Darda** (رضى الله تعالى عنه) said : I have not seen anyone who prayed like Prophet (صلى الله عليه و آله وسلم) after his (death) other than Muawiyah. (Al-Haythami)

The prayers and Islamic living of Khulafa-e-Rashideen; Abu Bakr, Umar, Othman and Ali (رضى الله تعالى عنهم اجمعين) is exceptional and their high rank among Sahaba is an accepted fact among Muslims. No one can emulate the Prophet (صلى الله عليه و آله وسلم) in prayers better than them. They enjoy highest rank among Sahabah in all aspects, including their prayers. This is the Iman of every Muslim from the time of Prophet Mohammad (صلى الله عليه و آله وسلم) till today.

Ibn Taymiyya, the famous Salafi scholar, wrote : "One party of people fabricated traditions about the merits of Muawiya (رضى الله تعالى عنه) and they narrated Ahadith from the Prophet (صلى الله عليه و آله وسلم) in that matter and attributed it to many Sahabah as their narrators; **all of these are lies**" (Ibn Taymiyya - Minhaj al Sunnah, Vol 4, page 400).

AHADITH NOT IN PRAISE OF MUAWIYA (رضى الله تعالى عنه)

Whether Muawiya (رضى الله تعالى عنه) worked as Kaatib (writer) for the Prophet (صلى الله عليه و آله وسلم) or not, is a subject of debate between our Ulema. But one thing looks certain. He did see the Prophet (صلى الله عليه و آله وسلم) and may have spent sometime in Madina.

(i) **Prophet Mohammad** (صلى الله عليه و آله وسلم) **cursed Muawiya** (رضى الله تعالى عنه) (عنه)

It is reported in **Sahih Muslim**, (Chapter - People who were cursed by Prophet Mohammad - صلى الله عليه و آله وسلم) that once the Prophet (صلى الله عليه و آله وسلم) called Muawiya (رضى الله تعالى عنه), but he did not respond to Prophet's (صلى الله عليه و آله وسلم) call as he was eating and continued to enjoy his food. The Prophet (صلى الله عليه و آله وسلم) called him again, but he ignored the Prophet (صلى الله عليه و آله وسلم) and continued eating. On this, the Prophet (صلى الله عليه و آله وسلم) showed displeasure and cursed him.

(a) **It is in Hadith - Ibn Abbas** (رضى الله تعالى عنه) reported: I was playing with children that Allah's Apostle (صلى الله عليه و آله وسلم) happened to pass by (us). I hid myself behind the door. He (the Prophet - صلى الله عليه و آله وسلم) came and patted my shoulders and said : Go and call Mu'awiya. I returned and said : He is busy in eating food. He again asked me to go and call Mu'awiya to him. I went (and came

back) and said that he was busy in eating, whereupon he said: **May Allah not fill his belly!**

References - (1) Muslim, Chapter 23 - titled "people who were cursed by Prophet Mohammad صلى الله عليه و آله وسلم, Hadith # 6298. (2) Ahmed (3) Baihaqi (4) Hakim

Muawiya (رضى الله تعالى عنه) was 30 years old when this incident happened.

(b) Imam Nasai said - When he was in Damascus, people asked him to write about the virtues of "Mu'awiya (رضى الله تعالى عنه). He replied, what should I write about him? I know his only virtue is Rasulullah (صلى الله عليه و آله وسلم) cursed him - May Allah never satiate his stomach. On this the followers of Muawiya beaten Imam Nasai to death. (**Tarikh Ibn Khalikaan, V 1, P 35; Tadhkiratul Huffaz, 2/194**).

(c) Ibn Kathir stated : when Muawiya (رضى الله تعالى عنه) became Governor of Syria, he used to **eat seven times a day**. The bowl which was brought to him for eating was full of meat and onions. He would eat from the bowl seven times a day along with a lot of sweets and fruits. Despite this he would still say : "By God! my belly is not full, but I am tired and food is a form of blessing with which all Kings are granted." (**Al-Bidayah wa al-Nihayah, Volume 8 page 138**)

(d) Ibn Kathir also wrote :

وقال مغيرة عن الشعبي: أول من خطب جالسا معاوية حين كثر شحمه وعظم بطنه. وكذا روى عن مغيرة عن إبراهيم أنه قال: أول من خطب جالسا يوم الجمعة معاوية. وقال أبو المليح عن ميمون: أول من جلس على المنبر معاوية واستأذن الناس في الجلوس

[And Mughira reported from Sh'ubi: "Muawiya (رضى الله تعالى عنه) was the first person who started giving sermon while sitting. And this happened at the time **when Muawiya (رضى الله تعالى عنه) acquired thick layers of fat and his stomach grew large**. Mughira also reported from Ibrahim : "The first individual that delivered the Friday sermon whilst seated was Muawiya (رضى الله تعالى عنه)". And Abu Malih also reported the same from Memoon that Muawiya (رضى الله تعالى عنه) was the first who sat on the Minbar (**Al-Bidayah wa al-Nihayah, Volume 8 page 119**)]

(e) It is in Hadith - Narrated Mu'awiya ibn Abu Sufyan (رضى الله تعالى عنه) : The Prophet (صلى الله عليه و آله وسلم) said: Do not try to outstrip me in bowing and prostrating because however earlier I bow, you will join me when I raise (my head from bowing). (Muawiya also said) 'I have become bulky'.

The above Hadith is the narration of Muawiya (رضى الله تعالى عنه) addressed to the people who were praying behind him. He told them that the Prophet (صلى الله عليه و آله وسلم) has instructed the people to follow the Imam and not outstrip him in

bowing and prostration. Then Muawiya (رضي الله تعالى عنه) explained them further that since he has become very bulky (fat), he has to bow and prostrate slowly taking some time which was too long for the people. Therefore, after listening to the takbir, they were bowing and prostrating a little earlier than Muawiya (رضي الله تعالى عنه). He wanted people to know that he had become very bulky, therefore, they should do bowing and prostrations slowly behind him. (**Abu Dawood, Book 2, Hadith # 229**)

It is reported that there are many more authentic Ahadith in which the Prophet (صلى الله عليه و آله وسلم) showed displeasure about Muawiya (رضي الله تعالى عنه).

(i) Muawiya's (رضي الله تعالى عنه) rebellion was foretold by the Apostle of Allah (صلى الله عليه و آله وسلم)

(a) Prophet (صلى الله عليه و آله وسلم) prophecied Muawiya (رضي الله تعالى عنه) and his followers as '**Rebels who will invite people to Hell**'. (Ammar bin Yassir Hadith in Bukhari, Muslim, and Ahmad). This Hadith has been mentioned in the beginning of the book.

Prophet (صلى الله عليه و آله وسلم) was well aware that Muawiya (رضي الله تعالى عنه) will impose himself as Caliph on Muslims by deposing the rightly guided Caliphs.

(a) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) commanded, "the one who disputes with the (rightly guided) Caliph and imposes his authority by force over the authority of a (rightly guided) Caliph should be beheaded (killed)". (**Sahih Muslim, Book 20, # 4546**)

(b) It was narrated from Abdur Rahman bin Amr As-Sulami (رضي الله تعالى عنه) that : He heard Al-Irbad bin Sariyah (رضي الله تعالى عنه) say : "The Apostle of Allah (صلى الله عليه و آله وسلم) delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said : 'O Apostle of Allah (صلى الله عليه و آله وسلم), this is a speech of farewell. What did you enjoin upon us?' He said : 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but the one who is doomed. Whoever among you lives will see a great conflict. **I urge you to adhere to what you know of my Sunnah and the path of the Rightly Guided Caliphs**, and cling stubbornly to it. (**Ibn Maja, Book of Sunnah, Hadith # 42**)

(c) **It is in Hadith** - Abu Huraira (رضي الله تعالى عنه) narrated; the Apostle of Allah (صلى الله عليه و آله وسلم) said: Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah. And

whoever obeys the Amir I appoint, obeys me, whoever disobeys him, disobeys me. (**Bukhari, Book 89, Hadith # 251**)

(d) It is in Hadith - Narrated Abu Hurairah (رضي الله تعالى عنه) I heard the truthful and trusted by Allah (the Prophet - صلى الله عليه و - وآله وسلم) saying, "The destruction of my followers will be through the hands of young men from Quraish. [**Bukhari, Kitab al-Fitan, Hadith # 7058**].

(e) The Prophet (صلى الله عليه و آله وسلم) cursed Muawiya (رضي الله عنه) on another occasion.

It is in Hadith - ابن فضيل حدثنا يزيد بن أبي زياد عن سليمان بن عمرو بن الأحوص عن أبي برزة كنا مع النبي صلى الله عليه وسلم فسمع صوت غناء فقال انظروا ما هذا فصعدت فنظرت فإذا معاوية وعمرو بن العاص يتغنيان فجئت فأخبرته فقال اللهم أركسهما في الفتنة ركسا ودعهما في النار [Abi Burza said : 'We were with the Prophet (صلى الله عليه و آله وسلم) then he heard someone singing (objectionable songs), so the Prophet (صلى الله عليه و آله وسلم) said: 'Go and see what is going on there'. Thus, I climbed and looked, I saw Muawiya and Amr bin al-Aas singing, then I returned and told (the Prophet - صلى الله عليه و آله وسلم). He (the Prophet - صلى الله عليه و آله وسلم) said: 'May Allah throw them in fitna and push them towards hell'.] [(1) **Mizan al-I'tidal, Vol 3 Page 311**; (2) **Siyar alam al Nubla, Vol 3, Page 132**]

(f) Imam Shafi'i stated : "The testimony of four companions will not be accepted and those four are Muawiya (رضي الله تعالى عنه), Amr Ibn al-Aas (رضي الله تعالى عنه), Mughira (Ibn Shuba) (رضي الله عنه) and Ziyad (bin Abih) (رضي الله تعالى عنه)".

The view of Imam Shafi'i is also attributed to him by his student Rabi in '**Tareekh Abul Fidah**' Volume 1, Chapter 'The Events of 45 Hijri'. Imam Shafii's ruling is also available in **Kitab Mukhthasar fi Ahbar al Bashar** Vol. 1 page 100.

(g) It is in Hadith - Abdur Rahman Ibn Mughfal said ; "I prayed with Hadhrat Ali (رضي الله تعالى عنه) dawn prayer, then Hadhrat Ali (رضي الله تعالى عنه) performed Qunoot and said : O'Allah, punish Muawiya and his followers (Part of the Hadith) (**Ibn Abi Shaiba, Vol 2, P 108, # 7050; Kanzul Ummal, Vol 8, P 134, # 219809**)

A Hadith reported by Imam Ahmad - Al-Aarbadh bin Sariyah narrated - The Prophet (صلى الله عليه و آله وسلم) said : O' Allah! teach Muawiya the Book and Math, and protect him from the Azab].(**Ahmad**).

Three things have been mentioned in the above Hadith in a sequence; "**the book**" (الكتاب) meaning, Quran and "**Azab**" (العذاب) meaning Azab al Akhira. What is the meaning of "**Math**" (الحساب) in the above Hadith?

Read the following facts.

(a) The Prophet (صلى الله عليه وآله وسلم) prayed Allah (عَزَّ وَجَلَّ) to teach him Quran and also prayed for his protection from Azab? This kind of combination of prayer was not done for any individual Sahabi in a single Dua. Prophet Mohammad (صلى الله عليه وآله وسلم) taught Quran to all Sahabah, including Khulafa-e-Rashideen and they learned it well in his company. The status of Khulafa e Rashideen and other senior Sahabah is bigger than Muawiya (رضي الله تعالى عنه) because he accepted Islam after the conquest of Makka by Prophet Mohammad (صلى الله عليه وآله وسلم).

(b) There seems a connection between the Hadith and the views of our Ulema? An absolute majority of Ahle Sunnah Ulema say that Muawiya (رضي الله تعالى عنه) was an unjust rebel and his mistakes were deliberate. However, some Ahle Sunnah Ulema say that Muawiya's (رضي الله تعالى عنه) mistakes were Ijtehadi. We respect both these opinions. One thing is certain that the Prophet (صلى الله عليه وآله وسلم) knew that Muawiya's (رضي الله تعالى عنه) calculations (علم الحساب) in occupying the Caliphate by force were wrong. In another Hadith (Sahih Bukhari - Ammar Yaasir Hadith) the Prophet (صلى الله عليه وآله وسلم) declared Muawiya (رضي الله تعالى عنه) and his followers as '**rebels who invite people to Hell**'. This may have been the reason that the Prophet (صلى الله عليه وآله وسلم) prayed Allah (عَزَّ وَجَلَّ) to teach him Maths (علم الحساب) as well as Quran (علم الكتاب) and also prayed Allah (عَزَّ وَجَلَّ) to forgive him from **Azab al Akhira. Our understanding is based on the following facts**

(1) **It is reported by Abdullah, son of Ahmad Ibn Hanbal as follows:** "I asked my father about Hadhrat Ali (رضي الله تعالى عنه) and Muawiya (رضي الله تعالى عنه). He (Ahmad Ibn Hanbal) answered : "Know that Hadhrat Ali (رضي الله تعالى عنه) had a lot of enemies who tried hard to find a fault in him, but they found it not. As such, they joined a man, (Muawiya - رضي الله تعالى عنه) who verily fought him, battled him, and they **praised** him (Muawiyah - رضي الله تعالى عنه) extravagantly setting a **trap for themselves** for him.

[References - (i) **History of Caliphs** by Jalaluddin Suyuti page 202, (ii) Al-Sawa'iq al-Muhriqah, by **Ibn Hajar**, Ch. 9, section 4,

p 197,(iii) Al-Toyuriyyat, by al-Salafi, from **Abdullah Ibn Ahmad Hanbal**.

(2) **It is in Hadith** - حَدَّثَنَا أَبِي ، قَالَ : حَدَّثَنَا جَرِيرٌ ، عَنِ الْأَعْمَشِ ، عَنْ مُنْذِرٍ ، عَنِ النَّوَرِيِّ ، عَنْ سَعْدِ بْنِ حُدَيْفَةَ ، قَالَ : قَالَ عَمَّارٌ : وَاللَّهِ مَا أَسْلَمُوا وَلَكِنَّهُمْ اسْتَسَلَمُوا (رضى الله تعالى عنه) [Ammar (رضى الله تعالى عنه) (on the eve of the Battle of Siffeen) said : 'By Allah they did not convert to Islam but they surrendered and veiled disbelief until they found support so they unveiled it'.] (**Tarikh Ibn Abi Khaythama, Vol 2, Page 991**)

AHLUS SUNNAH AQEEDAH

We, the Ahle Sunnah wal Jama'a, respect all 124,000 Sahabah, including Muawiya (رضى 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 (رضى 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 (رضى الله تعالى عنه). As a matter of fact, whatever glorification you do about Hadhrat Ali (رضى 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 (رضى 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, 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-Shaffi Takhrij Ahadith al-Kashshaf (4:94) have stated that the above Hadith is narrated through many weak chains as follows

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