



Love for Sayyidunā Mu'āwiya رضي الله عنه

Hāfiẓ Sher Muḥammad حفظه الله

TAḤQĪQ AND TAKHRĪJ BY SHAYKH ZUBAIR 'ALĪ ZA'Ī رحمته الله
TRANSLATED BY ABŪ SINĀN

Taken from ‘Faḍā’il-e-Şaḥāba Şaḥīḥ Aḥadīth Ki Roshnī Mein’ (p.125-130)

The Noble Prophet ﷺ said:

أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أُوجِبُوا

“Paradise is obligatory (i.e. guaranteed) for the first army from my Ummah that undertakes Jihād on the Ocean.” (Şaḥīḥ Al-Bukhārī No. 2924)

This Jihād occurred during the time of the Khilāfat of Sayyidunā Mu‘āwiya bin Abī Sufyān ﷺ (Şaḥīḥ Al-Bukhārī No. 6282, 6283), and Sayyidunā Mu‘āwiya ibn Abī Sufyān ﷺ participated in that Jihād (Şaḥīḥ Al-Bukhārī No. 2799, 2800).

Sayyidunā ‘Abdullāh ibn ‘Abbās رضي الله عنه said: I was playing with the children when the Messenger of Allāh ﷺ arrived, I had thought that he arrived for me so I hid behind the door, so he pat me on the back and said:

((اذهب فادع لي معاوية)) وكان يكتب الوحي

“Go and call Mu‘āwiya for me” and he (Mu‘āwiya رضي الله عنه) used to write the Revelation. (Dalāi’l An-Nabuwwah of Bayhaqī 2/243, and its chain is ḥasan)

From this we understand that Sayyidunā Mu‘āwiya رضي الله عنه was a scribe of the Qur’ān, Hafīz Ibn ‘Asākir wrote: **“[Mu‘āwiya is the] uncle of the believers, and the scribe of the revelation of the Rabb of the Worlds, he accepted Islām on Yawm Al-Fatḥ (the day of conquest).”** (Tarīkh Dimashq 62/38)

The famous tābi‘ī ‘Abdullāh ibn ‘Ubaydullāh ibn Abī Mulaykah Al-Makkī ﷺ narrated that Mu‘āwiya ﷺ prayed one rak‘at (cycle) of witr after ‘Ishā, then Ibn ‘Abbās ﷺ said:

أصاب إنه فقيه

“He is correct, verily he is a faqīh.” (*Ṣaḥīḥ Al-Bukhārī No. 3765*)

In opposition to this narration, Ṭaḥawī Al-Ḥanafī, “from Mālik b. Yaḥyā (who Ibn Ḥibbān is alone in declaring trustworthy), from ‘Abdul Wahhāb b. ‘Aṭā who said: from Imran b. Ḥadīr,,,” narrated a rejected narration using this chain (*Sharḥ Ma‘ānī Al-Āthār 1/289*). This narration is rejected on account of it opposing the narration of Ṣaḥīḥ Al-Bukhārī, and Ṭaḥawī’s claim that Ibn ‘Abbās ﷺ said “He is correct.” by way of Taqiyyah is incorrect.

The Ṣaḥābī ‘Abdur Raḥmān b. Abī ‘Umayrah ﷺ narrated that the Prophet ﷺ said for Mu‘āwiya:

اللَّهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ

“Oh Allāh! Make him a guiding one, and guide [others] through him.” (*Sunan At-Tirmidhī No. 3842, and he [Imām Abū ‘Īsā At-Tirmidhī] said, “This is a ḥadīth ḥasan gharīb.”, Tārīkh Al-Kabīr of Al-Bukhārī 5/240, Tabaqāt Ibn Sa’d 7/487, Al-Āḥād wal Mathānī of Ibn Abī ‘Āsim 2/358 No. 1129, Musnad Aḥmad 4/216 No. 17895, and it is a Ṣaḥīḥ ḥadīth*)

This narration is from Marwān bin Muḥammad and other than him from Sa’īd bin ‘Abdul Azīz, and Marwān’s narrations from Sa’īd bin ‘Abdul Azīz are in Ṣaḥīḥ Muslim (108/1043, No. 2403 [*Darussalam Edition*]).

It has been established that Sa’īd bin ‘Abdul Azīz’s narrations were narrated before he lost his memory (*As-Ṣaḥīḥah No. 1969*).

It is narrated from Umm ‘Alqamah (Marjāna) that Mu‘āwiya ibn Abī Sufyān ﷺ arrived in Madīnah and asked ‘Ā’ishah ﷺ for the cloak and hair of the Messenger of Allāh ﷺ, then he put the cloak on and dipped the hair into water and drank it and poured it over his body. (Tarīkh Dimashq 62/106 and its chain is ḥasan, and Marjāna is trustworthy according to Al-‘Ijlī and Ibn Hibbān.)

It is narrated from Maswar bin Makhrama ﷺ that he and one delegation went to Mu‘āwiya ibn Abī Sufyān and Mu‘āwiya fulfilled all his needs, then Mu‘āwiya called him saying, “What happened to your criticism of the rulers?”. Maswar said, “Leave this, and have good behaviour as we previously had.” Mu‘āwiya said, “No, by Allāh! You have to tell me about yourself and why you are criticising me.” Maswar said that he told him every fault he saw in him. Mu‘āwiya said, “No one is free from sin, O Maswar! Do you know how much I have tried to correct the people? One good deed will have the reward of ten, or will you keep counting the sins and forsaking the good actions?” Maswar said, “No, by Allāh! We only mention the sins that we see.” Mu‘āwiya said, “We acknowledge every one of our sins in front of Allāh – O Maswar! Do you not have some sins that you fear that if they are not forgiven that you will perish?” Maswar said, “Yes.” Mu‘āwiya said, “What has made you deserving of forgiveness that you do not hope for me? By Allāh! I try harder than you to rectify but by Allāh! In two matters, I only prefer one. Between Allah and other than him, I only choose Allah. I am upon this religion in which Allāh accepts righteous actions, He recompenses for good deeds and sins except for those who He chooses to forgive. I hope that for every righteous action I do, Allāh will recompense me many times over. I am facing great matters that neither you nor I can count – I have established the Salah, and Jihād in the way of Allāh, and have established a system that rules by what Allāh has revealed and like this there are other matters that if I told you, you wouldn’t be able to count them – ponder on this.”

Maswar ﷺ said that he understood that Mu‘āwiya ﷺ overcame him in this conversation. **‘Urwah bin Al-Zubayr said, “After this we never heard Maswar censuring Mu‘āwiya, he used to pray for his forgiveness.”** (*Tarīkh Baghdād 48/208,209 and its chain is Ṣaḥīḥ*)

Imām Ja‘far Aṣ-Ṣādiq, with the following sanad: “Qāsim b. Muḥammad said: Mu‘āwiya b. Abī Sufyān said:”, narrated a ḥadīth in which Qāsim bin Muḥammad (bin Abī Bakr) said:

فتعجب الناس من صدق معاوية

“So, the people were amazed at the truthfulness of Mu‘āwiya ﷺ.” (*Tarīkh Dimashq 62/115 and its chain is ḥasan*)

From this narration we understand that Amīr Mu‘āwiya ﷺ was truthful in the view of the people.

Sayyidunā ‘Abdullāh ibn ‘Abbās ﷺ said:

مارأيت رجلاً كان أخلق يعني للملك من معاوية

“I have not seen anyone more befitting, meaning to rule (after the Rightly-Guided Caliphs) than Mu‘āwiya.” (*Tarīkh Dimashq 62/121 and its chain is Ṣaḥīḥ, Muṣannaf ‘Abdur-Razzāq 11/453 No. 20985*)

‘Irbād bin Sāriyah ﷺ narrated that the Messenger of Allāh ﷺ said:

اللهم عَلم معاوية الكتاب والحساب وقه العذاب

“O Allāh! Teach Mu‘āwiya Al-Kitāb and Al-Ḥisāb and save him from the Punishment.” (*Musnad Aḥmad 6/127 No. 17152 and its chain is ḥasan, Ṣaḥīḥ ibn Khuzaymah 1938*)

Amīr Mu‘āwiya ﷺ passed away in 60H – one should always stay silent on the battles that occurred between the noble companions due to ijtihad (i.e. they were seeking the truth). Imām of Ahlus-Sunnah Aḥmad bin Ḥanbal ﷺ said, “Whenever you see a man cursing the companions of the Messenger of Allāh ﷺ, then doubt his Islām.” *(Manāqib Aḥmad bin Ḥanbal of Ibn Al-Jawzī No. 160, and its chain is Ṣaḥīḥ, Tarīkh Dimashq 62/144)*

Imām Mu‘āfa bin ‘Imrān al-Mauṣilī ﷺ (d. 185H) was asked about Amīr Mu‘āwiya, so he said: **“Nobody can be placed next to the Companions of the Messenger of Allāh ﷺ, Mu‘āwiya was his companion, and he was the brother of Ummul Mu‘minīn Umm Ḥabība** ﷺ, **and he was his scribe and the one entrusted [with the writing of] the Revelation of Allāh.”** *(Tarīkh Baghdād 1/209 and its chain is Ṣaḥīḥ, Tarīkh Dimashq 62/143)*

Imām Aḥmad bin Ḥanbal said, **“Whoever belittles anyone from amongst the Companions of Messenger of Allāh ﷺ, then he does not harbour anything except an affliction, and he has a hidden evil towards the best of the People, and they are the Companions of Messenger of Allāh ﷺ.”** *(As-Sunnah of Al-Khallāl 2/477 No. 758, and the Muḥaqqiq said: its chain is Ṣaḥīḥ)*

Ibrahīm bin Maysarah Aṭ-Ṭā’ifī narrated that **‘Umar bin ‘Abdul Azīz** ﷺ **never hit anyone except one man that cursed Mu‘āwiya** ﷺ, **so he whipped him.** *(Tarīkh Dimashq 62/145 and its chain is Ṣaḥīḥ)*

163 aḥadīth are narrated by Amīr Mu‘āwiya ﷺ in Musnad Baqī bin Makhlad *(Siyar A’lām An-Nubalā 3/162)*.

Those that narrated from him [from the companions] include:

- Jarīr b. 'Abdullāh Al-Bajalī
- As-Sā'ib b. Yazīd
- 'Abdullāh b. 'Abbās
- Mu'āwiya b. Hudayj
- Abu Sa'īd Al-Khudrī and other than him from the Noble Companions, may Allāh be pleased with them all.

[And from the successors:]

- Abul Sha'thā
- Jābir b. Zayd
- Ḥasan Al-Başrī
- Sa'īd b. Al-Musayyib
- Sa'īd Al-Muqbarī
- 'Aṭā b. Abī Rabāḥ
- Muḥammad b. Sīrīn
- Muḥammad b. 'Ali b. Abī Ṭālib (ibn Al-Ḥanafīyyah)
- Hummām b. Munabbih
- Abū Salamah b. 'Abdul Raḥmān and other than him from the tābi'īn, may Allāh have mercy upon them all. (*Tadhīb al Kamāl* 18/201,202)

In the view of Ahlus-Sunnah wal Jama'āh, all the Companions are considered truthful in their narrations ('Ādil) (*Ikthiṣār 'Ulūm Al-Ḥadīth of Ibn Kathīr* 2/498). Those differences that occurred between them out of ijtihad, and the fighting that happened, they are excused, and we should remain completely silent about them. O Allāh! Fill our hearts with a complete love for the Companions and save us from insulting and degrading them! Āmīn.

رضى الله عنهم أجمعين