



REVEALING
THE TRUTH

Mu'awiya

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Was Mu'awiya seeking Qisas for the death of Hadhrath Uthman?

Mu'awiya exploited people's ignorance and greed to attain support

Ibne Maghazli states in his Manaqib page 128 "Dhikr Sifeen" that: **"Imam 'Ali wrote a letter to Mu'awiya stating 'Makka and Madina have given bayya to me you should do the same so as to avoid a war between the people of Iraq and Syria'. Mu'awiya used Uthman's blood as an excuse not to give bayya and he used this excuse to mislead the ignorant Arabs, bribing people with money and land"**.

Mu'awiya's actual motive was power

What greater proof of the deviance of Mu'awiya can there be than the admission of his key supporter Amr bin Aas. We read in Ta'rikh Kamil Volume 2 page 139 "Dhikr Sifeen" that Amr bin Aas said the following to Mu'awiya: **"Avenging Uthman's blood was just an excuse, we are desirous of worldly power; upon hearing this Mu'awiya agreed to hand over Egypt to Amr"**.

Fatwa of Shah Abdul Aziz - one that fights 'Ali (as) is a kaffir

Al Muhaddith Shah Abdul Aziz comments in - Hadiyyah Majeediyyah page 813 **"One who fights 'Ali [r] with enmity is a kaffir according to the ijma of Ahl'ul Sunnah"**

Also on the same page Shah Abdul Aziz seeks to protect Mu'awiya by pointing out that Mu'awiya does NOT come within this definition since: **"Mu'awiya and the people of Syria sought revenge for the killing of Uthman"**.

Mu'awiya's appointment of Yazeed as his successor

Mu'awiya forced people to give bayya to Yazeed

Deobandi scholar Rasheed Akhtar Nadwi in "Tahzeeb au Tamadhun e Islami" comments on page 1: **"Mu'awiya forced people to give bayya to Yazeed"**.

Sayyid Muhammad Rashid Raza the Syrian scholar echoes similar words in his book "Imamate al Uzma" page 99: **"Mu'awiya introduced the bad practice of giving bayya to Yazeed by force"**.

The callous killing of Hujr bin Adi (ra)

Mu'awiya instituted the bidah of cursing Ali(as) from pulpits and whoever opposed to act on batil orders of Mu'awiya, he was forced to death ,among such people there was a pious companion of Holy Prophet(s) Hujr bin Adi(ra) who was martyred as on Mu'awiya's order , he was buried alive. See "Khilafat wa Mulukiyyat" Under the chapter 4 "the elimination of freedom of speech".

It is further written that :

"This incident shook the heart of the Ummah. Upon hearing the news Hadhrath Ibn Umar and Hadhrath Ayesha were aggrieved. Hadhrath Ayesha had previously written a letter admonishing Mu'awiya. Later on when she met Mu'awiya she said `Mu'awiya did you not fear Allah even slightly when killing Hujr?'. When Hadhrath Mu'awiya's Governor of Khurasan Rabiya bin Ziyad heard this news he shouted `O Allah if in your knowledge there is anything good left on my part, take me from this world'. [Khilafat wa Mulukiyyat, chapter 5, page, 165...]

The killer of Hujr shall receive the wrath of Allah (swt)

In Kanz al Ummal Volume 7 page 87 we read that Hadhrath Ayesha narrated that Rasulullah (s) said **"Whoever kills Hujr will incur the wrath of Allah"**.

The peace treaty with Imam Hasan (as)

In this regard the comments of defender of Mu'awiya Ibn Kathir Volume 8 page 17 are indeed of interest: **"The Sunnah is that there khalifa (Banu Umayya) be referred to as Kings, because Rasulullah (s) said that khilafath would last for thirty years, this would be followed by kingdom. This (khilafath) remained until the Rabi'ul Awwal 31 Hijri when Hasan was left with no other choice but to make peace with Mu'awiya"**

Ibn Kathir's admission that Imam Hassan (as) was left with no choice but to make peace is clear proof that the khilafath was not happily handed over to Mu'awiya on a silver platter as Nasibis would lead us to believe.

Mu'awiya's poisoning of Imam Hasan (as) and the Reason behind this act

Mu'awiya despite gaining power saw in Imam Hasan (as) a formidable opponent. As Nasibi admits Mu'awiya wanted Yazeed to succeed him. This contradicted one of the conditions stipulated in the agreement with Imam Hasan (as) namely that in the event of Mu'awiya's death khilafath would RETURN to Hasan (as). See Isti'ab, I, pp. 355...

Mu'awiya had no intention to comply with this, to ensure the best approach would be to kill Imam Hasan (as) during his own lifetime. Renowned Egyptian academic Dr Taha Husayn in his book "'Ali wa banooh (Ali and his sons)" (translated in Urdu as Hadhrath 'Ali (ra) by Maulana 'Abdul Hameed Numani) on page 214 writes : **"by poisoning Hasan, Mu'awiya and Amr bin Aas had made the way clear for making Yazeed the next khalifa"**.

Mu'awiya the baghi (rebel)

It was incumbent to fight alongside Imam Ali (as)

Rasulullah (s) said: **"O Ali! Soon a rebellious group will fight against you, you will be on the truth. Whoever does not support you on that day will not be from us"** [Kanz al Ummal, by Ali Muttaqi al Hind quoting Ibn Asakir, hadith number 32970]

Abdullah bin Umar's regret he didn't fight the baghi Mu'awiya

Ibn `Abd al-Barr in al-'Isti`ab narrates that Umm Habeeb ibne Abi Sabith (ra) heard Abdullah ibn`Umar say: **"I regret that I did not join Ali and fight the rebellious group"**. Abi Barr bin Abi Jaham (ra) narrates that he heard Abdullah ibne Umar say **"I never regretted anything in my life other than the fact that I did not fight the rebels"**

Mu'awiya instituted the bid'ah of cursing Imam Ali (as)

Ibn Hajar Asqalani in his commentary of Sahih al Bukhari "Fathul Bari" states: **"Mu'awiya issued an order to curse Hadhrath 'Ali. Upon hearing this Sa'd bin Abi Waqqas said "Even if you place a sword over my head and demand that I curse 'Ali, I will refuse to do so".** [Fathul Bari, Vol. 7, Page 74, "Bab Manaqib 'Ali"]

The comments on this shameful practice of Pakistani Hanafi scholar Maulana Raghayb Rahmani in "Hadhrath Umar bin Abdul Aziz" page 246, are indeed very poignant: **"It is indeed unfortunate that this bidah was introduced that cut the nose of the cities, this bidah even reached the pulpits and even shamelessly reached the ears of those present in the Mosque of Rasulullah (s). This bidah was introduced by Amir Mu'awiya"**. [Khalifatul Zahid, Page 246]

Cursing Ali (as) is tantamount to cursing Allah (swt)

Prophet(s) said : **"Whoever curses (or verbally abuses) Ali, he has, in fact, cursed me, and whoever has cursed me, he has cursed Allah, and whoever has cursed Allah, then Allah will throw him into the Hell-fire."** [Musnad Ahmad Ibn Hanbal, v6, p33]

Not a single hadith in praise of Mu'awiya is Sahih

The leading 'Ulama of Ahl al-Sunnah have declared all hadith praising Mu'awiya as fabricated. Al Hafidh Jalaladeen Suyuti in "La'ali al-Masnu`aa fi ahadith al-Maudu`aa" Volume 1 page 424 states: **"Imam Hakim claims that he never came across a single hadith in praise of Mu'awiya that was Sahih"**.

Al Muhaddith Shaykh Abdul Haqq Dehlavi in "Sharh Mishkat Shareef" - Volume 4 page 716 (published in 1873) after citing the hadith in praise of Mu'awiya comments: **"It is recorded in Jami` al-'Usul that many Muhaddith scholars have concluded that there exists not even a single hadith in praise of Mu'awiya that is Sahih"**.

Was Mu'awiya a Momin or Munafiq?

Let us cite the words of Hadhrath 'Ali (as): **"By him who split up the seed and created something living, the Apostle (may peace and blessing be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.** [Sahih Muslim, Tradition #141]

The hatred of Mu'awiya towards Ali(as) can be deduced from the above mentioned acts of Mu'awiya. Now readers can better decide that was Mu'awiya a momin or Munafiq!

Mu'awiya bin Hind was the product of Nikah Ijtimah (Combined Nikah)

In Rabi'ul Abrar by Allamah Zamakhshari Volume 3 page 551: **"There were four people who were thought to be Mu'awiya's father, Abi bin Umar bin Musaafir, Abi Umar bin Waleed, Abbas bin Abdul Muttalib and Sabah** [Also see Sharh Nahjul Balagha V10 P 130]

It is a religious duty to expose the deeds of a fasiq

"The testimonies of three people should be rejected: The individual who openly indulges in bad acts, A Zaalim Ruler and One who practices bidath" [Sharh Muslim, by Nawawi Volume 2 page 322]

Famous Deobandi scholar and former chief of Jamaat-e-Islami, Sayyid Abu'l Ala Maudoodi, after citing the words of Hasan Basri in Tahfim ul Qur'an Volume 5 page 87, makes these relevant comments: **"It is imperative that we highlight such individuals to prevent the risk of running in to danger (from such individuals) if narrators, witnesses and writers display such faults then such weaknesses should not be hidden, rather they should be conveyed"**