

# The Ruling Regarding Objecting To Sayyiduna Amir

Muawiyah رَضِيَ اللهُ عَنْهُ

Darulifta Ahlesunnat

(Dawateislami)

## Question

What do the honourable scholars of Islam say regarding the following: what is the ruling regarding objecting to Sayyiduna Amir Muawiyah رَضِيَ اللهُ عَنْهُ?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Objecting to Sayyiduna Amir Muawiyah رَضِيَ اللهُ عَنْهُ or holding ill beliefs concerning him is deviancy, heresy and makes one deserving of Hell, because Sayyiduna Amir Muawiyah رَضِيَ اللهُ عَنْهُ is a Prophetic companion, and all the companions عَلَيْهِمُ الرِّضْوَانُ are people of goodness, righteousness and integrity. Whenever they are spoken of, it is obligatory to only mention them in a positive way. This is because Allah Almighty has promised all the companions عَلَيْهِمُ الرِّضْوَانُ Paradise, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded that they are to be spoken of in a positive way. Furthermore, Sayyiduna Amir Muawiyah رَضِيَ اللهُ عَنْهُ is from amongst the companions عَلَيْهِمُ الرِّضْوَانُ whom the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned by name when supplicating for them. Also, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade criticising the companions عَلَيْهِمُ الرِّضْوَانُ.

Allah Almighty has mentioned in the noble Quran:

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَنۢ مِّنۢ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَّلَ ۗ أُولَئِكَ أَكْثَرُ دَرَجَةً ۗ مِّنۢ

الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَّلُوا ۗ وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٦﴾

Translation from Kanz al-Īmān: And what is the matter with you that you do not spend in the way of Allah? Whereas, only Allah is the Inheritor (i.e. Owner) of all that is in the heavens and in the earth. Those (i.e. the Companions of the Beloved Prophet) amongst you who spent and fought before the conquest of Makkah are not equal to others, they are greater in rank than those who spent and fought after the conquest of Makkah. And Allah has promised Paradise to all of them; and Allah is Aware of your deeds.

It is mentioned in Tafsīr al-Qurṭubī in the commentary of this verse: <sup>1</sup>

فِيهِ خَمْسُ مَسَائِلَ: --- الخامسة - قوله تعالى: ﴿وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ﴾ أي المتقدمون المتناهون السابقون، والمتأخرون

اللاحقون، وعدهم الله جميعا الجنة مع تفاوت الدرجات

<sup>1</sup> Al-Quran, 57:10

Translation: “There are five matters mentioned here... The fifth is the statement of Allah Almighty: ﴿وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَى﴾, i.e. the forerunners and those that joined after; Allah Almighty has promised all of them Jannah with differing ranks.”<sup>2</sup>

It is mentioned in Tafsīr al-Mazharī:

وَكُلًّا... اى كل واحد من الفريقين من الصحابة الذين أنفقوا قبل الفتح والذين أنفقوا بعده وَعَدَ اللَّهُ الْحُسْنَى، لا يحل الطعن فى أحد منهم ولا بد حمل مشاجراتهم على محامل حسنة واغراض صحيحة او خطأ فى الاجتهاد... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ  
عالم بالبواطن كعلمه بالظواهر فيجازى كلا على حسبه

Translation: “All of them”: Allah Almighty has promised good to every individual from both groups of the companions عَلَيْهِمُ الرِّضْوَانُ: those that spent their wealth before the conquest of Makkah and those that spent their wealth after the conquest of Makkah. It is not permitted to criticise any of them. Additionally, it is necessary to interpret their differences in a good light and upon [them having] sound intentions or as an error in juristic exertion (ijtihād). “And Allah is aware of your deeds:” He is aware of the inner states as He is aware of the outward states, and He will requite everyone accordingly.”<sup>3</sup>

It is narrated from Sayyidunā ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,  
لا تذكروا مساوى اصحابى فتختلف قلوبكم عليهم واذكروا محاسن اصحابى حتى تاتلف قلوبكم عليهم

“Do not mention bad about my companions عَلَيْهِمُ الرِّضْوَانُ so that your hearts turn against them. Mention the virtues of my companions عَلَيْهِمُ الرِّضْوَانُ so that your hearts become harmonious towards them.”<sup>4</sup>

It is mentioned in Ṣaḥīḥ Bukhārī, Ṣaḥīḥ Muslim and other collections that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

لا تسبوا اصحابى، فلو أن أحدكم أنفق مثل أحد ذهباً ما بلغ مداً أحدهم، ولا نصيفه

“Do not insult my companions عَلَيْهِمُ الرِّضْوَانُ. If one of you spent gold in charity equal to the Mount of Uhud, he would not reach the mudd [a measure] of any of them nor half a mudd.”<sup>5</sup>

Sayyidunā ‘Abdullāh ibn Mughaffal رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Fear Allah concerning my companions! Fear Allah concerning my companions. After me, do not make them a target [to insult].”

It is mentioned in Ṣaḥīḥ Bukhārī that Sayyidunā ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ said the following about Sayyiduna Amir Muawiyah رَضِيَ اللَّهُ عَنْهُ “Do not say anything against him, for indeed he is a companion of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

<sup>2</sup> Al-Jamī’ li-Aḥkām al-Qurān (Tafsīr al-Qurtūbī), vol. 17, pp. 205,207, Published in Quetta

<sup>3</sup> Tafsīr al-Mazharī, vol. 9, p. 192, published in Quetta

<sup>4</sup> Kanz al-‘Ummāl, Kitāb al-Faḍā’il, al-Bāb al-Thālith, al-Faṣl al-Awwal, Juz’ 11, pg. 247, published in Lahore

<sup>5</sup> Ṣaḥīḥ Bukhārī, Kitāb al-Manāqib, vol. 1, pg. 518, published in Karachi

The following authentic narration is related in Sunan al-Tirmidhī, Musnad Imām Aḥmad and al-Tāriḫ al-Kabīr of Imām Bukhārī. (The following text is according to Imām Bukhārī):

قال ابو مسهر حدثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابن ابي عميرة قال النبي صلى الله عليه وسلم اللهم اجعله هاديا مهديا واهده واهد به

Sayyidunā ibn Abī ‘Umayrah رَضِيَ اللهُ عَنْهُ said, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said [about Sayyiduna Amir Muawiyah رَضِيَ اللهُ عَنْهُ], ‘O Allah, make him one who guides and is rightly guided, guide him and guide [others] through him.’”<sup>6</sup>

Imām Shihāb al-Dīn, Abū al-‘Abbās, Aḥmad ibn Muḥammad ibn Ḥajar al-Haytamī al-Shāfi‘ī رَحِمَهُ اللهُ عَلَيْهِ writes regarding this Ḥadīth:

فتامل هذا الدعاء من الصادق المصدوق وان ادعيته لامته لاسيما اصحابه مقبولة غير مردودة، تعلم ان الله سبحانه استجاب لرسول الله صلى الله عليه وسلم بهذا الدعاء لمعاوية فجعله هاديا للناس مهديا في نفسه ومن جمع الله له بين هاتين المرتبتين كيف يتخيل فيه ما تقوله عليه المبطلون ووصمه به المعاندون معاذ الله لا يدعور رسول الله صلى الله عليه وسلم هذا الدعاء الجامع لمعالي الدنيا والاخرة المانع لكل نقص نسبته اليه الطائفة المارقة الفاجرة الا لمن علم صلى الله عليه وسلم انه اهل لذلك حقيق بما هنالك

Translation: Reflect how this supplication is from the one who is truthful and whose truth is attested to. Indeed, his supplications for his ummah, and in particular for his companions, are answered and not rejected. Know that Allah answered this supplication of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in favour of [Sayyidunā] Muawiyah رَضِيَ اللهُ عَنْهُ and made him a guide for the people, rightly guided in himself. Whoever Allah Almighty gathered these two virtues in, how is it possible to think of him according to what the people of falsehood have uttered concerning him and what the obstinate have ascribed to him? مَعَاذَ اللهِ. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would only have supplicated with such a supplication (which comprises the loftiness of this world and the next and prevents every blemish which the heretical immoral sect ascribes to Muāwiyah) for the one who he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) knew was worthy of it.<sup>7</sup>

It is related in Musnad Imām Aḥmad, Musnad al-Bazzār, Ṣaḥīḥ ibn Ḥibbān and al-Tāriḫ al-Kabīr (the wording is that of Imam al-Bukhārī):

أبو مسهر عن سعيد بن عبد العزيز عن ربيعة بن يزيد عن عبد الرحمن بن عميرة عن النبي صلى الله عليه وسلم قال اللهم علم معاوية الحساب ووقه العذاب

“‘Abd al-Raḥman ibn ‘Umayrah narrates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Allah, teach Muawiyah math and save him from punishment.’”<sup>8</sup>

It is mentioned in al-Musāmarah:

<sup>6</sup> Al-Tāriḫ al-Kabīr, ‘Abd al-Raḥmān ibn Abī ‘Umayrah, vol. 5, pg. 240, Dā‘irat al-Ma‘ārif al-Uthmāniyyah, published in Hyderabad Deccan

<sup>7</sup> Taḥḥīr al-Jinān, al-Faṣl al-Thānī, pg. 49, Dār al-Ṣaḥābah li al-Turāth

<sup>8</sup> Al-Tareekh al-Kabīr, vol. 7, p. 326, raqm: 1,405, Hyderabad Deccan

(واعتقاد أهل السنة) والجماعة (تزكية جميع الصحابة) رضي الله عنهم وجوباً بإثبات العدالة لكل منهم والكف عن الطعن فيهم، (والثناء عليهم كما أثنى الله سبحانه وتعالى عليهم)

Translation: “(The belief of the Ahl al-Sunnah) wa al-Jamā’ah (is extolling the purity of all the companions) as an obligation by affirming integrity for all of them, refraining from criticising them (and to praise them the way Allah Almighty praised them.)”<sup>9</sup>

It is stated in Nasīm al-Riyād:

ومن يكن يطعن في معاوية فذاك كلب من كلاب الهاوية

“Whoever criticises Muawiyah رَضِيَ اللهُ عَنْهُ is a dog from the dogs of Hell.”<sup>10</sup>

It is cited in al-Nibrās:

سبه رجل عند خليفة الراشد عمر بن عبد العزيز فجلده

“A man reviled Muawiyah رَضِيَ اللهُ عَنْهُ before the rightly guided Caliph ‘Umar ibn ‘Abd al-‘Azīz رَضِيَ اللهُ عَنْهُ, so he flogged him.”<sup>11</sup>

Imām Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ states:

أى للامير معاوية رضى الله عنه اما عند اهل الحق فاستقامة الخلافة له رضى الله تعالى عنه من يوم صلح السيد المجتبى صلى الله تعالى على جده الكريم و ابيه وعليه وعلى امه واخيه وسلم

“The rulership of the Caliphate was established for Amīr Muawiyah رَضِيَ اللهُ عَنْهُ from the day of reconciliation with al-Sayyid al-Mujtabā [Imam Ḥasan] رَضِيَ اللهُ عَنْهُ.”

Following this, the Imam رَحِمَهُ اللهُ عَلَيْهِ relates the Ḥadīth of Sahīh al-Bukhārī concerning the reconciliation between Imam Ḥasan and Amīr Muawiyah رَضِيَ اللهُ عَنْهُمَا and states:

وبه ظهران الطعن على الامير معاوية طعن على الامام المجتبى بل على جده الكريم صلى الله عليه وسلم، بل على ربه عز وجل

“This demonstrates that criticism of Amīr Muawiyah رَضِيَ اللهُ عَنْهُ is criticism of Imām [Ḥasan] al-Mujtabā; rather it is criticism of his noble grandfather: the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; in fact, it is criticism of Allah Almighty.”

Following this, explaining the reason, he says:

Handing over the care of the affairs of the Muslims into the hands of the wrong person is treachery with Islam and the Muslims. If Sayyiduna Amir Muawiyah رَضِيَ اللهُ عَنْهُ was wrong as the criticsers claim, then the perpetrator of this treachery مَعَاذَ اللهِ would be Imam Ḥasan al-Mujtabā رَضِيَ اللهُ عَنْهُ, and this would necessitate the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ acceptance of this treachery, and he is that noble personality regarding whom it is mentioned

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٦٠) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٦١)

<sup>9</sup> Al-Musāmarah Sharḥ al-Musāyarah, al-Rukn al-Rābi‘, al-Aṣl al-Thāmin, pg. 259, Dār al-Kutub al-‘Ilmiyyah

<sup>10</sup> Nasīm al-Riyād, al-Qism al-Thānī, vol 3, pg. 430, published in Multan

<sup>11</sup> Al-Nibrās Sharḥ Sharḥ al-‘Aqā’id, Muḥārabāt al-Ṣaḥābah wājibat al-ta’wīl, pg. 330, published in Multan

Translation from Kanz al-Īmān: And he does not say anything of his own desire. It is not but revelation which is sent down upon him. <sup>12</sup>

These words will benefit the one whom Allah has willed guidance for.

It is stated in Fatawā Razawiyyah:

It is not permitted to exceed the limits of the lofty purposes for which biographical texts exist. The narrations mentioned in them cannot be accepted in matters like menstruation and post-natal bleeding, let alone **مَعَاذَ اللَّهِ** using flimsy, problematic and baseless reports for stirring criticism against the Prophet's noble companions **عَلَيْهِمُ الرِّضْوَانُ**, objecting to them and casting aspersions on their lofty status. No one would perpetrate this except a misguided heretic that opposes the clear truth.

Mufti Amjad 'Alī A'zamī **رَحْمَةُ اللَّهِ عَلَيْهِ** states:

All the companions **عَلَيْهِمُ الرِّضْوَانُ** are people of uprightness, virtue and integrity. Whenever they are spoken of, it is obligatory to do so in a positive way. To hold evil beliefs about any companion is heresy, deviancy and deserving of Hell as it is hatred of the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Such a person is a Rāfiḍī, even if he accepts the four Caliphs and professes to be a Sunnī. For example, [someone who insults] Sayyiduna Amir Muawiyah, his noble father Sayyidun ā Abū Sufyān and his noble mother Sayyidah Hind **رَضِيَ اللَّهُ عَنْهُمْ**.

However great in rank a saint is, he can never reach the station of a companion **عَلَيْهِمُ الرِّضْوَانُ**. To delve into the incidents that occurred between the companions is strictly haram. Muslims should consider how they were loyal servants of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. All the companions **عَلَيْهِمُ الرِّضْوَانُ**, the most eminent of them and those of a lesser rank (and none of them is insignificant), are people of Jannah. They will not even hear a low distant sound of Hell. They will always remain in comfort and bliss. The great terror on the day of reckoning will not cause them sadness. The angels will welcome them, giving them glad tidings that this was the day that has been promised to them. All these meanings are found in the statements of the noble Qur'ān.

The noble companions **عَلَيْهِمُ الرِّضْوَانُ** were neither Prophets **عَلَيْهِمُ السَّلَام**, nor were they angels that they be infallible. Some of them had certain mishaps, but to hold this against them is against the command of Allah and the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. When addressing the companions in Sūrah al-Ḥadīd, Allah Almighty addressed them as two categories, the believers before the conquest of Makkah and those after the conquest of Makkah, giving superiority to the former over the latter. Moreover, He stated:

**وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ط**

<sup>12</sup> Al-Quran, 53:3-4

Translation from Kanz al-Īmān: And Allah has promised goodness (i.e. Paradise) to all (the companions of the Prophet).<sup>13</sup>

Along with this, He stated:

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧٨٠﴾

Translation from Kanz al-Īmān: And Allah is Aware of your actions.<sup>14</sup>

So, when Allah Almighty has given His ruling of promising them all Paradise without punishment, but with nobility and reward, then what right does anyone else have to criticise any affair of theirs? Do those who speak against the companions want to establish an order independent of Allah?

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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**Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)**



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<sup>13</sup> Al-Quran, 4:95

<sup>14</sup> Al-Quran, 4:180