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## Clarifying the Virtues of Mu'aawiyah –May Allaah be Pleased with Him-

Transcribed & compiled by: Akram As-Saylaanee An-Najdee

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*“Destroy a town to build a palace”*

## Clarifying the Virtues of Mu'aawiyah - May Allaah be Pleased with him- and a Defense of Saheeh Muslim and of the Scholars who had Unanimous Consensus Upon its Authenticity and Wholeheartedly Received it with Acceptance and Respect



**Written by** Al 'Allaamah Rabee' bin Haadee bin 'Umayr Al Madkhalee

**Translated by** Akram As Saylaanee An Najdee

All Praise is due to Allaah, and May the Peace and Blessings of Allaah be upon the Messenger of Allaah and upon his family and companions and whosoever follow his guidance.

To proceed:

I came across an article of Dr. Suhaylah Zayn Al Abideen that was published in the Al-Madeenah newspaper on Tuesday, 10/04/1432H under the title: "Mu'aawiyah –May Allaah be Pleased with him- the slandered.

Does it make sense that the Messenger – May the Peace and Blessings of Allaah be upon him- cursed one of the scribes of the revelation and his companion, whilst he prohibited cursing them?"

This is an incorrect title, as Imaam Muslim – May Allaah have Mercy upon him – did not report a Hadeeth that contains a curse from the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him – upon Mu'aawiyah - May Allaah be Pleased with him-.



Before we begin the discussion with this author, it's incumbent to mention some of the virtues of Mu'aawiyah - May Allaah be Pleased with him -

- 1) Indeed, for this noble companion has a lofty position and exalted status with the People of Sunnah and Truth. But before that, he has a lofty status with the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him -. From it is that he was his companion and brother in law, likewise he was from the trustworthy scribes of his revelation (the Qur'aan).
- 2) The Prophet - May the Peace and Blessings of Allaah be upon him – made tremendous Du'aa (supplication) for him. Abdur-Rahmaan bin Abee 'Umayrah narrated from the Prophet - May the Peace and Blessings of Allaah be upon him- that he said to Mu'aawiyah:

**((May Allaah make him guided, a guide, and guide by him))**

Reported by Imaam Ahmad in his Musnad (4/216), At-Tirmidhee in his Sunan (Hadeeth: 3842), Ibn Qaani' in his Mu'jam as Sahaabah (246), Aboo Nu'aym in his Akhbaar Asbahaan (1/180), and Al-Albaanee graded it authentic in his Silsillah as Saheehah (number 1969). It's chain is from the way of Sa'eed bin 'Abdul 'Azeez from Rabee'ah bin Yazeed, from 'Abdur-Rahmaan bin Abee 'Umayrah al-Muzanee from the Prophet - May the Peace and Blessings of Allaah be upon him -.

And from Al-'Irbaadh bin Saariyyah – May Allaah be Pleased with him - who said:

**((I heard the Messenger - May the Peace and Blessings of Allaah be upon him – saying, “O Allaah, teach Mu'aawiyah the Book, and calculations (math), and protect him from the punishment.”))**

Reported by Imaam Ahmad in his Musnad (4/127), and in Fadhaa'il as Sahaabah, (Hadeeth: 1748), Al Bazaar (Hadeeth: 2723), At-Tabaraanee in his Mu'jam Al



Kabeer (18/251), and Al-Albaanee reported it in his Silsillah as Saheehah (Hadeeth number 3227) and he mentioned that a group of the companions narrated this Hadeeth and they are 'Abdullaah bin 'Abbaas, Abdur-Rahmaan bin Abee 'Umayrah al Muzanee, and Muslimah bin Mukhallad. Then he mentioned those whose narrations that are Mursal from Shurayh bin 'Ubayd and Hareez bin 'Uthmaan.

Anas bin Maalik narrated from his aunt, Umm Haraam bint Milhaan who said:

**((The Prophet – May the Peace and Blessings of Allaah be upon him- was sleeping one day close to me. He woke up smiling and I said to him, “What makes you laugh?” He said, “People from my Ummah (Nation) were shown to me sailing the green ocean like the kings sitting their thrones.” She said, “Ask Allaah to make me from them.” So he prayed for her. Then he slept a second time and did the same thing, and she said the same thing (as before) and he replied with the same (as before). So she said, “Ask Allaah to make me from them.” He replied, “You are from the first of them.” She (Um Haraam) went out with her husband 'Ubaadah bin as Saamit to fight, the first of those Muslims who sailed the ocean with Mu'aawiyah and when they returned from their battle, when they came ashore in Ash-Shaam (the Levant), she fell from her riding animal while mounting it and died.))**

Reported by Al –Bukhaaree in his Saheeh (Hadeeth: 2799) and Muslim (Hadeeth: 1912).

It was reported from Umm Haraam that she heard the Prophet –May the Peace and Blessings of Allaah be upon him- saying:

**((“The first army from my Ummah to fight on the ocean was commanded.” She said, “O Messenger of Allaah, am I with them?” He said, “Yes, you are with them.” Then the Prophet -May the Peace and Blessings of Allaah be upon him- said, “The first army from my**

**Ummah to fight the city of Ceaser is forgiven.” So she said, “Am I with them O Messenger of Allaah?” He said, “No.”))**

Reported by Al Bukhaaree in his Saheeh (Hadeeth: 2924), Al Hasan bin Sufyaan in his Musnad, Abu Nu'aym in his Hilyah (2/62), and At-Tabaraanee in his Musnad Ash-Shaameen (Number 444).

Al-Haafidh Ibn Hajar said: “Al-Muhleb said: In this Hadeeth is a merit for Mu'awiyah since he was the first to engage in naval battle.” (Al Fath 6/102)

Mu'aawiyah had participated in great Jihaad (fights) to raise high the Kalimah (statement) of Allaah (La Illaha Illaallaah), and he had many victories, and many other excellent traits. From them were tolerance, generosity, forbearance, patience, and justice. Moreover, if the only virtue was that he was a companion, then that suffices for him.

Ahmad – May Allaah have Mercy on him- said in his Usool as Sunnah (P.62) after mentioning the virtues of the Khulafaa' ar-Raashideen:

“Then the most virtuous of people after these companions of the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- are the generation that they were from. Everyone from those who had accompanied him for a year, month, day, or hour or met him then he is from the companions. His companionship that he has in accordance to the extent he had accompanied him, and he was previously with him and he heard from him and just saw him once. So the least of them in their companionship to him are better than the generations that did not see him at all, even if they meet Allaah with all types of righteous actions. Those who have accompanied the Prophet –May the Peace and Blessings of Allaah be upon him- and saw him and heard from him, and saw him with their eyes, and believed in him even if it was for an hour is better due to his companionship than the Taabi'een (second generation) even if they performed all the good actions.”



'Abdullaah bin Al Mubaarak was asked about Mu'aawiyah – May Allaah be Pleased with him- and he said: “What can I say about a man who the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- said: “Allaah hears those who praise Him, so he (Mu'awiyah) said after him: Our Lord, to You is the Praise.” So it was said to him (Ibn Mubarak), “Who is better? Him or 'Umar bin 'Abdul 'Azeez?” He said: “The dust in the nostrils of Mu'aawiyah was with the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- is better and more virtuous than 'Umar bin 'Abdul 'Azeez.” Reported in Taareekh Dimashq (59/207) and Al Bidaayah wan Nihaayah (8/148).

So it's upon the author to mention the virtues of the noble companion Mu'aawiyah – May Allaah be Pleased with him- and respond with a knowledge based refutation on those who insult him from the brothers of the Rawaafidh (Shiites). Regrettably, she did not do that. Rather she did not mention a single Hadeeth related to his virtue or a single narration from the Salaf (predecessors) related to his virtue. <sup>1</sup>

Contrary to a knowledge-based refutation and disparaging those who insult and lie upon Mu'aawiyah – May Allaah be Pleased with him- she degraded Saheeh Muslim instead, she said:

*“And it is truly distressing that he (Mu'awiyah) was attacked before by Shaykh Ahmad Al Kubaisy, when he described him (Mu'awiyah) to be the source of the tribulations for the Ummah to him, and he accused him of cursing Sayyidna 'Alee bin Abee Taalib – May Allaah be Pleased with him- using the Hadeeth reported by Muslim as evidence, instead of investigating the Hadeeth, you find him repeating it. It is not true that Sayyidna Mu'aawiyah ordered with cursing Sayyidna 'Alee, and the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- said “Do not curse my companions.” So it's not because the Hadeeth has been reported by Muslim that we should believe in its words while it does not apply to the status and personality of Mu'aawiyah – May Allaah*

<sup>1</sup> The reason for that is that she does not trust in the narrations of the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him – nor in the scholars of Islaam that have narrated these hadeeth and athaar in regards to the virtues of this noble companion –May Allaah be Pleased with him-

*be Pleased with him-. Not everything that has been reported in Saheeh Muslim is authentic and should be taken, as if it is like the Qur'an. For Imaam Muslim –May Allaah have Mercy on him- was a person. He strived hard in compiling hadeeth, and he investigated the authenticity with the ability that was available at his time. It's upon us to investigate the authenticity of those hadeeth with regards to the chains of narration and the text (matn) with the abilities that we have. So we don't accept hadeeth that have been widely reported in his Saheeh that are contrary to the Islamic values, behaviors, and morals of the noble Messenger and his companions – May Allaah be Pleased with them all-."*

1) Look at her statement: *"Not everything that has been reported in Saheeh Muslim is authentic and should be taken, as if it is like the Qur'an."*

**I say:** Indeed Saheeh Muslim – May Allaah have Mercy upon him- has been met by the Ummah wholeheartedly with acceptance and respect. Because, cover to cover, it contains Hadeeth at the level of authenticity, for it is at the level of Saheeh Al-Bukhaaree according to some of the People of Knowledge. Some of them contend that it follows Al-Bukhaaree in its authenticity, particularly because it is consistent with Al-Bukhaaree in many Hadeeths.

For the Sunnah of the Messenger - May the Peace and Blessings of Allaah be upon him- are the authentic narrations, that have been recorded by the two Shaykhs [TN: Al-Bukhaaree and Muslim] and other than them, is a great virtue with Allaah and with the Believers. The Sunnah of the Messenger of Allaah is an explanation of the Qur'aan, a clarification of the generalities and a restriction of what is general and specifying the generalities. The people would not know how to pray, give zakaat or sadaqah (charities), or... or... except that the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- explained it. The one whom Allaah said regarding it:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

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((And We have revealed to you the remembrance (dhikr) that you may clarify to the people what has been revealed to them and so that they may contemplate)) – Surah An-Nahl: 44

Al-Miqdaam bin Ma'adeekarb Al-Kindee narrated that the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- said: “Indeed I have been given the Qur’aan and something with it that is like it. Indeed, I have been given the Qur’aan and something with it that is like it. Soon there will be a man sitting comfortably with a full stomach reclining on his couch, and he will say, “Upon you is the book of Allaah, so whatever you find in it that is halaal then make it halaal, and whatever you find in it haraam then make it haraam.” Reported by Ahmad in his Musnad (Number 17174), At-Tirmidhee in his Sunan (Hadeeth: 2664), Ibn Maajah in his Al Muqaddimah ( Hadeeth 12), and Ad-Daarimee in his Muqaddimah (592).

Allaah – The Most High- said regarding His Messenger – May the Peace and Blessings of Allaah be upon him- :

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

((And he does not speak from his desire, verily it is but a revelation revealed to him))

So the Sunnah is a revelation from Allaah to his Messenger – May the Peace and Blessings of Allaah be upon him-, and Saheeh Muslim is established upon it, rather it is filled with it, and its status has been elevated due to it.

The outstanding scholars of this Ummah praised Saheeh Muslim. From this praise is what follows:

“The Imaam of the Haramain reported Ijmaa’ (consensus) of the scholars of the Muslims regarding the authenticity of what is reported in the two books of Saheeh (Saheehayn). Ustaadh Aboo Ishaq Al-Isfraa’inee – May Allaah have Mercy on him- said: “The people



of this profession (scholars of Hadeeth) are in complete agreement that the narrations collected in the two Saheehs (Al-Bukhaaree and Muslim) are without a doubt narrated on the Messenger, even if there may be some differing in some of them (the narrations), for those are differences in its chains of narration and narrators”” An-Nukt of Ibn Hajar (1/377).

Al Humaydee said in his book Al Jam' bayn as Saheehayn: “We do not find from amongst all of the Scholars of the past – may Allaah be pleased with them – anyone who informed us that everything what they have compiled as being authentic except for these two Imams (Meaning Al Bukhaaree and Muslim)” Muqaddimah of Ibnus Salaah Ma' At Taqyeed wal Iydaah (P.40).

Imaam Majd Ad Deen Al Mubaarak bin Muhammad, famously known as Ibn Atheer – May Allaah have Mercy on him- said in the introduction to his book Jaami' al Usool (1/41): “And it's said: The first to write and classify was Ar-Rabee' bin Sabeeh in Basrah then the collecting of Hadeeth and classifying it into parts and books became widespread with great benefit until the time of the two Imaams, Abee 'Abdillaah Muhammad bin Ismaa'eel Al Bukhaaree, and Abil Hussayn Muslim bin Al Hajjaaj An-Neesabooree – May Allaah have Mercy on them- . So they recorded their two books, and Allah will reward them for their sincere efforts for the Muslims, and the importance [they had] with affairs of the religion, and they affirmed in their books the narrations that they were absolutely certain about their authenticity and that which its transmission was affirmed with them.”

Aboo Bakr Muhammad bin 'Abdillaah Ash-Shaybaanee, known as Al-Jawzaqee (died 388H), named his book Al-Jam' bayn as-Saheehayn: “As-Saheeh min Al Akhbaar 'An Rasoolillaah Al Mujmi' 'Ala Sihatih Lil Imaamayn Al Bukhaaree wa Muslim” (The authentic narrations from the Messenger of Allaah, agreed upon regarding their authenticity of the two Imaams, Al Bukhaaree and Muslim).



So this is the status of the two Saheehs, Al Bukhaaree and Muslim, with the scholars of the Muslims that hold the Sunnah of the Messenger –May the Peace and Blessings of Allaah be upon him- in high regard and believe in its status.

2) Look at her statement: *“So we don't accept hadeeth that have been widely reported in his Saheeh that are contrary to the Islamic values, behaviors, and morals of the noble Messenger and his companions – May Allaah be Pleased with them all-”*

**I say:** In these words is unbearable audacity, because in it is a severe insult to this great book and defacement of it. For there are no Hadeeth in Saheeh Muslim that contradict the values of Islaam and the morals of the noble Messenger – May the Peace and Blessings of Allaah be upon him- or the morals of the companions –May Allaah be pleased with them- Far be it and then far be it! And if there were in it things of that nature, then it would not have been met by the Ummah with acceptance and respect, and it would not have been presented by many of the authorships in the Prophetic Sunnah, rather if it had what she claimed, they would have warned from it and insulted it.

**And I say:** You should discuss the Hadeeth with a respectable knowledge-based discussion, as for this method (you used), then no and never.

It is incumbent that you direct this drive to Ahmad Al Kubaysi who takes the trend of the Rawaafidh (Shiites) and he curses this noble companion.

It is incumbent that you direct this campaign even more severely to the Rawaafidh that insult the companions of the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him –, rather they make Takfeer of them (deem them as disbelievers), and the from the heads of them being the noble companions Aboo Bakr, 'Umar, 'Uthmaan,



Mu'aawiyah, and 'Amr bin Al 'Aas – May Allaah be pleased with them- and Allaah curses and disgraces the ones who curse them and insult them.

3) The author said: *“For Imaam Muslim –May Allaah have Mercy on him- was a person. He strived hard in compiling hadeeth, and he investigated the authenticity with the ability that was available at his time. It's upon us to investigate the authenticity of those hadeeth with regards to the chains of narration and the text (matn) with the abilities that we have. So we don't accept hadeeth that have been widely reported in his Saheeh that are contrary to the Islamic values, behaviors, and morals of the noble Messenger and his companions – May Allaah be Pleased with them all-”*

She says this as if she is from the major scholars of Hadeeth, and as Muslim does not know the values of Islaam and its morals and behaviors... to the end of it. And as if the abilities of the author is greater than the abilities of Imaam Muslim and his likes from the Imaams of Hadeeth. And as if the outstanding scholars, rather the Umma that has accepted Saheeh Muslim, do not know the values of Islaam and its morals... until the end of it. From here, they came and judged upon Saheeh Muslim that it is at the highest level of authenticity and is they wholeheartedly accepted it.

4) The author said: *“So the Hadeeth in Muslim that has been quoted, the first part of it says: ((Mu'aawiyah bin Abee Sufyaan ordered Sa'ad and said: 'What prevents you from insulting Abaa Turaab' ))This part is fabricated, the narrator of the Hadeeth is Sa'ad bin Abil Waqqaas – May Allaah be Pleased with him, and it's supposed to say “Mu'aawiyah ordered me” and not say “Mu'aawiyah ordered Sa'ad.” Then this part has not been reported by Muslim except in this Hadeeth and he repeated the rest of the Hadeeth in other narrations, and likewise Al-Bukhaaree did not report this part in his Saheeh in the chapter: The Status of 'Alee when he reported the rest of the parts from the hadeeth on the narration: ((Your status with me is like that of Haroon with Moosa)).”*

**I say:** Look at how she judged on the part that is about Mu'aawiyah that it is fabricated. And the Hadeeth that is fabricated is what has been reported by a vile liar. This is obvious, even with the small students of knowledge. Allaah has freed Muslim from reporting from the liars in his Saheeh, and Allaah has freed Haatim bin Ismaa'eel al Madanee and Bakeer bin Mesmaar from lying, those who reported this Hadeeth and from this the part that relates to Mu'aawiyah – May Allaah be pleased with him-.

The author truly oppressed Imaam Muslim and Haatim bin Ismaa'eel, the one who has been reported from by both Imaams Bukhaaree and Muslim and Imaam Ahmed and the remainder of the authors of the six books. Adh-Dhahbee in his Al Kaashif and Al Haafidh ibn Hajar in his At-Taqreeb, and Al Mizzee in his At-Tadhheeb, characterized him with the code: (ع), meaning that the Jama'aah reported from him, and that is enough for honor and praise for him.

5) The author said: *“And regarding the narrators: then it is is Haatim bin Ismaa'eel Al Madanee. It's mentioned in At-Taqreeb: “He is Saheeh, Sudooq (truthful) in his writing, He is Truthful but has some inaccuracy” And it comes in Tahdheeb At-Tahdheeb of Al 'Asqalaanee: “Ahmed said ‘And it's claimed that Haatim had negligence when narrating” And Ibn Al-Madeenee said: ‘He reported from Ja'far from his father narrations that are Maraseel (singular: Mursal) in their chains’ and An-Nasaa'ee said: ‘He's not strong’.”*

**I say:** Al-Haafidh Ibn Hajar said in his Tahdheeb At-Tahdheeb (2/128) in the biography of Haatim bin Ismaa'eel: Ahmed said he is more beloved to me than Ad-Daraawardee, and they claimed that Haatim has some negligence while narrating except that his written transmission is fine. And Aboo Haatim said: he is more beloved to me than Sa'eed bin Saalim. An-Nasaa'ee said: there is no problem with him. Ibn Sa'ad said:... And he was reliable and trustworthy and had many narrations.



Al-'Ijlee said: Reliable. Likewise Ishaq bin Mansoor said the same from Yahya bin Ma'een. Ibn Al Madeene said: He reported from Ja'far from his father narrations that are Mursal in their chains.

So where are the statements of those who affirmed Haatim [As reliable]? And from them is the observant criticizer, Yahya bin Ma'een, particularly because he's from one of those who reported from him?

Then where is the statement of Imaam Ahmad: his written transmission is fine?

And where is the statement of An-Nasaa'ee: There's no problem with him. And here Adh-Dhahabee said about him in his Al Kaashif: Reliable. And he ruled that it's closer to being correct than what Al Haafidh ruled upon him.

6) The author said: *“And in it (meaning the chain) Bakeer bin Mesmaar: It comes in Tahdheeb At-Tahdheeb of Al 'Asqalaanee: Al Bukhaaree said: he has issues”*

**I say:** Al-Haafidh clearly mentioned the intent of Al-Bukhaaree: “However he did not say ‘He has issues’ except when he mentioned his narration from Az-Zuhree.” So the statement of Al-Bukhaaree is restricted by what Bakeer reported from Az-Zuhree.

And his narration of this Hadeeth in Saheeh Muslim is from 'Aamir bin Sa'ad, not from Az-Zuhree. So where is the fairness and the precision in reporting??

7) The author said: *“And Ibn Hibaan said in his Ath-Thiqaat: And not this”*

**I say:** She did not complete what Al Haafidh said from Ibn Hibbaan when Al Haafidh said: “And Ibn Hibbaan said in his Ath-Thiqaat: ‘And this is not Bukayr bin Mesmaar that reported from Az-Zuhree, which was weak.’” So Ibn Hibbaan affirmed from Bukayr



that Muslim reported this Hadeeth from and he considered weak what Al Bukhaaree said: "He has issues", so why did the author remove the rest of the statement of Ibn Hibbaan??

8) The author said: *"And Adh-Dhahabee said in his Al Kaashif: he has an issue. And Al 'Ijlee said: Mutasaahil (lenient). And An-Nasaa'ee said: There's no problem with him. (And that's without affirming him. And Al 'Uqaylee considered him weak. And likewise Ibn Hazm in his Muhalla, and adh-Dhahabee in his Al Mughnee. So both narrators are weak, so how can we accept their narrations?"*

**I say:** As for Al-'Uqaylee, then he did not criticize him with any of the terminologies of criticism, rather he said about him: "Al-Bukhaaree said that in his hadeeth are some issues" Look to Adh-Dhu'afaa (1/152).

And the statement of Al-Bukhaaree was directed by Ibn Hibaan towards Bukayr bin Mesmaar Ad-Daamghaane. And from his statements on him: It's said that he is Bakeer Ad-Daamghaane, the one who reported from Maqaatil (Bin Hayyaan), he was a Murjee, he used to report about the narrations of wealth and followed that, he has few Hadeeth which are denounced, he's not the brother of Muhaajir bin Mesmaar, that one is Al-Madane, and he is reliable." Kitaab Al Majrooheen (1/222).

**I say:** And this is Al Madane and he is the one that Muslim reported from this hadeeth that is being objected.

Ibn Hibbaan said in his Ath-Thiqaat similar to this statement. Look to Ath-Thiqaat (6/105) number (6917). As for Al 'Ijlee, then he said: "Bakeer bin Mesmaar Madani is reliable." Look to Ath-Thiqaat (1/254) number (179), and it's not as the author said about Al 'Ijlee that he said: "Mutasaahil" (Lenient).



Al-Haafidh assured this statement in his Tahdheeb At-Tahdheeb, the source that the author mentioned from the statements on Bakeer Al Madani when Al Haafidh said in it: And Al 'Ijlee said: "Reliable". And Al Mizzee mentioned that Al 'Ijlee considered him reliable in his Tadhheeb Al Kamaal (4/252).

Just as she was mistaken in what he said from Al-'Ijlee, then dropped the ruling of Ibn 'Adee who Al Haafidh said about in his biography of Bakeer that he said: "Ibn 'Adee said he's upright in Hadeeth", just as she dropped the ruling from others. As for Ibn Hazm, then I did not come across his weakening of him (Bakeer).

Then the author summarized her statement: "*So both narrators are weak, so how can we accept their narrations?*"

This statement is not accepted from her, because Haatim bin Ismaa'eel is reliable, and the Jama'ah<sup>2</sup> reported from him, as did Imaam Ahmed.

Bakeer bin Mesmaar is Sudoq (truthful) as Al-Haafidh said. The statement of Adh-Dhahabee: "He has issues" does not remove him from the level of Sudoq, particularly because some of the scholars considered him reliable, and specifically because the criticism of him is not Mufassar (detailed). So his Hadeeth are not lower than the rank of Hasan (Good), so why didn't the author report that ruling from Al-Haafidh?

This is what is related to the chain of narration. As for the text, then the intent of Imaam Muslim was to clarify the virtues of 'Alee –May Allaah be pleased with him- nothing else. Due to this, An-Nawawee said: "Chapter: From the Virtues of 'Alee bin Abee Taalib – May Allaah be pleased with him-." Then he came with the chain of narration to Sa'eed bin Al Musayyib from 'Aamir bin Sa'ad bin Abi Waqqaas from his father who said: ((The Prophet – May the Peace and Blessings of Allaah be upon him- said to 'Alee:

<sup>2</sup> TN: the authors of the six books of Hadeeth and Ahmad or Maalik according to some of the Muhadithoon



“Your status with me is that of Haaron to Moosa, except that there is no prophet after me.” Saheeh Muslim (Hadeeth: 2404).

Then he narrated this hadeeth from Sa'ad – May Allaah be pleased with him- from the way of Mus'ab bin Sa'ad from his father. Then he mentioned other virtues with the chain of narration to Haatim bin Ismaa'eel from Bakeer bin Mesmaar from 'Aamir bin Sa'ad bin Abee Waqaas from his father who said: Mu'aawiyah bin Abee Sufyaan ordered Sa'ad, and said: What prevents you from cursing Abaa Turaab? He said “As for what I mentioned, [there are] three things that the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- said about him? Therefore, I will never curse him. That one of them was for me is more beloved to me than the red camel. I heard the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- say to him, he left him behind in some of the battles so 'Alee said to him: O Messenger of Allaah, you left me behind with the women and children? So the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- said to him: “Aren't you pleased that your status with me is that of Haroon to Moosa, except that there is no prophet after me.” And I heard him saying on the Day of Khaybar: “I will give the banner to the man who loves Allaah and His Messenger and Allaah and His Messenger loves him” He said: So we waited for it and he said: “Call 'Alee to me”, so he was brought to him with a sickness in his eye. He lightly spat into his eye and gave the banner to him. So Allaah gave him victory, and when this verse was revealed: ((So say: Come we will bring our children and you bring your children)) the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- called 'Alee, Faatimah, Hasan, and Hussayn and said: “By Allaah, this is my family.”

Then to 'Alee – May Allaah be pleased with him- are other virtues from a number of the companions – May Allaah be pleased with them-.

With contemplation, it is fair to recognize that Mu'aawiyah did not order Sa'ad to curse 'Alee – May Allaah be pleased with him-, and he knew that Sa'ad –May Allaah be pleased with him- would never curse 'Alee.

The narrative of Mu'aawiyah as is found here in Saheeh Muslim and in Jaami' at-Tirmidhee: “What prevents you from cursing Abaa Turaab?”

The apparent is that it reached Mu'aawiyah that Sa'ad narrated some of the virtues of 'Alee –May Allaah be pleased with him- from the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him-. So he intended with this question to hear some of the virtues from Sa'ad – May Allaah be pleased with him-.

So he narrated these great virtues to him, and Mu'aawiyah agreed, and the apparent is that this was for the ears of some of a general gathering of the people, so the question of Mu'aawiyah – May Allaah be pleased with him- was to achieve this beautiful result for 'Alee – May Allaah be pleased with him – and if it was offensive to him then he would have opposed Sa'ad, but it was not reported on anyone that he was dissatisfied, nor opposed it – May Allaah be pleased with them both and all the companions of Muhammad-

I do not believe except that Imaam Muslim had this understanding, and far be it that he intended with narrating this Hadeeth to incite against Mu'aawiyah – May Allaah be pleased with him-, rather his intent was to clarify the virtues of 'Alee – May Allaah be pleased with him-.

And the clear point is that Mu'aawiyah – May Allaah be pleased with him- did not order Sa'ad to curse 'Alee, and he only asked him a question for the purpose that we alluded to, is that the wording “ordered” is from the wording of some of the narrators.

Therefore, what the Rawafidh – May Allaah cut off their conniving- cling to [as evidence] has become null and void, may Allaah eradicate them. The error of the female writer becomes evidently clear in her attempt to paint a terrible picture of Saheeh Muslim. And her mistakes also become evidently clear regarding misquoting the the statements of the scholars on two men whom she deemed weak, and whoever delves into a field other than his own brings about strange things.

Additionally, she does not understand the difference between the actions of the two Imaams, Al Bukhaaree and Muslim.

For Al-Bukhaaree – May Allaah have Mercy upon him-, from his way in presenting Hadeeth is that he summarizes the long Hadeeth, and he cites then through corresponding chapters, because he authored his book upon his understanding of the Hadeeth, due to this it is said that the Fiqh (understanding) of Al Bukhaaree – May Allaah have Mercy upon him- is in his chapter titles.

As for Muslim – May Allaah have Mercy upon him – then he cited the Hadeeth as they were, so he did not summarize them. And he cited every Hadeeth with all its transmissions in one chapter. And from here he cited the hadeeth of Sa'ad in its completion. So he brought the issue of Mu'aawiyah incidentally, not intentionally, this is from the view that he did not understand it as Mu'aawiyah ordering Sa'ad with cursing 'Alee – May Allaah be pleased with him- as we mentioned before.

9) Then the author said: *“As it has been reported in Saheeh Muslim, the Hadeeth in the book: The Book of Righteousness, Manners and Joining the Ties of Kinship,” Chapter: He Upon Whom The Prophet May the Peace and Blessings of Allaah be upon him Invoked Curses, - that that Prophet – May the Peace and Blessings of Allaah be upon him- said about Mu'aawiyah – May Allaah be Pleased with him-: ‘May his stomach not be filled’. And in this [narration] is Muhammad bin Al Methnaa Al Anzi, [About whom]*



*Saaluh Jizrah said: Sudoog Al-Lahjah [Sound in Speech], but has an issue in his intellect. An-Nasaa'ee said: There's no problem with him, he used to change what he wrote. [Adh-Dhahabee: Meezaan Al I'tidaal number (8115), and in it is Umayyah bin Khalid, and he is from the weak narrators [ Ibn Hajar: Tahdheeb At-Tahdheeb: from the ones named Ummayyah]*

*And in it is Aboo Hamzah Al Qassaab, and he is "Imraan bin Abil 'Ataa al Asadee, Aboo Haatim and An-Nasaa'ee said: He's not strong. And Aboo Da'wood considered him weak."*

**I say:** Imaam Muslim narrated in his book (heading) "Al-Birr Was Sillah wal Aaadab" a number of Hadeeth regarding the virtues of 'Alee – May Allaah be pleased with him-. An-Nawawee provided the background for this Hadeeth saying: "Chapter: whoever Prophet – May the Peace and Blessings of Allaah be upon him- cursed or insulted, or invoked against, and he is not deserving for that, then for him is charity, reward, and mercy."

From these virtues is the statement of Muslim – May Allaah have Mercy on him:-

Zuhayr bin Harb narrated to us saying that Jubayr narrated to us from Al A'mash from Abi Adh-Dhuha from Masrooq from 'Aa'ishah – May Allaah be pleased with her- who said: "Two men entered upon the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- and spoke to him with something, I don't know what is was. They caused him to become angry and he cursed them and reviled them. When they left I said, 'O Messenger of Allaah, Good will reach everyone except those two.' He said, 'And why is that?' I said, 'You cursed them and reviled them.' He said, 'Did you not know that I have a contract with my Lord? I said: O Allaah indeed I am a Human, so any Muslim whom I cursed or reviled, then designate it as charity and a reward for him.'" Hadeeth (2600).



Then he cited from another chain to 'Aa'ishah – May Allaah be pleased with her-. Then he reported with a chain to Abee Hurayrah – May Allaah be pleased with him- that he said: “The Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- said, ‘O Allaah, indeed I am a human, so whoever from the Muslims I have cursed, reviled, or lashed, then make it a charity and mercy for him.’”

Then he cited another chain to Jaabir – May Allaah be pleased with him- again with a chain to Abee Az-Zinaad from Al-A'raj from Abee Hurayra- May Allaah be pleased with him that the Prophet – May the Peace and Blessings of Allaah be upon him- said: “O Allaah, Indeed I take a contract with you that has not been taken by others after me, for Indeed I am a human, so any believer that I hurt by insulting or cursed or lashed, then make it a prayer, charity, and nearness to you on the Last day for him.”

Then he cited another similar one with a chain to Abee Hurayrah – May Allaah be pleased with him-.

Then he reported with a chain to Jaabir bin 'Abdillaah – May Allaah be pleased with him- that he said: “I heard the messenger of Allaah - May the Peace and Blessings of Allaah be upon him- saying, ‘Indeed I am a human, and I made a condition with my Lord, the Mighty and Majestic, that any servant from the Muslims that I have insulted or reviled that it becomes a charity and reward for him.’”

Then he cited a Hadeeth from Anas –May Allaah be pleased with him- in this chapter. Then after all these Hadeeth, he said: Muhammad bin Al Muthnaa Al-'Anzi narrated to us, and Ibn Bashaar narrated to us (and the wording is from Ibn Al Muthanaa), they said: Umayyah bin Khaalid narrated to us, that Shu'bah narrated to us from Abee Hamzah Al Qassaab from Ibn 'Abbaas who said: “I used to play with the children and the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- came and I hid behind the door. He came and patted my shoulders and said, ‘Go and call Mu'aawiyah.’ I



returned and said, 'He is busy eating.' He asked me again to go and call Mu'awiyah to him. I went and said that he was busy eating, whereupon he said, 'May Allaah not fill his stomach!'" Hadeeth (2604).

Then he said: Ishaaq bin Mansoor narrated to me that An-Nadhar bin Shameel informed them that Shu'bah narrated to them that Aboo Hamzah informed them that he heard Ibn 'Abbaas saying this.

So the intelligent person can see that Imaam Muslim linked these Hadeeth that we've mentioned previously. And between these Hadeeth is the Du'aa (invocation) against Mu'aawiyah – May Allaah be pleased with him- and the effect of the invocation on him, as there are other clear invocations from him – May the Peace and Blessings of Allaah be upon him- for Mu'aawiyah that Muslim and other than him from the People of Hadeeth know, so is this author aware of this issue?

Now we come to the speech of the author on the narrators in the chain of narration of the Hadeeth of Ibn 'Abbaas recorded by Muslim.

She said: *"And in it is Muhammad bin Al Methnaa Al Anzi, Saakuh Jizrah said: Sudoog Al-Lahjah, has an issue in his intellect."*

She did not mention the source where she reported this statement from him. Apparently the source is Tahdheeb At-Tahdheeb of Al Haafidh ibn Hajar – May Allaah have Mercy upon him-. So what did Al-Haafidh say about him? What did the scholars say about Muhammad bin Al Muthanaa?

Al Haafidh said in the source of his biography: "Muhammad bin Al Muthanaa bin 'Ubayd bin Qays bin Deenaar Al Anzi, Aboo Moosa Al Basree, the Haafidh." Then he mentioned his teachers, and who reported from him. Then he said: "'Abdullaah bin



Ahmad narrated from Ibn Ma'eed saying: reliable. And Aboo Sa'ad Al Hurwee said I asked Adh-Dhuhlee about him and he said: Hujjah (he can be used as a narrator). And Salaah bin Muhammad said: Sudoq Al Lahjah, and he had an issue in his intellect, and I put him ahead of Bandaar<sup>3</sup>. Aboo Haatim said: Upright in Hadeeth, and truthful. Aboo 'Uroobah said: I have not seen anyone in Basrah more reliable than Abee Moosa and Yahya bin Hakeem. An-Nasaa'ee said: There's no problem with him... And Ibn 'Uqdah said: I heard Ibn Kharraash saying that Muhammad bin Al Muthanaa narrated to us and he's from those who are reliable. Ibn Hibbaan mentioned him in his Ath-Thiqaat and said: He was the author of a book and he did read except from his book. Al-Khateeb said that he is reliable and a large amount of the scholars relied on his Hadeeth." Look to Tahdheeb At-Tahdheeb (9/425-427).

**I say:** And Muhammad bin Bashaar and Ishaq bin Mansoor followed Muhammad bin Al Muthanaa in narrating this Hadeeth in Saheeh Muslim. Al-Haafidh said in his Taqreeb regarding him: Reliable, trustworthy. Al Haafidh Adh-Dhahabee said in his Al Kaashif: "Muhammad bin Al Muthanaa, Aboo Moosa Al Anzee, the Haafidh... reliable and pious."

So I don't know what this author held regarding the treatment of the narrators of Muslim, also Al-Bukhaaree with this suspicious treatment.

Then the author said: "*and in it is Umayyah bin Khalid, and he is from the weak narrators [ Ibn Hajar: Tahdheeb At-Tahdheeb: from the ones named Ummayyah]*"

**I say:** It is as if the author of Tadhheeb At-Tadheeb was the one that said he's from the weak narrators. So we returned to Tadhheeb At-Tadheeb(1/371) and Al Haafidh Ibn

<sup>3</sup> Bandaar is Muhammad bin Bashhaar and he's reliable according to Adh-Dhahabee and Al-Haafidh Ibn Hajar and other than them. And he's one of the narrators of the Jamaa'ah, and from them Al Bukhaaree and Muslim.



Hajar said about him: "... Aboo Zur'ah, Aboo Haatim, and At-Tirmidhee said: Reliable... al-'Ijlee said: Reliable. Ad-Daaruuqutnee said: I don't know anything from him except good. Al-'Uqaylee said in his Ad-Du'afaa from Al Athram who said: I heard Abaa 'Abdillaah asked about Umayyah bin Khaalid, and I did not see him praise him in Hadeeth, he said: He used to narrate from his memory and did not write it down. And Al Uqaylee did not express anything about him except one narration that reached him. And Abul 'Arab mentioned him in Ad-Dua'faa and did not produce anything."

Al-Haafidh said in At-Taqreeb: "Truthful" and Adh-Dhahabee said in Al Kaashif: "Reliable".

**I say:** And he was followed by Shu'bah An-Nadhar bin Shameel as is found in Saheeh Muslim, and An-Nadhar bin Shameel is trustworthy and reliable, as Al Haafidh Ibn Hajar said about him. Al Haafidh Adh-Dhahabee said in his Al Kaashif, "Shaykh of Marw, and its Muhaddith (Scholar of Hadeeth)" Then he said: "Reliable, Imaam, A person of Sunnah."

Then the author said: "*And in it is Aboo Hamzah Al Qassaab, and he is "Imraan bin Abil 'Ataa al Asadee, Aboo Haatim and An-Nasaa'ee said: He's not strong. And Aboo Da'wood considered him weak"*

So we returned to Tahdheeb At-Tahdheeb (8/135-136) and Al-Haafidh Ibn Hajar says: "Ahmad said: There is no problem with him, upright in Hadeeth. Ibn Ma'een said: Reliable. Aboo Zur'ah said: Basaree, Lax. And Aboo Haatim and An-Nasaa'ee said: Not strong. And Al-Aajurree narrated from Abee Daawood : It's said that he is 'Imraan Al Halaab and that's not him, and he is Da'eef. Ibn Hibaan mentioned him in his Thiqaat. He is in the Hadeeth reported by Muslim from Ibn 'Abbaas: "May Allaah not fill his stomach." Ibn Khalfoon reported from Ibn Nameer that he considered him reliable."



Al-Haafidh said in his Taqreeb: Truthful, has some delusions. Adh-Dhahabee remained silent about him in his Kaashif. Adh-Dhahabee said in his At-Tadhheeb (7/230): Ahmad said: Upright in Hadeeth. Ibn Ma'een said: Reliable. And Aboo Haatim, An-Nasaa'ee, and other than them said: He's not strong."

Contemplating these statements of the scholars on Abee Hamzah Al Qassaab: 'Imraan bin Abee 'Ataa, we find that there are those who considered him reliable such as Ahmad , Ibn Ma'een, Ibn Nameer, Ibn Hibbaan, and Ibn Khalfoon. And there are those who criticized him such as Abee Haatim, Abee Zur'ah, An-Nasaa'ee, and Abee Daawood. If we look to the criticism of these scholars, then we find that they are not detailed in contrary to his affirmation as a narrator from a number of the scholars. In light of this we can say: Abaa Hamzah is not lower than the level of truthful, and his hadeeth that has been reported by Muslim and other than him is Hasan and can be relied upon. Particularly because he is from the narrators of Muslim that he abided by their authenticity in what he recorded, and the Ummah accepted his writings.

10) Then the author concluded her article by saying: *"And here I ask: How did the scholars of the Ummah generally, and the scholars of hadeeth specifically accept this writing of Muslim towards Mu'aawiyah – May Allaah be pleased with him- because it contains the cursing of the Messenger –May the Peace and Blessings of Allaah be upon him- of him?"*

**I say:** Like this, due to her ignorance, she overstepped her bounds with the scholars of the Ummah with falsehood emerging from her misunderstanding with the self-evident truths. For this An-Nawawee explained, using the chapter title, that the Du'aa against Mu'aawiyah - May Allaah be pleased with him- was reported with his statement: "Chapter: whoever Prophet – May the Peace and Blessings of Allaah be upon him- cursed or insulted, or invoked against, and he is not deserving for that, then for him is

charity, reward, and mercy.” So the author did not benefit from this background information and did not enjoin it.

For Mu'aawiyah – May Allaah be pleased with him- enters upon those whom the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- made Du'aa against along with the fact that this Du'aa benefits him with charity, reward, mercy, and purity.

Then Muslim cited a number of Hadeeth from a number of noble companions – May Allaah be pleased with them- including the Hadeeth of Anas – May Allaah be pleased with him- that the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- said: “...O Umm Sulaym, do you not know that my condition with my Lord, and that term with my Lord is that I said to him: I am a human and I am pleased just as a human is pleased, and I anger just as a human angers. So for any person amongst my Ummah whom I curse, and he does not deserve it, then let that, O Lord, be a source of purification and purity and nearness to Allaah on the Day of Resurrection.”

The Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- did not curse Mu'aawiyah as this author claims, he invoked against him an invocation that has the fruits that Allaah will make it a purification and a charity and nearness to Allaah on the Day of Resurrection for him. And this is from the special aspects of the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him-. So what curse was said about Mu'aawiyah, that was accepted by the scholars of the Ummah in general and the scholars of Hadeeth in particular? This is a relentless campaign from this ignoramus upon Saheeh Muslim and upon the scholars of the Ummah, founded upon ignorance and evil intent and understanding.

11) Then the author asked another time saying: “*And does it make sense that the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- would cuser*



*one of the scribes of the revelation and his companions, and he prohibits cursing them?  
Do we take this Hadeeth that claims this contradictory to the character of the noble  
prophet just because it was reported in Saheeh Muslim that has narrations from weak  
narrators??"*

I say: No one from the People of Hadeeth and the scholars of the Sunnah, rather no one from the Companions that the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- cursed Mu'aawiyah, and no one said this except this author. So where is this Hadeeth that is reported from the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- cursed Mu'aawiyah – May Allaah be pleased with him- and that the scholars of the Ummah generally and the scholars of Hadeeth specifically accepted, isn't this speech an insult and ignorance for the scholars of the Ummah?

And is the invocation from the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- that has the fruits of purification, charity, and nearness to Allaah, from the evils that she insulted the scholars and their intellect with?

And is the insulting that the Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- prohibited for his Ummah like his - May the Peace and Blessings of Allaah be upon him - reviling that benefits those who have been reviled with charity, reward, and nearness to Allaah on the Day of Resurrection?

With that we say: The Messenger of Allaah - May the Peace and Blessings of Allaah be upon him- did not curse Mu'aawiyah and did not revile him as the author claimed, this is from her pockets.

Then finally, do we blame Imaam Muslim for narrating this Hadeeth and this is its fruits?? And do we blame the scholars of the Ummah in general, and the scholars of



hadeeth specifically for accepting this authentic hadeeth, affirmed from the Messenger of Guidance - May the Peace and Blessings of Allaah be upon him-?

We seek refuge with Allaah from ignorance, vanity, and pretending to have knowledge.

12) **Note:** After completing the refutation of the first article from this author, Suhailah, I came across the second article from her where she continues insulting Saheeh Muslim and other than it from the books of Hadeeth, with insult to the People of Hadeeth.

She said: *“Continuing with the Hadeeth concerning what Mu'aawiyah- May Allaah be pleased with him- was faced with, in terms of fabricated lies from some; and these lies have stretched to some of the books of Hadeeth, like Saheeh Muslim, and The Musnad of Imaam Ahmad, rather it has reached the books of history that are taught in the faculties of history in most of our universities in the Arab lands, like ' The Political, Religious, Cultural, and Social book of the History of Islaam' by Dr.Hasan Ibraheem Hasan. This book was part of the curriculum during my university studies at the Department of History in College of Arts at King Saud University, and it is known that the author was heavily influenced by his Orientalist professors, and he related from them in this book of his. And from that which he related from them, is what the Orientalist Nicholson said when attacking the Ummayyids and Mu'aawiyah ibn AbeeSufyaan- May Allaah be pleased with him - and from what this Orientalist said was: "The Muslims considered the victory of the Umayyids, and at the head of them Mu'awyyah to be a victory for the Aristocratic Paganism that was declared an enemy by the Messenger [-May the Peace and Blessings of Allaah be upon him-] and his Companions...' until he said : ' indeed the majority of Muslims hold the opinion that amongst the Ummayyid were men who did not embrace Islaam except for personal gains, so it is no wonder that Mu'aawiyah used to attempt to make the Caliphate into a Cesarean kingship, and nothing is points to that more than his statement " I am the first of the Kings". (Hasan Ibraheem Hasan , The Political, Religious, Cultural, and Social book of the History of Islaam, vol 1 p 278, 279”*

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Her campaign in the first article was against Saheeh Muslim and the scholars that accepted it with respect throughout the generations. In the second article, she continued to cause confused with the Saheeh of Imaam Muslim and the Musnad of Ahmad and some of the books of Hadeeth that she claimed lie upon Mu'aawiyah – May Allaah be pleased with him-. She compared Saheeh Muslim and the Musnad of Imaam Ahmad with the books of the Orientalists, the enemies of Islaam and the muslims. Particularly the book of the Orientalist Nicholson that insulted Mu'aawiyah – May Allaah be pleased with him – and Bane Umayyah, and other lies from these Orientalists.

Her statement: *“The Muslims considered the victory of the Umayyids, and at the head of them Mu'awiyah to be a victory for the Aristocratic Paganism that was declared an enemy by the Messenger [–May the Peace and Blessings of Allaah be upon him-] and his Companions....’ until he said :’ indeed the majority of Muslims hold the opinion that amongst the Umayyid were men who did not embrace Islaam except for personal gains, so it is no wonder that Mu'aawiyah used to attempt to make the Caliphate into a Cesarean kingship, and nothing is points to that more that his statement " I am the first of the Kings". (Hasan Ibraheem Hasan , The Political, Religious, Cultural, and Social book of the History of Islaam, vol 1 p 278, 279)”*

**We say:** There are no lies in Saheeh Muslim, Musnad Ahmad, or any of the books of Hadeeth. . Rather the author is the one who lied upon the People of Hadeeth and ascribed to them what they are free from, like how the wolf is free from the blood of Yusuf – Peace be upon him-

Strangely, she quoted the statement of this Orientalist: *“The Muslims considered the victory of the Umayyids, and at the head of them Mu'awiyah to be a victory for the Aristocratic Paganism that was declared an enemy by the Messenger [–May the Peace and Blessings of Allaah be upon him-] and his Companions....’ until he said :’ indeed the*



*majority of Muslims hold the opinion that amongst the Ummayyid were men who did not embrace Islaam except for personal gains, so it is no wonder that Mu'aawiyah used to attempt to make the Caliphate into a Cesarean kingship, and nothing is points to that more that his statement " I am the first of the Kings"."*

She related this statement that this Orientalist ascribed to the majority of the Muslims, and she did not refute this enemy of Allaah who said, so how can she refute this lie and she believes that the scholars of the Ummah generally and the scholars of Hadeeth specifically accepted what Muslim recorded regarding Mu'aawiyah – May Allaah be pleased with him- being among those who the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- cursed.

Moreover, how can she refute this lie and she says: “So Mu'aawiyah – May Allaah be pleased with him- was lied upon by the scholars of Hadeeth and the later scholars”?

This is what she says, and this atrocious insult of the scholars of Hadeeth necessitates them being sinners and dropping what they narrated and recorded in their records from the Hadeeth of the Messenger of Allaah – May the Peace and Blessings of Allaah be upon him- , and from them are the two Imaams Ahmad and Muslim.

In addition, she coupled the historians of Islaam with the scholars of Hadeeth in lying upon Mu'aawiyah – May Allaah be pleased with him- and she did not differentiate between the Sunni historian and the Rawaafidh (Shiite) and Khawaarij (Renegades) historians. And we do not know from any of the historians from Ahlus Sunnah lied upon Mu'aawiyah with this lie. Therefore, this insult of hers is from the attacks of the Rawaafidh and Orientalists upon the scholars of Hadeeth and the historians of Ahlus Sunnah.

So in truth her defense of the noble companion Mu'aawiyah – May Allaah be pleased with him- is as the one who said: “Destroy a town to build a palace”

May the Peace and Blessings of Allaah be upon our Prophet Muhammad and upon his Companions.

Written by

Rabee' bin Haadee 'Umayr Al-Madkhalee

25/5/1433H

