

Muawiyah and Abusing Imam Ali (as)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What The Prophet Said About Those Who Fight, Hate, Or Abuse His Ahul-Bayt

The Messenger of Allah said: "Loving 'Ali is the sign of belief, and hating 'Ali is the sign of hypocrisy."

Sunni references:

- Sahih Muslim, v1, p48;
- Sahih Tirmidhi, v5, p643;
- Sunan Ibn Majah, v1, p142;
- Musnad Ahmad Ibn Hanbal v1, pp 84,95,128
- Tarikh al-Kabir, by al-Bukhari (the author of Sahih), v1, part 1, p202
- Hilyatul Awliya', by Abu Nu'aym, v4, p185
- Tarikh, by al-Khateeb al-Baghdadi, v14, p462

This tradition of Prophet was popular to the extent that some of the companions used to say:

"We recognized the hypocrites by their hatred of 'Ali."

Sunni references:

- Fada'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p639, Tradition #1086
- al-Istiab, by Ibn Abd al-Barr, v3, p47
- al-Riyad al-Nadira, by al-Muhib al-Tabari, v3, p242
- Dhakha'ir al-Uqba, by al-Muhib al-Tabari, p91

Also Muslim in his Sahih narrated on the authority of Zirr that: ‘Ali (ra) said: 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, English version, Chapter XXXIV, p46, Tradition #141

Abu Huraira narrated: The Prophet (S) looked toward ‘Ali, al–Hasan, al–Husayn, and Fatimah, and said: "I am in the state of war with those who will fight you, and in the state of peace with those who are peaceful to you."

Sunni references:

- (1) Sahih al–Tirmidhi, v5, p699
- (2) Sunan Ibn Majah, v1, p52
- (3) Fada’il al–Sahaba, by Ahmad Ibn Hanbal, v2, p767, Tradition #1350
- (4) al–Mustadrak, by al–Hakim, v3, p149
- (5) Majma’ al–Zawa’id, by al–Haythami, v9, p169
- (6) al–Kabir, by Tabarani, v3, p30, also in al–Awsat
- (7) Jamius Saghir, by al–Ibani, v2, p17
- (8) Tarikh, by al–Khateeb al–Baghdadi, v7, p137
- (9) Sawai’q al–Muhriqah, by Ibn Hajar al–Haythami, Ch. 11, section 1, p221
- (10) Talkhis, by al–Dhahabi, v3, p149
- (11) Dhakha’ir al–Uqba, by al–Muhib al–Tabari, p25
- (12) Mishkat al–Masabih, by Khatib al–Tabrizi, English Version, Tradition #6145
- (13) Others such as Ibn Habban, etc.

It is the well–known fact in the history that Muawiyah fought Imam ‘Ali (as). And based on the above tradition of the Prophet(S) the Prophet has declared war on Muawiyah. How can we still love a person whom the Prophet has declared war on him?

The Messenger of Allah said: "Whoever hurts ‘Ali, has hurt me"

Sunni references:

- Musnad Ahmad Ibn Hanbal, v3, p483
- Fada’il al–Sahaba, by Ahmad Hanbal, v2, p580, Tradition #981
- Majma’ al–Zawa’id, by al–Haythami, v9, p129
- al–Sawa’iq al–Muhriqah, by Ibn Hajar al–Haythami, Ch. 11, section 1, p263
- Ibn Habban, Ibn Abd al–Barr, etc.

The Messenger of Allah said: "Whoever reviles/curses ‘Ali, has reviled/cursed me"

Sunni reference:

- al-Mustadrak, by al-Hakim, v3, p121, who mentioned this tradition is Authentic.
- Musnad Ahmad Ibn Hanbal, v6, p323
- Fada'il al-Sahaba, by Ahmad Hanbal, v2, p594, Tradition #1011
- Majma' al-Zawa'id, by al-Haythami, v9, p130
- Mishkat al-Masabih, English version, Tradition #6092
- Tarikh al-Khulafa, by Jalaluddin al-Suyuti, p173
- and many others such as Tabarani, Abu Ya'la, etc.

Muawiyah Instituting The Curse Of Imam 'Ali (as)

Muawiyah not only fought Imam 'Ali, he cursed Imam 'Ali as well. Furthermore, he did force/make everybody to curse 'Ali (as). To prove it, we begin with

Sahih Muslim:

Narrated Sa'd Ibn Abi Waqqas: Muawiyah, the son of Abu Sufyan, give order to Sa'd, and told him: "What prevents you that you are refraining from cursing Abu Turab (nickname of 'Ali)?" Sa'd replied: "Don't you remember that the Prophet said three things about (the virtue of) 'Ali? So I will never curse 'Ali."

Sunni reference: Sahih Muslim, Chapter of Virtues of Companions, Section of Virtues of 'Ali, Arabic, v4, p1871, Tradition #32.

For the English version of Sahih Muslim, see Chapter CMXCVI, p1284,

Tradition #5916

أمر معاوية بن أبي سفيان سعدا ، فقال: مامنعك أن تسب أبا التراب ، فقال: أما ما ذكرت ثلاثا قالهن له رسول الله (ص) فلن أسبه

The above tradition, by the way, indicates that Muawiyah was surprised why Sa'd does not follow his order of cursing 'Ali, like others do. This shows that cursing 'Ali was a habit (Sunnah) for people at that time. Who made this Sunnah? Was it 'Ali, or those who fought him? Now, who fought against 'Ali? Wasn't he Muawiyah (the beloved companion of Wahhabis)? So this implies that Muawiyah did innovate that habit (cursing 'Ali as Sunnah).

Below is more references in Sahih Muslim about Sunnah cursing Imam 'Ali (as), to prove that people were urged/forced to curse 'Ali in public, otherwise they would face a costly sentence. It is narrated on the authority of Abu Hazim that:

The Governor of Medina who was one of the members of the house of Marwan called Sahl Ibn Sa'd, and

ordered him to curse 'Ali. But Sahl refused to do so. The governor said: "If you don't want to curse 'Ali, just say God curse Abu Turab (the nickname of 'Ali)." Sahl said: "'Ali did not like any name for himself better than Abu Turab, and 'Ali used to become very happy when somebody would call him Abu Turab."

Sunni reference: Sahih Muslim, Chapter of Virtues of Companions, Section of Virtues of 'Ali, Arabic version, v4, p1874, Tradition #38.

Here is the Arabic text of the above tradition given by Sahih Muslim:

استعمل على المدينة رجل من آل مروان ، قال فدعا سهل بن سعد فأمره أن يشتم عليا ، قال: فأبى سهل ، فقال له: أما إذ أبيت فقل: لعن الله أبا التراب. فقال سهل: ما كان لعليّ اسم أحب إليه من أبي التراب وإن كان ليفرح إذا دُعِيَ به.

Cursing Imam 'Ali (as) was an order from the beginning of Muawiyah's reign for 65 years. He was Umar Ibn Abdil Aziz (may Allah be easy with him) who canceled this order after more than half a century. Some historians even believe that the Umayyah descendants themselves killed (poisoned) Umar Ibn Abdil Aziz, because he changed their Sunnah, one of which was cursing 'Ali.

(See the Sunni book entitled "History of the Saracens," by Amir 'Ali, Chapter X, pp 126–127).

One of the ugliest innovations that started during the reign of Muawiyah was that Muawiyah himself, and through his order to his Governors, they used to insult Imam 'Ali (as) during the Sermons in the Mosques. This was even done on the pulpit of the mosque of the Prophet in Medina in front of the grave of the Prophet Muhammad (May Allah bless him and his Progeny), so that even the dearest Companions of the Prophet (S), and Imam 'Ali (as), his family and his near relatives used to hear these swears with their ears.

Sunni references:

- History of al-Tabari, v4, p188
- History of Ibn Kathir, v3, p234; v4, p154
- al-Bidayah wa al-Nihayah, v8, p259; v9, p80

On insulting 'Ali Ibn Abi Talib and cursing him during the Umayyah period starting in Muawiyah's reign, it is reported that:

"'Ali Ibn Abi Talib (ra) was cursed on the pulpits (manabir) of the east and west...", during the time of Muawiyah.

Sunni reference: Mu'jam al-Buldan, al-Hamawi, v5, p38

In her letter, Umm Salama, the wife of the Prophet (S) wrote to Muawiyah: "...You are cursing Allah and

His messenger on your minbar, and that is because you are cursing 'Ali Ibn Abi Talib and whomever loves him, and I am a witness that Allah and His messenger loved him." But no one paid any attention to what she said.

Sunni reference: al-Aqd al-Fareed, v2, p300

"That it was in the days of Bani Umayyah, more than seventy thousand minbar (in mosques) upon which they cursed 'Ali Ibn Abi-Talib, in some of what Muawiyah made a Sunnah for them."

Sunni references:

- Rabeea' al-Abrar, al-Zamakhshari
- al-Hafidh Jalaluddin al-Suyuti

al-Shaikh Ahmad al-Hafidh al-Shafi'i, composed 9 verses of poetry expanding on what al-Suyuti has reported in the previous quote, I translated the first three verses:

And Shaikh al-Suyuti told:

That it was what they made into a "Sunnah". Seventy thousand minbar plus ten from the top of which they cursed Haydara ('Ali). And next to this the greatest (sins) look small, but blame ought to be directed.

Let us now see the opinion of the son of Yazid about his father and his grandfather, who was the witness from within the royal family! ...When (Yazid) offered the kingdom (throne) to his son, Muawiyah the second, in order that the flag of caliphate continues to wave in the house of Abi Sufyan!!

After his death, Muawiyah the second, gathered the people on a well known day, he stood in them preaching, he said:

"My grandfather Muawiyah stripped the command from those who deserved it, and from one who is more justified of it, for his relation to the Messenger of Allah and his being first in Islam, and that is 'Ali Ibn Abi Talib, he (Muawiyah) took over it by your help as you are fully aware."

"Then following it my father Yazid wore the command after him, and he did not deserve it. He quarreled with the son of the daughter of the Messenger of Allah, and by that he shortened his own life... He rode his whim and hope left him behind."

Then he cried and continued: "Surely, the greatest problems of us is our knowledge of his bad behavior and his awful ending, and that he killed the progeny (Itrah) of the Messenger of Allah, and he permitted drinking alcohol, and he fought in the sanctuary of Mecca, and destroyed the Ka'ba."

"And I am not the one who is dressing up for your command, nor the one to be responsible for your followers... You choose for yourselves..!!"

Sunni references:

– Khulafaa al-Rasool, by Khalid Muhammad Khalid, p531 (The above quote includes author's punctuation.)

– Sawaiq al-Muhriqah, by Ibn Hajar al-Haythami, end of Ch. 11, pp 336

Muawiyah and Yazid murdering Imam al-Hasan Ibn 'Ali (as) by poison, reported by many, here are a few Sunni references:

1. Tathkarat al-Khawass, Sibt ibn al-Jawzi al-Hanafi, pp 191–194.
2. Ibn Abd al-Barr, in his "Seera"
3. al-Suddi
4. al-Sha'bi
5. Abu Nu'aym

No reference is required that Yazid and his gang murdered the other son of 'Ali Ibn Abi Talib, the grandson of the Messenger of Allah (S): Imam al-Husayn (as) along with 70+ of his family members and loyals.

[More Sunni References On The Mischief Of Muawiyah](#)

It is reported from Abdullah, son of Ahmad Ibn Hanbal saying:

I asked my father about 'Ali and Muawiyah. He (Ahmad Ibn Hanbal) answered: "Know that 'Ali 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 (i.e., Muawiyah, as given in the footnotes) who verily fought him battled him, and they praised him (Muawiyah) extravagantly setting a snare for themselves for him.

Sunni references:

- al-Toyuriyyat, by al-Salafi, from Abdullah Ibn Ahmad Hanbal
- al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 9, section 4, p197
- History of the Caliphs, by Jalaluddin al-Suyuti, English version, p202

al-Tabari reported:

When Muawiyah Ibn Abi Sufyan put al-Mughairah Ibn Shubah in charge of Kufah in Jumada 41 (September 2– October 30, 661), he summoned him. After praising and glorifying God, he said:

"Now then, indeed a forbearing person has been admonished in the past... The wise might do what you want without instruction. Although I have wanted to advise you about many things, I left them alone, trusting in your discernment of what pleases me, what helps my regime and what sets my subjects

(raiyyah) on the right path. I would continue to advise you about a quality of yours– do not refrain from abusing ‘Ali and criticizing him, not from asking God’s mercy upon Uthman and His forgiveness for him. Continue to shame the companions of ‘Ali, keep at a distance, and don’t listen to them. Praise the faction of Uthman, bring them near, and listen to them."

Sunni reference: History of Tabari, English version, events of year 51 AH, Execution of Hujr Ibn Adi, v18, pp 122–123

Also:

The Messenger of Muawiyah then came to them with orders to release six and to kill eight, telling them: We have been ordered to let you disavow ‘Ali and curse him. If you do so, we shall release you, and if you refuse, we shall kill you.

Sunni reference: History of Tabari, English version, events of year 51 AH, v18, p149

More from Sahih Muslim:

Allah’s messenger (S) said to Ammar: "A group of rebels would kill you."

– Sahih Muslim, English version, v4, chapter MCCV, Tradition #6968

Also:

Umm Salama narrated that Allah’s messenger (may peace be upon him) said: "A band of rebels would kill Ammar."

– Sahih Muslim, English version, v4, chapter MCCV, Tradition #6970

Do you know that Ammar, the great companion of the Prophet was martyred in the battle of Siffin by Muawiyah soldiers, at the age of ninety–three? Is it clear, now, that The gang of Muawiyah were rebels? Do you know what is the sentence of rebels (Taghee) mentioned in Qur’an?

It is interesting to see that the English translator of Sahih Muslim (Abdul Hamid Siddiqui) has written in the footnote of the above traditions that:

This narration is clearly indicative of the fact that in the conflict between Hadrat ‘Ali and his opponents, Hadrat ‘Ali was on the right as Ammar Ibn Yasir was killed in the Battle of Siffin fighting in the camp of Hadrat ‘Ali. (Footnote of Sahih Muslim, English version, v4, p1508).

Do I need to comment?!

The very first head that was amputated from the body during the Islamic period was of Ammar Ibn Yasir (ra). Ahmad Ibn Hanbal in his Musnad narrates a tradition which has also been mentioned in the

Tabaqat of Ibn Sa'd, and is as follows:

"In the Battle of Siffin, when the head of Ammar Yasir (ra) was cut off and taken to Muawiyya, two people were arguing over it, each one claimed that he had killed Ammar."

Sunni references:

- Musnad Ahmad (Pub. in Dar al-Maarif, Egypt 1952), Tradition #6538, #6929
- Tabaqat, by Ibn Sa'd, v3, p253

Finally, I would like to finish this article by the following two traditions:

The Messenger of Allah (S) said: If one while praying between the Rukn and Maqam (near Ka'bah) and fasting, dies but with the hate of the family of Muhammad, he will enter the Fire. And he who abuses my Ahlul-Bayt is verily an apostate and is driven out of Islam. And he who inflicts pain on my progeny upon him is the curse of Allah. And he who hurts me by hurting my progeny has verily hurt/angered Allah.

Certainly Allah has made Paradise forbidden to he who does injustice to my Ahlul-Bayt, or kills them, or assists against them, or abuses them.

Sunni reference: al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, p357 who said this tradition is authentic.

Also:

The Messenger of Allah 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."

Sunni reference: Musnad Ahmad Ibn Hanbal, v6, p33

Thus Muawiyah and his associates were, in fact, cursing the Prophet (S), and by cursing the Prophet, they were cursing Allah (SWT), and by cursing Allah, they shall enter the hellfire! By Allah, they will be asked to account for what they've said! That is a promise by Allah (SWT) which He shall not break!

"And do not think Allah to be heedless of what the unjust do; He only respites them upto a day on which the eyes will be fixedly open."(Qur'an 14:42)

Wassalam

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