

## Mu'āwiyah, the Writer of Revelation; From Humphreys' Claim to the Truth Among the Sunnis

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### Abstract

This study uses comparative analysis to examine the narrative and theological debates surrounding Mu'āwiyah's personality, the prophet Mohammad's hadiths describing him, and the possibility of him writing down the revelation of the Qur'an. Using traditional and authentic Sunni sources in the fields of history, theology, and exegesis, the article has attempted to examine the possibility of Mu'āwiyah writing down the revelation of the Qur'an, which is raised in the book *Mu'āwiyah from Arabia to Empire*, written by Stephen Humphrey through comparing it with the words of the prophet Mohammad and Sunni elders. This article, by analyzing historical narratives and the actions that Mu'āwiyah committed, argues that in view of the hadiths and signs that were quoted by the Prophet of Islam Mohammad (peace be upon him) in the Sunni sources regarding Mu'āwiyah's ideological and personal deviation; As well as the behavioral deviations and actions of Mu'āwiyah, which Sunni scholars have interpreted as Mu'āwiyah's renegadeness, we ultimately come to the conclusion that it is much more reasonable to reject Mu'āwiyah's writing down of revelation than to reject the Prophet's hadiths or to deny many of the historical facts and facts related to Mu'āwiyah's actions.

**Keywords:** Mu'āwiyah, Scriber of Revelation, Ali (as), Sunnis, Caliphate.

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## Introduction

The news of Mu'āwiyah being the scribe of revelation is related to an incident that was first narrated in the book of Muslim ibn Ḥajjaj Nishaburi in the form of a hadith. In this hadith, through narrators including Ikrimah, Abu Zmail refers to Abu Sufyan's request to the Prophet of Islam (pbuh) that since Abu Sufyan was not as popular with the people as before and people were reluctant to associate with him, he asked the Prophet to fulfill three of his requests:

1. Abu Sufyan's daughter, Umm Habiba, should be married to the Prophet (pbuh).
2. Mu'āwiyah should be appointed as the scribe of divine revelation.
3. Abu Sufyan should be given the position of commander so that he could participate in the war against the infidels against Muslims (Nishaburi, 1374 AH, p. 1945).

The aforementioned news was questioned by Sunni scholars and commentators themselves and considered it suspicious. The reason for this is that Abu Sufyan converted to Islam after the conquest of Mecca in the eighth year of the Hijri, but the marriage of Prophet Mohammad (pbuh) to Umm Habiba took place a long time ago (one or two years before the conquest of Mecca), in which case it is difficult to believe what Moslem-ibn Ḥajjaj said. Another problem that makes it difficult to verify this news and therefore consider it fake is that among the narrators of this news is Ikrimah bin Ammār who narrated the aforementioned news from Abu Zmail (Al-Nawawi, 1392 AH, p. 63).

Professor R. Stephen Humphreys, in his book *Mu'āwiyah ibn Abi Sufyan from Arabia to Empire*, claims that in the eyes of the Sunnis, Mu'āwiyah was not only a companion of the Prophet Mohammad (pbuh) but also a scribe of revelation. The author goes on to say on page six of the book: «Mu'āwiyah was chosen by the Prophet to head one of the small groups that were engaged in writing divine revelation».

Humphreys, in justifying the selection of Mu'āwiyah to such a position, says: Since the Prophet used everyone wherever he found talents, it makes sense to use Mu'āwiyah (*ibid.*, p. 7).

In the aforementioned claim, Humphreys introduces Mu'āwiyah not only as a companion of the Prophet but also as a scribe of revelation and also as the head of one of the groups that wrote the Qur'an. However, in another part of his book, he cites reliable hadiths from the Prophet (pbuh) that not only do they not prove the sincere friendship of the Prophet with Mu'āwiyah, but they also show Mohammad's displeasure with him (*ibid.*, p. 5).



For this purpose and to clarify the truth, the present article has analyzed and critically examined this incident and the related claim by the primary sources of the Sunnis, and while examining and analyzing them, it challenges the accuracy of the author of this book's claim through criticism and review.

### **1. Problem Statement**

Although Mu'āwiyah was apparently close to the Prophet of Islam through marriage to his sister, and despite the fact that he apparently had the ability to write and be literate, and also because of a narration in a Sunni source that has been mentioned earlier regarding Mu'āwiyah's writing of revelation; there are clear and prominent signs and symptoms in Mu'āwiyah's behavior and personality that makes it difficult to believe, and so far from the truth.

The important issue is that if a hadith in a source with narrators in its chain of transmission, some of whom are also unreliable, can be an indication of the authenticity of the news of Mu'āwiyah writing the revelation, how can several hadiths from the Prophet of Islam that are included in Sunni sources regarding Mu'āwiyah's lack of authority and acceptance, or the denials that Sunnis have made about Mu'āwiyah, not negate the news of him as the scribe of revelation?!?

Assuming that Mu'āwiyah was the scribe of revelation, some critical questions come to mind that we are forced to raise:

- A. Why is it difficult to accept Mu'āwiyah as the writer of revelation?
- B. What factors and motivations played a role in Mu'āwiyah's being presented as the scribe of revelation?
- C. What effects and consequences will the acceptance of Mu'āwiyah as being the scribe of revelation have?

The following are the reasons and cases that refute Mu'āwiyah's writing of revelation.

### **2. The Prophet's Hadiths on Mu'āwiyah's Incompetence**

a. A narration from Ibn Abbas is narrated in the book *Ansab al-Ashraf* in which it is said: The Prophet Mohammad (pbuh) asked me to take Mu'āwiyah to him to obey the Prophet's command. When I reached Mu'āwiyah, I saw that he was eating and did not respond to the Prophet. The Prophet sent me again and I went to Mu'āwiyah again and saw that he was still eating. I narrated the incident to the Prophet (pbuh), who said: May God not satiate him (Baladhuri, 1417, p.121).



The same narration is narrated by Mada'ini through Ibn Sirin as follows: The Prophet (pbuh) called Mu'āwiyah to write something while Mu'āwiyah was eating and did not come, until the end of the incident when the Prophet prayed that he would not be satiated (ibid.).

B. Another narration in the book *Ansab al-Ashraf* is narrated by Ishaq and Bakr ibn Haytham through Abdullah ibn Amr ibn al-Aas, who says: We were in the presence of the Prophet (pbuh) and the Prophet said: «Behold, a man will come who will die on a religion other than mine. I, who was far from my father, was worried and restless until Mu'āwiyah came in and the Prophet (pbuh) said: This is the same man I told you (ibid, p. 126).

This news is narrated by Abdullah ibn Amr ibn al-Aas, who was the commander of the left wing of Mu'āwiyah's army in the Battle of Siffin (Dinvari, 1410, p. 123).

C. Another narration is mentioned in the book of Imam Ahmad, which introduces Mu'āwiyah as an outsider of the Islam religion:

I heard Abu Abdullah and he said to him, I heard Ali ibn Ja'd saying: By God, Mu'āwiyah will die on a religion other than Islam (Nishaburi Baghdadi, 1400, p.154).

d). Khalaf bin Hisham Bazzaz, quoting Salim bin Abi Ja'ad, narrates a narration from the Prophet that he introduced Mu'āwiyah as being outside of the Paradise and considered him a person from Hell (Baladhuri, 1417, p.128).

e). Another hadith from the Prophet of Islam is narrated by Yusuf ibn Musa through A'mash, in which the Prophet said: When you see Mu'āwiyah sitting on my seat, kill him (ibid).

Ishaq bin Abi Israel and Abu Salih Fara' Antaki through Abu Sa'id Khudri, following the above hadith, narrate a story in which an Ansari man decides to kill Mu'āwiyah because he believes that the Prophet ordered him to do so. He is told: Do not draw the sword during the time of Umar, but write a letter to the Caliph so that he may decide. They did so, but before the reply letter arrived, the Ansari man died (ibid, p. 128-129).

As can be seen in the above hadiths attributed to the Prophet (pbuh) and mentioned in reliable Sunni sources, the failure to obey the Prophet's (pbuh) command and the lack of commitment to obey him under any circumstances indicates a lack of commitment and dependence on the Prophet's instructions. At the very least, there is no intimacy or closeness between the Prophet and Mu'āwiyah. Abu Sufyan's mere request to the Prophet (pbuh) could not be the reason for accepting the position of writing down the revelation, that is, Mu'āwiyah is not confident to this position.



### 3. Mu'āwiyah's behavioral and personality incompetence

Mu'āwiyah's behavior and performance before achieving absolute sovereignty over Islamic communities and during the lifetime of Ali ibn Abi Talib (as) until he attained the position of Islamic caliphate can be briefly reviewed in the form of a few points in order to better assess the degree of dignity and ability of this person to be appointed as the scribe of revelation and to supervise the writing group of the Qur'an.

a). Mu'āwiyah from the Emirate of Syria to his opposition to the Caliph of the Time

With the beginning of the caliphate of Ali ibn Abi Talib (as) in the year 35 AH, he appointed Sahl ibn Hanif as the emir of Syria by decree, and with this act, he dismissed the ruler of that state, Mu'āwiyah ibn Abi Sufyan, who had been ruling that land since the year 18 AH, i.e., during the caliphate of Umar ibn al-Khattab. Mu'āwiyah did not accept the ruling of the elected caliph of the people (Ali ibn Abi Talib) and returned the dispatched ruler (Tabari, 1357, 462).

In opposition to the command of the elected caliph, Mu'āwiyah thereby renounced allegiance to the Caliph and did not accept his envoy. In addition, he attributed the killing of Uthman to the Imam and used Uthman's revenge as an excuse and pretext (Ibn Abi al-Hadid, 1404, p. 88).

In this way, Mu'āwiyah tried to make the elected caliph appear guilty in the killing of Uthman by inciting the people to cover his personal intentions and goals in gaining absolute power under the guise of revenge for the oppressed Caliph.

The author of the book *Khalifa al-Rasul* says: Mu'āwiyah unjustly and with the intention of inciting the Syrians against Imam Ali (as), hung Uthman's shirt on the pulpit and, by gathering 50,000 people and shouting *Wa'Uthmana*, raised the flag of revenge against Ali (as) (Mohammad Khalid, 1424, p. 290).

Mu'āwiyah thereby sowed the seeds of discord and chaos that claimed many victims for years to come.

What made the war and confrontation between Ali (as) and Mu'āwiyah inevitable was the fact that Mu'āwiyah, with his long history of rule, was thinking of expanding his territory and, in addition to Syria, he also wanted Egypt, and he expressed this in his letter to Ali (as) (Ibn Asākir, 1421, p. 91). Of course, as some researchers have pointed out, if these dreams of Mu'āwiyah had been realized easily and without opposition and hindrance in the shortest possible time, it could have led to the division and separation of the Islamic countries in the path of territorial expansion (Ibn Abi al-Hadid, 1385, p. 232).



In such circumstances, the war between Ali (as) and Mu'āwiyah seemed inevitable. Some Sunni researchers have emphasized the correctness and legitimacy of Ali's (AS) treatment of Mu'āwiyah and have considered Mu'āwiyah's opposition to the rule of the elected caliph as rebellion or renegade. (Mawdudi, 1398, p. 87).

b). Mu'āwiyah's war with Ali (as) and the views of the Sunnis

Mu'āwiyah faced the caliph of the time, Imam Ali (as), in Safar, 37 AH, in a region called Siffin, near the Euphrates. They started a war that became known as the Battle of Siffin or the War with the Qasitans.

In response to Mu'āwiyah's sedition under the pretext of seeking Uthman's blood, Ali (peace be upon him) wrote to Mu'āwiyah as follows:

They killed Uthman without consulting me, but now they have chosen me after consulting and gathering. He continues: Allegiance to me is a general allegiance, whether they are in Medina or Basra or in Syria. Everyone knows that I did not kill Uthman, and if it were based on retribution, Uthman's relatives would be more deserving of it, and you yourself are among those who opposed Uthman and did not help him when he asked you for help until he was killed (Ibn Abi al-Hadid, 1967, p. 89; Baladhari, 1394, p. 211).

As can be seen, the Islamic Caliph, by sending letters to Mu'āwiyah, tried to stop his evil deeds in order to prevent further destruction, but the inevitable war finally happened. In this war, the number of deaths on both sides is said to be 70,000, of which 45,000 were from Mu'āwiyah's army and 25,000 from Ali's companions (Ibn Abi al-Hadid, 1385, p. 208).

At the end of the war, when Ali's (as) decisive victory was not far away and signs of defeat were visible in Mu'āwiyah's army, at Mu'āwiyah's request and with the conspiracy of Amr ibn al-As, the Qur'ans were put on spears (Ibn Abi al-Hadid, 1385, p. 210). In addition to creating discord in Ali's army and their request and insistence for peace and arbitration, a new sedition called the Nahrawan's companions was formed. Regarding the war between Mu'āwiyah and Ali (as) among the Sunnis, various opinions were given, including the following:

1. At first, the Sunnis considered both of them right, but they considered Imam Ali (as) closer to the truth (Ibn Arabi, 1419, p. 172).

2. Some, such as Nawawi, considered the affairs among the Muslims to be ambiguous and the ijtiḥad to be wrong in this matter, excused everyone and considered their actions and themselves to be right and correct (Asqalani, 1415, p. 26).



Of course, during the era of Mu'āwiyah and the Umayyads, there were also people who, although they participated in the Battle of Siffin and fought on Mu'āwiyah's side and held positions, later expressed regret for participating in the war between the Muslim brothers. Among these people, Abdullah ibn Amr ibn al-Aas can be mentioned (Ibn Sa'd, 1410, p. 344).

3. A large number of Sunni scholars and notables in history have introduced Mu'āwiyah as one of the rebels and misguided people, and of course, most of them have cited the famous hadith of the Prophet as the reason and evidence for their idea. When Ammār was killed on Ali's side in the battle with Mu'āwiyah, the Prophet had predicted such an event and announced his martyrdom at the hands of the rebels (renegades). Qurtubi, one of the Sunni Imams of Tafsīr, considers Mu'āwiyah to be a rebel. He considers anyone who rebels and rebels against the Imam to be a renegade:

So, it was established among Muslim scholars and recorded by the evidence of religion that Ali was an Imam and that whoever went out against him was a rebel (Qurtubi, 1427, p. 318).

Ibn Kathir - a historian and Shafi'i commentator - considers the sign of Mu'āwiyah's rebellion to be the famous hadith of the Prophet regarding Ammār ibn Yāsir. With Ammār's martyrdom at the hands of Mu'āwiyah's soldiers in the Battle of Siffin, a secret was revealed that the Prophet (pbuh) had previously announced: Ammār will be killed by the rebel faction. He continues: Therefore, we must say that Ali (as) is right and Mu'āwiyah is a rebel and an aggressor (Ibn Kathir Qurashi, 1407, p. 266). The famous hadith of the Prophet (pbuh) predicting the martyrdom of Ammār was so comprehensive and decisive that many Sunni scholars considered it as evidence of the legitimacy of the Caliph of the time, Ali ibn Abi Talib (as).

The story of Ammār was also raised as a criterion for identifying and recognizing the rebels during the Battle of Siffin by the leaders of Mu'āwiyah's army. Abdullah ibn Amr ibn Al-As, like his father, who confessed that he had sold his religion to the world (Ibn Athir, 1385, p. 275), narrates as follows: I was with Mu'āwiyah when two men came and argued over which of them had killed Ammār. I said: Now, can't one of you step aside in favor of the other? I heard from the Messenger of God (pbuh) that Ammār will be killed by a group of oppressors! Mu'āwiyah turned to Amr ibn al-As and said: Can't you correct your mad son? (Ibn Sa'd, 1410, p. 191) Among the other Sunni scholars who introduced Mu'āwiyah as a rebel and misguided person is Qaradawi. In support of his words, he refers to the Prophet (pbuh) who said: Ammār will be martyred at the hands of the rebels (Qaradawi, 1420, p. 93).



Other Sunni scholars also refer to the doubts and suspicions among the companions of the Messenger of Allah (pbuh) and the people regarding the legitimacy of the battle between the army of Ali (as) and Mu'āwiyah regarding the incident of Ammār and say: Ammār's martyrdom is a sign of which group was right and which group was wrong (Mawdudi, 1398, p. 86). This scholar further says: With Ammār's martyrdom, it became clear that Ali ibn Abi Talib (as) was right, and the disagreement among the Sunnis in this regard was eliminated (ibid).

Neyshaburi Hakim, quoting a hadith from authentic chains of transmission, says: Khalid al-Ani and Abu Sa'id al-Khudri asked Hudhayfah: What did the Prophet (pbuh) say about seditions? Hudhayfah said: The Prophet said: Go around the circle of the Qur'an, and if there is a disagreement among the people, see which group Ammār, son of Sumayyah, is in and join him. The Prophet (pbuh) used to say to Ammār: O Abu Yaqzan! You will never die unless a group of wicked people who are not on the right path kill you (Hakim Neyshaburi, 1411, p. 162).

The martyrdom of Ammār changed the attitude of some of the companions. Khuzaymah ibn Thabit is known as Dhul-Shahadatyn, and the Messenger of God Mohammad (pbuh) considered his testimony as the martyrdom of two people. Khuzaymah's grandson, Mohammad ibn Ammār, says: Khuzaymah accompanied Ali (as) in the Battle of Siffin, and his sword remained in its sheath in this battle and the Battle of Jamal until Ammār was killed in Siffin. Khuzaymah said: I heard from the Prophet that Ammār would be killed by a wicked group; so, he drew his sword and fought until he was martyred (Qurtubi, 1412, p. 448).

As can be seen, Mu'āwiyah's war with the chosen caliph of the time, Ali ibn Abi Talib (as), especially the famous incident of Ammār's martyrdom, which was announced in advance by the Prophet (pbuh), made the Sunnis doubt about Mu'āwiyah's intention to seek revenge of Uthman; death especially with the letters and ultimatum that Ali ibn Abi Talib (PBUH) made before the war with Mu'āwiyah.

c. Mu'āwiyah's peace with Imam Hassan (as)

Ali (as) while preparing for another battle with Mu'āwiyah, on 19<sup>th</sup> of Ramadan of 40 Hijri. was struck by the poisoned sword of Ibn Muljam al-MuRaḍi in the mihrab of the Kufa mosque while he was praying, which led to his martyrdom two days later (Ibn Asākir, 1415, p. 557).



Imam Hassan (peace be upon him) was faced with the betrayal of his commanders and their deception by Mu'āwiyah, and he had lost a large part of his forces (Ibn Abi al-Hadid, 1404, p. 42). He was also the target of an assassination attempt and was wounded (Hakim al-Nishaburi, 1411, p. 190).

With the increasing danger of the Imam Hassan being killed by Mu'āwiyah's agents or surrendering him to Mu'āwiyah, the Imam, in order to prevent further discord and sedition among the Islamic nation, as well as to prevent bloodshed and to preserve the religion of his grandfather, was forced to make an honorable peace with Mu'āwiyah, which was signed by both parties in the form of a treaty with several clauses. Among the important provisions of this treaty were:

**1. Mu'āwiyah has no right to show the slightest disrespect or insult to Ali ibn Abi Talib (peace be upon him).**

The level of Mu'āwiyah's commitment and performance in this matter can be assessed on several levels:

**1.1. Insulting cursing Ali (as)**

Badmouthing and insulting Ali (as), was one of the undesirable practices of the Umayyad government, which began with Mu'āwiyah and became a fixed practice of this government after Mu'āwiyah's death, even forcing Sunni elders and scholars to react.

A Sunni scholar, Ahmad ibn Hanbal, says: When Mu'āwiyah entrusted the government of Kufa to Mughirah ibn Shu'bah, he forced speakers to speak ill of Ali (as) and curse him on the pulpits (Ahmad ibn Mohammad ibn Hanbal, 1416, p. 294). Ibn Majah also narrates: Mu'āwiyah entered Medina after the Ḥajj ceremony and Sa'd ibn Abi Waqqas met him. As they were talking about Ali (as), Mu'āwiyah began to speak ill of him and Saad became angry (Ibn Majah, 1388, p. 69). The above-mentioned narration was also narrated by the son of Saad bin Abi Waqqas as follows:

Amer, the son of Saad bin Abi Waqqas, says that when Mu'āwiyah wanted to speak ill of Ali and curse him (as), my father Saad became angry and considered the high virtues of Ali (as) to prevent anybody from insulting him (Abul-Hasan Qushairi Neyshaburi, 1426, p. 1876). In another narration, it is narrated that Saad bin Abi Waqqas made a condition for Mu'āwiyah that if he did curse Ali-ibn-Abitalib in the Masjed-al-Ḥarām, he would not enter that mosque as long as he was alive, and Mu'āwiyah did not do so there as long as Saad was alive (Ibn Abd Rabbuh al-Andalusi, 1404, p. 366).



The insistence of Mu'āwiyah and the Umayyad government on insulting and disrespecting the personality of Ali ibn Abi Talib (as), the great companion of the Prophet of Islam, which was carried out on thousands of pulpits over the years (Zamakhshari, 1412, p. 355), became such that if a ruler did not take such action, he would not be very stable in his position of government. In this regard, a historical memory can be mentioned.

Ibn Ulayya quotes Ibn Ishaq as: Marwan was our emir for 6 years and he insulted Ali ibn Abi Talib (as) from the pulpit every Friday. After Marwan, Saeed ibn Aas became ruler for two years but he did not do so until he was dismissed and Marwan became ruler again and repeated the method of insulting Ali (as) (Dhahabi, 1406, p. 231; Baladzuri, 1417, p. 184). It may be thought that by implementing such a dirty policy, Mu'āwiyah was trying to intimidate and disfigure Ali (as) only during his own lifetime, but by continuing such a dirty attitude even after Mu'āwiyah's death, the depth of such an ugly view becomes even clearer in the response that Mu'āwiyah's followers gave to Imam Sajjad (as). Imam Sajjad (as) asked Marwan: Now that some time has passed since the martyrdom of Imam Ali (as) and the death of Mu'āwiyah, why does the slander and insult against him continue? Marwan replied: The foundation of our government is established by this slander (Dhahabi, 1409, p. 227).

The insistence and stubbornness of Mu'āwiyah and his commanders in speaking ill of Ali (as) was in a situation that as Khalid Mohammad Khalid says: Mu'āwiyah was insulting Ali (as) while Ali (as) did not allow such a thing. This researcher praises Ali (as) for his adherence to human values (Khalid Mohammad Khalid, 1424, p. 290). Marwan's response to the fourth Shiite Imam followed exactly the same view and policy that shows Mu'āwiyah's attitude of hatred. After Ali's martyrdom, some Umayyads went to Mu'āwiyah and demanded the cancellation of the order to insult Ali (PBUH), but Mu'āwiyah said that this should be done until no trace of him remains and no one remembers any virtues of Ali (as) (Ibn Abi al-Hadid, 1404, p. 57)

### **2.1. Forging of Hadith**

Mu'āwiyah, with the aim of destroying the image and personality of Ali (peace be upon him), started fabricating hadiths and forced a group of his companions and followers to fabricate fake hadiths in insulting Ali ibn Abi Talib and also paid pension, including the following individuals: Abu Hurairah, Amr ibn al-As, Mughirah ibn Shu'bah, Urwah ibn Zubayr (Ibn Abi al-Hadid, 1385, p. 63). Mu'āwiyah did not stop at fabricating hadiths to tarnish the image of Ali (peace be upon him), but instead, he also fabricated hadiths to glorify himself. It has been said that the fabrication of



these hadiths was so great that Ishaq ibn Rahwayh, who was the teacher of Bukhari, Muslim of Neysaburi, Nasa'i, and Ahmad ibn Hanbal, did not consider any authentic hadith from the Prophet Mohammad (peace be upon him) about Mu'āwiyah's virtues to be true (ibid,1404, p. 63).

### 3.1. Distortion of Qur'anic Verses

Mu'āwiyah's desire to curse and slander Ali (peace be upon him) was not limited to fabricating hadiths, but also led him to change the meanings and distort the verses of the Qur'an. One example of distortion of Qur'anic verses by Samura bin Jundab began with Mu'āwiyah's promise to pay him one hundred thousand dirhams, but he finally received 400 thousand dirhams just to say that the verse: Of those among the people, whose saying pleases you. (Baqarah:204) was revealed about Ali (as) (Ibn Abi al-Hadid, vol. 4, p. 73). Zuhari narrates that he was with Walīd bin Abdul Malik when he read verse 11 of Surah An-Nur and said: This verse was revealed about Ali (peace be upon him), while according to the narration of this verse, it was revealed about Abdullah bin Ubay bin Salul, the hypocrite (Abu Na'im Isfahani, 1394, p. 369).

These actions, which were carried out by Mu'āwiyah and by trying to distort and change the meanings of the verses of the Qur'an, were carried out at a time when Sunnis emphasized the need to respect the companions (*as-Sahāba*) and the prohibition of insulting them, and considered respecting the companions obligatory (Ibn Hajar Asqalani,1415, p. 26). Abu Ishaq Suba'i quotes Abu Abdullah Jadali as saying: I came to Umm Salamah and she said: Does anyone curse the Prophet (pbuh)? I said: I seek refuge in Allah! Then she said: I heard from the Prophet (pbuh) that whoever curses Ali (as) has cursed me (Dhahabi,1407, p. 634).

These undesirable and reprehensible efforts of Mu'āwiyah, which were recorded in history and in his name in opposition to Ali (as), have been introduced as signs of hypocrisy according to some Sunni sources (Qurtubi, 1384, p. 267). Ibn Taymiyyah al-Harrani, by considering the prevalence of insulting Ali (as) among Mu'āwiyah's companions, considered it as evidence of the righteousness of Ali (as) and his companions, and considered the rebellion that was accompanied by cursing and slander to be appropriate for the group related to Mu'āwiyah (Ibn Taymiyyah, 1421, p. 266).

These ugly and evil actions were carried out by Mu'āwiyah to tarnish the image of Ali (pbuh), and the Sunni scholars. It has been considered a sign of hypocrisy that Ali (as) used to warn against Mu'āwiyah's insults in Kufa and pray, O God, protect our blood and theirs, and establish peace between us and them (Mohammad Khalid, 1424, p. 288). Despite such signs of hypocrisy and moral weakness in a person like Mu'āwiyah, how is



it possible that such errors could have escaped the attention of the Prophet of Islam and made her the author of divine revelation?

## **2. Mu'āwiyah does not have the right to appoint a caliph and successor after himself, and then the caliphate will be Ali's (as) Son.**

One of the important provisions of the peace between Imam Hassan (as) and Mu'āwiyah was not to appoint a successor after Mu'āwiyah's lifetime, but quite conversely, he made extensive efforts to succeed his son Yazid in future, during his own reign and caliphate. Ibn Asākir says in this regard: The caliphate and the position of a crown prince by Yazid were formed by Mu'āwiyah (Ibn Asākir, 1420, p. 394). The same researcher further writes, quoting Zubair ibn Bakr: Mu'āwiyah took the oath of allegiance from the people during his lifetime on the succession and caliphate of his son Yazid, and this was the first agreement of a crown prince in Islam. Mu'āwiyah said: If I had not been interested in Yazid, I would have changed my mind (ibid, 395).

Mu'āwiyah's purposeful efforts and use of illegitimate and dirty means and ways to destroy the personality of Ali (peace be upon him) and deceive the people with the excuse of seeking revenge for Uthman are nothing but his long steps to achieve kingship that cannot be justified. We see these excesses and expansionism of Mu'āwiyah later in a prayer sermon that Mu'āwiyah uttered after making peace with Imam Hassan (peace be upon him) and said: I did not fight you for the sake of prayer, fasting, and religion because you were doing them yourself, but rather I fought you for the sake of emirate and governing you so that I could become your ruler (Ibn Kathir al-Dimashqi, 1407, p. 131; Ibn Abi al-Hadid, vol.16, p. 15).

This same line of thought was implemented by his successor, Yazid. we hear the repetition of these debased complexes from Yazid, who, after the martyrdom of Imam Hussein (as), recited the poem of Ibn Zubā'ī and wished that his barbaric ancestors had witnessed these scenes (ibid, 204). The author of the book *Mu'awiyah from Arabia to Empire* says «All Sunni writers of the 8th century and the following century believe that Mu'awiyah caused the transformation of the caliphate into a monarchy. In this regard, he changed the principles and mission of the Prophet of God, Mohammad (pbuh) to a worldly ruler. This fact was due to the way he came to power, which was based on inheritance. (Humphreys, 2006, p. 150) Of course, Mu'awiyah further distorted this approach of government by appointing his illegitimate son as his successor. In immorality of Yazid, it was said: About Yazid's immorality it was said: Yazid was a stubborn, hot-tempered and light-headed person who drank wine and committed evil deeds (Dhahabi, 1427, p. 6).



As can be seen, before reaching the caliphate, Mu'āwiyah tried to transform it into a government and a kingdom, and he also took many steps in this direction. All his efforts and actions can be justified in the direction of this inner intention of his. Once more, one can easily get the point that no renegade, unfaithful, treaty breaker and worldly man like Mu'āwiyah can be the writer of the revelation received by Mohammad (pbuh).

**3. Mu'āwiyah is determined not to attack the Shiites of Ali (AS) and to respect their financial and personal rights (Balathuri, 1417, p. 42).**

During the time when Samara bin Jundab was appointed by Ziyad bin Ubayyah, the Emir of Kufa, it was reported that he killed 80,000 of Ali's devotees, of whom, according to some statements, 47,000 were companions of the Qur'an (Ibn Athir, 1408, p. 229). Among the most famous Islamic figures, some of whom were also special companions of the Prophet of Islam (pbuh) and were martyred by Mu'āwiyah, the following individuals can be mentioned:

**1.3. Ammār Yāsir, that is *al-Şahāba*,**

This person, who was a special and respected companion of the Prophet (pbuh), has been introduced in a hadith by the Prophet (pbuh), after adhering to the Qur'an, paying attention to Ammār's behavior and character as a means of guidance and salvation from misguidance. Of course, the Prophet had also predicted the killing of this companion by a wicked group (Hakim Neishaburi, 1411, p. 162).

**2.3. Hāshim bin Utbah**

Mr. Hashim bin Utbah bin Abi Waqqas is the nephew of Saad bin Abi Waqqas, who was nicknamed Marqal for his courage and fearlessness. After the killing of Uthman, he immediately pledged allegiance to Ali (as) and said: I know that God and His Prophet will be pleased with this (Asqalani, 1415, p. 515). Mr. Hashim, who was one of the standard bearers of Imam Ali (as) in the Battle of Siffin, after his martyrdom, Imam Ali (as) said: O Hashim, no problem! May you be rewarded in PaRaḍise for fighting in the way of God and His religion (Ibn Abd al-Barr, 1412, p. 1547).

**3.3. Ḥajr ibn 'Adi**

Ḥajr ibn Adi, known as Ḥajr al-Khair, was a companion of the Prophet (pbuh) and a special companion of Ali (as). In the Battle of Siffin, he was one of the commanders of Ali's (as) army and the commander of the warriors of the Qandah tribe (Ibn Asākir, 1415, p. 207). Ḥajr ibn 'Adi and Amr ibn Hamaq al-Khazai, along with some others, rose up against Mu'āwiyah's governor in Kufa, Mughirah ibn Shu'bah, and opposed him when he cursed Ali (pbuh) from the pulpit. According to Mas'udi, Ḥajr ibn 'Adi was the first Muslim to be killed with tied hands, (Mas'udi, 1409, p.3).



The martyrdom of Hajr ibn ‘Adi provoked various reactions against Mu’āwiyah. Upon hearing this news, Imam Hussein (as) wrote a letter to Mu’āwiyah and listed the killing of Hjar among the abominations of Mu’āwiyah's actions (Dinwari, 1960, p. 223). Aishah wrote a letter to Mu’āwiyah and said: I heard the Messenger of God (pbuh) say that after me, people will be killed in Ezra - the place of martyrdom of Hajar near Damascus - and God and the people of heaven will be angry with their killing »(Ibn Asākir, 1421, p. 226).

All these actions, which were carried out by Mu’āwiyah and his agents intentionally and in opposition to the peace treaty with Imam Hassan (as). Mu’āwiyah ibn Yazid, who thus honestly and selflessly renounced the position of caliphate and did not want to usurp this position like his predecessors. Whether he was killed by the Marwanids (Dinwari, 1410, p. 17) or was accused of illness and weakness of will for resigning from power (Balazari, 1417, p. 356), what is certain is that he did not want to continue the path of his predecessors and preferred the bitter taste of being away from the power and danger of the fanatical Umayyads over worldly appearances. However, what was spread as Mu’āwiyah's writings could not be more than letters. Tabari says: Mu’āwiyah was the writer of the Prophet's needs and problems and participated in the letters that were written by the Prophet to the princes and kings (Tabari, 1407, p. 24). Also, Ibn Abi al-Hadid, while admitting a difference in the news of Mu’āwiyah’s writing down the revelations, considers the writing down of the Qur’an by Ali (as) to be correct. In this scholar’s opinion, Mu’āwiyah, in agreement with Hanzalah ibn Rabi’ al-Taymi, merely wrote letters to the Prophet (Ibn Abi al-Hadid, 338). As can be seen, the news of Mu’āwiyah’s writing down the revelations in Sunni sources is seriously doubted, let alone Shiite.

#### **4. Sunnis and the virtues of Mu’āwiyah**

Regarding the virtues attributed to Mu’āwiyah and the soundness of his character, as some sources have told stories that were similar to his own policies, we can refer to sources from scholars who uncover these matters and show the truth more clearly. The author of Sunan an-Nasa’i says in this regard: I found the people of Syria far from being familiar with the virtues of Ali (as), so I wrote the book Characteristics in the Virtues of Ali (as) and after that I wrote the virtues of the companions. People asked me to write a book on the virtues of Mu’āwiyah as well, and I said: What should I write about Mu’āwiyah except this statement that the Prophet said, O God, do not fill his stomach (Dhahabi, 107, 1406). In the same source, it is stated that many hadiths have been said about the virtues of Mu’āwiyah and many books have been written about him that the scholars of hadith do not consider to be authentic (ibid, 134).



The Sheikh of the Wahhabi, Ibn Taymiyyah, says: A group has made virtues for Mu'āwiyah and narrated hadiths from the Messenger of Allah (pbuh) about him, all of which are lies (Ibn Taymiyyah al-Harrani, 40, 1406). Some Sunni scholars condemn Mu'āwiyah himself for his un-Islamic conduct regarding the incident of disrespecting and slandering Ali (as) and his malice towards Imam Hassan and Imam Hussein (as). They believe that such actions committed by Mu'āwiyah caused the prophet's companions and the followers to dislike Mu'āwiyah (Al-Jassas, 88, 1405).

Finally, the most important aspects of Mu'āwiyah's personality can be seen in the historical confession that his grandson, Mu'āwiyah ibn Yazid, confessed to. When he came to power, he went to the pulpit and, while acknowledging the sins and mistakes of his grandfather Mu'āwiyah and the righteousness of Ali (as), said: Who is more deserving of kinship and closeness to the Prophet of Islam (peace be upon him) than Ali (peace be upon him)? He considers Mu'āwiyah to be burdened with sins and torment in the grave and says: He is buried in the dust while he is burdened with his sins and mistakes (Ibn Taghri Bardi, 1349, 164).

Mu'āwiyah ibn Yazid, who thus honestly and selflessly renounced the position of caliphate and did not want to usurp this position like his predecessors, whether he was killed by the Marwanids (Dinwari, 17, 1410) or was accused of illness and weakness of will for stepping down from power (Balazari, 356, 1417), what is certain is that he did not want to continue the path of his predecessors and preferred the bitter taste of being away from the power and danger of the fanatical Umayyads over worldly appearances. But what was spread as Mu'āwiyah's writings could not be more than writing some letters. Tabari says: Mu'āwiyah was the writer of the Prophet's needs and problems and participated in the letters that were written by the Prophet to the princes and kings (Tabari, 24, 1407).

Also, Ibn Abi al-Hadid, while admitting a difference in the news of Mu'āwiyah's writing of revelation, considers the writing of the Qur'an by Ali (as) to be correct. In this researcher's opinion, Mu'āwiyah, in agreement with Hanzalah ibn Rabi' al-Taymi, merely wrote letters for the Prophet (Ibn Abi al-Hadid, 338). As can be seen, the news of Mu'āwiyah's writing of revelation in Sunni sources is seriously questioned.



## Conclusion

1. Accepting Mu'āwiyah as the scribe of revelation only because of his ability to write, while there were other scribes, and also considering the authentic Sunni narrations that Mu'āwiyah was caught in heresy and deviation in religion and stained with the blood of thousands of Muslims and companions of the Prophet, more than anything else, shows the Prophet's incorrect diagnosis in choosing Mu'āwiyah as the scribe of revelation, which tarnishes the sanctity and infallibility of divine revelation, and more than just narrating a historical news, it is due to a lack of familiarity with the sanctity of divine revelation.

2. With the clarification of Mu'āwiyah's motives in distorting the facts, as well as the recognition of the fake factors and means that played a role in his rise to the caliphate as a scribe of revelation, and also with the recognition of the unauthenticity of the news of his scribe of the Qur'an through one of the narrators of the chain, and the fact that the said chain does not agree with the events of the Prophet's lifetime and his marriage, we will undoubtedly not give Mu'āwiyah a place among the scribes of the Prophet's revelation. Of course, it is possible that he, like some others, only wrote letters to the Prophet, and the news of Mu'āwiyah's scribe of revelation is not the slightest bit true.

3. By accepting the news of Mu'āwiyah being the scribe of the revelations, which is mentioned in a Sunni source, many reliable news related to other hadiths of the Prophet about Mu'āwiyah will be faced with ambiguity or denial, which introduces Mu'āwiyah as far from Islam and outside PaRaḍise. We are either forced to reject many historical events related to Mu'āwiyah's actions, which are also narrated in many Sunni sources, or by depriving history of its events, we will reach terrifying ruins.



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