

بسم الله الرحمن الرحيم

كتاب المناقب

بَاب ذِكْرِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ

Chapter: Narration about Mu'awiya عنه رضي الله عنه

Name

- معاوية بن صخر بن حرب بن أمية

Lineage

- الأموي القرشي

His lineage met the lineage of the Prophet (s)

- يلتقي نسبه بنسب الرسول في عبد مناف،

His lineage meets with that of the Prophet (S) at AbdManaf

Father and Mother

- والده ابو سفيان بن حرب , وأمه: هند بنت عتبة.

His father was Sufyan b. Harb, and his mother Hind bt. Utbah - from Banu Umayyah, Quraysh tribe.

Kunyah

- ابو عبد الرحمن

Birth

- ولد قبل البعثة بخمس سنين،

He was born five years before Prophethood.

Acceptance of Islam

قيل أنه أسلم هو وأبوه وأمه وأخوه يزيد يوم فتح مكة، وقيل أنه أسلم قبل الفتح وبقي يخفي إسلامه حتى عام الفتح

It is said that Mu'awiyah (r) himself, his father, his mother and his brother Yazeed accepted Islam on the day of the conquest of Makkah.

It is also said that he had embraced Islam before the conquest and only publicized it at the Conquest.

- His brother and son were both named Yazeed.

Brief Introduction

من أصحاب الرسول وأحد كتّاب الوحي. سادس الخلفاء في الإسلام ومؤسس الدولة الأموية في الشام وأول خلفائها
He is of the companions of the Prophet (s), amongst the scribes who wrote the revelation

- He was trusted with regards to the Wahy: This shows his status, how reliable he was to the Prophet (s).

He is the sixth Caliph, and the one who founded the governance of BanuUmayyah in Shaam.

- After AbuBakr, Omar, Uthman, Ali, Hasan - 30 years after the death of the Prophet (s).

First Caliph from the Banu Umayyah

- Omar (r) appointed him as the governor of Shaam.

- He governed the people for a very long time. Someone asked him how do you do this? He said, I have a rope between me and the people, when they pull it I loosen it.. this is how relationships should be, if you keep pulling, it will snap.

- We are all human, we have our nafs and there is also shaytan, so we are not perfect. So it is necessary that we try to understand one another, and lack of communication is the root of misunderstanding and that leads to many problems.

- If we dont communicate our expectations then people will find it difficult ot understand us and get along with us.

Literate

• ولد بمكة وتعلم الكتابة والحساب

He was born in Makkah and learnt how to write as well as calculation.

- There were only about 17 people in Makkah who knew how to read and write, and were regarded very honourable

Honourable companion

معاوية رضي الله عنه كان صحابياً جليلاً ، ومليكاً عظيماً ، ----- ومن الفقهاء - كما شهد له ابن عباس - ، وقد شهد له كبار علماء أهل السنّة بالفضل والعدل .

He was a great companion and king... he was of those who had deep understanding of the religion like IbnAbbas testified. And many great scholars have testified to his great rank, excellence and justice

Important Services

ولما استُخلف أبو بكر الصديق ولاة قيادة جيش تحت إمرة أخيه يزيد بن أبي سفيان، فكان على مقدمته في فتح مدينة صيدا وعرقة وجبيل وبيروت

When AbuBakr (r) was appointed as the Caliph, he appointed Yazeed b. AbiSufyan (brother of Mu'awiyah) as the leader of an army and sent Mu'awiyah (r) with him as well. This army lead victories in the cities of Sayda, Jubayl and Bayrut.

ولما استُخلف عمر بن الخطاب جعله واليا على الأردن، ثم ولاة دمشق بعد موت أميرها يزيد (أخيه)

When Omar (r) became the Caliph, he appointed him as the governor of Jordan, and then the governor of Damascus after the death of his brother Yazeed.

ثم ولاة عثمان بن عفان الديار الشامية كلها وجعل ولاة أمصارها تابعين له

Then Uthman (r) appointed him as the governor of all the areas of Shaam, and placed all the governors of its cities under him.

- So first he was governor over Jordan, then Damascus and then the entire area of Shamm.

Death

توفي في دمشق عن 78 سنة بعدما عهد بالأمر إلى ابنه يزيد بن معاوية ودفن في دمشق وكانت وفاته في رجب سنة 60 هـ

He passed away in Damascus at the age of 78, and he had already appointed his son Yazeed as the Caliph after him.

- Some people differed with him over this.
He was buried in Damascus, this was in 60 A.H.

His virtues

The Prophet (s) supplication for him

عن النبي صلى الله عليه وسلم أنه قال في معاوية اللهم اجعله هاديا مهديا واهده واهد به . [السلسلة الصحيحة:1969] ★

The Prophet (ﷺ) said about Mu'awiyah (r): O Allah! Make him a guiding one, one who is rightly-guided, guide him and guide others through him.

The Prophet (s)'s scribe

عن ابن عباس قال كَانَ الْمُسْلِمُونَ لَا يَنْظُرُونَ إِلَى أَبِي سُفْيَانَ وَلَا يُقَاعِدُونَهُ فَقَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا نَبِيَّ اللَّهِ ثَلَاثٌ أَعْطَيْتَهُنَّ قَالَ نَعَمْ . قَالَ عِنْدِي الْعَرَبُ وَأَجْمَلُهُ أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ أَرْوَجُهَا قَالَ نَعَمْ . قَالَ وَمَعَاوِيَةَ تَجْعَلُهُ كَاتِبًا بَيْنَ يَدَيْكَ . قَالَ نَعَمْ . قَالَ وَتُوَمَّرُنِي حَتَّى أَقَاتِلَ الْكُفَّارَ كَمَا كُنْتُ أَقَاتِلُ الْمُسْلِمِينَ . قَالَ نَعَمْ . [صحيح مسلم: 6565] ★

Ibn Abbas reported that the Muslims neither looked to Abu Sufyan nor did they sit in his company.

- This was because he embraced Islam late and people did not like him because of his history

So he (Abu Sufyan) said to Prophet (ﷺ): O Prophet of Allah, confer upon me three things. He replied: Yes (say it). He (further) said: My daughter Umm Habibah bint Abu Sufyan, the most beautiful and the best (woman) I marry her to you, whereupon he said: Yes.

- The Prophet (s) was already married to her at this point, AbuSufyan is showing his approval here.

And he again said: And accept Mu'awiya to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes.

- The Prophet (s) was so big hearted! People who opposed him for so many years! Hurt him in so many ways for so long, and he gave them an opportunity to work also. He accepted them also! If we ever have a disagreement with some people we tie a knot in our hearts against them... we firmly decide never to work with them, cooperate with them, accept them ever again...

- AbuJahls son Ikrimah, Khalid b. Waleed who had harmed th emuslims at Uhud... so many people... the Prophet (s) did not just forgive them, accept their Islam, rather he gave them opportunities to serve the deen also. IF Allah forgives them, accepts their Islam, then are we bigger? IF someone is saying sorry to us, accept it. It is difficult to forgive but it is very important. Through this there is barakah in our work. When we forgive we lighten our burden. we become happier.

- All these people, when they were forgiven, accepted, then look at the good they brought

- Two times Allah says in the Quran: you are enemies to one another: this will continue always between people. the main thing is that when the truth comes we accept it, follow it. These differences will be there, the Sahabah also differed, they had their opinions, but their forgave one another.

- When there was Ikhtilaf between Ali and Muawiyah, the Roman king wrote to Muawiyah, I can send you som ehelph against Ali. Muawiyah (r) wrote back, o roman dog, if you dare do anything like this, I will come under the leadership of Ali to fight you. believers are brothers, Ikhtilaf is

there, but because of Iman we must value each other, accept each other, forgive each other.

- Unity does not mean there will not be differences. Differences will be there in living people, Allah warned of it also, the main thing is obey Allah and the Messenger, refer to Allah and the Messenger. and where the command of Allah comes, the command of His Messenger comes then surrender. This is success: great success for whoever that obeys Allah and the Messenger - in dunya and akhirah.
- This is the difference between man and shaytan: man repents, turns back.
- More than the king, it is the loyal ones / lovers of the king that cause problems in their love and loyalty. This creates difficulty. Sometimes the ikhtilaf between 2 people is not very big, but when other people get involved then the problems escalate. Something small becomes very big. So in your problems, refrain from involving other people.
- The Prophet (s)'s success: that he was able to take everyone along with him. He overlooked differences and the hurt that people caused him.

عن ابن عباس أن رسول الله صلى الله عليه وسلم بعث إلى معاوية ليكتب له : فقال : إنه يأكل ثم بعث إليه فقال : إنه يأكل فقال رسول الله صلى الله عليه وسلم لا أشبع الله بطنه . يعني معاوية [السلسلة الصحيحة:82]

Ibn Abbas reported that Allah's Messenger (ﷺ) sent me to call Mu`awiyah to write for him. He said: He is busy in taking food. He again sent me towards him. He said: he is busy in taking food, whereupon Allah's Messenger (ﷺ) said: May Allah not fill his belly!

This should not be understood as a du'a against him

Imam Albani has written in explanation of this hadith: Some people use this hadith to criticize Mu'awiyah (r) while this is not correct, he was after all the scribe of the Messenger of Allah (s). The correct thing is that the Prophet (S) did not pray against him, rather as is the case with Arabs they sometimes said things without intending them. The Prophet (s)'s words 'may your hands be rubbed in dust' etc., are a proof that. He (s) also said:

اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَيْتُهُ أَوْ لَعَنْتُهُ أَوْ جَلَدْتُهُ فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً

O Allah, I am a human being and for any person amongst Muslims upon whom I hurl malediction or invoke curse or give him whipping make it a source of purity and mercy. [Muslim]

- This dua is in the Alhuda sorry card

The Prophet (s) had him write messages

عَنْ سَهْلِ بْنِ الْحَنْظَلِيِّ الْأَنْصَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ﷺ أَنَّ عِيْنَةَ وَالْأَفْرَعَ سَأَلَا رَسُولَ اللَّهِ ﷺ شَيْئًا فَأَمَرَ مُعَاوِيَةَ أَنْ يَكْتُبَ بِهِ لَهُمَا فَفَعَلَ وَخَتَمَهَا رَسُولُ اللَّهِ ﷺ وَأَمَرَ بِدَفْعِهِ إِلَيْهِمَا [مسند احمد:17625]

Narrated Sahal bin Hanzala Ansari the companion of Allah's Messenger that once Uyaina and Aqra` asked for something from Allah's Messenger. So he commanded Mu`awiya to write that thing for them. He wrote it and Allah's Messenger stamped it. And he ordered to hand over the letter to them.

The Prophet (s)'s brother-in-law

عَنْ عَبْدِ اللَّهِ قَالَ قَالَتْ أُمُّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ اللَّهُمَّ أَمْتَعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ وَبِأَبِي أَبِي سُفْيَانَ وَبِأَخِي مُعَاوِيَةَ. قَالَ فَقَالَ النَّبِيُّ ﷺ قَدْ سَأَلْتَ اللَّهَ لِأَجَالٍ مَضْرُوبَةٍ وَأَيَّامٍ مَعْدُودَةٍ وَأَرْزَاقٍ مَفْسُومَةٍ لَنْ يُعْجَلَ شَيْئًا قَبْلَ حِلِّهِ أَوْ يُؤَخَّرَ شَيْئًا عَنْ حِلِّهِ وَلَوْ كُنْتَ سَأَلْتَ اللَّهَ أَنْ يُعِيدَكَ مِنْ عَذَابٍ فِي النَّارِ أَوْ عَذَابٍ فِي الْقَبْرِ كَانَ خَيْرًا وَأَفْضَلَ [صحيح مسلم:6941]

Abdullah reported that Umm Habiba, the wife of Prophet (ﷺ), said: O` Allah, enable me to derive benefit from my husband, the Messenger of Allah (ﷺ), and from my father Abu Sufyan and from my brother Mu'awiya. Prophet (ﷺ) said: You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenances the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. And if you were to ask Allah to provide you refuge from the torment of the Hell Fire, or from the torment of the grave, it would be good and better (for you).

- Meaning instead of asking o Allah benefit me from my brothers, etc. it is better that you ask for protection from the fire. When you ask for dunya, dont forget to ask for Akhirah.
- When you see your children pursuing the dunya: liking it, seeking it, building it - their job, business, money... then remind them 'ok, good, but work for what is eternal also' and then stop. Dont go on and on.

His virtue on account of being of the in-laws of the Prophet (s)

إِنَّ الْأَنْسَابَ يَوْمَ الْقِيَامَةِ تَنْقَطِعُ غَيْرَ نَسَبِي وَسَبِّي وَصِهْرِي [مسند احمد:18907]

The Prophet (s) said, All relationships will sever on the day of Judgment, except for my relationships through blood or marriage.

The Prophet (S)'s prediction regarding him

عَنْ خَالَتِهِ أُمِّ حَرَامِ بِنْتِ مِلْحَانَ قَالَتْ نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَرِيبًا مِنِّي ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ فَقُلْتُ مَا أَضْحَكَكَ قَالَ أَنَا مِنْ أُمَّتِي عَرَضُوا عَلَيَّ يَرْكَبُونَ هَذَا الْبَحْرَ الْأَخْضَرَ كَالْمَلُوكِ عَلَى الْأَسْرَةِ قَالَتْ فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ نَامَ الثَّانِيَةَ فَفَعَلَ مِثْلَهَا فَقَالَتْ مِثْلَ قَوْلِهَا فَأَجَابَهَا مِثْلَهَا فَقَالَتْ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ أَنْتِ مِنَ الْأَوَّلِينَ فَخَرَجَتْ

مَعَ زَوْجِهَا عُبَادَةَ بْنِ الصَّامِتِ غَازِيًا أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ فَلَمَّا انصَرَفُوا مِنْ غَزْوِهِمْ قَافِلِينَ فَنَزَلُوا الشَّامَ
فَقَرَّبَتْ إِلَيْهَا دَابَّةً لِتَرْكَبَهَا فَصَرَعَتْهَا فَمَاتَتْ [صحيح البخارى: 2799]

Narrated Umm Haram bint Milhan: "Once the Prophet (ﷺ) [came to their house and] slept near me and then he got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers were presented to me who were sailing on this green sea like kings on thrones.' I said, Invoke Allah to make me one of them." So he (ﷺ) invoked for her and went to sleep again. He did the same (i.e. got up smiling) and Umm Haram repeated her question as before and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband 'Ubada bin Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu`awiya. While returning from the expedition, the army landed on the coast of Syria, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

- Her grave is in Cyprus.

Good news of forgiveness for this group

أَنَّ عُمَيْرَ بْنَ الْأَسْوَدِ الْعَنْسِيَّ حَدَّثَهُ أَنَّهُ أَتَى عُبَادَةَ بْنَ الصَّامِتِ وَهُوَ نَازِلٌ فِي سَاحَةِ حِمَصَ وَهُوَ فِي بِنَاءٍ لَهُ وَمَعَهُ أُمَّ حَرَامٍ
قَالَ عُمَيْرٌ فَحَدَّثْتُنَا أُمَّ حَرَامٍ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ أَوَّلَ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أُوجِبُوا قَالَتْ أُمَّ حَرَامٍ
قُلْتُ يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ قَالَ أَنْتِ فِيهِمْ ثُمَّ قَالَ النَّبِيُّ ﷺ أَوَّلَ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ
فَقُلْتُ أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ قَالَ لَا [صحيح البخارى: 2924]

Umm Haram informed us that she heard the Prophet (ﷺ) saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Umm Haram added, I said, 'O Allah's Messenger (ﷺ)! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet (ﷺ) then said, 'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Messenger (ﷺ)?' He replied: No."

- because she was martyred before that.

His Character and Noble Qualities

Generous and big-hearted

- كان كريما سخيا خاصة مع أهل البيت والصحابة

He was benevolent and generous especially with Ahl al-Bayt and companions.

Calm and clement

- عن ابن عمر: معاوية من أحلم الناس.

IbnOmar (r) said, Mu'awiyah (r) was of the most calm people.

• قال قبيصة بن جابر : صحبت معاوية بن أبي سفيان فما رأيت رجلا أثقل حلما ولا أبطأ جهلا ولا أبعد أناة منه]

Qubaysah b. Jabir said: I stayed with Mu'awiyah b. AbiSufyan, and I have not seen any man more calm and composed than him, more slow in ignorance and fighting than him, and more deliberate in his work than him.

When we become hasty, we panic and rush then we disturb our relationships. If we really want to do our work well, then calm down, relax first. We begin to panic, especially mothers. You can remind your children softly also, instead of frightening and pressurizing them change what you say to them. IF they are not eating, your panic will not make them eat fast. Children are very imaginative and creative. WE want them to eat and they are reflecting on their food. They are making designs and pictures in their food and we scold them, have you not seen this food before? We think they are dilly-dallying but they are using their mind.

-Mu'awiyah (r) was very deliberate in his work.. slow and careful.. he ruled for 30 years, and had so much work to do, but he was calm. So if we want to get things done, let us calm down.

Moderate and Balanced personality

★ أَنْ مُعَاوِيَةَ دَخَلَ بَيْتًا فِيهِ ابْنُ عَامِرٍ وَابْنُ الزُّبَيْرِ فَقَامَ ابْنُ عَامِرٍ وَجَلَسَ ابْنُ الزُّبَيْرِ فَقَالَ لَهُ مُعَاوِيَةُ اجْلِسْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَرَّهُ أَنْ يُمَثَلَ لَهُ الْعِبَادُ قِيَامًا فَلْيَتَبَوَّأْ بَيْتًا فِي النَّارِ [مسند احمد:16845]

Once Mu'awiyah (r) came to Ibn Zubayr and Ibn 'Amir, Ibn 'Amir got up in his respect, while Ibn Zubayr remained seated. Mu'awiyah said, be seated, I heard the Prophet (ﷺ) saying: "Whoever likes to have the slaves of Allah stand up for him, he should make his place in the Fire."

- one should not expect respect from others

Someone who admitted his mistake and accepted advice

★ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ طَافَ مَعَ مُعَاوِيَةَ بِالْبَيْتِ فَجَعَلَ مُعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ كُلَّهَا فَقَالَ لَهُ ابْنُ عَبَّاسٍ لِمَ تَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُهُمَا فَقَالَ مُعَاوِيَةُ لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا فَقَالَ ابْنُ عَبَّاسٍ { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ } فَقَالَ مُعَاوِيَةُ صَدَقْتَ [مسند احمد:1877]

It was narrated that Ibn Abbas said: Once he was doing tawaf of the house of Allah with Mu'awiyah. Mu'awiyah was touching all the corners (of Ka'bah). So Ibn Abbas said to him: As to why you are touching these two corners, although the Messenger of Allah (ﷺ) did not touch these two? " Mu'awiyah said, "There is no part of Allah's house that is left untouchable." Ibn Abbas recited this verse: { لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ }. Mu'awiyah said: you spoke the truth.

-IbnAbbas was much younger than him, but he accepted his advice.

Someone who took the advice of the wives of the Prophet (s)

عن رجل من أهل المدينة قال كتب معاوية إلى عائشة رضي الله عنها أن اکتبي لي کتابا توصيني فيه ولا تكثري علي فکتبت عائشة إلى معاوية سلام عليك أما بعد فإني سمعت رسول الله صلى الله عليه وسلم يقول من التمس رضا الله بسخط الناس كفاه الله مؤونة الناس ومن التمس رضا الناس بسخط الله وكله الله إلى الناس والسلام عليك [صحيح الترمذ والترغيب والترهيب:2250]

A man from the people of Madinah reported that Mu'awiyah (r) sent a letter to Aisha (r) that write me a letter in which you advise me but do not be too lengthy.

- The best speech is short and based on evidence: When we write ten things in one post / message, no one reads it.

Aisha (r) wrote back to him and after (سَلَامٌ عَلَيْكَ أَمَا بَعْدُ) she wrote: I heard the Messenger of Allah (s) say, Any person who in seeking Allah's pleasure displeases people, then Allah will remove the hurt of people from him. And the person who displeases Allah in seeking the approval of people, then Allah will leave him to them, والسلام عليك

- People will be fine, they wont be able to hurt him, and if they do, it will not bother him.

- She gave him this advise because he was the Khalifa, dealing with people. So give advice that is relevant.

Not suspicious

Whatever you have to ask, ask directly, do not send people to investigate matters for you.

عن معاوية قال: سمعت من النبي صلى الله عليه وسلم كلاماً نفعني الله به؛ سمعته يقول- أو قال- : سمعت رسول الله صلى الله عليه وسلم يقول: " إنك إذا اتبعت الريبة في الناس أفسدتهم". فإني لا أتبع الريبة فيهم فأفسدهم. [صحيح الأدب المفرد:186]

Mu'awiya said, "I heard some words from the Prophet (ﷺ), by which Allah helped me." "I heard the Messenger of Allah (ﷺ) saying, "If you will engage in doubt and suspicions regarding people's affairs, you will corrupt them.' Therefore I do not engage in doubt and suspicions regarding people's affairs so that I will not corrupt them."

- This is very important when dealing with people. Even your children: Ask them directly, instead of being suspicious. Even with regards to your spouse: whose message is this, and who is this person... unless there is

something that has come to your attention, and even then ask directly, instead of looking through their phone etc. behind their back. Even when you see something with your eyes, its possible that you misunderstood. So ask Allah to correct your affairs for you. When you take things in your own hand, especially those that you have no control over then you further corrupt them.

Someone who worried for his akhirah

عن أبي (قبيل) قال خطبنا معاوية في يوم جمعة فقال إنما المال مالنا والفيء فيئنا من شئنا أعطينا ومن شئنا منعنا فلم يرد عليه أحد فلما كانت الجمعة الثانية قال مثل مقالته فلم يرد عليه أحد فلما كانت الجمعة الثالثة قال مثل مقالته فقام إليه رجل ممن يشهد المسجد فقال كلا بل المال مالنا والفيء فيئنا من حال بينه و بيننا حاكمناه بأسيا فلما صلى أمر بالرجل فأدخل عليه فأجلسه معه على السرير ثم أذن للناس فدخلوا عليه ثم قال أيها الناس إني تكلمت في أول جمعة فلم يرد علي أحد وفي الثانية فلم يرد علي أحد فلما كانت الثالثة أحياني هذا أحياء الله سمعت رسول الله صلى الله عليه وسلم يقول سيأتي قوم يتكلمون فلا يرد عليهم يتفاحمون في النار تفاحم القردة فخشيت أن يجعلني الله منهم فلما رد هذا علي أحياني أحياء الله ورجوت أن لا يجعلني الله منهم [السلسلة الصحيحة: تحت رقم 1790]

AbuQubayl said that once Mu'awiyah (r) gave us the Jumuah Khutbah and said, certainly wealth is our wealth and Fay is our Fay and we can give to whoever we want and withhold it from whoever we want. No one refuted his statement. When the next Friday came, he said something similar and again no one refuted him. When the third Friday came he repeated the same statement but this time a man in the masjid said, No, rather wealth is our wealth and Fay is our Fay, whoever comes between us and our wealth then we will fight him with our sword. Mu'awiyah (r) called the man after the prayers and made him sit with him, then he called all the people also. When everyone had assembled, he said, people! I said this statement on the first Friday and no one rejected it, I repeated it on the following Friday and no one rejected it, but when the third Friday came, this man revived me, may Allah revive him. I heard the Messenger of Allah (s) said, Soon a people will come who will say things and no one will refute them, and they will be thrown in hell on their mouths liked monkeys fall. I was afraid that may Allah not make me amongst such people but when this man refuted me he revived me. May Allah revive him and I hope from Allah that He will not make me amongst them.

Someone who remembered his death

عن جرير بن عبد الله يقول سمعت معاوية بن أبي سفيان يقول وهو يخطب نؤي رسول الله صلى الله عليه وسلم وهو ابن ثلاث وستين وتوفي أبو بكر رضي الله تعالى عنه وهو ابن ثلاث وستين وتوفي عمر وهو ابن ثلاث وستين قال معاوية وأنا اليوم ابن ثلاث وستين [مسند احمد: 16873]

Narrated Jarir bin Abdullah, he said that I heard Mu`awiya bin Abu Sufyan while giving sermon that Allah's Messenger (ﷺ) died when he was sixty-three years old, and Abu Bakr died too when he was sixty-three years old and Umar died too when he was sixty-three years old. Mu`awiya said: and now I have become sixty-three years old.

He accepted the superiority of Hasan (r)

• كان إذا تلقى الحسين بن علي قال له مرحبا بابن رسول الله . وأمر للحسن بن علي بثلاثمائة ألف.

Whenever he would meet Husayn b. Ali (r) he would say, Welcome o son of Allah's Messenger, and he appointed 3000 Dirham for Hasan (r).

عَنْ مُعَاوِيَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمُصُّ لِسَانَهُ أَوْ قَالَ شَفْتَهُ يَعْنِي الْحَسَنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَنْ يُعَذَّبَ لِسَانٌ أَوْ شَفْتَانِ مَصَّهُمَا رَسُولُ اللَّهِ ﷺ [مسند احمد: 16848]

Mu'awiyah (r) reported that I have seen the Prophet (s) kiss Hasan b. Ali, and the one who has been kissed by the Prophet (s) will not be punished.

- So even though he had differences with Hasan, he did not entertain any evil for him.

Someone who knew the fadeelah of the Ansar

أَنَّ يَزِيدَ بْنَ جَارِيَةَ أَخْبَرَهُ أَنَّهُ كَانَ جَالِسًا فِي نَفَرٍ مِنَ الْأَنْصَارِ فَخَرَجَ عَلَيْهِمْ مُعَاوِيَةُ فَسَأَلَهُمْ عَنْ حَدِيثِهِمْ فَقَالُوا كُنَّا فِي حَدِيثٍ مِنْ حَدِيثِ الْأَنْصَارِ فَقَالَ مُعَاوِيَةُ أَلَا أَرِيدُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ أَحَبَّ الْأَنْصَارَ أَحَبَّهُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَبْغَضَ الْأَنْصَارَ أَبْغَضَهُ اللَّهُ عَزَّ وَجَلَّ [مسند احمد: 16919]

Once a group of the Ansar was sitting that Mu'awiyah (r) came to them and asked them about the topic of their discussion. They said we were talking in regards to the Ansar. Mu'awiyah (r) said, Shall I increase your knowledge by informing you of a hadith that I heard from the Messenger of Allah? They said, of course o Leader of the Faithful! HE said, I heard the Prophet (s) say, Whoever loves the Ansar then Allah loves him too, and whoever dislikes the Ansar then Allah dislikes him too.

Ustazahs teachers last name was 'Ansari' so he would joke with them, that I am Ansari and I deserve that you love me...

His attitude towards the Ahadith of Prophet (ﷺ)

Extremely careful

- He would cross-check, demand proof for ahadith that were narrated in his presence.

عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ الْيَحْصَبِيِّ قَالَ سَمِعْتُ مُعَاوِيَةَ يُحَدِّثُ وَهُوَ يَقُولُ إِيَّاكُمْ وَأَحَادِيثَ رَسُولِ اللَّهِ ﷺ إِلَّا حَدِيثًا كَانَ عَلَى عَهْدِ عُمَرَ وَإِنَّ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ كَانَ أَخَافَ النَّاسَ فِي اللَّهِ عَزَّ وَجَلَّ [مسند احمد:16910]

Abdullah b. Amir said I heard Mu'awiyah (r) say: Refrain from narrating too many ahadith from the Prophet (s) except for those which were narrated in the time of Omar (r), because Omar (r) would warn people regarding Allah.

Narrated very few ahadith

عن معبد الجهني قال كان معاوية كلما يحدث عن رسول الله صلى الله عليه وسلم شيئا ويقول هؤلاء الكلمات كلما يدعهن أو يحدث بهن في الجمع عن النبي صلى الله عليه وسلم قال من يرد الله به خيرا يفقهه في الدين و إن هذا المال حلو خضر فمن يأخذه بحقه يبارك له فيه ، و إياكم و التمداح فإنه الذبح [السلسلة الصحيحة:1196]

It was narrated that Ma`bad Juhayni said: Mu`awiya used to narrate very few Ahadith from Allah's Messenger (ﷺ) and he rarely ever left out these words, or else he would state them in Jumua`h (sermon). The Prophet (ﷺ) said: "When Allah wants to do good to a person, He makes him comprehend the religion; this wealth is sweet and attractive. Whoever takes it without insisting, it will be blessed for him and 'Beware of praising one another, for it is slaughtering (one another)."

Narrated hadith according to situation

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ خَرَجَ مُعَاوِيَةَ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ فَقَالَ مَا أَجْلَسَكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ. قَالَ اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ قَالُوا وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ مِمَّنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ « مَا أَجْلَسَكُمْ ». قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنْ بِهِ عَلَيْنَا. قَالَ « اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ ». قَالُوا وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَلَكِنَّهُ أَتَانِي جِبْرِيْلُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ [صحيح مسلم:7032]

Abu Sa'id Khudri reported that Mu'awiya went to a circle in the mosque and said: What makes you sit here? They said: We are sitting here in order to remember Allah. He said: I adjure you by Allah (to tell me whether you are sitting here for this very purpose)? They said: By Allah, we are sitting here for this very purpose. Thereupon, he said: I have not demanded you to take an oath, because of any allegation against you and none of my rank in the eye of Allah's Messenger (ﷺ) is the narrator of so few ahadith as I am (yet I am narrating this Hadith due to my definite knowledge that). Once the Allah's Messenger (ﷺ) went out to the circle of his Companions and said: What makes you sit? They said: We are sitting here in order to remember Allah and to praise Him for He guided us to the path of Islam and He conferred favours upon us. Thereupon he adjured by Allah and asked if that only was the purpose of their sitting there. They said: By Allah, we are not sitting here but for this very purpose, whereupon he (the Messenger) said: I am not asking you to take an oath because of any allegation against you but for the fact that Gabriel came to me and

he informed me that Allah, the Exalted and Glorious, was talking to the angels about your magnificence.

Someone who remembered the action of the Prophet (S)

عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ جَالِسٌ عَلَى الْمِنْبَرِ أَدَّنَ الْمُؤَدِّنُ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ مُعَاوِيَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ مُعَاوِيَةُ وَأَنَا فَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ مُعَاوِيَةُ وَأَنَا فَلَمَّا أَنْ قَضَى التَّأْذِينَ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذَا الْمَجْلِسِ حِينَ أَدَّنَ الْمُؤَدِّنُ يَقُولُ مَا سَمِعْتُمْ مِنِّي مِنْ مَقَالَتِي [صحيح البخارى:914]

Narrated Abu Umama bin Sahl bin Hunaif: I heard Muawiya bin Abi Sufyan, while he was sitting on the pulpit. When the Mu'adh-dhin pronounced the Adhan saying, "Allahu-Akbar, Allahu Akbar", Muawiya said: "Allah Akbar, Allahu Akbar." And when the Mu'adh-dhin said, "Ash-hadu an la ilaha illal-lah (I testify that none has the right to be worshipped but Allah)", Muawiya said, "And (so do) I". When he said, "Ash-hadu anna Muhammadan Rasulullah" (I testify that Muhammad is Allah's Apostle), Muawiya said, "And (so do) I". When the Adhan was finished, Muawiya said, "O people, when the Mu'adh-dhin pronounced the Adhan I heard Allah's Messenger (ﷺ) on this very pulpit saying what you have just heard me saying".

- He gave the response to the adhan as he had seen the Prophet (s) give it.

Stopped himself before the hadith

عَنْ سُلَيْمِ بْنِ عَامِرٍ يَقُولُ كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ الرُّومِ عَهْدٌ وَكَانَ يَسِيرُ نَحْوَ بِلَادِهِمْ حَتَّى يَنْقَضِيَ الْعَهْدُ فَيَغْزَوْهُمْ فَجَعَلَ رَجُلٌ عَلَى دَابَّةٍ يَقُولُ وَفَاءٌ لَا عَدْرٌ وَفَاءٌ لَا عَدْرٌ فَإِذَا هُوَ عَمْرُو بْنُ عَبْسَةَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحِلُّ عُقْدَةٌ وَلَا يَشُدُّهَا حَتَّى يَمْضِيَ أَمْدُهَا أَوْ يَنْبُدَ إِلَيْهِمْ عَلَى سِوَاءٍ فَرَجَعَ مُعَاوِيَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ [مسند احمد:17025]

Narrated Sulaym bin 'Amir: Once there was a treaty between Mu'awiyah and the people of Rome. He was making an expedition into their lands so that when the period of the treaty would expire he would attack them. So when a man upon an animal' said: Fulfillment not betrayal! Fulfillment not betrayal! - and it turned out to be 'Amr bin 'Abasah - Mu'awiyah asked him about that. He said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever has a treaty between himself and a nation, then let him not violate the treaty nor try to change it until its time has passed, or, in retribution for a similar offence.'" He said: "So Mu'awiyah رضى الله تعالى عنه returned with the people."

- He was preparing the armies even before the treaty had expired, so when he was reminded that this contradicted the treaty, he pulled back the armies.

Immediate implementation

عن أَبِي مَرْيَمَ الْأَزْدِيِّ قَالَ دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ مَا أَنْعَمَنَا بِكَ أَبَا فُلَانٍ. وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ فَقُلْتُ حَدِيثًا سَمِعْتُهُ أُخْبِرُكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ وَلَاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَأَحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقَّرِهِمْ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقَّرِهِ قَالَ فَجَعَلَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ. [سنن ابى داود:2950]

Narrated Abu Maryam Al-Azdi: When I entered upon Mu'awiyah, he said: How good your visit is to us, O father of so-and-so. (This is an idiom used by the Arabs on to welcome on such occasions). I said: I have come to tell you a hadith which I heard (from the Prophet ﷺ). I heard the Messenger of Allah (ﷺ) say: If Allah عَزَّ وَجَلَّ puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs, wants, and poverty, then Allah will keep Himself away from him, not fulfilling his need, want and poverty. He said: He (Mu'awiyah) appointed a man to fulfil the needs of the people.

- Sometimes people begin to expect unnecessary things from the leaders

Took guidance from hadith regarding his work

-- اعْتَمَرَ مُعَاوِيَةَ فَدَخَلَ الْبَيْتَ فَأَرْسَلَ إِلَى ابْنِ عُمَرَ وَجَلَسَ يَنْتَظِرُهُ حَتَّى جَاءَهُ فَقَالَ أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمَ دَخَلَ الْبَيْتَ قَالَ مَا كُنْتُ مَعَهُ وَلَكِنِّي دَخَلْتُ بَعْدَ أَنْ أَرَادَ الْخُرُوجَ فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ أَيْنَ صَلَّى فَأَخْبَرَنِي أَنَّهُ صَلَّى بَيْنَ الْأُسْطُوَانَتَيْنِ فَقَامَ مُعَاوِيَةَ فَصَلَّى بَيْنَهُمَا [مسند احمد:23909]

Once Mu'awiyah (r) performed Umrah and went inside the Ka'bah, he sent word to Ibn Omar (r) and then sat and waited for him until he came. When he came he asked him, when the Prophet (s) entered the Ka'bah, on which spot did he pray? Ibn Omar said I was not with him but when I came in he was just leaving so I asked Bilal (r) about where the Prophet (s) prayed, so he told me that he prayed between the two pillars. So Mu'awiyah (r) got up and prayed between the two pillars.

Judged according to the Prophet (s)'s instructions

عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ الْأَعْرَجِ أَنَّ الْعَبَّاسَ بْنَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنْكَحَ عَبْدَ الرَّحْمَنِ بْنَ الْحَكَمِ ابْنَتَهُ وَأَنْكَحَهُ عَبْدُ الرَّحْمَنِ ابْنَتَهُ وَقَدْ كَانَا جَعَلَا صَدَاقًا فَكَتَبَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَهُوَ خَلِيفَةُ إِلَى مَرْوَانَ يَأْمُرُهُ بِالتَّفْرِيقِ بَيْنَهُمَا وَقَالَ فِي كِتَابِهِ هَذَا الشُّعَارُ الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [مسند احمد:16856]

Abdur Rahman ibn Hurmuz al-A'raj said: Abbas ibn Abdullah ibn Abbas married his daughter to Abdur Rahman ibn Hakam, and Abdur Rahman married his daughter to him. And they made this (exchange) their dower. Caliph Mu'awiyah bin Abi Sufyan (of that time) wrote to Marwan commanding him to separate them. And he wrote in his letter: This is the shighar which the Messenger of Allah (ﷺ) has forbidden.

Learnt about the Prophet (s) from his sister

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- هَلْ كَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُهَا فِيهِ فَقَالَتْ نَعَمْ إِذَا لَمْ يَرِ فِيهِ أَدْوَى. [سنن ابو داود:366]

Mu'awiyah ibn Abu Sufyan asked his sister Umm Habibah, the wife of the Prophet (ﷺ): Would the Messenger of Allah (ﷺ) pray in the clothes in which he had intercourse? She said: Yes, when he would not see any impurity in it.

This clarifies another misconception we have: That if we have worn certain clothes during menstruation then we cannot pray in them once the menstruation is over. They are clean as long as there is no impurity on them.

Eager to learn hadith from the other Companions

عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ الْأَنْصَارِيِّ أَنَّ مُعَاوِيَةَ قَالَ لَهُ إِذَا أَتَيْتَ فُسْطَاطِي فَقُمْ فَأَخْبِرْ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ اقْرَأُوا الْقُرْآنَ وَلَا تَعْلُوا فِيهِ وَلَا تَجْفُوا عَنْهُ وَلَا تَأْكُلُوا بِهِ وَلَا تَسْتَكْبِرُوا بِهِ [مسند احمد: 15570]

Abdur Rehman bin shibl Ansari said that Muawiyah said to him: When you pass by my tent, just tell me the Hadith you heard from the Messenger of Allah (ﷺ), while standing. He said: I heard the Messenger of Allah (ﷺ) say: Read the Quran, do not exaggerate in it, do not be hard-hearted in its matter, do not make it a source of food, and do not increase (your property or wealth) through it.

أَقْبَلَ أَنَسُ بْنُ مَالِكٍ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَهُوَ بِدِمَشْقَ قَالَ فَدَخَلَ عَلَيْهِ فَقَالَ لَهُ مُعَاوِيَةُ حَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بَيْنَكَ وَبَيْنَهُ فِيهِ أَحَدٌ قَالَ قَالَ أَنَسُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْإِيمَانُ يَمَانٍ هَكَذَا إِلَى لَحْمٍ وَجُدَامٍ [مسند احمد:13346]

Anas b. Malik (r) visited Mu'awiyah (r) when he was in Damascus, so Mu'awiyah (r) requested him to narrated a Hadith that he heard from the Prophet (s) himself, and in which there was no interaction between him and the Prophet (s), so Anas (r) said I heard the Prophet (s) say: Iman is in Yaman, and just like that in Lakhm and Judham.

Learnt hadith through correspondence

عن وراذ كاتب المغيرة قال كتب معاوية إلى المغيرة بن شعبة: أن اكتب إلي بشيء سمعته من رسول الله صلى الله عليه وسلم، فكتب إليه المغيرة --- أن رسول الله صلى الله عليه وسلم كان -- ينهى عن قيل وقال، وإضاعة المال وكثرة السؤال، وعن منع وهات، وعقوق الأمهات، وعن وأد البنات [صحيح الأدب المفرد:228]

Warrad, the scribe of Mughira said, "Mu'awiyah wrote to Mughira ibn Shu'ba, saying, 'Write down for me something which you heard the Messenger of Allah (ﷺ). So Mughira wrote to him, ' The Messenger of Allah (ﷺ), used to forbid gossip, wasting

money, asking too many questions, refusing to give (right) and asking which is not his right, disobedience to parents and burying daughters alive.”

Remembered hadith even during illness

عن أبي بردة رضي الله عنه قال كنت عند معاوية وطبيب يعالج قرحة في ظهره وهو يتضرر فقلت له لو بعض شبابنا فعل هذا لعننا ذلك عليه فقال ما يسرني أني لا أجده سمعت رسول الله صلى الله عليه وسلم يقول ما من مسلم يصيبه أذى من جسده إلا كان كفارة لخطاياها [صحيح الترغيب والترهيب:3412]

AbuBurdah (r) reported that, I was with Mu'awiyah (r) and a doctor was treating a wound on his back, and he was expressing pain so I said, If a young boy of ours did that we would not find his expression of pain acceptable. He said, I do not like that I should not have this pain, I heard the Prophet (s) said, When a muslim suffers pain in any part of his body then that becomes an expiation for his sins.

خطيب As an Orator/Preacher

His effective sermons

عن معاوية بن أبي سفيان يقول على هذا المنبر سمعت رسول الله ﷺ يقول إن ما بقي من الدنيا بلاء و فتنه ، و إنما مثل عمل أحدكم كمثل الوعاء ، إذا طاب أعلاه طاب أسفله وإذا خبث أعلاه خبث أسفله " . [السلسلة الصحيحة: 1734]

Narrated Mu'awiyah bin Abu Sufyan, he said on this pulpit that “I heard the Messenger of Allah (ﷺ) saying: ‘Indeed, there is nothing left of this world except trials and tribulations. The example of each of your deeds are like vessels. If the upper part is good then the lower part will be good, and if the upper part is bad then the lower part will be bad.’

Khateeb at Hajj

عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَوْمَ عَاشُورَاءَ عَامَ حَجِّ وَهُوَ عَلَى الْمِنْبَرِ [مسند احمد:16868]

Humayd ibn Abd ar-Rahman heard Muawiyah bin Abu Sufyan (giving sermon) on the day of Ashura in the year in which he made the hajj and he was on the pulpit.

His advice at Hajj

عَنْ أَبِي عَامِرِ عَبْدِ اللَّهِ بْنِ لُحَيٍّ قَالَ حَجَجْنَا مَعَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَلَمَّا قَدِمْنَا مَكَّةَ قَامَ حِينَ صَلَّى صَلَاةَ الظُّهْرِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً يَعْني الْأَهْوَاءَ كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِهِ لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصَلٌ إِلَّا دَخَلَهُ وَاللَّهِ يَا مَعْشَرَ الْعَرَبِ لئن لَمْ تَقُومُوا مِمَّا جَاءَ بِهِ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَتَغَيِّرُكُمْ مِنَ النَّاسِ أُخْرَى أَنْ لَا يَقُومَ بِهِ [مسند احمد: 16937]

AbuAmir Abdullah b. Luhay said that once we did Hajj with Mu'awiyah (r), when we reached Makkah he performed the dhuhr prayer and stood up and said, the MEssenger of Allah (s) said, the people of the two books became divided into 72

sects, while this Ummah will become divided into 73 sects, meaning because of their pursuing their desires. All of them will go to hell except for one and that is one group (upon the way of the companions). And some people will come from my nation upon whom these desires will overcome like a dog bites a person so no vein and joint remains except that the venom reaches it. By Allah! O people of Arabia! If you do not remain firm upon the LAW of your Prophet, then the others are more prone to not remain firm upon it!

His advice to the people of Madina

عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا يَوْمَ عَاشُورَاءَ عَامَ حَجِّ عَلَى الْمِنْبَرِ يَقُولُ يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هَذَا يَوْمَ عَاشُورَاءَ وَلَمْ يُكْتَبْ عَلَيْكُمْ صِيَامُهُ وَأَنَا صَائِمٌ فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ [صحيح البخارى:2003]

Narrated Humaid bin `Abdur Rahman: That he heard Muawiya bin Abu Sufyan رضى الله عنهما on the day of 'Ashura' during the year he performed the Hajj, saying on the pulpit, "O people of Medina! Where are your Religious Scholars? I heard Allah's Messenger saying, 'This is the day of 'Ashura'. Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not to fast (on this day).'"

عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ قَدِمَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ الْمَدِينَةَ آخِرَ قَدَمَةٍ قَدِمَهَا فَخَطَبَنَا فَأَخْرَجَ كُبَّةً مِنْ شَعْرٍ فَقَالَ مَا كُنْتُ أَرَى أَنْ أَحَدًا يَفْعَلُ هَذَا غَيْرَ الْيَهُودِ وَإِنَّ النَّبِيَّ ﷺ سَمَاهُ الزُّورَ يَعْنِي الْوِصَالَ فِي الشَّعْرِ [صحيح البخارى:3488]

Narrated Sa`id bin Musaiyab, he said: When Muawiya bin Abu Sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e. use false hair). The Prophet (ﷺ) named such a practice, 'Az-Zur' (i.e. falsehood)," meaning the use of false hair.

Warned people against division

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَامَ فِينَا فَقَالَ أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا فَقَالَ أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرُقُ عَلَى ثَلَاثٍ وَسَبْعِينَ ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ زَادَ ابْنُ يَحْيَى وَعَمَّرُوا فِي حَدِيثَيْهِمَا وَإِنَّهُ سَيَخْرُجُ مِنْ أُمَّنِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ لِصَاحِبِهِ «. [سنن ابو داود:4599]

Mu`awiyah b. Abu Sufiyana stood among us and said: Beware! The Messenger of Allah (ﷺ) stood among us and said: Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise, and that sect is a group. Ibn Yahya and `Amr added in their version: "There will appear among my community people who will be dominated by desires like rabies which penetrates its patient", (that there remains no vein and no joint but it penetrates it.)

Ali (r) and Mu'awiyah (r)

The Prophet (s)'s testimony regarding both of them

فقد ذكر النبي صلى الله عليه وسلم الفتنة التي حصلت بين علي بن أبي طالب ومعاوية رضي الله عنهما ، وشهد للطائفتين بالإيمان ، والحق ، وإن كانت الشهادة لعلي رضي الله عنه ومن معه أنهم أقرب للحق ، لكن لم يشهد لمعاوية ومن معه بالباطل ، بل كانوا متأولين في طلبهم للحق ، وهو المطالبة بالافتصاص من قتلة عثمان رضي الله عنه .

When the Prophet (s) mentioned the fitnah between Ali b. Abi Talib (r) and Mu'awiyah (r), he testified to the faith of both of these groups. Even though he said that one of the two groups will be closer to the truth, but he did not refute the faith of the other group, nor did he say that they will be upon falsehood. Instead, he said they will do ta'weel in demanding justice, and that was the revenge for the murder of Uthman (a) from the aggressors.

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَقُومُ السَّاعَةُ حَتَّى يَفْتَتَلَ فِتْنَتَانِ دَعَوَاهُمَا وَاحِدَةٌ [صحيح البخارى: 3608]

Narrated Abu Huraira رضي الله عنه, he said: Allah's Messenger (ﷺ) said, "The Day of (Judgment) will not be established till there is a war between two groups whose claims will be the same (that we are on right)."

The reason why he fought Ali

ولم يكن قتال معاوية لعلي رضي الله عنهما من أجل الخلافة والملك ، بل كان من أجل المطالبة بقتلة عثمان رضي الله عنه للاقتصاص منهم ، وكان علي رضي الله عنه يرى أن ذلك لا يكون إلا بعد تثبيت الخلافة .

Mu'awiyah (r)'s fight with Ali (r) was not for the sake of Caliphate or kingship. rather it was to take revenge from the murderers of Uthman (r). And Ali (r) was of the opinion that that would not be possible until a stable government is established.

The statements of the scholars about him

Abdullah b. Mubarak

فقد سئل عبد الله بن المبارك رحمه الله أيهما أفضل : معاوية بن أبي سفيان ، أم عمر بن عبد العزيز ؟ فقال : والله إن الغبار الذي دخل في أنف معاوية مع رسول الله صلى الله عليه وسلم أفضل من عمر بألف مرة ، صلى معاوية خلف رسول الله صلى الله عليه وسلم فقال : سمع الله لمن حمده ، فقال معاوية : ربنا ولك الحمد ، فما بعد هذا ؟ .

Abdullah b. Mubarak was asked: Who is more superior? Mu'awiyah b. Abi Sufyan or Omar b. AbdulAzeez? He said, by Allah, the dust that went into the nose of Muawiyah while being in the company of the Prophet (s) is a thousand times better than Omar b. AbdulAzeez.

Mu'afaa b. Imran

عن الجراح الموصلي قال : سمعتُ رجلاً يسأل المعافى بن عمران فقال : يا أبا مسعود ؛ أين عمر بن عبد العزيز من معاوية بن أبي سفيان ؟ فرأيته غضباً شديداً ، وقال : لا يقاس بأصحاب محمد صلى الله عليه وسلم أحد ، معاوية رضي الله عنه كاتبه وصاحبه وصهره وأمينه على وحيه عز وجل .

Jarah said I heard a man ask Mu'afa b. Imran that O AbuMas'ud, what is the level of Omar b. AbdulAzeez compared to that of Mu'awiyah b.AbiSufyan? Mu'afa became very angry and he said, do not compare anyone with the companions of the Prophet (s). Mu'awiyah (r) was the scribe of the Prophet (S), of his in-laws and trusted with the revelation of Allah the Exalted.

Ibn Taymiyyah

قال شيخ الإسلام ابن تيمية - رحمه الله - : فإن معاوية ثبت بالتواتر أنه أمره النبي صلى الله عليه وسلم كما أمر غيره ، وجاهد معه وكان أميناً عنده يكتب له الوحي ، وما اتهمه النبي صلى الله عليه وسلم في كتابة الوحي ، وولاه عمر بن الخطاب الذي كان من أخبر الناس بالرجال ، وقد ضرب الله الحق على لسانه وقلبه ، ولم يتهمه في ولايته .

There are numerous narrations regarding Mu'awiyah (r) that the Prophet (s) appointed him as a leader just he appointed many others besides him. He participated in Jihad with the Prophet (s) and was trusted by him (s). He wrote the Wahy for him (s), and he (s) never blamed him regarding the writing of Wahy even once.

Omar (r) appointed him as a governor while he knew people very well, and Allah made him adhere to the truth in heart and tongue, and even he never blamed Mu'awiyah (r) regarding his leadership.

Narrations of Mu'wiya (r)

Narrated many ahadith

Regarding the virtues of adhan

عَنْ طَلْحَةَ بْنِ يَحْيَى قَالَ كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَجَاءَهُ الْمُؤَدِّنُ يَدْعُوهُ إِلَى الصَّلَاةِ فَقَالَ مُعَاوِيَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ « الْمُؤَدِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ » . [صحيح مسلم:878]

It was narrated that Talhah bin yahya said: that he had been sitting in the company of Mu'awiyah b. Abu Sufyan when the Mu'adhhdhin came who called (Muslims) to prayer. Mu'awiyah said: I heard the Messenger of Allah (ﷺ) saying The Mu'adhhdhins will have the longest necks on the Day of Resurrection.

Regarding Salah

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « لَا تَبَادِرُونِي بِرُكُوعٍ وَلَا بِسُجُودٍ فَإِنَّهُ مَهْمَا أَسْبَقَكُمْ بِهِ إِذَا رَكَعْتُ تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ إِيَّيْ قَدْ بَدَنْتُ » . [سنن ابو داود:619]

It was narrated that Mu'awiyah bin Abu Sufyan said: "The Messenger of Allah (ﷺ) said: 'Do not bow or prostrate before me. No matter how far ahead of you I bow, you will catch up with me when I raise my head. Indeed I have become bulky.'"

- So be careful about this: no matter how slow the Imam is, never get ahead of him in prayer.

Regarding LaylatulQadr

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ عَنِ النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ قَالَ «لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ» . [سنن ابو داود:1388]

Narrated Mu'awiyah b. Abu Sufyan: The Prophet (ﷺ) as saying: Lailat al-Qadr is the twenty-seventh night (of Ramadan)

Regarding learning sacred knowledge

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَهُوَ يَخْطُبُ يَقُولُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطَى اللَّهُ . [صحيح مسلم:2439]

Narrated Muawiyah while he was giving sermon that I heard Allah's Messenger (ﷺ) saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah.

The example of deeds

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا طَابَ أَسْفَلُهُ طَابَ أَعْلَاهُ وَإِذَا فَسَدَ أَسْفَلُهُ فَسَدَ أَعْلَاهُ [صحيح ابن ماجه:4189]

Narrated Mu'awiyah bin Abu Sufyan, he said: "I heard the Messenger of Allah (ﷺ) say: 'Deeds (righteous) are like vessels. If the lower part is good then the upper part will be good, and if the lower part is bad then the upper part will be bad.'

- Many times we say 'my intention was good' - but the action must be good too if the intention is good. Actions are proof of the intentions.

Regarding intercession

عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرَّجُلَ لَيَسْأَلُنِي الشَّيْءَ فَأَمْنَعُهُ حَتَّى تَشْفَعُوا فِيهِ فَتُؤَجَّرُوا وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اشْفَعُوا تُؤَجَّرُوا [سنن النسائي:2557]

It was narrated from Mu'awiyah bin Sufyan that the Messenger of Allah (ﷺ) said: "A man may come and ask for something, and I refuse until you intercede, so that you will be rewarded." And the Messenger of Allah (ﷺ) said: "Intercede and you will be rewarded."

Regarding honesty

عن معاوية بن أبي سفيان رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم عليكم بالصدق فإنه يهدي إلى البر وهما في الجنة وإياكم والكذب فإنه يهدي إلى الفجور وهما في النار [صحيح الترمذي و الترهيب:2934]

It was narrated from Mu`awiya bin Abu Sufyan رضي الله عنهما, he said that the Messenger of Allah (ﷺ) said: "You must adhere to the truth, for it leads to righteousness and they both will be in Paradise. And you must beware of lying for it leads to immorality, and both of them will be in Hell.

Regarding refraining from asking

عن معاوية بن أبي سفيان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: لا تلحفوا في المسألة فوالله لا يسألني أحد منكم شيئاً فتخرج له مسألته مني شيئاً وأنا له كاره فيبارك له فيما أعطيته [صحيح الترغيب و الترهيب: 840]

Mu`awiya bin Abu Sufyan reported that the Messenger of Allah (ﷺ) said, "Do not be importunate in begging. By Allah! If one of you asks me for something and I give it to him unwillingly, there is no blessing in what I give him."

حديث: 108

3764 - حَدَّثَنَا الْحَسَنُ بْنُ بَشْرِ حَدَّثَنَا الْمُعَاوِيَةُ عَنْ عَثْمَانَ بْنِ الْأَسْوَدِ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ أَوْتَرَ مُعَاوِيَةَ بَعْدَ الْعِشَاءِ بِرُكْعَةٍ وَعِنْدَهُ مَوْلَى لِابْنِ عَبَّاسٍ فَأَتَى ابْنَ عَبَّاسٍ فَقَالَ دَعُهُ فَإِنَّهُ قَدْ صَحِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Ibn Abu Mulaika: Muawiya (r) offered one rak`a witr prayer after the `Isha prayer, and at that time a freed slave of Ibn `Abbas (named Kurayb) was present. He (i.e. the slave) went to Ibn `Abbas (and told him that Muawiya offered one rak`a witr prayer). Ibn `Abbas said, "Leave him, for he was in the company of Allah's Messenger (ﷺ)."

- So dont criticize him.

حديث: 109

3765 - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ حَدَّثَنَا نَافِعُ بْنُ عُمَرَ حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ قِيلَ لِابْنِ عَبَّاسٍ هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ فَإِنَّهُ مَا أَوْتَرَ إِلَّا بِوَاحِدَةٍ قَالَ أَصَابَ إِنَّهُ فَقِيهُ

Narrated Ibn Abi Mulaika: Somebody said to Ibn `Abbas, "Can you speak to the chief of the believers Muwaiya (r), as he does not pray except one rak`a as witr?" Ibn `Abbas (r) replied, "He is a Faqih."

- Why was he called AmeerulMu'mineen? And when did this title begin? AbuBakr was called Khaleefatu Rasoolillah, and Omar was initically Khaleefatu Khaleefat Rasoolulla... so it was becoming long and difficult, so the Khalifa was then called 'Leader of the believers'

- Faqeeh: makes his judgment based on his understanding of the knowledge he has, and so Faqeeh will differ with one another. Our problem is that if we have learnt one thing, we will do only that and consider everyone wrong. If we have always prayed 3 witr, we consider praying 1 or 5 wrong.

Further Explanation of the Hadith

The permissibility of performing five, three and one Witr

عَنْ أَبِي أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « الْوَيْتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ ». [سنن ابى داؤد:1424]

Narrated AbuAyyub al-Ansari: The Messenger of Allah (ﷺ) said: The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so.

- So if Mu'awiyah (r) prayed one, it was from the sunnah.

The importance of the Witr prayer

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا فَإِنَّ اللَّهَ وَتَرٌ يُحِبُّ الْوَيْتَرَ ». [سنن ابى داؤد:1418]

Narrated Ali رضي الله عنه: The Messenger of Allah (ﷺ) said: O people of Quran (followers of the Quran)! Observe the witr, because Allah is witr (single) and loves witr.

Witr is an additional prayer

It is not part of Isha prayer, it is an additional prayer for the night. We pray with Isha mostly because we are afraid we wont be able to pray it later.

إِنَّ اللَّهَ زَادَكُمْ صَلَاةً وَهِيَ الْوَيْتْرُ فَصَلُّوهَا فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى صَلَاةِ الْفَجْرِ [مسند احمد:23851]

“Allah has increased a prayer for you, which is Witr prayer. So offer it anytime between the prayers of `Isha and Fajr.”

The Prophet (s)'s advice

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَوْصَانِي خَلِيلِي بِثَلَاثٍ لَا أَدْعُهُنَّ حَتَّى أَمُوتَ صَوْمٌ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَصَلَاةُ الضُّحَى وَنَوْمٌ عَلَى وَتَرٍ [صحيح البخارى:1178]

Narrated Abu Hurairah رضي الله عنه: My friend (the Prophet ﷺ) advised me to do three things that I should not leave them till I die, (these are): To fast three days every month, to offer the Duha prayer, and to offer witr before sleeping.

- There are two types of people: those who regularly pray tahajjud: they should pray witr after Tahajjud. Second, those who do not pray tahajjud: they should pray witr before going to sleep. And if they wake up in the night and there is time till fajr, then they can pray nafl at that time even though they have already prayed witr.

حديث:110

3766 - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبِيَانَ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّكُمْ لَتُتَّصَلُونَ صَلَاةً لَقَدْ صَحِبْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْنَاهُ يُصَلِّيَهَا وَلَقَدْ نَهَى عَنْهُمَا يَعْنِي الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ

Narrated Humran bin Aban: Muawiya said (to the people), "You offer a prayer which we, who were the companions of the Prophet (ﷺ) never saw the Prophet (ﷺ) offering, and he forbade its offering," i.e. the two rak`at after the compulsory `Asr prayer.

عمرو بن العباس الباهلي ، أبو عثمان البصرى الأهوازي الرزى

Further explanation of hadith

The Prophet (s) prayed two rak'ah after Asr

This was at home, not in the masjid. Some said this was only for the Prophet (s), and not for the ummah.

صَلَاتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي قَطُّ ، سِرًّا وَلَا عَلَانِيَةً : رَكَعَتَيْنِ قَبْلَ الْفَجْرِ ، وَرَكَعَتَيْنِ بَعْدَ الْعَصْرِ [صحيح مسلم:1973]

'A'isha reported: Two are the prayers which the Messenger of Allah (ﷺ) always observed in my house-openly or secretly-two rak'ahs before the dawn and two rak'ahs after the 'Asr.

عن أبي سلمة أنه سأل عائشة عن السجدة التي كان رسول الله صلى الله عليه وسلم يصليهما بعد العصر فقالت كان يصليهما قبل العصر ثم إنه شغل عنهما أو نسيهما فصلاهما بعد العصر ثم أثبتهما وكان إذا صلى صلاة أثبتهما [مسلم:1971]

It was narrated from Abu Salamah that he asked 'Aishah about the two Rak'ahs that the Messenger of Allah (ﷺ) used to pray after 'Asr. She said: "He used to pray them before 'Asr, but once he got busy or forgot them, so he prayed them after 'Asr, then he always offered them. Which ever prayer he used to offer (start) he would be constant in it."

Praying after Asr

عَنْ عَلِيٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ إِلَّا وَالشَّمْسُ مُرْتَفِعَةً. [سنن أبي داود: 1276]

Narrated Ali: The Prophet (ﷺ) prohibited to offer prayer after the Asr except at the time when the sun is high (up in the sky).

The Sahabah prayed 2 rak'ah after Asr

عن ابن طاووس عن أبيه أن أبا أيوب الأنصاري كان يصلي قبل خلافة عمر ركعتين بعد العصر، فلما استخلف عمر تركهما فلما توفي ركعهما ف قيل له ما هذا؟ فقال إن عمر كان يضرب الناس عليهما قال ابن طاووس وكان أبي لا يدعهما [السلسلة الصحيحة تحت رقم: 2920]

IbnTawus reported from his father that AbuAyyub Ansari (r) would pray 2 rak'ah after Aer, when Omar was the Khalifah he stopped, and when he passed away he resumed. So he was asked about this. He said, Omar would punish people for praying these two rak'ah.

- Why did he forbid them? Because at that time people who worship the sun would perform prayer. So in order to differ from them. He did not want people to start worshipping at the time when sun is intensely yellow / time of rising / setting.

- Mu'awiyah (r) said I never saw the Prophet (s) do this.... yes because he did not pray in the masjid, he would pray at home, just as Aisha (r) narrated.

- So what do we do?

If one wishes to pray then he must pray immediately after asr, not closer to the time of sunset.

Can pray tahiyatul masjid, nafal etc.

Question: Taking money for teaching the Quran. Proof: way of Omar (r), but the teacher of the Quran should neither learn nor teach with the sole purpose of earning money through this ilm.