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BIN ALI (AS)

The Master of **Paradise**

FAWZI AL-SAIF

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I M A M H A S S A N BIN ALI _(AS)

The Master of **Paradise**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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preface

1. The book in your hands, dear reader, is an abridgement of the biography of one of the fourteen infallibles in Shia Islam. Its pages constitute about 25% of the original book, which also bears the same title. With Allah's Grace and Will, the original book will be translated at a later date.
2. This book, and the other books in the same series, are aimed at the young generation of Shia Muslims who do not have a good command of the Arabic language, in which the original book was written. It therefore assumes a basic knowledge of the concepts related to the Infallible and their life, and seeks to analyze and expand on them.

We note that there are very few translated books in English

on the lives of the Imams, especially for young English speakers. This is despite the importance of the topic, and it is one of the reasons that prompted this translation project.

3. Since this book and the rest of the series have been translated by multiple individuals and in different ways, it is natural that they will not all be in a consistent style. We would therefore be grateful if the reader would help us by pointing out any errors or observations they may have, so that they can be corrected in future editions.

I ask Allah Almighty to reward the reader, the author of these pages, and the translators with His recompense and blessings, and the intercession of the Infallibles, may peace and blessing be upon them.

Fawzi Muhammad Taqi Al Saif
Tarut - Qatif
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Imam Hassan (as) from Birth to Martyrdom

The birth of Al-Hassan (as), the grandson⁽¹⁾ of the Holy Prophet (saw):

Fatimah Al-Zahra (as)'s marriage to Amir Al-Mu'mineen (as) was in Dhul-Hijjah, two years after the Holy Prophet (saw) migrated to Madinah. On the 15th of Ramadan the following year, 3 AH, the first child was born in the blessed Alawi Fatimi house.

(1) Usually referred to in Arabic as Sibti, meaning "the daughter's son".

There is a debate on whether it was Imam Hassan (as) who was born after only six months of pregnancy, or if it was his brother Imam Hussain (as). The second possibility is supported by some narrations⁽¹⁾ saying that between the two brothers was six months and a single cycle⁽²⁾. Other narrations mention similarities between Imam Hussain (as) and Prophet Yahya (as), the son of Zakaria (as). One of these similarities, in addition to their martyrdom and being killed by the tyrant of their times, was that they were both born after a six-month pregnancy.

However, these are contradicted by the fact that Imam Hussain (as) was born, according to the most likely possibility, on the 3rd of Shaaban, in the 4th year AH. If the time between Imam Hassan (as)'s birth and Imam Hussain (as)'s conception in the womb was only one cycle, it is not possible for Imam Hussain (as)'s birth to be in Shaaban.

This is because, if we assume Imam Hassan (as) was born in the middle of Ramadan, and that a single cycle, at least ten days, passed after that, that would mean Imam Hussain (as)'s conception must have happened at the end of Ramadan. And if we are saying that Fatimah (as)'s pregnancy with him was the minimum length, so six months, just like the narration compared him to Prophet Yahya (as) with, that would mean Imam Hussain

(1) Al-Kulayni, Muhammad bin Ya'qoub (d. 329 AH); Al-Kafi, V2, page 505: A number of our companions have narrated through Ahmad bin Muhammad, through Ali bin Al-Hakam, through AbdulRaman Al-Azrami, that Imam Sadiq (as) has said: "The time between the birth of Al-Hassan (as) and the conception of Al-Hussain (as) was one cycle, and the time between their two births was six months and ten days."

(2) In Arabic pronounced as "tuhr", literally meaning "purity". So, the time between two menstrual cycles that does not involve bleeding.

(as)'s birth must have occurred in Rabee's Al-Awwal⁽¹⁾, six months later! But the most accepted date by historians is the 3rd of Shaaban. So that means that either the date of birth is inaccurate, or that six months was, in fact, not the length of the pregnancy⁽²⁾, or that more than one cycle had passed before

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- (1) And that is what Sheikh Mufid chose in his book *Al-Muqni'ah*, as did Sheikh Tusi in *Al-Tahdheeb*, Shaheed Al-Awwal (The First Martyr; Muhammad bin Makki Al-Amili) in *Al-Duroos*, Al-Baha'i in his historical compilation, and Kashif Al-Ghita in *Kashf Al-Ghita*. Sheikh Abbas Al-Qummi has also been reported to elect this choice in his book *Al-Anwar Al-Bahiyyah*, page 97. I would say that that is also the choice of Ibn Tawq Al-Qatifi in his pamphlets, V4, page 76, where he insists that the birth of Imam Hassan (as) was in the 15th of Ramadan, saying: "That is what the consensus is, and it is stated in the texts that our scholars have followed in their actions and rulings through the ages..."
 - (2) That is what is understood from the words of Sheikh Muhammad Hadi Ma'rifah in his book *Al-Tafseer Al-Athari Al-Jami'*, V1, page 232, where he expresses his doubts the accuracy of Al-Azrami's narration, saying: "Al-Azrami also has several dubious narrations, including what he narrated about Al-Hassan (as) and Al-Hussain (as): That there was a single cycle between them, and between their births was six months and ten days. The narration stating that Imam Hassan (as) was born on the 15th of Ramadan, year 3 AH, is also very popular and accepted among the Shia. Imam Hussain (as) was born on the 5th of Shaaban, year 4 AH, ten months and twenty days after his brother. This is clearly stated by Ibn Shahr Ashoub in *Al-Manaqib*, Al-Mufid in *Al-Irshad*, and Al-Tusi in *Al-Misbah*. As for Sheikh Al-Gharawi, his choice is evident in *The Encyclopaedia of Islamic History*, V2, page 441: "Al-Tabarani narrated in *Al-Mu'jam Al-Kabeer*, and through him in *Al-Hussain and Tradition*, through a chain of narrations extending to Hafs bin Ghiyath, that Imam Sadiq (as) said: 'Between Al-Hassan (as) and Al-Hussain (as) was one cycle,' without the addition of: 'between their births was six months and ten days.' This corresponds with the normal pregnancy length that Ibn Shahr Ashoub mentioned in *Al-Manaqib* with no contradiction.

his conception⁽¹⁾. Another possibility is that Imam Hassan (as) was not actually born on the 15th of Ramadan⁽²⁾! Whichever it is, one of these facts must be discarded.⁽³⁾

There is another possibility accepted by some scholars, which is that the six-month pregnancy was that of Imam Hassan (as), not of Imam Hussain (as), and that the confusion was caused by the similarity between the two names in the written documents.

The Holy Prophet (saw)'s rituals after the birth of Al-Hassan (as):

It is said that when Imam Hassan (as) was born, he was wrapped in a yellow cloth and brought to the Holy Prophet (saw) to perform the mustahab rituals, including reciting the adhan in

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- (1) That seems to be what Sheikh Karbasi nominated in Al-Seerah Al-Hussainiyah, V1, page 140, where he says: "The conception of Imam Hussain (as) was in the middle of Safar, 150 nights after the birth of Imam Hassan (as). As for what is said about it being 50 nights is simply a mistake, where the word 'hundred' must have been accidentally cut out." But the Sheikh did not go into the subject of "one cycle," which is posed by Al-Azrami's narration.
 - (2) This is what was chosen by the late Sayyed Jafar Al-Amili in his book The Biography of Al-Hassan (as), V1, page 90, where he did not accept that Imam Hassan (as) was born in the middle of Ramadan, because it was not verified by an authentic source, as opposed to the source stating he was born six months into his pregnancy. It seems he agreed with what Al-Hurr Al-Amili found to be true in Mir'aat Al-Uqool, V5, page 366: "...But it seems that with these multiple reports, it is possible to reject the possibility that Imam Hassan (as) was born in Ramadan, because it is not supported by an authentic narration."
 - (3) We also discussed this matter in our book I am Al-Hussain bin Ali, page 106, when talking about Imam Hussain (as)'s birth.

his right ear, and the iqamah in his left ear, and cleansing him with his spittle, Zamzam water, or with some dates. But when the Holy Prophet (saw) saw him in a yellow cloth, he quickly removed it, and in some narrations he forbade from wrapping a newborn in anything other than a white cloth⁽¹⁾.

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- (1) Al-Tabarani, Abul-Qasim (d. 360 AH); The Accounts of Al-Hassan bin Ali bin Abi Talib (as), page 34: Surah bint Mashrah, says: "I was among the women present when Fatimah (as) was in labour. The Holy Prophet (saw) approached us and said: 'How is she?' I said: 'She is strained, O Prophet of Allah.' He said: 'If she gives birth, do not do anything with the baby before I do.'" She says: "She gave birth, and we calmed the baby down and wrapped it in a yellow cloth. The Holy Prophet (saw) came and asked: 'What have you done?' I said: 'She gave birth to the baby. I took the baby, soothed it, and wrapped it in a cloth.' The Holy Prophet (saw) said: 'You disobeyed me!' I said: 'I seek refuge in Allah Almighty from disobedience to Him and the wrath of His Messenger!' He said: 'Bring him to me!' So I brought him to the Holy Prophet (saw). He took off the yellow cloth, replaced it with a white one, and spit in his mouth."

In Shia sources, Muhammad Taqi Al-Tustari (Shushtari) in Al-Akhbar Al-Dakheelah, V1, page 17: Al-Saduq narrated in Uyun Akhbar Al-Ridha, with three different chains of narrators, through Ahmad bin Aamir Al-Ta'i, and through Ahmad bin Abdullah Al-Shaybani, and through Dawud bin Sulayman Al-Farra', that Imam Ridha (as) narrates through his fathers (as) that Imam Sajjad (as) said that Asmaa' said: "Fatimah (as) told me that when she gave birth to Al-Hassan (as), the Holy Prophet (saw) said: 'Asmaa', bring me my son', so I brought him the child in a yellow cloth, so he threw off the cloth, recited the Adhan in his right ear, and the Iqamah in his left ear. He then said to Ali (as): 'What name did you give my son?' He said: 'I would not do anything without your approval, but I wish to name him Harb.' So the Holy Prophet (saw) said: 'And I would not do anything without my Lord's approval.' So Jibreel (as) descended upon them and said: 'O Muhammad, the High and Exalted sends his salutations to you, and says to you: "Ali to you is like Haroun was to Musa, and there is no prophet after you. Name your son after the

Research suggests that white is the best colour for newborns, because of the way it helps to distinguish other colours. It is similar to the way photographers and videographers hold a white paper in front of the camera lens, calibrating the camera so that when they remove the paper it can distinguish colours more naturally.

This may have also been an indication to the effect colours have on physical and mental health, especially those of an infant⁽¹⁾. So did the Holy Prophet (saw) switch the yellow cloth for a white one for either reason? Or maybe both? Or maybe it was a devotional reason we are told to do that we simply do not comprehend.

However, we normally try not to always lay things onto the devotional side, as we sometimes find mustahab and makruh acts that we can guess the reasons behind. For example, when

name of Haroun's son." So the Holy Prophet (saw) asked: 'And what was the name of the son of Haroun?' He said: 'Shubbar'. The Holy Prophet (saw) said, 'My tongue is Arabic', so Jibreel (as) said 'Name him Al-Hassan.' Asmaa' said:

"So he named him Al-Hassan. Seven days after his birth, the Holy Prophet (saw) sacrificed two healthy rams for him, and gave the midwife a ram's thigh and a dinar. He then shaved Al-Hassan's hair, and gave its weight in silver as charity. He then coated the child's head in khalouq (Saffron perfume), and said to me: 'Asmaa', coating the child in blood is the tradition of Jahiliyyah (pre-Islamic age).

- (1) Some have even connected the narration to the concept of colour therapy, a theory supported by the certain colours hospitals use in their wards and operation rooms, and even the doctors' clothes. And although it certainly requires more research, but humans, generally speaking, find themselves feeling depressed and miserable with some colours, but feel joyful and optimistic with other colours.

reciting the adhan and iqamah in a newborn's ears, we are instilling important principles into the child through reciting a summary of religion into either ear, making that the first memory stored into the child's mind, which will undoubtedly have its effect on the life that lies ahead.

It certainly has a different effect than if the child's ears and memory is filled with music and commotion from the first instance of its life.

We should also point out certain manners that must be followed when choosing a name for the newborn. We find some families turning it into a large dispute, where the mother wants to be the one to choose the name because of the suffering she went through during pregnancy, while the father wants to pick because the child will be carrying his name. All of which turns a happy occasion into a fight! Meanwhile, we find Amir Al-Mu'mineen (as) telling the Holy Prophet (saw) that he would not precede him in choosing the name for his son.

The narrations tell us that it is mustahab to choose an adequate and respectable name⁽¹⁾ for a newborn, rather than choosing a name based on what the father or mother likes, causing the poor child misery and pain for his entire life, as he is unable to change it nor accept it!

(1) If the aforementioned narrations, where the Holy Prophet (saw) or the Imams (as) reply to the names of the sons of Harun by saying: "My tongue is Arabic", are authentic at all, then they indicate that a name should not just be a good name in itself, but also respectable in relation to the environment and society.

A note on the name of Harun's son:

There is a number of narrations that compare Imam Ali (as) to Prophet Harun (as), and his sons to the sons of Harun (as), and the denial of his leadership to that of Harun (as). The intention of these narrations was to give the Muslims a comparison to something they are all familiar with, as they have all read the Quran, and all know the status Prophet Harun (as) had to Prophet Musa (as)⁽¹⁾.

These narrations also mention that it is mustahab to give aqeeqah, sacrificing an animal for the newborn, and to give charity for him, and also that it is makruh to do what they used to do before Islam, where they would cover the newborn in blood.

The Holy Prophet (saw)'s narrations on Al-Hassan (as):

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Imam Hassan (as) grew up under the care of the Holy Prophet (saw) and his counselling. With his guidance, and Ali Al-Muratadha (as) and Fatimah Al-Zahra (as)'s custody, could you imagine what the product would be? We notice something that may seem uninteresting for its obviousness and recurrence, but it must be touched upon every time it is observed. We see that the Holy Prophet (saw) has so many

(1) "Appoint for me a minister from my family, Aaron, my brother. Strengthen my back through him, and make him my associate in my affair, so that we may glorify You greatly, and remember You greatly." Surat Taha, verse 29 – 34.

narrations about Imam Hassan (as) (and Imam Hussain (as)), tens of which are in Sunni books⁽¹⁾, and dozens of times more than that in our books. Now, what is interesting is that Imam Hassan (as) and Imam Hussain (as) were three, four, or five years of age at best. This is considering the fact that, when his grandfather (saw) passed away, Imam Hassan (as) was seven years old. So what is the reason behind all these narrations? And why proclaim them in front of the people?

We will go over some of these narrations in the following pages, pointing out some of their deep and hidden meanings. But we will say here that which we have said in another place: the purpose behind narrations stating the attributes of some personalities was to show the true path that must be followed by the nation after the passing of the Holy Prophet (saw). It was completely natural for the nation to become fragmented after his passing, which is what happened, and for every faction to claim that they are more worthy of inheriting the Holy Prophet (saw)'s status. The majority, being the "companions" of the Holy Prophet (saw), found that they need to solidify their position as "the Prophet's successor in knowledge, profile, and method". Here came the role of "the trait narrations", where they made up narrations that contradict what has been correctly verified to have been said by the Holy Prophet (saw)! The deceptive frauds suddenly became the righteous leaders, and those leading to

(1) Abul-Qasim bin Asakir (d. 571 AH), in his biography of Imam Hassan (as), cites around 200 narrations, most of which are from the Holy Prophet (as), speaking of the traits and attributes of Imam Hassan (as). And there is almost that number in Al-Tabaqat Al-Kubra too.

Hellfire became propagators to the "truth". But naturally, the words of the Holy Prophet (saw) never contradict.

1. When we observe the Holy Prophet (saw)'s narrations about the traits of Imam Hassan (as), we see a clear guide to survival in times of disarray and dispute. And that is what the nation should have been following.

He is the Lord of the youth of Paradise, and therefore, all those who stand against him cannot possibly be on the path of Paradise. And when we are told that he has the best grandfather, grandmother, father, mother, uncle, and aunt, and that he, the aforementioned, and all those who love him are in Paradise, that means people should gather round his banner and march behind him.

2. When the Holy Prophet (saw) would call for his grandson Al-Hassan (as) (and later his brother Al-Hussain (as) too), by saying "call for my sons"⁽¹⁾, saying it repeatedly and on many occasions, one can sense that there is an unspoken warning. A warning that they will be opposed and rejected by a large faction of the nation, who will try with all their

(1) Al-Ameeni, Abdul-Hussain; Al-Ghadeer, V7, page 133: In this book, Al-Ameeni cites dozens of narrations in which the Holy Prophet (saw) refers to Al-Hassan (as), Al-Hussain (as), or both, as his son(s). This includes him saying to Ali (as): "You are my brother, and the father of my son," or the time he said: "Oh Allah, this is my son, Al-Hassan (as), and I love him, so I ask you to love him and love those who love him," or when he said to Al-Hassan (as): "This son of mine is a sayyed." He also said: "These are my sons. Whoever loves them, I love." And when he said: "Call my son," Al-Hassan bin Ali (as) came. "These two sons of mine are the gems of my life," meaning Al-Hassan (as) and Al-Hussain (as).

might to deny the kinship of Al-Hassan (as) and Al-Hussain (as) to the Holy Prophet (saw), claiming that "Our sons are the sons of our sons, but our daughters, their sons are the sons of unrelated men"⁽¹⁾! By doing so, they have turned down the clear statement of the Holy Quran, where it says: "Say, 'Come! Let us call our sons and your sons..." when the Holy Prophet (saw) brought nobody but Imam Hassan (as) and Imam Hussain (as). Hence, they have rejected the words of Allah Almighty, and the words of the Holy Prophet (saw), and for what?! The words of a poet to be followed only by his perverse equals!

And though those earlier in history stood against the Imams, blindly following the sons of Umayyah and the sons of Abbas with no tangible proof or divine backing, they did that in greed of power and wealth. But what is the matter with the miserable beings in the present times, defending an ideology and belief which has been thoroughly exposed as false? You see them constantly moving from one argument to another, vigorously trying to deny Imam Hassan (as) and Imam Hussain (as)'s blood relation with their grandfather, the Holy Prophet (saw).

3. We see extensive efforts to manipulate narrations that clearly speak of the Imamate and leadership of Al-Hassan (as) and Al-Hussain (as), trying to dismiss them as emotional and inconsequential. We see them discounting narrations, like those saying they are "Imams, whether they are standing or sitting", to the extent of denying them

(1) An Arabic proverb.

completely, or dismissing them as unreliable. Meanwhile, we find them highlighting narrations talking about how they urinated on the Holy Prophet (saw)'s clothes and such.

We see clear implications in our narrations, such as: "The Holy Prophet (saw) carried Al-Hassan (as) and Al-Hussain (as) on his back. Al-Hassan (as) was on his right ribs, and Al-Hussain (as) on his left. He walked, and then said, 'Your ride is the best ride, and you are the best riders, and your father is even better than you.'"

Or what Salman (ra) narrated: "The Holy Prophet (saw) said about Al-Hassan (as) and Al-Hussain (as): I love whoever loves them. And whoever I love, Allah Almighty loves. And whoever Allah Almighty loves, He grants Paradise. And I loathe those who loathe them and defy them. And whoever I loathe, Allah Almighty loathes. And whoever Allah Almighty loathes, He punishes with Hellfire, and they suffer endless agony." Was the Holy Prophet (saw) perhaps talking of a time in which the hatred of AhlulBayt (as) will be a prevalent theme?

4. Something that catches the attention of scholars in the way the Holy Prophet (saw) treated Imam Hassan (as), and later Imam Hussain (as), is how he treated them like fully-grown adults, disregarding age completely, which was a huge factor especially in Arab society back then. On many occasions in those times, a person would be favoured for

nothing but their age⁽¹⁾. And yet, we find the Holy Prophet (saw) bringing them with him to Mubalahah, the first ever, and the most important, debate between Muslims and Christians in history. He acknowledges their witnessing of the treaty between Banu Thaqif and himself, even though he could have, theoretically, involved tens of other older companions as witnesses instead. According to historians, this is the letter of the Holy Prophet (saw) to Thaqif. He writes that: "They have the oath of Allah, besides whom there is no God, and the oath of Muhammad bin Abdullah, the Prophet, on what is in this document: that their valley is safe, fully under the protection of Allah Almighty... And witness to this manuscript of the treaty is: Ali bin Abi Talib, Al-Hassan bin Ali, and Al-Hussain bin Ali. This manuscript has been written as testimony"⁽²⁾. Is this a forewarning to a time in which Al-Hassan (as) and his brother will ascend the pulpit of their father and grandfather and stand up to the illegitimate caliph of their time? Is he trying to tell us that the testimony of Imam Hassan (as), which was accepted

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- (1) Some have argued in favour of the usurpation of Imam Ali (as) that, despite the Imam (as) being the bravest, wisest, most knowledgeable, and the first among them to Islam, there were those among them older than him! Note what it says in Muhammad Kard Ali's book, *Khutat Al-Sham*, V1, page 112: Abu Ubayda bin Al-Jarrah told Ali (as): "Cousin, you are still young in age, and those are the elders of your people. You do not have the experience they have, nor do you do things the way they do. I see Abu Bakr more capable, resilient, and educated than you in this matter, so submit to Abu Bakr. If you live long enough, you will one day be worthy of this position for your status, morals, knowledge, intellect, history, relatives, and in-laws".
 - (2) Al-Baghdadi, Ibn Saad (d. 230 AH); *Al-Tabaqat Al-Kubra*, V1, page 217.

by the Holy Prophet (saw), should be unconditionally accepted by those inferior to the Holy Prophet (saw)?

When the Holy Prophet (saw) passed away, his grandson Al-Hassan (as) was only seven years old. So it was as if the roof of his world was ripped off with the death of his blessed grandfather⁽¹⁾.

What made it worse was how Quraysh schemed against his father, and how they plotted to contest him for something they had no right to. And so Amir Al-Mu'mineen (as) had to choose between responding with his hands tied behind his back, or being patient and turning a blind eye, and he found that the second option was the sounder option, and the most rational. And so he stayed silent, despite the pain he was enduring.

Not long had passed before he saw the Qurayshi brutality at the door of the Holy Prophet (saw), and in the body of Fatimah Al-Zahra (as), who left to the presence of her Lord Almighty, grief-stricken and heartbroken. Imam Hassan (as) goes to the mosque of the Holy Prophet (saw) and his pulpit, only to find somebody on the pulpit who is not the Holy Prophet (saw) nor his father. So he objects to him, saying: "Get off my father's pulpit, and go to your father's pulpit!"

(1) Al-Kulayni; Al-Kafi, V1, page 445: It is narrated that Imam Baqir (as) said: "When the Holy Prophet (saw) passed away, it was a very long night for his Household. It was as if no sky sheltered them, and no earth carried them. The Holy Prophet (saw) had united the near and far for the sake of Allah."

Al-Hassan (as) in the time of the three caliphs:

Imam Hassan (as)'s stance in the time of the three caliphs did not differ at all from that of his father. And naturally so, for his father once described him, saying: "I found you part of me, or rather I found you entirely me". Especially considering that Imam Hassan (as) was still in his youth in the time of the first two caliphs, and so he followed in his father's footsteps. Amir Al-Mu'mineen (as) was never satisfied with those who came to rule, or their numerous blunders he refers to when he says, "By Allah, people had been plagued with blunders and conflicts, discolouration and controversy, but I persevered throughout the crisis...", and yet he never considered the matter personal to himself. To him, the entire matter of rule and succession was less significant to him than a "goat's sneeze", or "leftover pig meat in the hand of a leper"⁽¹⁾.

And yet, he did what he could to make sure that society was running smoothly. He never prevented his companions from contributing with what they could to fix the dent and correct the path, whether in peace with their knowledge and wisdom, or in war with their bravery and leadership, or even in politics, running subjects and nation equally competently.

(1) Nahjul-Balaghah, page 510: Amir Al-Mu'mineen (as) said: "By Allah, this world of yours means less to me than leftover pig meat in the hand of a leper." The leftover meat being something insignificant, and the hand of a leper being something repulsive, the expression gives the notion of something overlooked and disregarded.

But that does not mean we should accept what some historians said about Imam Hassan (as) and Imam Hussain (as) participating in the Islamic wars and conquests conducted by the caliphs. We have established elsewhere⁽¹⁾ that there is simply no evidence to support those claims.

And even further from the truth is what some so-called historians, followers of the Umayyad regime, claimed, which is that Imam Hassan (as) was a devoted supporter of Uthman! By doing so, they hit two birds with one stone: they boost Uthman's status by claiming Al-Hassan (as)'s support for him, and at the same time they diminish Imam Ali (as)'s status by claiming that his own son did not support his policies, finding them flawed and defective!

The fact of the matter is, 'supporter of Uthman' is a milder expression for 'Umayyad follower'! But how could that be true about Imam Hassan (as), who, immediately after the martyrdom of his father, marched out to fight Muawiyah and his army, despite his army in Kufa being in a detrimental state! There will be a separate segment about his battles with the Umayyads later.

However, Al-Hassan (as) and Al-Hussain (as) were among the people Imam Ali (as) would send to prevent schemers from plotting against the caliph, from assassinating him, raiding his home, and attacking his family. Here we see the moral values of the Imam (as); he did not sit aside as a spectator, even though he could have, just like so many other "companions" did. This is

(1) Revise our book I am Al-Hussain bin Ali.

despite all the terrible things Uthman did to Amir Al-Mu'mineen (as)'s companions, including attacking, exiling, and defaming them, even disrespecting the Imam (as) himself!⁽¹⁾

And yet, the Imam (as) never took advantage of the Muslims' uprising against Uthman by provoking them or such, rather he did what he could to mediate between them and the caliph, fixing what could be fixed to at least ensure that Uthman's house would not be attacked. For this reason, the Imam (as) sent his sons, Al-Hassan (as) and Al-Hussain (as), to prevent that.

Hence, Imam Hassan (as), who was around thirty years of age at the time, would follow the lead of his father, obeying his every wish and order.

Al-Hassan (as) during the caliphate of his father, Al-Murtadha (as):

Like a thirsty herd flocking a cool oasis, the people flocked around Amir Al-Mu'mineen (as), requesting him to take the reins of the caliphate, and pledging their allegiance to him. Amir Al-Mu'mineen (as), however, was concerned that they would abandon him once they see his strict and meticulous method of following religious obligations⁽²⁾. But the crowd that

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- (1) To delve into some of his acts and transgressions against them, revise our book The Followers of the Prophet Muhammad (saw).
 - (2) Nahjul-Balaghah, page 136: "Leave me and find somebody else. We are facing something that has numerous faces and colours. Hearts will not stand it, and minds will not comprehend it. The horizons have clouded, and the truth has been disguised. Know that I have

had gathered was so large that Al-Hassan (as) and Al-Hussain (as) were trampled⁽¹⁾, and Amir Al-Mu'mineen (as)'s lips were split. Imam Hassan (as) was his father's right-hand man, his loyal, unwavering companion. If Amir Al-Mu'mineen (as) was in an army, marching to Basra, then Imam Hassan (as) is with Ammar bin Yasir and Malik Al-Ashtar and others, heading to Kufa to dismiss Abu Musa Al-Ash'ari⁽²⁾ from his position, and preparing people to fight the treacherous enemy in the Battle of Jamal⁽³⁾.

And if Al-Hassan (as)'s position to his father in wartime was like that of a standard bearer, leading the front lines (it was even said he was the one who killed the camel around which the battle revolved), then he had a leading role in peacetime as well. Witness to this is the numerous times in which Amir Al-Mu'mineen (as) would nominate him to answer questions directed towards him, such as the incident when Muawiyah

answered you, and went ahead with what I know, ignoring the naysayers and detractors."

- (1) The narration here says that the "Hasanan" were trampled. This could mean Al-Hassan (as) and Al-Hussain (as), but this word could also mean "the big toes," indicating that the crowd was so dense they were stepping on each other's toes. Some have come to the conclusion that it indeed means Al-Hassan (as) and Al-Hussain (as), but Ibn Abil-Hadeed (The author of the renowned commentary on Nahjul-Balaghah, known as Sharh Nahjil-Balaghah) insisted that the second interpretation is more accurate.
- (2) Ibn Al-Atheer Al-Jazari, Abul-Hassan; Al-Kamil fil-Tareekh, V3, page 231: Al-Hassan told him (Abu Musa Al-Ash'ari): "Renounce our position, shame on you! Move from our pulpit!"
- (3) Ibn Al-Atheer Al-Jazari, Abul-Hassan; Al-Kamil fil-Tareekh, V3, page 260: Ali sent his son Al-Hassan and Ammar bin Yasir to gather the people.

was sent several questions by the Byzantine Empire, and was stumped by them. So he sent a few of his men to Kufa to ask Imam Ali (as) these questions under the guise of being Shia, then relay those answers to him as though they were his own. Imam Ali (as) transferred these questions to his son Al-Hassan (as), and he answered them all.⁽¹⁾

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- (1) Al-Saduq, Muhammad bin Ali bin Babawayh (d. 381 AH); Al-Khisal, page 454: My father has narrated to me, through Ali bin Ibrahim bin Hashim, through his father, through AbdulRahman bin Abi Najran, through Asim bin Hamid, through Muhammad bin Qais, that Imam Baqir (as) said: "While Amir Al-Mu'mineen (as) was being welcomed by the people surrounding him, asking him for his decrees and judgments, a man stood up and said: 'Peace be upon you, Amir Al-Mu'mineen!' So Amir Al-Mu'mineen (as) looked at him with those two magnificent eyes of his and said: 'And upon you be peace. Who are you?' The man said: 'I am one of your subjects, and among the townsfolk.' The Imam (as) said: 'You are neither one of my subjects, nor are you one of the townsfolk. If I had ever greeted you once before I would not have forgotten who you are,' The man said: 'Please grant me immunity, Amir Al-Mumineen!' So Amir Al-Mu'mineen (as) asked him: 'Have you committed any crimes in my lands since you entered?' The man said 'no,' so the Imam (as): 'Are you a man of war?' The man said 'Yes.' So the Imam (as): 'Since it is now a time of truce, there shall be no problem.' The man said: 'I am a man that Muawiyah sent to you in disguise to ask you about something ibn Al-Asfar (The Byzantine King) sent to Muawiyah, saying: "If you truly are worthy of this position, and are the true successor after Muhammad (saw), then answer these questions I ask you. If you do, I will follow you and send you a prize!" But he did not have the answer, and that worried him. So he sent me to ask you about them.' Amir Al-Mu'mineen (as) said: 'May Allah fight the son of the Liver-Eater (meaning Hind)! How lost and blind must he and his followers must be! By Allah, he freed his female slave, but was clueless as to how to marry her! May Allah rule between me and this nation; they abandoned my family, wasted my days, discarded my rights, belittled my status, and conspired against me! Bring me Al-Hassan, Al-Hussain, and Muhammad.' When they came, he said to the Syrian man: 'These two are the sons

of the Holy Prophet (saw), and this is my son. Ask any of them you want.' The Syrian man said: 'I will ask the one with long hair,' meaning Al-Hassan (as), who was young at the time. Al-Hassan said to the Syrian man: 'Ask me anything that you wish.'

The Syrian man asked: 'How much is between truth and falsehood? How much is between the sky and the Earth? How much is between East and West? What is a rainbow (in Arabic: Qaws Quzah)? What is the eye to which the nonbelievers' souls flock to? What is the eye to which the believers' souls flock to? What is an epicene? And what are ten things, each one stronger than the other?' Al-Hassan bin Ali (as) said: 'Between truth and falsehood is four fingers. What you see with your eyes is the truth, but you may hear much falsehood with your ears.' The Syrian man said: 'You are right.' Al-Hassan (as) continued: 'And between the sky and the Earth is the supplication of the oppressed, and his longing gaze. Do not believe anybody who tells you otherwise.' The Syrian man said: 'You are right, oh son of the Holy Prophet (saw),' Al-Hassan continued: 'Between the East and West is a day's walk. You look at the sun at sunrise, then again at sunset.' The Syrian said: 'You are right. But what is a rainbow?' Al-Hassan (as) said: Woe to you! Do not call it "Qaws Quzah"! Quzah is a name for the Devil. Call it "Qaws Allah." It is a sign of fertility, and the safety of the people of Earth from flooding. As for the eye to which the nonbelievers' souls flock to, it is an eye called "Barhout", and the eye to which the believers' souls flock to is called "Salma". As for an epicene, it is a person who is unknown if they are (biologically) a male or a female. They should wait until they hit puberty. If they are male, they will experience ejaculation. If they are a female, they will experience menstruation, and their breasts will grow. If none of this happens, they are told to urinate in front of a wall. If the urine shoots out onto the wall, they are a male. If it gushes out like the urine of a camel, then they are a female. And as for the ten things, each of which is stronger than the other, the strongest thing Allah Almighty has created is the rock. Stronger than the rock is the metal that cuts the metal. And stronger than the metal is the fire which melts the metal. And stronger than the fire is the water that puts out the fire. And stronger than the water is the cloud that carries the water. And stronger than the cloud is the wind that carries the cloud. And stronger than the cloud is the angel that sends the wind. And stronger than that angel is the Angel of Death, who brings death

Even before the Battle of Jamal, Al-Hassan (as) was his father's spokesman, his speech eloquent and elaborate. And so when Abdullah bin Al-Zubair tried to stir the people against Imam Ali (as), the Imam (as) sent his son Al-Hassan (as) to speak to the people. Ibn A'tham Al-Kufi recounts in his book Al-Futooh that Abdullah bin Al-Zubair preached to the people of Basrah saying: "Ali bin Abi Talib is the one who killed Uthman bin Affan (!), and he has now come to swindle you, so avenge your caliph, protect your families, and fight for your honour".

When Imam Ali (as) was informed of this speech, he said: "He said that it was I who killed Uthman bin Affan, and he claimed that I aim to swindle you. I have been told he has even insulted me. Stand up, my son, and give the people an eloquent and brief speech, and do not insult anyone."

Al-Hassan (as) leapt up to his feet and addressed the people. He started by expressing gratitude and praise to Allah Almighty, then said: "O' people! We have been informed of Abdullah bin Zubair's statement and claims. As for the allegations that Ali (as) killed Uthman, both the Muhajireen and Ansar know that

to the angel. And stronger than the Angel of Death is death, which comes to the Angel of Death. And stronger than death is the will of Allah Almighty, which brings death to death.

The Syrian declared: 'I bear witness that you truly are the son of the Holy Prophet (saw), and that Ali (as) is worthier of this position than Muawiyah.' He then wrote these answers and sent them to Muawiyah, who sent them to Ibn Al-Asfar. Ibn Al-Asfar wrote back to him, saying: 'Muawiyah, why do you speak to me with words that are not your own, and answers that are not yours? I swear by Christ that these answers are not from you. These answer are only from a status of Prophethood. As for you, I would not give you a single dirham even if you asked or it.'

his father Al-Zubair never ceased to accuse him of the most shameful of acts, all while Talha bin Ubaidullah had planted his flag in front of his treasury when he was still alive. And as for his insults towards Ali (as), that is something we will not cease to talk about if we start. And we could if we wished so. And as for accusing Ali (as) of deception and dishonesty, his own father Al-Zubair betrayed him on the pretence that he had sworn allegiance to him only with his hand, and not with his heart, yet that is an admission that he had, in fact, paid allegiance to him. And regarding the Kufi people's confrontation of the people of Basrah, that is to be expected from the people of the truth when encountering the people of falsehood. Indeed, we are not fighting the supporters of Uthman. And Ali (as) has the right to fight the supporters of Al-Jamal. Wal-Salam."

Following the speech, a man from the Ansar stood up and started to recite poetry that roughly translates to: "Benevolent Hassan, mirror of your father, you have risen among us as the greatest preacher".⁽¹⁾

Ibn A'tham reports that when the Battle of Jamal had ended, Imam Ali (as) sent the wife of Zaid bin Souhan and the wife of Abdullah bin Abbas to Aisha, who was in Basrah. They gave her a letter from Imam Ali (as) telling her to leave Basrah and return to Madinah. A few days later, he sent his son Al-Hassan (as) to tell her the same, and that was the catalyst that made her hasten her return to Madinah.⁽²⁾

(1) Al-Kufi, Ahmad bin A'tham (d. 314 AH); Al-Futooh, V2, page 200.

(2) Al-Kufi, Ahmad bin A'tham; Al-Futooh, V2, page 218.

And in the Battle of Siffeen, Al-Hassan (as) and Al-Hussain (as) were on the right flank of their father's army⁽¹⁾. They were his eyes with which he sees, and just as he protected them, they would protect him, defending him with their tremendous strength. Their fighting was so passionate and persistent⁽²⁾ that Imam Ali (as) called to his companions: "Contain these two for me, before they end the lineage of the Holy Prophet (saw)": And yet, the two of them would immerse themselves in battle, quenching their swords in the blood of the enemies of Allah Almighty.⁽³⁾

Al-Hassan (as), the leader of his nation:

With the martyrdom of Amir Al-Mu'mineen (as), slain by a treacherous blow from AbdulRahman bin Muljam, Imam Hassan (as) assumed the role of leadership through a) the Holy Prophet (saw)'s declaration of "Al-Hassan and Al-Hussain

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- (1) Al-Kufi, Ahmad bin A'tham; Al-Futooh, V3, page 24: Ali bin Abi Talib (as) prepared his companions for battle. Leading the right flank cavalry was Al-Hassan (as) and Al-Hussain (as), the grandsons of the Holy Prophet (saw), and leading its infantry was Abdullah bin Jafar bin Abi Talib and Muslim bin Aqeel bin Abi Talib. At the head of his left flank cavalry was Muhammad bin Al-Hanafiyyah..
 - (2) Al-Kufi, Ahmad bin A'tham; Al-Futooh, V3, page 299: Al-Hassan (as), Al-Hussain (as), and Muhammad, the sons of Ali (as), were with him when he attacked the left flank of the enemy, with arrows flying between his neck and shoulders, and his sons would shield him with their bodies.
 - (3) Al-Kufi, Ahmad bin A'tham; Al-Futooh, V3, page 136: Then came Al-Hassan (as), Al-Hussain (as), Muhammad bin Al-Hanafiyyah, Abdullah bin Jafar, Muhammad bin Abi Bakr, and others from his household, with their swords drenched in blood.

are Imams", b) Amir Al-Mu'mineen (as)'s mandate of his rule⁽¹⁾, and c) the fact that he was the worthiest and highest among the Muslims of his time, with the testimony of all his father's followers in Kufa⁽²⁾. Imam Hassan (as) did not waste time in

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- (1) Al-Khazzaz Al-Qummi, Ali bin Muhammad (d. 300 AH); Kifayat Al-Athar, page 241, where he isolated an entire chapter for Imam Ali (as)'s mandates on the Imamate of Imam Hassan (as) and Imam Hussain (as) including a narration Imam Ali (as) narrates from the Holy Prophet (saw), who says: "When I ascended to the sky, I looked at the legs of the Throne, and found written on it 'There is no god but Allah, and Muhammad is Allah's messenger, and I have aided him with Ali, and supported him with Ali.' I saw twelve lights, so I asked: 'My Lord, who are these lights for?' So I was called: 'Oh Muhammad, these are the lights of the Imams from your progeny.' I said: 'Would you name them for me, Prophet of Allah?' He said: 'Yes. You are my successor, and the Imam after me. You will repay my debts and perform my duties. After you will be your sons Al-Hassan and Al-Hussain, and after Al-Hussain will be his son Ali Zan Al-Abideen, and after him his son Muhammad...'
 - (2) Al-Yousufi Al-Gharawi, Muhammad Hadi; The Encyclopaedia of Islamic History, V5, page 453: When Adi bin Hatim Al-Ta'i saw the laxity of some in answering the call of Imam Hassan (as) to fight Muawiyah, he stood up and said: "I am the son of Hatim! Subhanallah! How horrible is this position we are in! Will you not answer your Imam?! The son of you Prophet's daughter! Where are the Muslims?! Where are the preachers of Mudhar?! Where are the instigators from across the lands, tongues like pricks when calling to war, but when it becomes serious they evade it like foxes! Do you not fear the wrath of Allah?! The shame?! The disgrace?!" He then turned to the Imam (as) and said: "May Allah Almighty grant you your ambitions, and shield you from harm, and grant you success in pursuing all that is virtuous. We have heard what you said, and decided to be with you. We obey and follow your orders and wishes." He then said: "I am going to the camp. Whoever wishes to follow me, follow me..." So Sa'd bin Ubadah Al-Ansari, and Ma'qal bin Qais Al-Riyahi, and Ziyad bin Khafsa Al-Taimi stood up and chastised the people and stirred them, then said to the Imam (as) what Adi bin Hatim said, accepting and answering

following his father's tactics for fighting Muawiyah, who broke the oath he made in Dawmat Al-Jundul after Siffin and its events. Muawiyah began sending troops to terrorise the followers of Amir Al-Mu'mineen (as), killing and ambushing them in the corners of the Islamic Empire. In fact, Imam Ali (as) was preparing another army to fight Muawiyah when he was martyred. And so Imam Hassan (as) continued on that route, preparing his troops, and assembling all those ready to fight in Nukhaylah (a military camp outside Kufa).

For certain reasons and circumstances, which we will further explore when talking about the Imam (as)'s treaty and the theories behind it, a truce was formed between Muawiyah and his supporters in Syria, and Imam Hassan (as) and Muslims in general. The most important terms of this truce were that rule was to go to Muawiyah on the condition that he was to rule under the law of the Quran and the traditions of the Holy Prophet (saw), and that he will not pursue the followers of Amir Al-Mu'mineen nor punish them for their association with him, and that the caliphate will pass to Imam Hassan (as) after him if he is alive, and otherwise to Al-Hussain (as), among several other terms.

The Peace treaty:

Despite the conflicting opinions on the peace treaty and its terms, it was clear that it was the best option for the Islamic

his call. The Imam (as) said to them: "You have spoken the truth, may Allah bless you. I still know you in your good faith, your truth to your words, and your loyalty. May Allah reward you!"

nation in general, for the followers of Amir Al-Mu'mineen (as) in particular, and for Imam Hassan (as) himself. And although it was advantageous to Muawiyah and his supporters on the short term, but on the long term that was not the case. Realising this caused Muawiyah to seriously consider eliminating Imam Hassan (as) entirely and assassinating him. Although Muawiyah was in no way an expert in combat, nor was he brave enough for direct confrontation, he was a specialist when it came to murder, treachery, and poisoning, something he'd done numerous times with his enemies, rivals, and even his own friends!⁽¹⁾

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- (1) He attempted, successfully, to poison Malik Al-Ashtar, who was one of his enemies (We will explore this incident in depth later). In fact, he went on to assassinate AbdulRahman bin Khaled bin Al-Waleed, who was one of his greatest allies! Ibn Asakir says in The History of Damascus, V16, page 164: "AbdulRahman bin Khaled bin Al-Waleed had gained a great deal of popularity in Syrian, and its people had started to like him. He had reminded them very much of his father Khalid bin Al-Waleed, and had secured them a lot of wealth in Byzantine lands. He had risen in power so much that even Muawiyah had begun to fear him, worried that people will side with him soon. He ordered Ibn Athal to kill him, and to be cunning with it. If he succeeded, he promised him that he will exempt him from paying taxes for as long as he lives, and that he would be assigned the tax collector of Homs. So when AbdulRahman arrived in Homs, having just come back from Byzantine lands, Ibn Athal presented him and some of his slaves with poisoned drinks, and they drank it and died. Muawiyah kept his promise, designating him as the tax collector of Homs, and exempt him of all his own taxes." He did the same to Sa'd bin Abi Waqas, even though Sa'd had resigned politics, and yet: "Muawiyah poisoned him (Imam Hassan (as)) when he wanted to name Yazid as his successor, and he poisoned Sa'd bin Abi Waqas too around the same time, and they both died within a few days of each other", as Abul-Faraj said in Maqatil Al-Talibiyeen, page 60.

So what stops him from doing so with Imam Hassan (as)? Religious obligations? A moral pledge? An oath or promise? All of these mean nothing to the likes of Muawiyah.

And that is what happened. The assassination was carried out by Ja'dah, the daughter of Al-Ash'ath bin Qais Al-Kindi. She was the wife of Imam Hassan (as), before poisoning in return for becoming Yazid's wife!⁽¹⁾

And so, after being goaded by these criminals, this double-crossing woman poisoned the Imam (as) in Safar, 50 AH, which ultimately ended with his martyrdom.⁽²⁾

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- (1) And just like Muawiyah had tricked others before, he'd also tricked her. He did not marry his son to her, and instead gave her a small amount of money. Al-Abbas bin Abdullah bin Al-Abbas married her later, according to Al-Tabaqat Al-Kubra, V5, page 315.
 - (2) As stated by Ibn Sa'd in Al-Tabaqat Al-Kubra, and Al-Balathari (d. 279 AH) in Ansab Al-Ashraf, V3, page 55: And it is said that Muawiyah urged Ja'dah bint Al-Ash'ath bin Qais, the wife of Al-Hassan who hated him, and he encouraged her to poison him, and she did so. Abul-Faraj Al-Asbahani (d. 356 AH) says that too in Maqatil Al-Talibiyeen, V1, page 60: "Muawiyah poisoned him (Imam Hassan (as)) when he wanted to name Yazid as his successor, and he poisoned Sa'd bin Abi Waqas too around the same time, and they both died within a few days of each other. And the person responsible for it was Imam Hassan (as)'s wife, Ja'dah bint Al-Ash'ath bin Qais, in return for some money granted to her by Muawiyah." Al-Mutahhar bin Tahir Al-Muqaddasi (d. c. 355 AH) also mentions this in Al-Bid'u wal-Tareekh, V6, page 5: "And others says that Muawiyah provoked Ja'dah bint Al-Ash'ath bin Qais to poison Al-Hassan, in return for promising her marriage to Yazid. So she poisoned Al-Hassan and killed him, but Muawiyah said to her: 'Yazid means a lot to us. How could somebody who was not worthy of the son of the Prophet be worthy of him?', and instead compensated her with a hundred thousand dirhams". The same was stated by Ibn AbdulBarr (d. 463 AH) in Al-Istee'ab fi Ma'rifat Al-Ashab, V1, page 389: "Qatadah and Abu Bakr bin Hafs

Did Imam Hassan (as) take part in the Caliphs' conquests?

It seems that the first to talk about this was Muhammad bin

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said that Al-Hassan was poisoned, and that it was his wife Ja'dah bint Al-Ash'ath bin Qais Al-Kindi. Others said that she was provoked by Muawiyah and his promised reward, but she did not gain much after it. Allah knows best." Ibn Abil-Hadeed also talks about it in *Sharh Nahjil-Balaghah*, V16, page 11: Abul-Hassan Al-Mada'ini said: "His death was in 49 AH, after an illness that lasted 40 days, and he was 47 years old. His wife Ja'dah bint Al-Ash'ath bin Qais poisoned him on the order of Muawiyah. And he had promised her: "If you poison him, I will give you a hundred thousand dirhams, and marriage to my son Yazid!" But when she poisoned and killed Al-Hassan, he gave her the money, but did not marry her to Yazid. He told her: "What if you do to my son what you did to the son of the Holy Prophet (saw)?" In *Mir'at Al-Zaman fi Tawareekh Al-Azman*, V7, page 125, Ibn Al-Jawzi (d. 654 AH) says: "Ibn Sa'd narrates that Ja'dah bint Al-Ash'ath bin Qais poisoned him, where he says: 'Yahya bin Hammad narrated to me, through a chain of narrations, that Um Musa said that Ja'dah bint Al-Ash'ath bin Qais poisoned the Imam (as). And he suffered so much that a bowl would be placed under him while another was being removed. This went on for 40 days. Abul-Yaqdhan and Al-Haytham bin Adi said: Muawiyah bin Abi Sufyan sent a letter to Ja'dah bint Al-Ash'ath bin Qais: 'Poison Al-Hassan, and I will give you a hundred thousand dirhams, and you can marry Yazid; so she poisoned him. When he died, she sent to Muawiyah, demanding he keep his promise. So he sent her the money and a letter saying: 'As for Yazid, I like him alive.'" Jamal Al-Deen Al-Mizzi (d. 742 AH) says, in *Tahtheeb Al-Kamal fi Asma' Al-Rijal*, V6, page 253, that: "Muhammad bin Salam Al-Jamhi said, through Ibn Ja'dabah, that Ja'dah bint Al-Ash'ath bin Qaid was with Al-Hassan bin Ali. So Yazid sent to her saying: 'Poison Al-Hassan, and I am your husband.' So she did, and when he died she sent to Yazid, asking him fulfilment of his promise. But he answered: 'We didn't want you with Al-Hassan. Would we want you for ourselves?'" And there are so many others that mention similar recounts.

Jareer Al-Tabari in his historical recount. He says: "Umar bin Shabbah has informed me that he was told by Ali bin Muhammad, through Ali bin Mujahid, that Habash bin Malik said: Saeed bin Al-Aas set off from Kufa on conquest for 30 years, heading for Khurasan. Accompanying him was Hudhayfah bin Al-Yaman and several of the Holy Prophet (saw)'s companions, along with Al-Hassan, Al-Hussain, Abdullah bin Al-Abbas, Abdullah bin Umar, Abdullah bin Amr bin Al-Aas, and Abdullah bin Al-Zubair...." Several other Sunni historians after him also said the same thing.

First of all, should this be true, we do not find it problematic nor contradictory to our beliefs. Some argue that that cannot be true because the leader of the army was Saeed bin Al-Aas, and how can Al-Hassan (as) and Al-Hussain (as) be subordinate to the likes of him? Or that the conquests were not conducted in a, strictly speaking, honourable way, at least in their beginnings. The first argument can be answered by the fact that, if it did happen, then it was with the approval of Amir Al-Mu'mineen (as), who was the Imam of their time, and was therefore justified and authorised, and was simply a case of prioritising one thing over another. The second issue can be refuted through arguing that their presence in the army, if proven, was for the purpose of regulating and amending the methods of conquest as much as possible. This is how the participation of some of Amir Al-Mu'mineen (as)'s followers in the conquests was justified, especially those who are least likely to do something out of their own accord and without the approval of their Imam. And there was quite a few of them. And so, when presented with two choices, complete corruption, or regulation as much as possible, the second choice was the wiser option. This is especially considering that the conquests were not purely evil, rather they spread the word of Islam to distant communities,

despite being interlaced with material gains and riddled with mistakes and transgressions.

We do not find a problem with this claim should it indeed be proven to be true. The problem, however, is that it is not supported by any evidence. In fact, there is evidence to the contrary, such as:

1. Ibn Al-Atheer, in his book *Al-Kamil*, refers to a dispute revolving around the conquest of Tabaristan, and whether it took place in 18 AH, in the time of Umar bin Al-Khattab, or whether it was in 30 AH during the time of Uthman bin Affan...

The same report also mentions that the army sent to Tabaristan came from Kufa. We know that Imam Hassan (as) was in Madinah in 30 AH, and did not move to Kufa until 36 AH, when he relocated there with his father after returning from the Battle of Jamal. Before that, there is no report that Imam Hassan (as) ever went to Kufa.

2. The relations between the Hashemites and Uthman bin Affan in these times were turbulent at best, clashing at worst. This year, the people of Kufa testified against Al-Waleed bin Uqba (Uthman's half-brother from his mother) and his alcohol addiction. They took the matter to the caliph, but he refused to punish him adequately despite the witnesses' testimonies. And so Imam Ali (as) took matters into his own hands. He (or one of his household) punished Al-Waleed by flogging, despite Uthman's disapproval.

Also in this year, Abu Dhar Al-Ghafari was exiled to Al-Rabatha by the order of Uthman. And when he passed

away there, Imam Ali (as), Al-Hassan (as), Al-Hussain (as), and some of their followers attended his funeral, even though the caliph prohibited it.

These times of high tension between the government and Amir Al-Mu'mineen (as) meant that it was very unlikely that he would send his sons to fight in these conquests. It was him who said in the Battle of Jamal: "Contain these two for me, before they end the lineage of the Holy Prophet (saw)", and that battle was for a righteous purpose and justified means, and under the flag of an infallible Imam. And yet he was still worried they would be killed, and the lineage of the Holy Prophet (saw) would be terminated. Is it likely that the Imam (as) would allow his sons to leave and fight under the command of Saeed bin Al-Aas, who is among those the Holy Prophet (saw) was talking about when he said: "When the progeny of Al-Aas reach thirty men, they will seize the wealth of Allah as personal earnings, and His servants as slaves..."? What with this being the time in which the caliph began blatantly colliding with the Imam (as)!

We also see Uthman complaining about Abdullah bin Abbas to his father, Al-Abbas bin AbdulMutalib, accusing him of riling up his enemies, and even conspiring against him. So how, in these circumstances, would he then go and fight in his conquests under his generals? The aforementioned excerpt said that among the men who went on the conquest of Tabaristan was Abdullah bin Abbas.

3. A number of those in Ibn Al-Atheer's chain of narrators have been described as liars, fabricators, and fraudsters, as we mentioned previously in the footnotes. We also do not find this recount in any earlier sources, even though there is good reason for this information to be mentioned if it were true. After all, it is very important to the Sunni faith for them to prove that there was a good relationship and correlation between Imam Ali (as) and the caliphs in order to establish the legitimacy of their rule, to show that everybody was content with the way things were. And what better evidence than the participation of Al-Hassan (as) and Al-Hussain (as) in the caliphs' conquests? And yet, this claim has not been made except by Al-Tabari (d. 310 AH). We also do not find it in any biographies or Hadeeth books, Sunni or Shia, that talk about the lives of either Imam. We know that our books follow every stage and period of their lives. So how can an event so important not be mentioned at all, not even with a single line, in any Hadeeth, biographical, or historical source?!

Stranger than that is what is mentioned by AbdulRahman bin Khaldun, who isn't known to have odd reports, where he narrates that when Uthman bin Affan wanted to conquer Africa, he assigned Abdullah bin Sa'ad bin Abi Sarh (his foster brother) as the commander of the army setting out in 25 AH. He says: "Then Abdullah bin Abi Sarh asked for Uthman's approval and backing. Uthman took counsel from the Sahaba, who gave him their advice. He prepared the army in Madinah, and among the troops were Ibn Abbas, Ibn Umar, Ibn Amr bin Al-Aasi, Ibn Jaafar, Al-Hassan, Al-Hussain, and Ibn Al-Zubair, and they all set

out with Abdullah bin Abi Sarh...." Almost as if Al-Hassan (as) and Al-Hussain (as) had nothing better to do than wait for any random commander Uthman assigns, rush to his side, and march with him to the ends of the Earth.

However, Ibn Khaldun, the same person who, in the introduction of his book, ranted about all the historians who come up with things that have no source, no backing, and no proof, did not himself provide any sources for this. In fact, Ibn Al-Atheer, who came before him (d. 630 AH) and wrote *Al-Kamil fil-Tareekh*, did mention Uthman assigning Abdullah bin Abi Sarh, but he did not say that he took Al-Hassan (as) and Al-Hussain (as)⁽¹⁾. And neither did Al-Masoudi (d. 346 AH) in *Murooj Al-Thahab*, nor did Al-Tabari (d. 310 AH) say so in his history book. All he said was that "Uthman encouraged the people to participate in the conquest of Africa, and ten thousand men gathered from Quraysh, the Muhajireen, and Ansar," even though it was him who said what he said about the conquest

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- (1) However, it was in *Al-Kamil fil-Tareekh*, V3, page 109, where he says that Saeed bin Al-Aas took them with him to conquer Tabaristan (and that is what we pointed out was false, where some historians see that Al-Hassan and Al-Hussain (as) were nothing but soldiers serving under the Ministry of Defence, with nothing better to do, and nothing of importance to concern themselves with except waiting for the orders of the caliph for them to run to the ends of the Earth), even though Saeed bin Al-Aas had hostile relations with AhlulBayt (as). Even if with ignore that, we would find that this conquest was so full of injustice and cruelty that would be unacceptable to any Muslim, let alone Al-Hassan (as) and Al-Hussain (as), that it further invalidates the claim, as Ibn Al-Atheer says in *Tamam Al-Khabar*, page 110: "They surrounded them, so they asked for safety, and he gave an oath to not kill a single man. So when they opened the fort, they killed all of them except for a single man..."!

of Tabaristan, and we have already disproved that. So either Ibn Khaldun made a mistake, and said what Al-Tabari said, just in Africa instead of Tabaristan (even though he actually said it in both sections), which would be a dreadful form of negligence and lack of accuracy, or he purposefully added that himself, which is even more shameful and unforgiveable.

Theories on the Truce of Imam Hassan (as)

Perhaps the most debated topic when it comes to the life of Imam Hassan (as) is the truce or treaty he made between himself and Muawiyah bin Abi Sufyan.

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Whichever way you call it, whether a truce or a treaty, we find no difference between the usage of either word. Some researchers may have delved into the intricate differences between the two words, making them slightly hesitant to call it a "treaty", considering that no pact is possible between right and wrong, and, as such, it was a truce⁽¹⁾, not a treaty. On the other hand, even those who do use the word "treaty" do not

(1) This meaning can possibly be seen in the way the late Sayyed Murtada Al-Amili focused on using the word "truce" in his book on the biography of Imam Hassan (as).

use it in that sense. In fact, we even find the word “treaty” in the narrations of Imam Hassan (as) himself, where he compares his treaty with the treaty of the Holy Prophet (saw) with the infidels from Quraysh⁽¹⁾. And we all know that there can be no pact between Islam and Kufr. Besides, many of their fellow researchers who have also explored the meaning of the word find no problem with using it⁽²⁾ in this context.

We can observe three different theories when viewing the truce of Imam Hassan (as): the Umayyad perspective, the Abbasid perspective, and the Twelver Shia perspective. Of course, there could be more than that, and they may overlap, but nevertheless, we shall consider these three as the main theories...

1.The Umayyad perspective

This is the perspective that is most widespread in the general Muslim population today, who are mostly followers of the Sunni school of thought. It follows the agenda of the theory of “the righteousness of the companions”, with the logic that these are internal conflicts between them, and Allah has saved us from getting involved with our lives and swords, so we might as well not get involved with our tongues... generally the concept of

(1) Al-Saduq, Muhammad bin Ali bin Babawayh; Ilal Al-Shar'i, V1, page 249: “The purpose for my treaty with Muawaiyah is the purpose for the Holy Prophet (saw)’s treaty with Banu Dhumrah, Banu Ashja’, and the people of Mecca.”

(2) These include: The Treaty of Al-Hassan, by the late Sheikh Radi Aal Yasin, and the introduction of the book of Sayyed Abdul-Hussain Sharaful-Deen.

love and harmony between everybody that lived in the first century AH.

This theory depends on the following:

First: That it was Muawiyah bin Abi Sufyan who pursued the treaty, and that it was him who offered it to Imam Hassan (as), to the extent that (they claim) he sent the Imam (as) an empty sheet of paper for him to write whatever conditions he wants! And that he even paid the Imam (as) money to ensure that the truce happened. And, as a result, Al-Hassan (as) accepted the truce after seeing its benefits. This theory is supported by narrations present in their books, where the Holy Prophet (saw) talks of Al-Hassan (as) and how "Allah will reconcile between two factions of Muslims through him".

Naturally, anybody reading these historical texts that have been affected by the Umayyad influence will come to the conclusion that any side striving for a truce despite having the upper hand, as they claim Muawiyah did, is surely better than the side working to prolong the war. After all, {reconciliation is better}⁽¹⁾, and thus, they are better than the side who only looks for a truce when they are on the losing side (meaning Imam Hassan (as))!

Second: That the truce was entirely to the benefit of the Muslim nation, the main advantage being that they had united again after being divided and at brutal war for many years⁽²⁾. As a result, they called the year of the truce "The Year of Unity".

(1) Surat Al-Nisa, verse 128.

(2) Sahih Al-Bukhari, V3, page 186.

According to this theory, Muawiyah displayed great compassion and humanity to pledge some of his wealth to ensure the treaty was achieved, as if they mean to say: Muawiyah bought the unity of the nation with his money. At the same time, the reader will also come to the conclusion that Al-Hassan (as) is not a man of morals nor principles, and simply goes where the money tells him to. This is a clear insult to the character of Imam Hassan (as)!

Third: Perhaps the most important foundation this theory is based on is that, as a result of the treaty, the entire nation declared Muawiyah as its leader, and he is hence the rightful caliph of the Muslims!

2.The radical Abbasid perspective

If the Umayyad theory was trying its hardest to exploit the treaty to prove the legitimacy of the Umayyad authority, and to raise it to the status of a caliphate, then the Abbasid perspective, specifically the one articulated by Al-Mansour, was extremely radical and vicious. Abu Jafar Al-Mansour was in a constant rivalry with Imam Hassan (as)'s progeny over power, even escalating to a full-blown war against some of their leaders like Muhammad bin Abdullah bin Al-Hasan bin Al-Hasan (as) and his brother Ibrahim. And so he went to war with them on all fronts (political, media, military, and social). He imprisoned a large number of Imam Hassan (as)'s sons and grandsons⁽¹⁾, a number of whom died in prison. He sent an army to fight Muhammad Al-Nafs Al-Zakiyyah, and after he got rid

(1) The names of whom shall be brought up in the designated chapter.

of him and his brother Ibrahim, he then targeted all the Talibis, leaving no adult among them unpursued. As for the political side and the public view, he conducted a war of defamation, where he attacked the greatest Talibi icons with an intensity the Umayyads did not reach a tenth of, despite them being their most notorious rivals! One needs to look no further than his letter to Muhammad, Al-Nafs Al-Zakiyyah, to find this immense amount of hatred to Amir Al-Mu'mineen (as), Al-Hassan (as), and Al-Hussan (as). Our focus here is what he said about Imam Hassan (as) and his treaty. With Imam Hassan (as) being the grandfather of his enemies, he used every opportunity to insult the Imam (as), and criticise the treaty. In one of his public speeches⁽¹⁾, he viciously attacked the Imam (as), saying unspeakable things about him, his father (as), and his brother (as). And this was, undoubtably, repeated time and time again in the words of his poets and the leaders of the Friday prayers and so on.

In one of his letters to Al-Nafs Al-Zakiyyah, he attempted to summarise what happened between Muawiyah and Imam Hassan (as), saying: "After that came Hassan, who sold it to Muawiyah for a bunch of parchments and dirhams, and left for Hijaz. He left his followers at the mercy of Muawiyah, and gave the position to those who do not deserve it, taking money illegally and illegitimately. Hence, any right to power you think you have, you have already sold it and taken its price"⁽²⁾!

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- (1) Al-Masoudi, Ali bin Al-Hussain (d. 346 AH); Murooj Al-Thahab wa Ma'adin Al-Jawhar, V3, page 300.
 - (2) Al-Tabari, Muhammad bin Jareer; The History of Messengers and Kings, V7, page 570.

I find no words capable of describing the extent of this injustice and audacity against the Imam (as), who, according to this tyrant, betrayed the trust of his companions, and sold his rightful position for nothing more than a few dirhams!

This, however, is not unexpected from such a man, who, despite knowing fully well that Imam Sadiq (as) did not take part in nor support the resistance of Banu Al-Hassan, said to him: "Do you know why I summoned you? I wanted to demolish your status, terrify your hearts, and cut off your bridges, leaving you completely exposed, not to be approached by neither the people of Hijaz nor the people of Iraq, as it will be to their detriment!" For somebody who speaks to Imam Sadiq (as) directly in such a manner, it is not surprising to find him talk in such a way about Imam Hassan (as), years after his martyrdom!

And here is a chance for the reader to grasp the vast contrast between what this tyrant said about Imam Hassan (as), and what the Holy Prophet (saw) said about him, where he heralded him as "The Master of the youth of Paradise", and proclaimed that "whoever loves him has loved me, and whoever despises him has despised me", in addition to the countless narrations we have mentioned in the various other chapters in this book.

We will also find that the worst things said about Imam Hassan (as) by orientalists and western scholars are almost a carbon copy of the words of Al-Mansour!

3.The Shia perspective of the treaty

This theory and perspective of the truce is based upon the fact that Imam Hassan (as) is wise and infallible, and therefore,

it is not possible for his decision upon the truce and its terms to be anything but a wise action for the benefit of the religion and nation.

This is especially considering the fact that the Imam (as) himself had discussed the treaty and explained its benefits and advantages on several occasions. For example, according to Sheikh Saduq's 'Ilal Al-Shara'i, he compared his treaty with Muawiyah to the Holy Prophet (saw)'s treaty with Quraysh. Abu Sa'eed Aqees narrates that "I said to Al-Hassan bin Ali bin Abi Talib: 'O son of the Prophet, why did you negotiate with Muawiyah and agree to a truce when you knew that you were on the true path, and that Muawiyah is a twisted tyrant?'

He replied: 'Abu Sa'eed, am I not Allah Almighty's emissary to His creation and Imam over them after their Prophet?' I said: 'Yes you are!' He said: 'Am I not the one about whom the Prophet (saw) said: "Al-Hassan and Al-Hussain are Imams, whether they stand or sit"?' I said: 'Yes you are!' So he said: 'So then I am an Imam if I stand, and I am an Imam if I sit. Abu Sa'eed, the reason for my truce with Muawiyah is the same reason for the Holy Prophet (saw)'s truce with Banu Dhumrah, Banu Ashja', and the people of Makkah when he left Hudaibiya. Those were explicitly infidels, while Muawiyah and his followers are implicitly infidels. Abu Sa'eed, if I am an Imam appointed by Allah Almighty, my judgement is not to be ridiculed, whether I choose to fight or truce, even if the reasoning behind my decision is unknown! Do you not see that, when Al-Khidr punctured the ship, killed the boy, and rebuilt the wall, Musa (as) rebuked him for his actions as a result of misjudging his intentions, but was satisfied after being told? That is the case

with me! You have reprimanded me with your ignorance. Had it not been for what I did, there would not be a single Shia on this Earth left alive!"⁽¹⁾

Reviewing what the Imam (as) said, we find that he approached the topic by referring to what the Holy Prophet (saw) said about his imamate, and that it is not affected by his actions (whether he fights or signs a treaty). Rather, it is his actions that are affected by his imamate, so they are always justified and valid. Otherwise, the Imam (as) would be forced to explain and justify every single decision that he makes, and every action he takes. That would make him a subject, not an Imam! To provide an example, he used the story of Al-Khidr and Musa (as), who, though a prophet, was unaware of the reasoning behind Al-Khidr's actions. But once they were explained to him, he submitted to them, and conceded the wisdom of Al-Khidr.

He also used the Holy Prophet (saw)'s treaty with Quraysh as a model for his own treaty, though they were explicitly infidels, while Muawiyah is implicitly so.

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In another narration, Imam Baqir (as) states that the treaty of the Imam (as) was better for the nation than everything on which the sun has ever shone!⁽²⁾

In upcoming pages, we will discuss in detail some of the conditions and terms of the treaty, and whether or not Muawiyah abided by them.

(1) Al-Sadooq; Ilal Al-Shara'i, V1, page 249.

(2) Al-Kulaini; Al-Kafi, V8, page 354.

Here, however, we will discuss the truce in itself, which was, according to the Imam (as), better than anything the sun has ever shone on.

1. We believe that Imam Hassan (as), in addition to all the other Infallibles, at the head of whom is the Holy Prophet (saw) himself, were never obsessed with war and battle, keeping in mind the destructive consequences that come with it, including the loss of lives, the cost to the nation's wealth, and the scattering of families because of their men's absence. So if Imam Ali (as) is judged over the slightest amount of money that goes missing from the treasury, then he will surely be lashed at a thousandfold for the economic losses resulting from war, let alone the human losses.

However, this does not mean that he is to back down from the enemy when they declare war on him and his subjects, persecuting worshippers and servants of Allah, devastating their belongings, and seizing their lands. But all-out war is not the first resort to solve the issue. Rather, the Imam (as) follows the example of the Holy Prophet (saw) in avoiding war as much as possible, through advice, negotiation, messaging, and other methods to avoid military confrontation.

Additionally, their military stance, and their wars with the Deserters, the Oppressors, and the Deviants, were not motivated by desire for material wealth, nor by greed for leadership. Rather, as the Imam (as) says: "Oh Allah, You know that that which occurred from us was not in competition for authority, nor out of pursuit for the debris of this world. Rather, we wanted to show the teachings of Your religion, and for

integrity to be apparent in Your lands, and for the oppressed ones among Your servants to be protected, and for Your obligations, traditions, and rulings to be abided by.”⁽¹⁾

On the other hand, we find their enemies, those who lead the battles of Al-Jamal, Siffeen, and other battles, have no problem with declaring war, and spilling blood just to make so-and-so caliph! So it is not curious to find them fighting with one another just to have it their own way!⁽²⁾

Meanwhile, the mentality of the AhlulBayt (as) was “By Allah, so long as the affairs of Muslims remain intact, and there is no oppression in it save on myself, I shall keep quiet, seeking reward for it from Allah, and keeping aloof from its attractions and allurements for which you aspire”⁽³⁾.

Based on this, the peace treaty was hardly something unheard of, nor was it a ghastly crime!

2. The Holy Prophet (saw)’s treaty with Quraysh, despite them being on the path of falsehood and the Prophet (saw) on the truth, was, to some of his companions, inexplicable. Hence, some of them openly contested him, and many even disobeyed his orders of voiding their Ihram, before they were finally told of the wisdom behind the treaty, and its benefits and advantages.

Therefore, it was not strange to find that some people did not learn their lesson, and repeated their same mistake,

(1) Al-Kashani, Muhsin Al-Faid (d. 1091 AH); Al-Wafi, V15, page 179.

(2) Al-Baghdadi, Ibn Saad (d. 230 AH); Al-Tabaqat Al-Kubra, V5, page 54.

(3) Imam Ali (as); Nahjul-Balaghah, V1, page 124.

challenging the Imam (as), just like they challenged the Holy Prophet (saw) at Hdaybiya⁽¹⁾, and Imam Ali (as) at the event of arbitration. And the same happened here that happened there.

3. Although truce and peace are sometimes the necessary solution, that does not mean that the enemy should be given both the thread and the needle. Indeed, there is another battle no easier than the military one, and that is the formulation of the treaty's terms in a way that guarantees that the rights of the people are preserved, whether or not the other side upholds the truce. And that is what Imam Hassan (as) did when he composed the terms of the treaty to the benefit of Islam and the entire nation. We will talk more of this when we list the treaty's terms and conditions.
4. There are two theories between the Shia when it comes to the treaty, after agreeing on the idea that it was the best available option to Imam Hassan (as). This is supported by several narrations by himself and the other Imams. We will go through them by explaining both theories.

The first theory is the traditional one, and it is adopted by most of those who wrote about the treaty, starting from Sheikh Mufid, then his student Al-Murtadha, and after them Al-Tabarsi, and so on, all the way until the contemporary era. It was best articulated and conveyed by Sheikh Radhi Aal Yaseen, in Al-Hassan's Treaty, and Sheikh Baqir Sharif Al-Qarashi, in The Life of Imam Hassan.

(1) Ibn Abi Shaybah, Abu Bakr (d. 235 AH); The Book of Ibn Abi Shaybah, V7, page 558.

What is most noteworthy about this theory is the following:

-That it was defensive, as a counteraction to the severe attack orchestrated by the enemies of AhlulBayt (as) targeting Imam Hassan (as) personally. We have previously pointed out the Abbasid perspective of the treaty, and all the words hurled towards the Imam (as) from Al-Mansour and those who adopted his twisted belief, and even some recent "orientalists" whose statements are far, far from honest. Thus, the movement of our scholars have been, since then, about repelling these attacks, refuting these claims, and proving that the treaty was, in fact, justified, and therefore cleansing the name of Imam Hassan (as) of what has been attached to it over the centuries.

-It was also the best option available at the time, consider the circumstances of both armies, and the treachery of a number of Imam Hassan (as)'s army generals, who also happened to not be all of one creed (proven by the fact that there were Kharijites in the army, in addition to mercenaries who did not care about the nation nor Imamate, not to mention the close companions of the Imam (as) himself). Given those conditions and circumstances, it was the best that could have been done. This theory portrays the truce as the last resort, and not really the optimal choice the Imam (as) would have naturally wanted.

The alternative theory, adopted by Sayyed Badri, differs greatly from the traditional view of the matter. He details the

elements of his theory in his book: Imam Hassan (as), and Confronting the Umayyad Schism.

The story of the treaty and its conditions

Sayyed Badri indicated that the conventional explanation that exists between the later scholars depends greatly on what Sheikh Mufid said in his book Al-Irshad, including narrations and recounts of the events leading to the treaty. The narrations he cites in Al-Irshad are heavily influenced, almost to the letter in some instances, by Abul-Faraj Al-Isfahani's narrations in Maqatil Al-Talibiyeen⁽¹⁾, and therefore Al-Badri took a stance of scrutiny and scepticism to these narrations⁽²⁾.

The summary of what was said in Al-Irshad is the following: "Muawiyah moved towards Iraq in order to conquer it. When he reached the Manbaj bridge⁽³⁾, Al-Hassan (as) began his move, and sent Hijr bin Adi to order his men to move. He encouraged the people to fight, but they were reluctant to join him. A mix of people eventually joined him, including some of his and his father's followers, some Kharijites who would do anything to fight Muawiyah, some troublemakers and bounty hunters, some people who were unsure of who to fight for, and some who were simply following the leaders of their tribes with no religious incentive at all.

(1) Al-Badri; Imam Hassan, page 63.

(2) Al-Badri; Imam Hassan, page 31.

(3) Manbaj is a place in Syria, about 80 km away from Halab and part of the same province. It lies 30 km away from the Euphrates.

They marched until they reached Hammam Umar, then set out for Dayr Ka'b. They stopped at Sabat just before the bridge, and stayed the night there. When the Imam (as) awoke, he wanted to test his men and assess their obedience to him, to filter out enemy from friend, and know exactly how to face Muawiyah and the Syrians. He ordered for the call to be made to the Friday prayers. When the people gathered, he ascended the pulpit and began his speech: "Praise is to Allah for every man that has praised Him. And I bare witness that there is no god but Allah, for every witness to witness. And I bare witness that Muhammad is His servant and His messenger; He sent him with the truth, and entrusted him with His revelations.

By Allah, I woke up today, hoping to be, with His grace and kindness, the most sincere and advisory of Allah's creation for His creation. I have not come with a grudge on any Muslim, nor do I wish any harm or detriment to you. Indeed, what you dislike in unity is better for you than what you like in disunity. Indeed, I am looking out for you more than you for yourselves, so do not disobey my orders, and do not object to my judgement. May Allah forgive me and you, and guide us to that which He loves and desires."

The soldiers looked at each other, saying: "What do you think he means by what he said?" Others replied: "By God, we think he means to make peace with Muawiyah and submit power to him!" They said: "By God, the man has disbelieved!" They attacked his tent and robbed him, even taking his prayer mat from under him. Then AbdulRahman bin Abdullah bin Ju'aal Al-Azdi attacked him and ripped his cloak from his shoulders, leaving him sitting in his place with his sword but no robe.

He called for his horse and mounted it. His close companions and followers surrounded him, preventing anybody from reaching him. He said: "Call to me Rabee'a and Hamdan," so they came and escorted him, pushing people away from him. He left with a company of his men. When he reached the pass of Sabat⁽¹⁾, a man from Banu Asad called Al-Jarrah bin Sinan made his way towards him. He grabbed the reins of the Imam (as)'s mule, with a dagger in his hand. He shouted: "Allahu Akbar! You have committed shirk, Hassan, just like your father committed shirk before you!" He then stabbed the Imam (as) in his thigh, lacerating it to the bone. The Imam (as) grabbed him, and they both fell to the ground. One of Imam Hassan (as)'s followers called Abdullah bin Khatl Al-Ta'i leapt on the assailant, taking the dagger from him and stabbing him in his stomach. Another man called Dhabyan bin Amarah lunged at him and sliced his nose off, killing him. Another man who was with him was taken and killed.

Al-Hassan (as) was carried on a stretcher to Al-Mada'in, and taken to the house of Sa'ad bin Mas'oud Al-Thaqafi, who used to be the agent of Amir Al-Mu'mineen (as), and Imam Hassan (as) kept him in that position. He started tending to his injuries himself. Meanwhile, a number of tribe leaders wrote to Muawiyah, pledging their obedience to him in secret, and urging him to march toward them, promising him they would kill or hand over Imam Hassan (as) when he gets close. Imam Hassan (as) learnt of this when he received a letter from Qais bin Sa'ad, who had been sent with Ubaidallah bin Abbas on his march from Kufa to meet Muawiyah. He was made a

(1) A village in Mada'in, Iraq.

commander, and Ubaidallah was told: "If you are struck down, the next-in-command is Qais bin Sa'ad." His letter reached the Imam (as), telling him that these tribe leaders were to meet Muawiyah in a village called Al-Habuniyah, close to Maskan, and that Muawiyah sent to Ubaidallah too, persuading him to meet him as well. He promised him one million dirhams, half of which he gave immediately, and the other half for when he enters Kufa. Ubaidallah bin Al-Abbas sneaked out of his camp at night to meet Muawiyah, leaving his men leaderless. So Qais led them in prayer, and looked into their issues. With this, Al-Hassan (as)'s awareness of his men's treachery deepened, and their twisted intentions became apparent in their insults and curses towards him, and their campaigns towards the shedding of his blood. There were none left by him to fend off dangers from him except his and his father's close companions and family, a number far too small to fight the armies of the West.

So Muawiyah sent him a letter, proposing the idea of a truce. He also sent him the letters of his followers who had betrayed him and promised to kill him or hand him over. He offered him a large number of conditions that, if followed as he vowed to do, would have large benefits to all involved. But Imam Hassan (as) knew not to trust Muawiyah, fully aware of his treachery and deceit. However, he found no other option available to him than the truce, as a result of the aforementioned weakness in faith and trust he found in his followers, and how so many of them came to thirst for his blood, as well as his cousin's betrayal in favour of his enemy.

So he (as) took an oath from Muawiyah in order to establish his proof against him, and to excuse himself in front of himself, Allah Almighty, and all the Muslims. He stipulated that the cursing of Amir Al-Mu'mineen (as) was to be barred, as was praying against him in Qunut in prayer. Muawiyah was to guarantee the safety of the Imam (as)'s followers. No harm was to reach them, and their rights were to be preserved. Muawiyah agreed to these conditions, and pledged to follow them fully.

And so, with the terms of the truce established, Muawiyah and his army marched until they reached Al-Nukhaylah⁽¹⁾. It was Friday, so he led his men in prayer midday. He then gave his sermon: "By Allah, I do not fight you so that you may pray, or so you may fast, or go to Hajj, or give charity, or any of that. You already do all of that. Rather, I fight you so that I may have authority over you. And Allah has given me that, despite you detesting it. Indeed, I have reached an agreement with Al-Hassan and promised him some things. Indeed, all of them lay beneath my feet. I will not fulfil a single one of them.

He then set out for Kufa and remained there for several days. When they all pledged their allegiance to him, he climbed the pulpit and began preaching them. He insulted Amir Al-Mu'mineen (as), then insulted Al-Hassan (as), all while Al-Hassan (as) and Al-Hussain (as) were there, listening. Imam Hussain (as) stood up to reply to him, but Imam Hassan (as) took his hand and sat him down, then called out: "Oh you who speaks of Ali, I am Al-Hassan, and my father is Ali. You are Muawiyah, and your father is Sakhr. My mother is Fatimah, and

(1) A military camp around 10km outside of Kufa.

yours is Hind. My grandfather is The Holy Prophet, and yours is Harb. My grandmother is Khadijah, and yours is Qatilah. May Allah curses be on those with the loosest insults, and the worst lineage, and the evillest of footfalls, and the oldest of us in infidelity and hypocrisy.” With that, some people in the mosque muttered: ‘Amen. Amen.’”(1)

Sheikh Aal Yasin provided a sample of how the treaty would have looked like, with both sides having signed the treaty. After seeing how the clauses of the treaty had been changed and spread out over numerous sourced, he gathered them in the order in which they would have been written. It came as following:

1st clause: Rule will be passed to Muawiyah, on the condition that he is to follow the Book of Allah Almighty, the tradition of His Holy Prophet (saw) and the rightful rulers after him.

2nd clause: Rule will pass down to Al-Hassan after Muawiyah should he be alive. Otherwise, it will be passed down to Al-Hussain. Muawiyah is not to assign his own successor.

3rd clause: The cursing of Amir Al-Mu'mineen (as) and praying against him in prayer will be abandoned. Ali is only to be spoken of well.

4th clause: The right to the treasury of Kufa, and the 5 million dirhams inside it, will not be passed with the rule.⁽²⁾ Every year, Muawiyah is to submit 1 million dirhams to Al-Hassan every

(1) Al-Mufeed, Muhammad bin Al-Nu'man (d. 413 AH); Al-Irshad, V2, page 10.

(2) We will later explain the reasoning behind this exception.

year, and he is to prioritise Banu Hashim over Banu Abd Shams in benefits and aid. He is to grant the families of those killed fighting with Amir Al-Mu'mineen (as) in the Battle of Jamal and the Battle of Siffeen 1 million dirhams, and he is to do so from the tax of Dar Abgerd.

5th clause: The people are safe wherever they are on God's Earth, whether in Syria, Iraq, Hijaz, or Yemen, whether they are black, or red. Muawiyah is to tolerate their mistakes, and he is not to seek revenge for their prior actions, nor is he to exact his vengeance on the people of Iraq.

The followers of Ali (as) are safe, wherever they are. They are not to be harmed. They are to be reassured of their own safety, in addition to that of their belongings, wives, and children. They are not to be charged, nor are they to be attacked by anybody. Their rights are to be preserved.

He shall not plot against Al-Hassan (as) and Al-Hussain (as), nor anybody from AhlulBayt (as), not in secret nor publicly, nor is he to terrorise them in any end of the Earth.⁽¹⁾

Sheikh Aal Yasin commented on the articulation of the terms: "The truth is, we must admit, considering the effects it had on constitutions and events to come, Imam Hassan (as)'s decorum and diplomacy was perhaps the epitome of what could have been possible in a situation like his, with his time and his people, using brilliant political methods that, had they been performed in any other scenario, with a nation and people that were more straightforward with their motives, they would

(1) Aal Yasin, Radi; The Treaty of Al-Hassan, page 262.

easily make their applicant the highest of politicians, and the brightest of Muslim rulers.”⁽¹⁾

The second theory: That is, as we mentioned previously, what Sayyed Badri mentioned in his book. Because it is a large book, written specifically to establish this theory specifically, our book here would not be enough to fit everything he mentioned. We will have to summarise to the best of our capabilities, presenting it in points:

1. He saw that the reason for the truce, which was essentially a conditional relinquishing of power on the part of Imam Hassan (as), was not the faltering and weak nature of Al-Hassan (as) like orientalist think, based on fabricated narrations.

Nor was it a result of the betrayals, instability, and weakness of Al-Hassan (as)’s army and people, which is what Abbasid propaganda has led us to believe.⁽²⁾

It was the result of an objective look on the conditions the nation and religion were going through, in an attempt to preserve their interests.

He added that the alternative was a prolonged war that would have meant that Umayyad media would be completely aimed at destroying the AhlulBayt (as), just like it was towards Imam Ali (as).

(1) Aal Yasin, Radi; The Treaty of Al-Hassan, page 264.

(2) Al-Badri, Sami; Imam Hassan (as), and Confronting the Umayyad Schism, page 106.

2. He saw that the way the truce was made, and the terms specified within it, achieved benefits for both the Islamic message and the nation. When it comes to the Islamic message, just like Imam Ali (as) strived for the Quran and the Holy Prophet (saw)'s tradition to be the standards for the ruler of the lands, regardless of anybody's opinion or background, such was the case of Imam Hassan (as), prioritising it as the rudimentary clause.

As for the benefit to the nation in the time of Imam Hassan (as), it was to resolve the schism that had taken over the society by then, and to chase down the terrorists that had corrupted the army, and to prepare to face the Roman threat on the North-Western front.

And so, Imam Hassan (as) solved this great schism by this conditional abdication: to create a single country, with Muawiyah as its leader with the support of the Syrians, followed by Imam Hassan (as) with the support of the Iraqis, with conditions placed by Imam Hassan (as) to preserve the interests of the Shia, without compromising the interests of the Syrians.

Al-Badri says: "The best solution for Muawiyah was for him to remain the ruler of Syria, thus making it purely Umayyad, and for Imam Hassan (as) to remain the ruler of Iraq, making it purely Alawi, further plunging the nation deeper into the schism, and keeping Syria out of Alawi interference. But Imam Hassan (as) had refused this solution. There had to be but one Islamic nation, able to live with one-another. It had to be run on the basis of Book of Allah, and the tradition of His Prophet (saw), away from the way the two caliphs run things. Cursing

Ali (as) and insulting him was to be banned, and he was not to be slandered. His followers were to be safe, wherever they were.⁽¹⁾

With this in mind, Sayyed Badri sees that it is valid to equate Imam Hassan (as)'s treaty with that of the Holy Prophet (saw), and to say that it was "better than everything on which the sun has ever shone". This is especially true when we consider the effects and benefits to Islam the Holy Prophet (saw)'s treaty had, and compare them to those of the treaty of Imam Hassan (as)⁽²⁾.

3. In his book, Al-Badri insinuates that the source of confusion when it came to understanding the reality of the truce was the narrations cited in *Maqatil Al-Talibiyeen*, which, as insightful and thorough as they may seem, are not from Shia sources, and are therefore far from understanding the character and decisions of Imam Hassan (as). The fact that Sheikh Mufid cited them too does not refute this issue, either. These narrations had been forged centuries earlier by the Abbasids during their struggles with the Hassanis. This is especially true with the aforementioned narration of Muawiyah saying: "Every condition I have agreed on with Al-Hassan is beneath my feet...." Al-Badri sees this as especially far-fetched, considering the fact that Muawiyah was, by that time, already fighting on two battles: an internal one with the Kharijites, and an external one with

(1) Al-Badri, Sami; Imam Hassan (as), and *Confronting the Umayyad Schism*, page 28.

(2) Al-Badri, Sami; Imam Hassan (as), and *Confronting the Umayyad Schism*, page 25.

the Byzantine Empire. For him to then go and reopen a third front against Imam Hassan (as) after barely resolving it would have been unfathomable, especially considering he was known for controlling his anger and hiding his grudges in order to reach permanent authority⁽¹⁾.

4. Upon viewing the clauses of the treaty, written by Imam Hassan (as) after Muawiyah sent him an empty piece of paper, it is very clear that Imam Hassan (as) did not demand anything more than what the Quran and the traditions of the Holy Prophet commanded anyway. This includes the first clause, that he is to follow the command of the Holy Quran and the tradition of the Holy Prophet (saw), and the third clause, that the cursing of Imam Ali (as) is to be abandoned and outlawed. The prioritisation of Banu Hashim over Banu Abd Shams is also something found in the Quran and tradition. The same goes for Imam Hassan (as)'s refusal to call Muawiyah "amir al-mu'mineen", as calling anybody but Ali bin Abi Talib by that name is a pure lie! Al-Badri did, however, cast doubt on the narrations mentioning the clauses involving financial terms.

5. Sayyed Badri emphasised that, contrary to what most Imami historians assert, Muawiyah followed the clauses of the treaty very closely for the entire ten years in which Imam Hassan (as) was alive, the result of which was numerous benefits to the nation. The schism in the nation had been resolved before it could be magnified along

(1) Al-Badri, Sami; Imam Hassan (as), and Confronting the Umayyad Schism, page 22.

with its repercussions. The state was also able to focus its power on fighting the Kharijites, and safety and security returned to the Muslims in all corners of the nation. After that, the nation turned its attention to fighting the looming threat of the Byzantine Empire in the Northwest.

Another consequence that followed was the breaking of the disillusionment of the people about Imam Ali (as). The people of Syria came to know him, and to know of how he was oppressed by the Qurayshis. They came to know that he was the Imam who was to guide them, as the Verses and hadiths testify to, in addition to those who lived with him. They received the words of the Holy Prophet (saw) on the day of Ghadeer reached them: "For whomever I am their master, Ali is their master. May Allah side with those who side with him, and oppose those who oppose him, and aid those who aid him, and forsake those who forsake him." They received Hadith Al-Manzila, and Hadith Al-Kisa. They finally learnt the truth of Hajj Al-Tamattu', the narrations about which were purposefully suppressed by both Qurayshi and Umayyad authorities in order to portray Imam Ali (as)'s attempts at reviving it as corrupting religious rituals. They came to know that Imam Ali (as) was reviving what the Holy Prophet (saw) had directed them to do by reviving Hajj Al-Tamattu'. They were enlightened of various different traditions from the Holy Prophet (saw) that Quraysh had endeavoured to change or conceal. They heard Dhirar's description of Imam Ali (as) with their own ears when he was asked to describe him in the court of Muwaiyah⁽¹⁾.

(1) Al-Badri, Sami; Imam Hassan (as), and Confronting the Umayyad Schism, page 110.

Another look into the treaty:

In order to understand the reality of the treaty, we will provide an introduction, which is that humans have evolved in the way they solve their conflicts over the ages. Once upon a time, they took their own rights and the right of others with their physical strength and weapons. The person who was “right” was usually the person with the most strength, and he would take the rights of those too weak to defend their own.

This later escalated from happening between individuals to a system of tribes and countries. The stronger tribe or nation would take lands, wealth, spoils, and lives from its weaker neighbours. This resulted in many wars, the instigating factor being that the stronger nation wants control over more territories and wealth.

As humans advanced in knowledge and technology, and with the rise of more advanced civilisations, humans realised that taking what one wants by force often leads to great loss of life, due to the advanced weaponry that was now capable of annihilating thousands and millions of people. The path of unconditional violence was no longer the way to go about solving conflicts. Rather, there was now an alternative, which was for nations and organisations to strive to regain their rights through negotiations, understanding, and agreements. It cost much less, and at the same time, whoever was smarter, wiser, and more capable of putting forth his demands and arguments was more likely to win his case. There was no longer any need for force, except that of negotiations. And military strength was no longer of any use without an overriding political, diplomatic,

and legislative power able to discern the situation and its needs. Hence, nowadays, the foreign minister is more important than the minister of defence, despite the fact that the foreign minister does not even carry a pistol, while the minister of defence is in control of hundreds of thousands of weapons, tanks, missiles, and so on. And yet, the unarmed minister is more beneficial to his country than the armed minister.

This is due to the fact that humans realised that true strength lies in the ability to persuade the opposite party, and the ability to hold open negotiations with them, not in the ability to use the more powerful weapon first, nor in the ability to wipe out an entire race or nation.

Building upon that preface, and looking at the way Imam Hassan (as) handled the treaty with Muawiyah, we find that it was one of the smartest and wisest agreements in history. Here, we witness the Imam (as)'s ability to attain what he wants through negotiations and decisiveness, and his ability to prevent his opponent from attaining his ultimate goal. You may say: "But that is not what ended up happening! Muawiyah immediately broke the agreement!"

The answer to this question is that such a process involves two stages:

The first: To formulate a formal document that contains all necessary terms.

The second: For the opponent to follow those terms.

Clearly, the first of these requirements is in the hands of the negotiator. The other, however, is not so. There is not a single

negotiator in any society that can guarantee that the other side will follow the terms of the truce as long as they live. The fact is that some factors may change, leading the opposite party to change their minds. The opposite party may then believe that they were done injustice with the terms of the truce, and would then try to fix that by changing or completely disregarding the treaty entirely. We're not saying that this is something legal or allowed in religion. We're just saying that this is something that happens and has happened in history.

Come, dear reader. Let's see what happened in the peace treaty:

In the historical account⁽¹⁾, Al-Hassan (*as*) called upon his scribe, and told him to write the following: "This is what Al-Hassan bin Ali bin Abi Talib has agreed upon with Muawiyah bin Abi Sufyan."

The first thing we notice is the Imam (*as*)'s intelligence and wisdom, where he made sure it was him who wrote the terms to the treaty, rather than him signing them. That is because the party who writes down the terms gets to decide the direction that the treaty takes, and give it completely different implications than it would have had had the enemy written it. And that is why wise people always make sure that they get to pen the terms of the treaty that is to be signed, even if the opposing party slightly changes some of the terms.

(1) Al-Koufi, Ahmad bin A'tham; Al-Futooh, V4, page 96.

Another factor, which, although seemingly trivial, is actually very important, is the order of the names in the treaty. He who sees himself as being on the truth or of a higher status ensures his own name comes first. And that is a well-known formality. In fact, some may be punished if they write the names in the wrong order!

The first point made in the treaty: That the Imam (as) is to hand over power over the Muslims to Muawiyah on the condition that he is to rule them with the doctrine of the Quran and the tradition of the Holy Prophet (saw).

Here, it was clearly established that sovereignty was the right of Imam Hassan (as) and nobody else. In other words, had power not belonged rightfully to Imam Hassan (as) in the first place, then it was not his to give!

At the time of the treaty, the fact was that rule was going to fall to Muawiyah inevitably, especially with all the desertion and betrayal happening in the army of Imam Hassan (as). And yet, the Imam (as) set the conditions of the treaty, declaring that Muawiyah was to follow the Quran and the tradition of the Holy Prophet, and even the tradition of "the righteous caliphs". And, as straightforward as the first two may seem, he deliberately made sure there was some ambiguity in the latter, most likely so that Muawiyah and his followers could not later claim that he admitted the righteousness of those who had usurped authority decades earlier.

Some researchers, however, cast doubt on the inclusion of the latter phrase in the treaty. They claimed that, considering his father, Imam Ali (as), had outright refused the addition of

“and the tradition of the two Sheikhs” in AbdulRahman bin Auf’s conditions when he became caliph, there was no way Imam Hassan (as) would include it in his own conditions! Especially considering the fact that there was not always one “tradition of the previous caliphs”, as they were often very difference, and sometimes even conflicting!

But, based on the explanation we have provided, and its existence in some sources, there is nothing to say we cannot accept it.

The second point: That Muawiyah was not to assign his own successor. Rather⁽¹⁾, rule was to fall to Imam Hassan (as) after him. Should he have passed before then, then it was to fall to Imam Hussain (as). Should he have passed too, then the successor was to be elected by the Muslims.

By doing so, the Imam (as) closed the door on the legitimacy of the Umayyad dynasty. After all, Muawiyah was already 60 years old, while Imam Hassan (as) was only 38 years of age, and Imam Hussain (as) was even younger. How many more years could Muawiyah possibly live to see?

Third: That Amir Al-Mu’mineen (as) is not to be cursed, nor is he to be prayed for his downfall in prayer, and that he is only to be spoken about in praise.⁽²⁾

(1) Al-Korani, Ali; Jawahir Al-Tareekh, V3, page 59, citing from Al-Suyouti’s Tareekh Al-Khulafa, page 194, Al-Isabah, V2, page 12, and Imamate and Politics, page 150.

(2) Al-Korani, Ali; Jawahir Al-Tareekh, V3, page 59, citing from Al-Isfahani’s Maqatil Al-Talibiyeen, page 26, and Sharh Al-Nahj, V4, page 15.

Fourth: The five million dirhams in the treasury of Kufa are to be granted to Imam Hassan (as), and he is to receive the taxes of Dar Abgerd. His brother Al-Hussayn (as) is to be granted two million dirhams every year, and Banu Hashim are to be prioritised over Banu Abd Shams in bestowments.

We believe that this is a masterful display of the intellect of Imam Hassan (as). Muawiyah, in his quest for power, was ready to give Imam Hassan (as) anything he asked for in the treaty. After all, this money did not even belong to Muawiyah, nor did he care much for it anyway!

Fifth: People are to be safe, whichever corner of Earth they reside in, whether in Syria, Iraq, Tuhama, or Hijaz. Here, Imam Hassan (as) made sure to include in the treaty a general state of peace and security for the entire nation. Such was the method of AhlulBayt (as), with the nation being that of their own grandfather (saw), after all. They are not a mere offshoot that cares only for itself.

The primary security they care about is the security of all Muslims, even those in Sham, and those in Hijaz and Yemen. Everywhere. And Muawiyah was to guarantee that.

Nevertheless, in a later section, the Imam (as) ensures and stresses upon the safety of his own followers, so that they are not targeted for the stance they took with the Imam (as) against his enemies! Arrest warrants are not to be issued for this person or the other for writing poetry or wielding a sword in support of the Imam (as)! "And that the followers of Ali are assured of the safety of their selves, wives, and children..."

He then stressed even further on the safety of his own circle, saying: "And that he (meaning Muawiyah) is not to intend harm to Al-Hassan bin Ali, nor any of the household members of the Holy Prophet (saw), in secret or in public, nor will he instil fear in them in any end of the Earth...

The Portrayal of Imam Hassan (as) in Sunni Hadiths

The hadiths speaking of Imam Hassan (as) found in Sunni books provide us with a surprisingly vivid description of his role and status, as do the depictions of him we find in historical texts. But naturally, just like historical texts are swayed by their authors' political agendas, religious biases, personal likes and dislikes, and even the threats or promises they received depending on what they document, such was the case one way or another with hadith books. From cherry-picking the hadiths they like and discarding those they don't like, to recounting them in a specific order that changes the image of what happened completely and sends a certain message. All of

these issues give us the same problems we face when dealing with historical sources.

Nevertheless, where there's a will, there's a way... We will attempt to comb through these narrations to find what suits the character of Imam Hassan (as), supported by the narrations and historical accounts, especially the Shia recounts. We will also survey the biography of Imam Hassan (as) found in *The History of Damascus* by Ibn Asakir, which has been printed in a special edition reviewed by Sheikh Muhammad Baqir Al-Mahmoudi⁽¹⁾. We also recommend this source to the dear reader for the insightful comments it provides.

We must also call attention to the fact that there is a certain tendency in the scholars of the opposing school of thought, and especially the supporters of the Umayyad Regime, to undermine certain points made in the narrations, "diluting" them to make them colourless and fruitless. On the other hand, they emphasise what is stated in narrations that may not even have a source at all, highlighting implications made in them despite the fact that these source-less narrations cannot be

(1) Muhammad Baqir Al-Mahmoudi (d. 1427 AH) was one of the scholars of Iran. He studied under many great scholars, including Sayyed Muhsin Al-Hakeem and Sayyed AbdulHadi Al-Shirazi. He spent his time authenticating and commenting on books, and authoring his own. He was more known for the former though, as he had authenticated around 18 books from among the most important primary Sunni sources, including *The History of Damascus*. He also authenticated Al-Balathari's *Ansaab Al-Ashraaf* and Al-Hasakani's *Shawahid Al-Tanzeel*, and in all these books he was a staunch defender of the Imams (as) as is observable in his comments on their hadiths.

considered evidence in even the smallest of matters, let alone fundamental theological beliefs⁽¹⁾.

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- (1) Observe what Ibn Hajar Al-Asqalani did in Fath Al-Bari, V13, page 67, where he went on a long tangent about the implications and repercussions of the hadith "Allah will reconcile between two factions...," even though it has been ripped apart, both in its chain of narrators and in the narration itself. He says, "This story has many lessons we can learn:

The divine knowledge of the Holy Prophet (saw).

Praise for Al-Hassan bin Ali; he forsook his right to rule, not for lack of allies, nor for humiliation suffered, nor for a sickness or injury, but for like desire for that which Allah had provided him with. Seeing how much blood would be spared by this act, he decided to preserve the welfare of the nation.

Response to the Kharijites, who claimed that Ali and his followers, and Muawiyah and his followers were all infidels. Yet the Holy Prophet (saw) said, "two factions of Muslims...." As such, Sufyan bin Uyaynah used to say after reciting the hadith, "I really like (the Holy Prophet (saw)'s) expression 'of Muslims'" (conveyed to us by Yaqoub bin Sufyan in his history through Al-Humaidi, and by Saeed bin Mansour through him)

The virtue of reconciliation between people, especially when it leads to preservation of life.

Proof of Muawiyah's compassion for his subjects, his sympathy with the Muslims, and his foresight in management and rule.

That it is permissible for somebody to rule even if there is somebody more qualified than them; Al-Hassan and Muawiyah both became caliphs even though Saad bin Abi Waqas and Saeed bin Zayd were still alive at the time, and they had fought at Badr. This has been noted by Ibn Al-Teen.

That it is legal for the caliph to abdicate if he sees that doing so would be to the benefit of the Muslim public. He is also allowed to take money in return for doing so, and would be within his right to only abdicate once his conditions are met.

Nonetheless, we will display some of the narrations mentioned by Ibn Asakir in Imam Hassan (as)'s biography, which, according to Al-Mahmoudi, contains more than four hundred different narrations speaking of the attributes and qualities of Imam Hassan (as). Among these, we find narrations that speak of:

1. **The significance of bearing affection for the Imam (as), his brother, his parents, and his grandfather, to earn the reward of meeting the Holy Prophet (saw) in heaven.**

.....

That being a "master" is not only for the single greatest amongst a people. Rather, he is simply the person who leads them. Al-Muhallab says, "The hadith shows that "master" is status reached by those who people benefit from when it makes reconciliation a condition for being a master."

The word "son" applies to the daughter's son.

Justification for those who abstained from fighting on either side (Ali or Muawiyah), despite Ali being the more legitimate side. Such was the case with Saad bin Abi Waqas, Ibn Amr, Muhammad bin Maslamah, and all those who abstained from those wars. The majority of Sunnis have also agreed upon justifying the actions of those who fought with Ali, in compliance with the Holy Verse: {If two groups of the faithful fight one another...}. The Holy Verse tells us to fight the "aggressor party", and it has been proven that those who fought Ali were, in fact, the aggressors. They also agree that those who fought on the other side are not to be criticised nor condemned. Instead, we are to say, "They endeavoured but were mistaken." A few outlying Sunnis, and a large number of Mu'tazilah, believed that both sides were in the right, while some others deemed that no side in particular was correct.

(This was a summarised excerpt from Fath Al-Bari, V13, pages 66-68).

It is narrated through Amir Al-Mu'mineen (as) that the Holy Prophet (saw) "took the hands of Al-Hassan and Al-Hussayn and said, 'He who loves me, and loves these two, their father, and their mother is with me in status on the Day of Judgement.'"⁽¹⁾

2. **That loving them is equivalent to loving the Holy Prophet (saw),** and despising them is equivalent to despising the Holy Prophet (saw). And that shines a spotlight on all those who showed resentment to Imam Hassan (as), especially Muawiyah's posse. They are enemies of the Holy Prophet (saw), no matter how hard they try to display the contrary.

This is specified in the narration by Abu Hurayra, in which the Holy Prophet (saw) says, "Oh Lord, I love them, so love them too," and then says, "He who loves Al-Hassan and Al-Hussayn loves me, and he who despises them despises me."⁽²⁾

3. **That Imam Hassan (as) is the Master of the youth of Paradise, meaning he is the master of all Muslims and believers.** After all, there are no elderly in Paradise. Those who enter it will do so as youth, as our narrations state. Therefore, the master of the youth is the master of all dwellers of paradise. Excluding the Holy Prophet (saw), Amir Al-Mu'mineen (as), and Imam Hussain (as), he is the master of all. That is what it means to be the Master of the youth of Paradise.

(1) Ibn Asakir, Abul-Qasim (d. 571 AH); The Biography of Imam Hassan, page 52.

(2) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 57.

Likewise, his mother, Fatimah Al-Zahra (as), is The Mistress of the ladies of Paradise. This means, literally, that she is the mistress of the believers among women, who are themselves superior to all women who are non-believers. This makes Fatimah (as) the Mistress of all ladies in history.

And if some think that they can love Imam Hassan (as) while despising his father, then they are delusional! They are the enemies of all the AhlulBayt (as). No matter how high the status of Imam Hassan and Imam Hussain (as) may be, the fact remains that their father is greater in status than them.

This is specifically noted in the narration by Huthayfah bin Al-Yaman, the great companion, where the Holy Prophet (saw) praises his grandchildren, their father, and their mother, when he says, "An angel descended upon me and told me that Al-Hassan and Al-Hussain are the Masters of the youth of Paradise, and that their father is even greater than them, and that their mother is the Mistress of the ladies of paradise."

The same goes for the other narrations from Huthayfah bin Al-Yaman that proclaim Imam Hassan (as) as being superior to all descendants of Adam.

This proves another fact in addition to the status of Imam Hassan (as), which is that Imam Ali (as) is the greatest of all mankind with the statement, "their father is even greater than them". It is also narrated through Huthayfah that the Holy Prophet (saw) said, "Indeed, Al-Hassan bin Ali has been given

status that has been given to no other man, save Yusuf bin Ishaq bin Yaqoub bin Ibrahim the companion of Allah Almighty.”⁽¹⁾

4. All those who fought Imam Ali (as) fought the Holy Prophet (saw), regardless of their name or authority.

And the same goes for Imam Hassan (as) and Imam Hussain (as). And so it is truly perplexing how some Salafi “scholars”, when asked about who was on the truth in the battle of Siffeen, reply that “We should not delve into such matters”! If they were to let go of their stubborn nature and be truthful with themselves, they would answer with that which has been repeatedly said by the Holy Prophet (saw), in numerous narrations, relayed by many narrators: “I am an enemy of your enemies, and an ally of your allies.”⁽²⁾

5. Just as Imam Hassan and Imam Hussain (as) adorn the dwellers, they also embellish the dwelling.

And just as they are the masters of the residents of Paradise, they are also the adornment of Paradise itself. In the narration from the Holy Prophet (saw), he says, “When the inhabitants of Paradise settle in Paradise, it asks, ‘Lord, did you not promise me that you would adorn me

(1) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 121. We will mention this independently later on. I say: I find it dubious that the Holy Prophet (saw) actually made that exception: “save Yusuf...” After all, Prophet Yusuf (as) was not greater than Prophet Ibrahim (as), and had there been any exception it would more likely have been Prophet Ibrahim (as), not Prophet Yusuf (as). Additionally, some sources came with the alternate expression, “Indeed, Al-Hassan bin Ali has been given...”

(2) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 98.

with two of your pillars?' Allah replies, 'Did I not adorn you with Al-Hassan and Al-Hussain?'" The Holy Prophet says, "Paradise then swoons like a bride swoons."⁽¹⁾

6. **He has a lineage and ancestry that rivals even that of the Holy Prophet (saw).** Although the nobility of Imam Hassan (as) stems from that of his grandfather Al-Mustafa (saw), his mother Fatimah (as), and his father Al-Murtadha (as), he has a lineage that even those he is honoured by do not have! Even Al-Mustafa, Al-Murtadha, and Al-Zahra do not have a grandfather, a grandmother, a father, a mother, an uncle and aunt, both paternal and maternal, like Al-Hassan and Al-Hussain (as) have. In a narration, the Holy Prophet (saw) came, carrying them on his shoulders. When he had the people's attention, he said, "Shall I tell you of those with the greatest grandfather, grandmother, father, mother, uncles, and aunts? They are Al-Hassan and Al-Hussain. Their grandfather is in Paradise, their grandmother is in Paradise, their father and mother are in Paradise, their paternal uncle and aunt are in Paradise, their maternal uncles and aunts are in Paradise, they are in Paradise, and those who love them are in Paradise."⁽²⁾

7. **They have a status not granted to any of mankind.** Rabe'a Al-Sa'di narrates, via Huthayfa bin Al-Yaman, that the Holy Prophet (saw) said, "Indeed, Al-Hassan bin Ali has been given status that has been given to no other

(1) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 120.

(2) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 121.

man, save Yusuf bin Yaqoub bin Ishaq bin Ibrahim the companion of Allah Almighty."

8. **The Hadith of Allah Almighty reconciling two factions through him.** Ibn Asakir mentions in his book the hadith narrated by Al-Bukhari and others, where the Holy Prophet (saw) says, "Through this son of mine, Allah will reconcile two Muslim factions," (the exact phrasing differs from narrator to narrator in a way that does not result in any difference in meaning). We will discuss this narration after listing these narrations, and at the end of these pages.
9. **Imam Hassan (as) died of poisoning.** If simply despising Imam Hassan (as) is considered hatred of the Holy Prophet (saw), and fighting him is fighting the Holy Prophet (as), that what about poisoning him and killing him?! And what do Ibn Hajar Al-Asqalani and his lackies who play with the meanings of "two Muslim factions" do with this assassination that was committed by the direct order of Muawiyah bin Sufyan?

Indeed, Imam Hassan (as), the Master of all Muslims, the Prince of Paradise, the grandchild of the Holy Prophet (saw), was poisoned, not once but several times, the culprits of which are unknown. But history proves that the last poisoning, the one that ultimately killed him, was planned for and ordered by Muawiyah bin Abi Sufyan.

Umayr bin Ishaq narrates that "A man from Quraysh and I entered upon Al-Hassan bin Ali. He stood up hastily and went into the restroom. When he came out, he said. "I threw up part

of my liver, and even prodded it with this stick. I have been given poison many times, but none have been more potent than this."⁽¹⁾

Um Bakr bin Al-Miswar narrates that, "Al-Hassan bin Ali had been poisoned several times, but had been concerned by none of them. But in the last time in which he passed away, he would throw up parts of his liver. When he died, the ladies of Banu Hashim were in a state of mourning for a month."⁽²⁾

It is no use for some to blame the poisoning on Yazid bin Muawiyah in order to prove the innocence of his father⁽³⁾, even though it doesn't prove his innocence even if it is true. It isn't true, however, because he had nothing in his mind at the time except monkeys, panthers, and pleasures. And so we cannot

(1) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 207.

(2) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 209.

(3) Nor does it help to blame the poisoning solely on Ja'dah with the reasoning of "personal reasoning", like Ibn Taymiyah attempted to in Minhaj Al-Sunnah, V4, page 470. He comments on a statement made by Allamah Al-Hilli that Muawiyah poisoned Imam Hassan: "There is no doubt that he died in Madinah, while Muawiyah was in Syria. The most one can possibly claim is that Muawiyah sent for her to do so, and she did it. However, it could also be said that: A woman poisoned him for whatever reason women do things. After all, he did divorce a lot, and never remained with the same woman."

We note his sly remark aimed at the Imam (as) himself (never remained with the same woman), but we also notice how he successfully denied that Muawiyah poisoned him with his own hands (!!), which is amusing. He says that the most one can say is that he sent for her ordering her to do it, and so she did! As if that makes it all alright! Or maybe he thought that when Allamah Al-Hilli said Muawiyah poisoned him, he meant that he came and gave him the cup himself!

accept the narration of Hamad bin Salam Al-Jamhi, who says that "Ja'dah bint Al-Ash'ath bin Qays was with Al-Hassan bin Ali, so Yazid sent her a letter saying, "Poison Al-Hassan, and I will marry you." So she did. And when Al-Hassan died, Ja'dah sent a request for Yazid to fulfil his promise, but his response was: "By Allah, we didn't want you to be with Al-Hassan. Do you think we'd like you for ourselves?"⁽¹⁾

The truth is what the commentator of the book, Sheikh Mahmoudi, said. When the author said, "I have heard some saying that Muawiyah had persuaded some of his servants to poison him," he commented, "It seems that these are the words of Muhammad bin Umar Al-Waqidi. And it also seems that he mentioned this fact with the use of "I heard some saying...", abstaining from mentioning the sayer, in fear of the Abbasids and the lurking supporters of the Umayyads, for they held more animosity towards Imam Hassan (as) than Muawiyah himself! Whatever reason it was for, this version has undisputable evidence provided by Umayyad narrators and Abbasid supporters: Al-Balathari narrates it in hadith number 7 in the biography of Imam Hassan in *The Ancestries of the Nobles*, volume 3, page 55, first edition: "And it is said that Muawiyah sent for Ja'dah bint Al-Ash'ath bin Qays, the wife of Al-Hassan, and urged her to poison him, the case being that she hated him."

Abu Umar also narrates this in the biography of Imam Hassan in his book *The Comprehension*, in the footnote of page 375, volume 1:

(1) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 211.

Qutadah and Abu Bakr bin Hafs said: "Al-Hassan bin Ali was poisoned. He was poisoned by his wife, the daughter of Al-Ash'ath bin Qays Al-Kindi.

A party said: This was done by the conspiring of Muawiyah with her, and his promises for her. But it was to her detriment."

Al-Tabarani also narrated it in hadith number 165 in his biography of Imam Hassan in *The Great Glossary*, volume 3, first edition:

Muhammad bin Abdullah Al-Hadrami narrates, via Muhammad bin Abdullah bin Numayr, through Yahya bin Abu Bukayr, that Shu'bah said: "Abu Bakr bin Hafs says: Sa'd and Al-Hassan bin Ali died in the time of Muawiyah, and people say that it was him who poisoned him.⁽¹⁾"

10. The Umayyads and their unending oppression of Imam Hassan (as). As if this accursed tree and its twisted branches hadn't had enough from murdering the Imam (as) in cold blood, they went on to prevent his burial from being in the house of his grandfather (saw), when it belonged to him and his brother in the first place⁽²⁾! Jabir bin Abdullah Al-Ansari says: "We

(1) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 210, footnote.

(2) Based on authentic narrations and verified calculations, it should be passed down as inheritance excluding one eighth of it (or one eighth of the price of the building, not the land, according to Jafari laws) to his only daughter at the time of death, who happens to be Lady Fatimah (as). She would acquire the entire house excluding one eighth of it, which would go to his wives. He had 9 wives at the time of his death (according to the most accepted opinion), which would

witnessed the day Al-Hassan bin Ali died. A crisis nearly broke out between Al-Hussain bin Ali and Marwan bin Al-Hakam. Al-Hassan had requested that his brother bury him beside the Holy Prophet (saw). However, if it was feared that this would cause a fight, he was to be buried in Baqee'. Marwan refused to let him through; he had been sacked from his position and wanted to please Muawiyah."⁽¹⁾

And sure enough, Marwan had sent Muawiyah a letter detailing the events of that day, and how he had prevented Imam Hassan (as) from being buried beside his grandfather. So, as a reward, Muawiyah dismissed Sa'eed bin Al-Aas from his position as the governor of Madinah, and instead gave the position to Marwan bin Al-Hakam. Yes, this is how they were. They sold everything for the sake of this world and power!

11. Now we return to the hadith that you will hardly find any Sunni writing two lines about Imam Hassan (as) without bringing it up: "This son of mine is a *sayyed*. Through him, Allah will reconcile two factions of Muslims" ... We will discuss it within a few points:

First: Assuming it has an authentic chain of narrators (we will find that the contrary is true) ...

- The hadith asserts that Imam Hassan (as) is the son of the Holy Prophet (saw), through the clear statement

mean that each one would have one ninth of one eighth each, which would be 1 metre cubed out of every 72 metres cubed!

(1) Ibn Asakir, Abul-Qasim; The Biography of Imam Hassan, page 216.

of the Holy Prophet (saw). We can add this narration to the numerous verses and narrations that prove this fact, which had become a subject to contention and debate, even to the extent of punishing those who acknowledged it, especially in the time of Al-Hajjaj Al-Thaqafi from the Umayyads, or the times of Al-Mansour, Al-Rasheed, and Al-Mutawakil from the Abbasids. And perhaps this in itself proves the fabrication of the hadith. After all, had it been well-known and acknowledged between people, as is claimed, then it shouldn't have been difficult to bring up this hadith to prove that fact.⁽¹⁾

- It proves that Imam Hassan (as) is of noble blood, as the Prophet (saw) refers to him as a "sayyed". Although this word literally means "master", it is clear that the Holy Prophet (saw) was not referring to "master" as opposed to a slave. That is obvious and needs no explanation. Rather, it has a much bigger meaning, which should be befitting of all the other narrations saying that he is the master of the youth of Paradise, and that the Holy Prophet (saw) bequeathed to him his nobility.
- It proves that making peace between the Muslims, which was a task his father took up before him, and the job of the prophets (as) as the Holy Verse says, {I only

(1) In other words, some people claim that this narration is a well-known hadith that has been acknowledged and verified by the people of the time. But if this were true, then there would be no reason to punish those who abide by it, as the Prophet (saw) clearly refers to him as "this son of mine."

desire to put things in order, as far as I can⁽¹⁾, was his job and his alone. If the hadith is authentic, it says Allah will reconcile the Muslims through him, not through him and others!

- If we want to go in the direction Ibn Hajar Al-Asqalani took but from a different path, then we can say the following: There were Muslims at the time who were in a state of war and corruption. It certainly was not his side that was corrupt, as it makes no sense for peace to come from the corrupt side. Therefore, the source of corruption must have been the other side, the same side that the Holy Prophet (saw) described as "The Rebellious Group".
- Just as his father Imam Ali (as) relinquished his rights for the sake of maintaining peace between Muslims, Imam Hassan (as) would go on to do the same, giving up that which he rightly deserved to spare the blood of the Muslims and their wealth, having come up against an enemy who did not care if rivers flowed with Muslim blood if it meant that they could sit on the throne!
- This narration does not necessitate, as Ibn Hajar claims, that the rule of the inferior over the superior is justified. It was the result of necessity, especially based on their own narrations where they mention the treachery of Al-Hassan (as)'s army and the attempts on his life. And what necessity results in is not always justified, as it

(1) Surat Hud, verse 88.

can sometimes even end up with submitting under the rule of an infidel!

- I know not how Ibn Hajar decided that the hadith proves “the mercy of Muawiyah on his subjects, and his pity on the Muslims, and his foresight in managing the nation and judging the consequences”! Did he find this mercy and pity in, say, his poisoning of the Imam (as) (which has been proven from the words of Ibn Asakir)? Or perhaps it was how he massacred Hijr bin Adi and his companions? Or was it, pray tell, how he rewarded Marwan bin Al-Hakam with government for declaring war on the funeral of Imam Hassan (as)?

Second: Is the narration authentic or not? Here, there are also several points to present:

- a. There is no sign of this narration in our books. We do not find it in our primary sources, nor in our contemporary books except when it is being cited from Sunni sources. And those who cited it and used it as evidence only did so to confront the opposition and corner them.
- b. The crux of the narration in Sunni sources, especially in Sahih Bukhari, relies on Abu Bakrah, Nafee’ bin Harith bin Kaldah (the brother of Ziyad bin Abeeh⁽¹⁾ from his mother). Despite the fact that it has been narrated via other narrators, those chains of narrators are all

(1) Ziyad bin Abeeh literally means “the son of his father”, as his father was unknown. He was also, incidentally, the one who executed the aforementioned Hijr bin Adi and his companions.

inauthentic, which is something several of their scholars have acknowledged. As for this man, a number of their scholars, both old and recent, have raised issues concerning his trustworthiness. Sheikh Salah Al-Deen Al-Idlibi points this out: "This hadith has been narrated by Al-Hassan bin Abul-Hassan Al-Basri, the trustworthy *tabi'i*, through Abu Bakrah. What is more likely, based on my research, is that this chain is incomplete, as this man is untrustworthy." After going through the possible proof of his authenticity and refuting all of it, he concludes with his saying, "The summary of the matter is that if Al-Hassan Al-Basri had heard the narration from Abu Bakrah, who was known for fabricating hadith, then the chain of narration is inauthentic."⁽¹⁾

- c. Sheikh Korani discussed the text of the hadith and its background: "Al-Bukhari said in volume 8, page 98: "Chapter of the Holy Prophet (saw) saying, 'This son of mine is a *sayyed*, and Allah may make peace between two groups of Muslims through him,' ... Al-Hassan Al-Basri said: 'When Al-Hassan bin Ali (ra)⁽²⁾ marched with his army to Muawiyah, Amr bin Al-Aas said to Muawiyah, "I see an army that will not back down unless and until the opposing army retreats!" Muawiyah replied, "Who then will protect the progenies of Muslims?" Amr said, "I will." Abdullah bin Amir and Abdul-Rahman bin Samrah said, "We meet them and ask for a truce."'" The same

(1) You can read his review of the hadith on his website: <https://idlibi.net/alhasan1/>.

(2) From the original source.

is said in *Al-Mustadrak* by Al-Hakim, volume 3, page 174, where he says, "And so Al-Hassan penned a truce with Muawiyah, and pledged his allegiance to him with certain conditions. Muawiyah sent a great amount of money to him! Some say that it was five hundred million dirhams. This was in Jumada Al-Awwal, 41 AH, after Al-Hassan had been in power for seven months and eleven days."

From amongst dozens of narrations about the war and truce that have been found in hadith sources and narrated by his teachers, Bukhari decided to bring up this twisted, fabricated narration that portrays the entire war as if both sides were on the truth, and there was no rebellious side, and that the Holy Prophet (saw) described them both as "two great factions among Muslims"!

He then made it seem like the armies of Imam Hassan (as) were the size of mountains, ready for war, and thirsting for blood, but Muawiyah had decided to save the blood of the Muslims, sending two generals to Imam Hassan (as) to appease him, and, having found that he just wanted money, sent him the millions and made peace!

Is there any conceivable way he could have twisted, lied, and altered the truth about the grandson of the Holy Prophet (saw), the Master of the youth of Paradise, more than he did? And for what? In order to sugarcoat the image of Muawiyah, the murderer in cold blood, the outlaw, son of an outlaw!

Wasn't it Al-Bukhari himself who narrated that the holy prophet (saw) said that Ammar bin Yasir will be killed by "the

rebellious party"? And that he will be guiding them to Paradise while they invite him to Hellfire? So when did Muawiyah, who the Holy Prophet (saw) described as being a guide to Hellfire, become interested in sparing the blood and interests of Muslims?! Perhaps the Holy Prophet (saw) made a mistake and forgot to mention his piety?

And since when were the armies of Imam Hassan (as) like mountains, on which the commentator remarked in *Fat'h Al-Bari*, volume 13, page 53: "As in, you cannot see the end of the army, just like you can't see the back of a mountain because of its front"? And since when did Imam Hassan (as) have such a weak personality and the material desires the Umayyads portrayed to the masses, and Bukhari propagated to cheat generations of Muslims?!

Ibn Hajar said in *Fat'h Al-Bari*, volume 13, page 55, "So Muawiyah said, 'Go to that man and offer him (as in, whatever amount of money he wants), and tell him to truce (as in, to spare the blood of Muslims), and appeal to him (as in, ask him to abdicate his position and give it to Muawiyah), and give him whatever he wants in return.'" So it's a financial matter then! The grandson of the Prophet and the Master of the youth of Paradise is just a merchant, profiting off the position of his grandfather!

What's crazier is that after this, Ibn Hajar narrated, with an authentic chain of narrators, that Imam Hassan (as) gave the position to Muawiyah on the condition that he is to become caliph after him. He even admitted that Muawiyah broke all the agreements and conditions, and never fulfilled anything he promised! So did Muawiyah really have any legitimacy at all??

He says, "Yaqub bin Sufyan narrates with an authentic chain of narrators: '... And he sent to Al-Hassan asking him for a truce. He gave the envoy a blank sheet of paper, signed at the bottom, and wrote a letter telling him to write any conditions he wants... and he never fulfilled any of those conditions!' Ibn Abi Khaythama narrates through Abdullah bin Shawthab that 'When Ali was killed, Al-Hassan bin Ali marched with the people of Iraq, and Muawiyah with the people of Syria, and they met on the battlefield. Al-Hassan disliked to fight, so he pledged allegiance to Muawiyah on the condition that he would become caliph after him.'"⁽¹⁾

(1) Al-Korani, Sheikh Ali; The Jewels of History (The Biography of Imam Hassan), V3, page 126.

How Do We Define Imam Hassan (as)?

In the well-known narration, the Holy Prophet (saw) says, "Al-Hassan and Al-Hussain are Imams, whether they are standing or sitting," and "Al-Hassan and Al-Hussain are the masters of the youth of Paradise."

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In order to "define" somebody or something, one must be well-informed about that person or thing's reality. And that makes the job of a writer and a lecturer very difficult indeed, especially when trying to define an infallible character.

A biologist, for example, can simply observe the thing he wants to define in order to know more about its characteristics. To define a flower, all he has to do is observe its habitat, its leaves, its roots, its different aspects, and everything related to it, then present it as a definition.

But when it comes to an infallible person like the Holy Prophet (saw), there is no possible way to even come close to knowing all his dimensions and qualities, so how do we define him?

Yes, we can discover his apparent traits that were physically observable, through reading the narrations about him, and deliberating the verses in the Holy Quran that talk about him. These things certainly provide what people will be asked about by Allah on the Day of Judgement, as in what is obligatory to know. But what he really is, that is something we may never know.

So do we just... give up? Or is there a way to overcome this obstacle?

It's possible to overcome this in two ways:

The first: To come to terms with the fact that we can only define him on our level, not on his. Just like when we go to the ocean and realise we can't carry all of it, we take a handful and admit that is all our hands can carry!

However, although this handful has the taste of ocean water, and its texture and its density, it does not contain all what the ocean contains from treasures, fishes, and living things...

The exact same applies when we attempt to define an infallible personality by our own terms and understanding. We read his words and understand some of his knowledge as much as our minds can handle. We read his biography and discover his manners and behaviours to our best abilities. After all this, we present it to the people to that extent.

The second: To listen to those who do know his personality to its full extent and ponder their words. We go to the Holy Quran and see how Allah Almighty speaks to His messenger: {And indeed you possess a great character}⁽¹⁾, {and had you been harsh and hard-hearted, surely they would have scattered from around you}⁽²⁾, {O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner}⁽³⁾. These are the merits the Quran spoke of, and the Quran is the word of Allah Almighty that cannot be approached by falsehood from before it not from behind it. This is the word of Allah Almighty, who knows His prophet from all dimensions, giving us a view of his moral characteristics, and showing us some of the roles he performed, such as the Verse {O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner}.

Another example is when one infallible speaks of another and mentions his traits, status, and rank. Being an infallible, his words will be nothing but the truth. And being knowledgeable, he will be able to show the reality of the other infallible. And here comes the exclusive value of the Holy Prophet (saw)'s words describing Amir Al-Mu'mineen (as), or Imam Hassan (as), Imam Hussain (as), and Imam Mahdi (as).

And so we must show the words of the Holy Prophet (saw) about Imam Hassan (as) and his brother (as). (In the following pages, we shall also explain why the Prophet (saw) describes his grandchildren and their father the way he does, despite

(1) Surat Al-Qalam, verse 4.

(2) Surat Aal Imran, verse 159.

(3) Surat Al-Ahzab, verse 45.

them being only children at the time, and that this was to present the proof to Muslims, and guide them to the true path after him...)

“Al-Hassan and Al-Hussain are Imams, whether they are standing or sitting”

This hadith is one of the most solid in terms of implication, and that is because of the following:

1. They are both Imams, as explicitly stated by the Holy Prophet (saw). And clearly if the Prophet (saw) tells us somebody is an Imam, then that person must be followed and obeyed, and cannot be deposed or dismissed. The Prophet (as) is not talking about the current situation. He is establishing an obligatory law, which should be obvious considering he said this when they were still at a very young age.
2. It refutes what has become a principle with the Sunni school of thought, which is that the Imam or caliph is simply whoever assumes rule. Even if two different people claim it, whoever is still in power by the end of the week and leads the Friday prayers is the Imam that must be obeyed. And that is exactly what caused problems in the days of Ibn Zubair, when there were several people claiming to be the caliph: Abdullah bin Al-Zubair, Marwan bin Al-Hakam, and Al-Dahhak Al-Fihri. And it wasn't a problem that was solved within days or weeks! We the Imamis believe that Imamate branches out from Prophethood, and is a continuation of

it. Whoever is specifically appointed by the Holy Prophet (saw) is the Imam, and those who are not appointed have no legitimate right, even if they rule everything between the East and West!

3. It also refutes the claim of those who made the criteria of Imamate war and *jihad*, and using force and weaponry to enjoin good and forbid evil. This is the mistake the Zaidis fell into, when they abandoned the Shia standards for Imamate, and instead declared that the Imam is established through blood, steel, and *jihad*! And even worse is how some of the grandsons of Imam Hassan (as) followed this doctrine, dishonouring their great grandfather (as).
4. It is very likely that the reason this hadith was "lost" from Sunni sources is its implications. The hadith contains a very explicit confirmation of the Imami belief that Imamate is only obtained through appointment from the Holy Prophet (saw), and not through the choice of the public, let alone through force and conquest, as has been the basis for Sunni caliphs. How would they keep this hadith in their books when it contains such a blatant contradiction to their beliefs?

Sure, some of their later scholars conveyed something similar to it, but not nearly as explicit. In his book, Al-Safouri narrates a hadith attributed to Amir Al-Mu'mineen (as): "I entered my house one day, and I found the Prophet (saw) with Al-Hassan on his right and Al-Hussain on his left, and in front of him was Fatimah. He said, "Hassan. Hussain. You two are the platforms of the scales, and Fatimah is its pointer. The platforms

do not balance out without the pointer, and the pointer doesn't function without the platforms. You two are the Imams, and your mother has the power of intercession..."

Sayyed Mar'ashi also narrated in his book *Sharh Ihqaq Al-Haqq* a dialogue between the Holy Prophet (saw) and Imam Hussain (as), where he explicitly declares his Imamate, his brother's, his father's, and his progeny's: "You are a master, the son of a master, and the brother of a master. You are an Imam, the son of an Imam, and the brother of an Imam. You are a *Hujjah*, the son of a *Hujjah*, and the brother of a *Hujjah*. And you are the father of nine *Hujjahs*, the ninth of them being their final". Sayyed Mar'ashi then followed it up by saying, "It was narrated by a number of Sunni scholars, including Husam Al-Deen Al-Mardi Al-Hanafi in *Aal Muhammad*, page 18, Muwaffaq Ahmad Al-Khawarizmi, the best speaker of Khawarizm, in *Al-Manaqib*, and Al-Humwayni in *Mawaddat Al-Qurba*..."

In *Al-Amali*, Sheikh Saduq, with several chains of narrators, presents the famous hadith in which Al-A'mash recalls how Al-Mansour Al-Abbasi summoned him in the middle of the night, and he thought he was going to kill him for narrating the attributes of Amir Al-Mu'mineen (as). But instead he simply asked about the number of hadiths he has narrated about him. He answered that there were about ten thousand of them. Al-Mansour told him about when he was a fugitive from the Umayyads. He would relay the virtues of Ali to the public, and people gave him money and food in return. He said that when he reached Syria, he narrated the hadith: "Shall I tell you of those with the greatest grandfather, grandmother, father, mother..." about the traits of Al-Hassan and Al-Hussain...

until he got to the part where the Holy Prophet (saw) said, "O' people, shall I tell you of those with the greatest grandfather and grandmother?" They said, "Yes, Prophet of Allah," so he said, "Al-Hassan and Al-Hussain, for their grandfather is Muhammad, and their grandmother is Khadija, the daughter of Khuwailid. O' people, shall I tell you of those with the greatest mother and father?" They said, "Yes, Prophet of Allah," so he said, "Al-Hassan and Al-Hussain, for their father is Ali, who loves Allah and His prophet, and is loved by Allah and His prophet. And their mother is Fatimah, the daughter of the Messenger of Allah. O' people, shall I tell you of those with the greatest uncle and aunt?" They said, "Yes, Prophet of Allah," so he said, "Al-Hassan and Al-Hussain, for their uncle is Jafar bin Abi Talib, airborne with the angels in Paradise. And their aunt is Um Hani, the daughter of Abu Talib. O' people, shall I tell you of those with the greatest maternal uncle and aunt?" They said, "Yes, Prophet of Allah," so he said, "Al-Hassan and Al-Hussain, for their uncle is Al-Qasim, the son of the Messenger of Allah. And their aunt is Zainab, the daughter of the Messenger of Allah." He then signed with his hand, and said, "This is how Allah will gather us." Then he said, "O' Allah, You know that Al-Hassan is in Paradise, and Al-Hussain is in Paradise. Their father is in Paradise, and their mother is in Paradise. Their uncles are in Paradise, and their aunts are in Paradise. O' Allah, You know that those who love the two of them are in Paradise, and those who hate them are in Hellfire."

We have several points to make here:

1. The narration by Al-A'mash that mentions how he was summoned by Al-Mansour reveals that Al-Mansour

used to make a living out of telling people the traits of Amir Al-Mu'mineen and AhlulBayt. He mentioned the incident with Imam Hassan and Imam Hussain, and how the Holy Prophet (saw) praised them, and revealed their status and lineage. It's amazing how he forgot these hadiths when he launched his attack on the legacy of Amir Al-Mu'mineen (as) and his sons at the beginning of his reign, saying about them things that cannot be brought up, as we have conveyed in his speeches to his people and his letters to Al-Nafs Al-Zakiyyah? Or is this just something mercenaries do, where everything can be sold for a price, regardless of their own beliefs, and their stance on what they are selling?

2. This hadith and the other hadith narrated by Rabee'a Al-Sa'di, through Huthayfa bin Al-Yaman, from the Holy Prophet (saw) contain everything Imamis and the followers of AhlulBayt need in terms of expressions in which the Holy Prophet (saw) elevated the status of his Household above everybody else. The Holy Prophet (saw) and Khadija are the greatest people in mankind. So are Ali and Fatimah. And too are Hassan and Hussain. Hence, there is no meaning to say that the best people after the Holy Prophet (saw) are this person or that person⁽¹⁾! Unless we assume, God forbid, that the words of the Holy Prophet (saw) are contradictory or fallacious. And that, of course, is not to be considered.

(1) Like many Sunni hadiths love to do...

3. All these traits and attributes combining into a single person, where the greatest people in mankind are their grandfather, grandmother, mother, father, aunts and uncles, is something that has been the privilege of nobody in history, not even the Holy Prophet (saw), the greatest of mankind himself, nor Amir Al-Mu'mineen (as), who is next in status. And yet it was the privilege of Imam Hassan (as) and Imam Hussain (as).

The Knowledge of Imam Hassan (as)

In the school of AhlulBayt, we believe that the Infallibles (as) have knowledge of legislation that is rivalled by none in terms of depth and understanding. There is no debate in this, as they are Allah Almighty's proof on His subjects, and Allah is more just than to allocate somebody as proof, but not give that person the knowledge they need.

Now, sometimes the conditions may be favourable for one of them to be able to spread their knowledge and teach the rulings of Islam, either due to the length of their Imamate, or because the caliph of their time was busy bothering somebody else, or because there was increased academic activity in the place or time they lived in.

In the case of Imam Hassan (as), however, the conditions he lived in were not very accommodating for the spread of knowledge, seeing as he lived most of his life in the presence of his father Ali (as), the door to the Holy Prophet (saw)'s city of knowledge. Indeed, Amir Al-Mu'mineen (as) was like a sun, outshining all around him. Naturally, with Amir Al-Mu'mineen (as) between them, the people would look no further than him as their source of knowledge. In fact, some of them said exactly that when referred by Amir Al-Mumineen (as) to Imam Hassan (as)! They objected that they wanted the answer from him, not from his son, though he assured them that Al-Hassan (as)'s answer would be no different than his own!

Nevertheless, Imam Hassan (as) lived for ten years after the martyrdom of his father. And although that is not a very long time compared to the other Imams, some of whom had an Imamate of over thirty years, the knowledge that reached us from Imam Hassan (as) is anything but minimal...

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1. Looking at the people who narrated from him and relayed his hadiths, we can find 137 different narrators⁽¹⁾, some of whom are considered great scholars, from both schools of thought.

This also brings our attention to the fact that, through this academic work, Imam Hassan (as) disrupted the Umayyad attempts to distort the people's education through preventing them from spreading the words and traditions of the Holy Prophet (saw), punishing them for speaking of the traits of

(1) Sheikh Utaridi numbered them in order in his book Musnad Al-Imam Al-Hassan (as).

Amir Al-Mu'mineen, and purposefully fabricating hundreds of hadiths the Holy Prophet (saw) never said!⁽¹⁾

Those who narrated from him include Abdullah bin Abbas, known as the "ink of the nation", Jabir bin Abdullah Al-Ansari, Suwaid bin Ghafla, Al-Asbagh bin Nubata, Junada bin Umayya, and even his own two sons, Al-Hassan bin Al-Hassan, and Zayd bin Al-Hassan, and many, many others.

As for Sunni narrators, they include Al-Hassan Al-Basri, Abu Hurayra, Aamir bin Sharaheel, and others.

2. His contributions to knowledge and religion were not exclusive to the days of his Imamate. He was active ever since the days of his father's Imamate, and under his command of his father, who wanted to make clear his son's intellect and status, and show that he was the Imam after him. We have seen many instances of this, such as what Sheikh Kulayni narrated in *Al-Kafi*, with a chain of narrators extending to Abu Hashim Al-Jafari, that Imam Jawad (as) said, "Amir Al-Mu'mineen approached his people one day, along with Al-Hassan bin Ali (as) and Salman Al-Farsi (ra). Amir Al-Mu'mineen (as) was leaning on the arm of Salman Al-Farsi. They entered the Grand Mosque and sat down. A man with good-looking features and clothing entered, greeted Amir Al-Mu'mineen (as), who replied to the greeting, and sat down.

(1) Al-Mada'ini discloses this in his famous comment, conveyed to us by Ibn Abil-Hadeed.

He then said, "Amir Al-Mu'mineen, I wish to ask you three questions, and if you reply to them, I will know that the people have abandoned your true path, such that I can judge that they are not safe, not in this world nor in the Hereafter. But if you do not reply to them, I will know that you are no different from them in creed." Amir Al-Mu'mineen said, "Ask me whatever you like," so the man began: "Tell me where a man's soul goes when he sleeps. And how does a man forget and remember? And how does a man's son look like his uncles?" So Amir Al-Mu'mineen turned to Abu Muhammad, Al-Hassan (as), and said, "Answer him, Abu Muhammad." So he answered him..."⁽¹⁾

In another incident, we find him replying to questions sent from the Byzantine king to Muawiyah who, upon finding himself unable to answer those questions, sent a disguised man to Amir Al-Mu'mineen (as) with the questions to find their answers, as conveyed to us in Sheikh Saduq's book, *Al-Khisal*, with a chain of narrators extending all the way to Imam Baqir (as): "While Amir Al-Mu'mineen was being flocked by the people, asking him for his decrees and judgments, a man stood up and said, 'I am a man that Muawiyah sent to you in disguise to ask you about something ibn Al-Asfar (The Byzantine King) sent to Muawiyah..' Amir Al-Mu'mineen (as) said, 'These two are the sons of the Holy Prophet (saw), and this is my son. Ask any of them you want.' The man said, 'I will ask the one with long hair,' meaning Al-Hassan (as). Al-Hassan said to the man, 'Ask me anything that you wish.'

(1) Al-Kulayni; Al-Kafi, V1, page 574. Also narrated by Al-Tusi; Al-Ghayba, page 182.

The Syrian man began, 'How much is between truth and falsehood? How much is between the sky and the Earth? How much is between East and West? What is a rainbow (in Arabic: *Qaws Quzah*)? What is the eye to which the nonbelievers' souls flock to? What is the eye to which the believers' souls flock to? What is an epicene? And what are ten things, each one stronger than the other?' Al-Hassan bin Ali (as) said, 'Between truth and falsehood is four fingers. What you see with your eyes is the truth, but you may hear much falsehood with your ears.' The Syrian man said, 'You are right.' Al-Hassan (as) continued, 'And between the sky and the Earth is the supplication of the oppressed, and his longing gaze. Do not believe anybody who tells you otherwise.' The Syrian man said, 'You are right, oh son of the Holy Prophet (saw).' Al-Hassan continued, 'Between the East and West is a day's walk. You look at the sun at sunrise, then again at sunset.' The Syrian said, 'You are right. But what is a rainbow (using the Arabic word *Qaws Quzah*)?' Al-Hassan (as) said, 'Woe to you! Do not call it "*Qaws Quzah*"! *Quzah* is a name for the Devil. Call it "*Qaws Allah*". It is a sign of fertility, and the safety of the people of Earth from flooding. As for the eye to which the nonbelievers' souls flock to, it is an eye called "*Barhout*", and the eye to which the believers' souls flock to is called "*Salma*". As for an epicene, it is a person who is unknown if they are (biologically) a male or a female. They should wait until they hit puberty. If they are male, they will experience ejaculation. If they are a female, they will experience menstruation, and their breasts will grow. If none of this happens, they are told to urinate in front of a wall. If the urine shoots out onto the wall, they are a male. If it gushes out like the urine of a camel, then they are a female.

And as for the ten things, each of which is stronger than the other, the strongest thing Allah Almighty has created is the rock. Stronger than the rock is the metal that cuts the rock. And stronger than the metal is the fire which melts the metal. And stronger than the fire is the water that puts out the fire. And stronger than the water is the cloud that carries the water. And stronger than the cloud is the wind that carries the cloud. And stronger than the cloud is the angel that sends the wind. And stronger than that angel is the Angel of Death, who brings death to the angel. And stronger than the Angel of Death is death, which comes to the Angel of Death. And stronger than death is the will of Allah Almighty, which brings death to death.'

The Syrian declared, 'I bear witness that you truly are the son of the Holy Prophet (saw), and that Ali (as) is worthier of this position than Muawiyah.'"⁽¹⁾

(1) Al-Saduq; Al-Khisal, page 454.

Imam Hassan (as), and Interpreting the Holy Quran

1. A hadith on the methodology of understanding the Quran

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We find a large scope of narrations from Imam Hassan (as) about the Holy Quran. Among these are narrations speaking of the correct and incorrect approaches to understanding the Holy Quran, an example of the former being deliberation and contemplation, and of the latter being interpretation by opinion. These narrations also speak of a deeper analysis of some verses, applying them to exterior cases, and extracting jurisprudential rulings from them. We will provide some examples of this:

First: The Holy Quran can be a guide to Paradise, but it can also be a driver to Hellfire. Just because a nation has the Quran does not mean they automatically enter Paradise. For one group of people, the Quran may be a guide, directing them to Paradise. But for another group of people, it may drive them to Hellfire, act as proof against them, and pass judgement over them should they disobey it and ignore its rulings. Such were the words of Imam Hassan (as), a splice of the words of the Holy Prophet (saw) himself. It is narrated that he said, "Indeed, this Quran comes on the Day of Judgement as a guide and a driver. It guides people to Paradise after they had indulged what is halal, abstained from what is haram, and believed its uncertainties. And it drives people to Hellfire after they had abandoned its boundaries and rulings, and indulged in what it had prohibited."⁽¹⁾

It is the same as what his grandfather, the Holy Prophet (saw), is reported to have said: "The Quran is both an interceding advocate and a backed prosecutor. Whoever places it before himself, it will guide him to Paradise. And whoever places it behind himself, it will drive him to Hellfire."⁽²⁾

Second: The Imam (as) addressed the matter of the system of the Holy Quran, and spoke of interpreting the Quran based on opinion. It is narrated that he said, "Whoever talks about the Quran based on his opinion and was right, then he is wrong." And this is a peculiar statement! He stated that he was correct, and yet he is wrong?? Why?!

(1) Utaridi; Musnad Al-Imam Al-Hassan (as), page 568.

(2) Al-Tabarani; The Large Glossary, V10, page 198.

Perhaps the Imam (as) wants to caution us from using a wrong system of approach to the Holy Quran, as it should not be dealt with in the incorrect way, even if it does yield valid results in rare cases. One must follow the correct method that is not based on the possibility of being right, or maybe being true. But despite the warnings, the nation could not help but fall into the mistake of interpreting by opinion anyway, which led it into countless troubles and pitfalls! And that is with the warning, so what could have happened had they not been warned?

The problem with these incorrect methods of interpreting the Quran is that they are sometimes, though very rarely, correct. This only encourages those who follow these methods to further use them as permanent methods. Hence, we find the Holy Prophet (saw) and the Imams (as) repeatedly preventing their followers from abiding by these faulty methods using forceful words, such as declaring that those who use them are destined for Hellfire, and invalidating any results these methods may yield.

We find a similar pattern in some narrations separating judges of court into judges in Paradise and judges in Hellfire⁽¹⁾,

(1) Al-Bayhaqi, Ahmad bin Al-Hussain; Al-Sunan Al-Kubra, V10, page 116: The Holy Prophet (saw) said, "There are three types of judges, two of whom are in Hellfire, and one in Paradise: A man who knew the truth and judged based on it, he is in Paradise; a man who judged with ignorance, he is in Hellfire; a man who knew the truth but was corrupt, he is in Hellfire."

Sayyed Burujurdi narrates in The Collection of Shia Hadiths, V25, page 27, that Imam Sadiq (as) said, "There are four types of judges, three of whom are in Hellfire, and one in Paradise: One who was corrupt and knew so, he is in Hellfire; one who was

the latter including those who declare a verdict without any knowledge. Even if it does turn out to be the correct decision, he is to be punished, not praised or rewarded. The occasional correct result does not justify an invalid method. Instead, the method used must be the correct one. And even if the correct method may rarely yield an invalid result, there is no problem in that.

2. A hadith on the animosity of their enemies

When it comes to the enemies of the AhlulBayt (as), what is it that made them so full of hatred and enmity? Was it really all about material and personal benefits? Or were there other factors in play? Imam Hassan (as) alludes to some other causes that are not apparent to the public, as we see in the narration in *Manaqib Aal Abi Talib* by Ibn Shahr Ashoub, with a chain of narrators extending to Ibn Abbas. He was asked about the Holy Verse in which Allah Almighty speaks to Satan: {And share their wealth and children}⁽¹⁾. He answered, "Al-Hassan bin Ali and Yazid bin Muawiyah bin Abi Sufyan were sitting once, when Yazid said, 'Hassan, ever since I was (as in, for as long as I existed), I have hated you!'

So Al-Hassan (as) replied, "Yazid. Know that Iblis joined in in your father's sexual intercourse, and the two waters mixed, and so you inherited your enmity towards me!!"

corrupt but was ignorant, he is in Hellfire; one who was ignorant but judged correctly, he is in Hellfire; and one who judged correctly and knew so, he is in Paradise."

(1) Surat Al-Israa', verse 64.

The fact that Satan partakes in the intercourse of some people is perhaps something that is agreed upon between Muslims, considering it has been stated in the Holy Quran. It is narrated that Amir Al-Mu'mineen (as) said, "The Holy Prophet (saw) said, 'Allah has made Paradise forbidden on every vulgar, profane, shameless lout who cares not what he says nor what is said about him. Should you examine him, you'd find him no more than a bastard or a spawn of the devil.'⁽¹⁾ Though the point of the narration is different, it is similar in its implications of there being people whose conceptions are contributed to by Satan, such that they are born with the influence of the devil in them.

What Imam Hassan (as) did was he simply applied the Holy Verse, {And share their wealth and children}, onto Yazid bin Muawiyah. As for Yazid, what he had done in his lifetime was nothing more than a result of that. Of course, this does not absolve a person from accountability for his own actions for

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- (1) Tabatabai, Muhammad Hussain; Tafsir Al-Mizan, V13, page 150. In his book The Scales of Wisdom, V2, page 1458, Sheikh Muhammad Reyshehri display some examples of a person being a spawn of Satan with the narration of Imam Sadiq (as): "He who does not care what he says nor what is said about him is a spawn of Satan. And he who does not care if people see him as a wrongdoer is a spawn of Satan. And he who backbites his fellow believer with nothing between them is a spawn of Satan. And he who is obsessed with his love of haram and adultery is a Spawn of Satan."

Satan's "contribution" in conception has been explained in several ways. Sayyed Tabatabai's opinion was that "the mentioned contribution of Satan in a man's intercourse and conception and so on is a metaphor for how Satan is present in all these steps..."

him to say that he has taken this course because Satan took part in his conception. No, that is only one of the factors, and does not decide his destiny for certain. After all, the person has his own choice to make: to take the path of guidance, or to take the path of deceit.

3. Salutations upon the Holy Prophet are a Divine teaching

It is narrated that Imam Hassan (as) spoke of the interpretation of the Holy Verse, {Indeed Allah and His angels bless the Prophet; O you who have faith! Invoke blessings on him and invoke Peace upon him in a worthy manner}⁽¹⁾, in one of his sermons. In it, he said that the Holy Prophet (saw) learnt many things from Allah Almighty, which he then taught his people. Amongst these teachings, he says, "The Messenger of Allah taught the people the *salawat*, when he said, 'Say: Lord, send blessings onto Muhammad, and the household of Muhammad, just like you sent blessings onto Ibrahim, and the family of Ibrahim, indeed You are Praise-worthy and Glorious. It is our right on every Muslim to be prayed for in every prayer obligated from Allah.'" This is, as you know, something that all Muslims agree upon, which is that in *tashahhud* it is obligatory to send salutations to the Holy Prophet and his household. Muhammad bin Idris Al-Shafi'i concurs so in his famous poem:

Oh Household of the Holy Prophet, loving you
is an obligation from Allah announced in the Quran
'Tis enough testimony to your lofty status that
Prayer is invalid without blessings upon you

(1) Surat Al-Ahzab, verse 56.

As for love of the Household (as), Allah Almighty says, {Say, 'I do not ask you any reward for it except love to the kin'. Whoever performs a good deed, We shall enhance for him its goodness. Indeed Allah is all-forgiving, all-appreciative}⁽¹⁾. In Imam Hassan (as)'s first sermon after the martyrdom of Amir Al-Mu'mineen (as), he said, "... I am among a household that Allah Almighty has made obligatory to love and obey, where He said: {Say, 'I do not ask you any reward for it except love to the kin'. Whoever performs a good deed, We shall enhance for him its goodness...}. And the good deed here is love for us, the Ahlul-Bayt."⁽²⁾

What is interesting is that several Imams have asserted the exact same meaning for the Holy Verse. We find narrations in Sunni books, such as the books of Al-Tabarani, Abu Hatim, Al-Tha'labi, and others, narrated from Amir Al-Mu'mineen (as) with both general statements and specific statements⁽³⁾, all pointing towards the same meaning.

(1) Surat Al-Shura, verse 23.

(2) Utaridi, Sheikh Aziz-Allah; Musnad Al-Imam Al-Hassan (as), page 42.

(3) Al-Tabarani (d. 360 AH) stated it in his book The Large Tafsir (Tafsir Al-Quran Al-Atheem), V5, page 46: Some have narrated, "I entered upon Ali bin Abi Talib (ra), and he said to me, 'Shall I tell you of the deed which, if done by someone, Allah will grant him Paradise? And the sin which, if done by someone, Allah will place him in Hellfire, and will not accept any deed from him?' I said, 'Please do.' He said, 'The deed is loving us, and the sin is despising us.'" The same was narrated in the Tafsir of Abu Hatim Al-Razi (d. 327 AH), but it was distorted (I'm unsure if it was originally so or if it was the editor or the publisher!). He said so in his book, V9, page 3024, narrated from Abu Abdullah Al-Jadali: "I entered upon Ali bin Abi Talib (ra), and he said to me, 'Abu Abdullah, shall I tell you of the deed which, if done by someone, Allah will grant him Paradise, and do with him such-

4. The effects of some Surahs of the Quran

Imam Hassan (as) used to emphasise the importance of constant recitation of Surat Al-Qadr. It is narrated that a man once approached him and complained to him about his difficult circumstances. The Imam (as) ordered him to perform *Istighfar*, and to recite Surat Al-Qadr as much as physically possible.

Some Shia sources have conveyed a statement about the properties of some Surahs, stating that it is from the Imam (as): "If somebody recites the final three verses of Surat Al-Hashr in the morning, and dies on that day, he will be labelled with the insignia of martyrs. And if he recites them before he sleeps, and dies that night, he will be labelled with the insignia of martyrs."⁽¹⁾ Much of the same has been found in books such as *Bihar Al-Anwar*⁽²⁾, and others such as *The Encyclopedia of the Words of Imam Hassan (as)*⁽³⁾. But it seems that there was a mistake in citing Sunni sources. We find in their books that

and-such?' I said, 'Please do, Amir Al-Mu'mineen.' He said, 'The deed is loving us.'" I do not know what he means by "such-and-such". Was whoever removed that portion afraid it applies to him?

This narration has also been narrated in Shia sources by Ahmad bin Muhammad bin Khaled Al-Barqi in *Al-Mahasin*, V1, page 210, and other sources. It has also been conveyed through both Imam Baqir (as) and Imam Sadiq (as).

- (1) Al-Suyouti, Jalal Al-Deen (d. 911 AH); *Al-Durr Al-Manthour fil-Tafsir bil-Ma'thour*, V8, page 123. And Al-Darami, Abdullah bin Al-Rahman (d. 255 AH); V2, page 45.
- (2) Al-Majlisi, Allamah Muhammad Baqir (d. 1111 AH); *Bihar Al-Anwar*, V89, page 312.
- (3) *The Encyclopedia of the Words of Imam Hassan (as)* by the Committee of Hadith in the Institute of Baqir Al-Uloom (as), page 218.

the chain of narrators goes as follows: Saeed bin Hashim, through Hisham, through Al-Hassan. When it was copied to Shia sources, it seems some assumed that "Al-Hassan" here is Imam Hassan (as), when he is really Al-Hassan Al-Basri, a companion of the companions, who did not actually mention his path for the narration leading to the Holy Prophet (saw)... Some even wrote "bin Ali" after "Al-Hassan", which only made the confusion even worse for those who followed.

5. Who are "the Witness" and "the Witnessed"

In a narration conveyed by Al-Tabarsi in *Majma' Al-Bayan*: A man entered the mosque of the Holy Prophet (saw) and found study circles. At the centre of every circle was a speaker. He approached the first circle and asked about the Holy Verse, {By the Witness and the Witnessed}⁽¹⁾, what it means and who it means. The reply came: The Witness is Friday, and the Witnessed is the Day of Arafah. That was the answer of the first circle. The man said, "So I passed them and went to the second circle, and asked the same question to the speaker there: {By the Witness and the Witnessed}; what does it mean? He answered, 'The Witness is Friday, and the Witnessed in the Day of Al-Nahr (Another name for Eid Al-Ad'ha)'. I passed him and went to a man or youth whose face was like a dinar (gold). He was speaking of the Holy Prophet (saw). I said, 'Speak to me of {By the Witness and the Witnessed}, and what it means.' He replied: 'As for the Witness, that is the Holy Prophet Muhammad (saw). Have you not read the words of Allah Almighty: {O Prophet! Indeed We have sent you as a witness, as a bearer of good

(1) Surat Al-Buruj, verse 3.

news and as a warner}? What did the Quran describe him as? A witness. As for the Witnessed, that is the Day of Judgment. Have you not read the words of Allah Almighty: {That is a day on which all mankind will be gathered, and it is a day witnessed [by all creatures]}?' I later asked about the first speaker, and was told it was Ibn Abbas. I asked about who was in the second circle. They said it was Abdullah bin Umar. I asked about the third circle, and was told that in it was Al-Hassan bin Ali bin Abi Talib."⁽¹⁾

What Imam Hassan narrated from his grandfather, the Holy Prophet (saw)

One of our core beliefs as Imamis is that the hadiths of the Infallible Imams (as) all trace back to the words of the Holy Prophet (saw). They expressed this themselves in several different ways. For example, they stated, "They are but roots of knowledge we inherit one after another from the Holy Prophet (saw)."⁽²⁾ In an even clearer statement, Imam Sadiq (as) says, "My words are the words of my father. And the words of my father are the words of my grandfather. And the words of my grandfather are the words of Al-Hussain. And the words of

(1) Al-Tabarsi, Al-Fadhl bin Al-Hassan (d. 548 AH); Tafsir Majma' Al-Bayan, V10, page 315. Utaridi, Sheikh Aziz Allah; Musnad Al-Imam Al-Hassan (as), page 104.

(2) Al-Burujirdi; The Collection of Shia Hadiths, V1, page 39: From Imam Sadiq (as), I (the narrator) heard him say, "If it were the case that we pass judgement to people based on our opinions and sentiments, we would be doomed. But the case is that they are remnants from the Holy Prophet (saw); sources of knowledge we inherit one after the other, and hoard them like people hoard their gold and silver."

Al-Hussain are the words of Al-Hassan. And the words of Al-Hassan are the words of Amir Al-Mu'mineen. And the words of Amir Al-Mu'mineen are the words of the Holy Prophet (saw). And the words of the Holy Prophet (saw) are the words of Allah Almighty."⁽¹⁾

In reality, they wouldn't say their words in a way that made it clear it was a narration from their predecessors, or that they are narrators. This was because they wanted to engrave the idea of Imamate in the minds of their respective people, and make it clear that their words are just like the words of the Holy Prophet (saw), in the sense that they are to be obeyed and followed. They wanted to make it clear that they are not treating themselves, nor should they be treated by others, as if they were merely narrators, narrating the words of the Holy Prophet (saw) like all other scholars and speakers. No, they are different; they are the continuation of the Holy Prophet (saw), and their words held the same legislative value that Holy Prophet (saw)'s words held.

Despite this, we have found certain cases where one Imam or another specifically mentions that he has heard these words from the Holy Prophet (saw), or that his father narrated them from his grandfather that the Holy Prophet (saw) said such-and-such. And it is usually for good reason. In this section, we will go over some of the words of Imam Hassan (as) that fit under that description, as we find that he has attributed some of them to the Holy Prophet (saw). We will provide a few examples of these cases, and discuss them accordingly.

(1) Al-Kulaini; Al-Kafi, V1, page 101.

Some of what he has conveyed from his grandfather:

1. In a narration by Imam Hassan (as), he says, "The Holy Prophet (saw) taught me some words to say in *witr*⁽¹⁾ prayer: O' Allah, guide me along with those You have guided, make me healthy along with those You have granted health, and side with me along with those You have sided with. Grant me blessing in what You have given, protect me from the harm of what You have predestined, for you destine and are not destined upon, and those who love You are never to be humiliated, nor are those who oppose You ever to be honoured. Indeed, You are blessed, our Lord, and You are high!"⁽²⁾

It is important to ponder upon this hadith carefully. When the Holy Prophet (saw) passed away, Imam Hassan (as) was but seven years old, since it is universally accepted that his birth was in the third year after Hijra.

This teaching of which the Imam (as) speaks (The Holy Prophet (saw) taught me...), should we assume it was in the last year of the Holy Prophet (saw)'s life, that would mean the Imam (as) was but six years old. Six years old... and the Holy Prophet (saw) taught him to say this in *witr* prayer, a part of the Night Prayer...

2. Some of the Imam (as)'s companions narrated that they heard Al-Hassan bin Ali (as) say, "I heard the Holy

(1) The final segment of the Night Prayer, comprising of one rakaa.

(2) Utaridi; Musnad Al-Imam Al-Hassan (as), page 593. He cited it from Ilal Al-Sharai'i by Sheikh Saduq, and the Sunan of Al-Nasa'i.

Prophet (saw) say, 'He who prays the Dawn Prayer and sits in his prayer place until the sun rises will have a protective barrier from Hellfire.'⁽¹⁾

The meaning of the hadith is clear, specifically how it encourages waking up early for Fajr prayer, and staying awake after it, remembering and invoking the name of Allah, and not going back to sleep during this time. This gives the person the chance to begin the day in the path of asking Allah for providence. Waking up is necessary, but it is staying awake and abandoning sleep that creates this protective barrier between him and Hellfire. Our narrations highly recommend waking up early in the morning, and say that it is *mustahab* to go to sleep early in order to wake up early, to the extent that waking up early was linked with great rewards and blessings: "May Allah bless my nation in their sleep and their wake." This is, of course, in addition to the fact that it is a healthy system for the body and mind. And that may be why we are told that provisions are rationed between the people between dawn and sunrise. It could be a matter of the Unseen, similar to what is said about "Whoever prays the Night Prayer, his face sparkles with light." But it could also be a natural occurrence. After all, the person who wakes up early in search of sustenance will have the chance to reap the rewards, as opposed to the person who remains asleep until late in the day.

This applies to those who wake up late for their studies, or their work, and so on.

(1) Utaridi; Musnad Al-Imam Al-Hassan (as), page 669.

By connecting the details in the narration, we understand that sitting in the place of prayer somehow creates a barrier from Hellfire. This is because of what occurs in such a time, as it is filled with *Istighfar*, remembrance of Allah, recitation of the Quran, and so on. Although they are not mentioned explicitly in the narration, it's clear that if somebody simply sits and fidgets and plays on his prayer mat, they will not get any barrier from any fire.

3. Imam Hassan (as) was asked what he has memorised from the words of his grandfather (as), and he answered, "I memorised, 'Leave that which you are uncertain of for that which you are certain of.'"⁽¹⁾

This narration contains a warning from places of uncertainty, and asking questions around them. Why would somebody leave himself in a position in which his faith is in jeopardy?! Or do something that causes people to wonder, "How could this person do such a thing?"

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In fact, even on the level of thought, one must stay away from the grey areas and stick to what he is sure of. Some scholars have used this to derive jurisprudential rulings involving building upon certainty when unsure, such as *istis'hab*, building upon the previous status quo, and not caring for any uncertainty that happens after it.⁽²⁾

(1) Utaridi; Musnad Al-Imam Al-Hassan (as), page 83.

(2) In other words, when applied, *Istis'hab* would require somebody to ignore their current doubt about something if they were certain about it previously. For example, if one knows that they had made wudhu, but later became unsure if they had invalidated it or not, they

4. There is a very detailed hadith from Imam Hassan (as), conveyed by Sheikh Saduq in *Al-Khisal*, where the Imam (as) recalls an incident between the Holy Prophet (saw) and the Jews. It's important here to note that Imam Hassan (as) was seven years old at the time of this event, and yet he recalled the event with great accuracy. He says, "A number of Jews came to the Holy Prophet (saw), and their most knowledgeable asked him a number of questions. Some of these included: 'Tell us of seven traits Allah gave you exclusively from among all the prophets, and your nation exclusively from among all the nations.' The Holy Prophet (saw) replied, 'Allah Almighty gave me the Opening of The Book (Surat Al-Fatiha), *adhan*, congregation in prayer, Friday, prayer in funerals, reciting aloud in three prayers, leniency for my people in times of sickness or travel, and intercession for those with great sins among them.' The Jew said, 'You are correct, Muhammad. What is the reward for he who recites the Opening of The Book?' The Holy Prophet (saw) replied, 'He who recites the Opening of The Book is given the reward of reciting every verse that has ever descended from the skies. As for *adhan*, those who call for prayer are summoned on the Day of Judgement among the prophets, apostles, and martyrs. As for the congregational prayer, the rows of the people of my nation on Earth are like the rows of angels in the heavens, and a single *rak'aa* is equal to twenty-four

are to ignore their doubt and assume they are still on wudhu, and vice versa. It is one of the most valuable laws in Islamic fiqh.

rak'aas, each *rak'aa* is more beloved to Allah Almighty than forty years' worth of worship. And as for Friday, it is the day in which Allah gathers all of humanity, from the first of them to the last, for judgement. And any believer who walks to congregational prayer on this day will find that Allah Almighty will alleviate the horrors of the Day of Judgement from him, and will then be granted Paradise. As for reciting the prayer out loud, Hellfire will back away from him the louder his voice reaches, and he will be able to pass the *Sirat*, and will be granted the joy of entering Paradise. As for the sixth trait, Allah Almighty will alleviate the horrors of the Day of Judgement from my nation, just like He said He would in the Holy Quran. Any believer that prays on a funeral is promised Paradise by Allah, unless he is a hypocrite or is disobedient to his parents. As for my intercession, it is for all those who have committed great sins, excluding *shirk* and oppression.'

The Jew said, 'You are correct, Muhammad. And I bear witness that there is no god but Allah, and that you are His servant and His messenger, the seal of prophets, the leader of the pious, and the envoy of the Lord of the Worlds.' Once he had become a Muslim, a pure Muslim, he pulled out a white parchment, and on it was everything that the Holy Prophet (*saw*) had said. He said, 'Messenger of Allah, by the One who sent you with the truth as a prophet, I copied this from none other than the Tablets written by Allah Almighty for Musa bin Imran. I have read about your status in the Torah to the extent that I doubted its authenticity, Muhammad. For forty years, I would erase your name from the Torah, but every time I erased

it, I would come back to find it still there. I have read in the Torah that these question are to be answered by nobody but you, and that when you will be asked these questions, Gabriel will be on your right, Michael will be on your left, and your heir will be in front of you.' The Holy Prophet (saw) said, 'You are right. Here is Gabriel on my right, and Michael on my left, and my heir, Ali bin Abi Talib, is before me.' Thus, the Jew declared he was a believer, and became a great Muslim."⁽¹⁾

A look into the background of this narration, with the help of the Holy Quran, tells us that the Jews used to {pray for victory over the pagans}, boasting that a prophet will one day appear, and they will support him, and he will confirm what they believe in, but {when there came to them what they recognized, they defied it}⁽²⁾. That was the case for the majority of their scholars and rabbis. But some of them had their doubts: Was this person who appeared the promised prophet or not? And so they came with these questions they deemed difficult and impossible to answer for anybody but a true prophet!

And so a group of their rabbis went to him, and their most knowledgeable confronted him with these questions. The narration does not mention his name, but that does not affect the content too much. He asked the Holy Prophet (saw) about seven traits Allah gave to this awaited Meccan prophet, and he answered that Allah had exclusively given him:

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1. **The Opening of The Book (Surat Al-Fatihah):** It is only natural that none of the previous prophets nor their

(1) Sheikh Saduq; Al-Khisal, page 370.

(2) Surat Al-Baqarah, verse 89

nations had been given this before the Holy Prophet (saw), as it requires the Book itself, The Holy Quran, the miracle specific to the Holy Prophet (saw) himself, in addition to the fact that it is a summary of everything he was sent with. After all, this *surah* is the basis of worship, as there is no prayer without the Opening of The Book. And the narrations speak for themselves about the plethora of qualities and merits Surat Al-Fatihah contains.

2. **The adhan:** It is the signature call for prayer, and it is exclusive to the Muslims, as no other religion has an *adhan*. At least, not in this organised and arranged fashion, starting and ending with the name of Allah Almighty. It summarises all Muslim beliefs, from monotheism to prophethood (and Imamate for the Imamis). It calls to prayer, to the path of happiness, and encourages the greatest of deeds and the endeavour to them. It contains a theological program, and a doctrine for daily life.

None of the other religions have this merit. In order to call for prayer, they either rely on the ringing of bells, like the churches of the Christians, or the sound a bull horn, like the Jews did in the days of old, or they would light a fire like the Zoroastrians did.

The *adhan* to prayer is of the same cloth and feel as that of prayer itself, which goes on to show that *adhan* is not the work of a person, contrary to what Sunni narrations say. They claim that one of the companions of the Holy Prophet (saw) dreamt of the *adhan* in his sleep, and decided to pose it to the

Holy Prophet (*saw*). Imam Sadiq (*as*) pointed out the error in this belief when he said, "Indeed, the religion of Allah Almighty is greater than to be dreamt of while asleep."⁽¹⁾ After all, we cannot prove normal acts to be *mustahab* simply because of a dream, let alone the signature of Islam, exclusively gifted to its Prophet! Especially with the deep meanings and beautiful words it contains!

3. **Congregation in the mosque:** The mosque, with the special rulings and importance it holds as "the house of Allah", is not alike any other temple or place of worship in any other religion. Among the distinctive attributes of the mosque are the congregational prayers held in it, the multiplication of a worshippers reward for acts simply because there were held in it, and the gathering of Muslims in a single act of worship which, in itself, contains countless moral, societal, and religious secrets and lessons.

Here, it is necessary for us to remind our brothers and sisters of the importance of keeping mosques alive through attending them regularly, and making sure to pray in congregation in them. It is always a shock to hear of a young man or lady that has not entered a mosque nor prayed in one for several years!!

4. **Friday:** Another gift exclusive to Prophet of Islam (*saw*), this day actually starts from the night preceding it. Starting from sundown, we find that Friday has its own aura of sanctity and blessings, as we see special

(1) Sheikh Kulaini; Al-Kafi, V6, page 636.

acts of worship specifically made for this day and none other. These include the act of bathing, known as *Ghusl Al-Jum'a*, and a special type of prayer, known as *Salat Al-Jum'a* (Friday Prayer). There are special hours in this day in which prayers are known to be answered. There is no other religion that gives a day the properties and holiness that Islam gives the day of Friday!

5. **Funeral prayer:** This is a prayer that is obligatory⁽¹⁾ in some cases, but *mustahab* in all cases. We do not find an equivalent of this prayer, in this form nor with its purpose, in any other religion.
6. **Reciting aloud in three prayers:** This is how Surat Al-Fatiha and the short *Surah* are recited in Fajr, Maghrib, and Isha prayers.
7. **Excusal for the people in times of illness and travel:** This is one of the great blessings Allah Almighty granted this nation, as He made prayer and fasting easier in times of illness and travel, to the extent that He made prayers with four *rak'aas* only require two *rak'aas* during travel, and removed the obligation of fasting during travel and sickness. Allah Almighty says, {But should any of you be sick or on a journey, let it be a number of other days.}⁽²⁾

(1) A special form of obligation known as *wajib kifaa'i*, which means it is obligatory for some people to pray this prayer. In other words, while it is not obligatory for everybody to pray in a funeral, at least some people must pray, otherwise everybody receives the punishment of not praying.

(2) Surat Al-Baqarah, verse 184.

8. **Intercession for those with great sins:** A gift exclusive to the Holy Prophet (saw). May Allah make us and those who read these words among those who are granted his intercession and his company in the heights of Paradise...

These traits that the Holy Prophet (saw) told the group of Jews, which was quickly followed with them declaring their Islam, are amongst the Holy Prophet (saw)'s traditions Imam Hassan (as) conveyed to his people. He is the primary source of these traditions and narrations. All while, we must remind, the Imam was under seven years old at the time!

The Interpretation of The Great Tasbih

Another thing we find Imam Hassan (as) has conveyed from his grandfather (saw) is the meaning of The Great *Tasbih*, which is considered the "king"⁽¹⁾ of all supplications in Islam. On top of its importance in and of itself, its effects are multiplied when its meaning is fully comprehended. And the meaning is explained by none other than Imam Hassan (as), as it is him who tells us the story: "A number of Jews came to the Holy Prophet (saw) one day. The most knowledgeable of them asked him, 'Tell me of the meaning of "*SubhanAllah, wal-Hamdullillah, wa la ilaha illa Allah, wAllahu akbar* (Glorious is Allah, all praise is to Allah, there is no god but Allah, greater is Allah)." The Holy Prophet (saw) answered, 'Allah Almighty knows that the sons of Adam lie about Allah Almighty⁽²⁾, so He said "Glorious is Allah" in denial

(1) Surat Al-Baqarah, verse 184.

(2) This is a strike at the vein of the Jews, who have been accused several times in the Quran of lying about Allah Almighty.

to what they say. As for "All praise is to Allah", He knows that His servants do not fulfil their dues when it comes to thanking Him, so He praised Himself before His servants did. Had it not been for that, Allah Almighty would have never blessed anybody with a blessing. His statement "There is no god but Allah" means His oneness, a phrase without which Allah does not accept deeds. It is the word of piety, and with it Allah makes the scales weighty on the Day of Judgement."⁽¹⁾

The benefits of frequenting the mosque

Al-Himyari narrates in his wonderful book, *Qurb Al-Isnad* that, according to Imam Hassan (as), the Holy Prophet (saw) said, "He who frequents the mosque will not be deprived from receiving one of seven things: A brother for the sake of Allah, new knowledge, pending mercy, a decisive verse, a (I think he said either "barrier" or "maturity")⁽²⁾ that prevents him from weakness, or he abandons a sin for shame, or piety."⁽³⁾

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This is one of the hadiths that encourages repetitive and frequent visits to the mosque, to the point it becomes an addiction. Whoever does so is certain to receive one of the seven mentioned traits.⁽⁴⁾

(1) The rest of the text is found in Musnad Al-Imam Al-Hassan (as), page 592.

(2) This is a hesitation from the narrator himself.

(3) *Qurb Al-Isnad*, page 104, and Musnad Al-Imam Al-Hassan, page 659, citing *Qurb Al-Isnad*.

(4) The Sunni scholars of Rijal and hadith have desperately sought out ways to weaken this narration, even describing it, as Al-Albani did in *The Collection of Weak Hadiths*, V13, page 615, as fabricated. He

backed up this claim by saying that Saeed bin Tareef "is nothing (to be considered)", and Al-Nasa'i claimed he his hadiths have been abandoned.

He then stated a number of hadiths narrated by Saeed, including this one, and then said, "He has others, all of which are exclusively narrated by him. He is extremely untrustworthy." Ibn Habban said, "He would regularly fabricate narrations." Al-Haythami said in *Al-Majma'*, V2, page 23, "It (the narration) has been narrated by Al-Tabarani in *Al-Kabeer*, but the problem with it lies in Saeed bin Tareef Al-Iskaf; there is a consensus on his untrustworthiness." He then said, "The signs of fabrication and lying are clear in him, and I know not how Ibn Al-Jawzi didn't include it amongst his "fabrications", or at least his "distrusted" ones!" Here end the words of Al-Albani.

I say: I find it bizarre that an entire hadith can be regarded as a blatant lie just because one of its narrators has been deemed unreliable by some, or abandoned by others. The hadith itself has several narrator chains leading to it. Some of them are reliable with no flaws, but assuming this one or that contains an untrustworthy narrator, the fact that it has several chains in addition to the transcendent values it contains provides some certitude of its authenticity. But let us elaborate:

The one who was deemed untrustworthy and because of whom the narration was regarded as inauthentic or even fabricated is Saeed bin Tareef. Al-Haythami said in *Majma' Al-Zawa'id*, V2, page 23, "The issue with it lies in Saeed bin Tareef, on whom there is a consensus on his untrustworthiness. It seems that their scepticism towards him stems from him being Shia. After all, if they determine he is trustworthy, what do they do with his narrations about Shiism? Ibn Mu'een and some others hinted towards this, while Abu Amr Al-Fallas explicitly stated it when citing from Al-Dhahabi's *Mizan Al-I'tidal*, V2, page 123." Al-Fallas said, "[He is] untrustworthy. Too engrossed in Shiism." Sayyed Al-Khoei, on the other hand, maintained his trustworthiness in *The Glossary of Hadith Narrators*, V9, page 71, where he said after discussing his narrations and the opinions surrounding him,

“What seems apparent is the trustworthiness of the man, for Shaikh [Tusi’s] statement: ‘His narrations are authentic’. His name also appears in the chains of Ali bin Ibrahim bin Hashim’s Tafsir.”

Al-Albani’s claim that “the signs of fabrication and lying are clear in him” makes no sense at all. The absolute opposite is true: his narrations blend in with what we are used to seeing in the narrations of the Holy Prophet (saw) and the Imams after him...

The text of the narration has been found through several narration chains, some of them reaching Amir Al-Mu’mineen (as), others reaching Imam Hassan (as). This in itself negates the claim of “the signs of fabrication” being apparent, unless he thinks that the fabricator was Ali (as) or Al-Hassan (as)...

Add to that the fact that the content has been stated in many hadiths, and through many narrators.

It has been narrated by Sayyed Burujurdi in The Collection of Shia Hadiths, V4, page 451, citing from Sheikh Saduq in Man La Yahduruhul-Faqeeh, like follows: “Amir Al-Mu’mineen (as) used to say, “He who frequents the mosque will gain one of eight things: A brother for the sake of Allah Almighty, new knowledge, a decisive verse, pending mercy, a word that prevents him from weakness, or he hears a word that leads him to guidance, or he abandons a sin for shame, or piety.

Meanwhile, Al-Noori in Al-Mustadrak narrates it too, citing from Sheikh Mufid in Al-Amali, who narrated it from Sheikh Saduq. Sheikh Saduq also narrates it in his own Amali and Al-Khisal. They narrate it through Sa’d Al-Iskaf, through Umayr bin Ma’mun, from Imam Hassan (as) from the Holy Prophet (saw).

This narration, along with those similar to it talking about the benefits of frequenting the mosque, is one of the most qualified narrations to be verified based on its content. It is possible that, because it has so many narrator chains (at least in Shia sources) and its powerful meaning, many Sunni scholars came across this narration without claiming its weakness. So maybe that which Al-Albani found bizarre, about Ibn Al-Jawzi not mentioning it in his “fabrications” or “distrusted” narrations, isn’t so bizarre after all.

The Marital Life of Imam Hassan (as)

We mentioned previously that, as a result of the long and arduous conflict between the Talibis, represented by the progeny of Imam Hassan (as), and the Abbasids, led by

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After all, it has been narrated in: *Uyun Al-Akhbar* by Ibn Qutayba Al-Daynouri (d. 276 AH), V3, page 5; *The Texts of Al-Hassan bin Ali bin Abi Talib* by Al-Tabarani (d. 360 AH), page 149; *Ihya' Ulum Al-Deen* by Al-Ghazali (d. 505 AH), V14, page 170; *The History of Damascus* by Ibn Asakir (d. 571 AH), V14, page 92, though he referred it to Imam Hussain (as); *Al-Durr Al-Manthoor fil-Tafseer bil-Ma'thoor* by Jalal Al-Deen Al-Suyouti (d. 911 AH), V3, page 217; and *Kashf Al-Astar* by Al-Haythami (d. 807 AH), V4, page 18, with the addition of "by Al-Hassan bin Ali, who said, 'I heard my father and grandfather...'" As for Shia sources, you will probably never find a Shia scholar speaking of the rulings of mosques without bringing up this narration.

Abu Jafar Al-Mansour, all fronts of warfare were used, from persecution so severe that nobody who had hit puberty was left unthreatened (in fact, a large number of them was killed either in battle or in prison), to the economic front, where Al-Mansour's governor on Madinah burnt down a large number of their houses, farms, and properties, to slandering respectable personalities among the AhlulBayt (as). We have presented Al-Mansour's words of hate and slander in his sermons and letters, and we have stated that they included some of the worst expressions of animosity ever presented towards the highest of Talibi characters like Amir Al-Mu'mineen (as), and Imam Hassan (as) and Imam Hussain (as).

It is also not unknown that this has given a precedent for media and propaganda as we see in the present day so painfully clearly. If the ruler takes a negative stance towards a personality or a political movement, we find everybody rushing to condemn that person or movement, pouncing on every small slip or mistake. And should the ruler suddenly decide that they are fine with them, suddenly all those articles and condemnations disappear and are shamelessly replaced by the campaign against the next victim!

One of the campaigns directly targeted at the Talibis was the claim of weakness and frailty of Imam Hassan (as), and that he was busy distracting himself with marriage and divorce⁽¹⁾.

(1) Al-Mas'oudi, Ali bin Al-Hussain (d. 346 AH); Murooj Al-Dhahab wa Ma'adin Al-Jawhar, V3, page 300: "And when Al-Mansour took Abdullah bin Al-Hassan (Al-Muthanna) and his brothers and kin, he ascended the pulpit in Al-Hashimiyyah. He first thanked Allah and praised Him, and praised the Holy Prophet (saw), then said, "People

And this is something Al-Mansour brought up on numerous occasions.

That is why when we look into this matter, we find it filled with the words of those who were supported, sponsored, and protected by the Abbasid regime. We find a chain, starting from Al-Mada'ini, passing through Ibn Saad Al-Baghdadi in *Al-Tabaqat*, then Al-Balathari, the friend of Al-Mutawakkil and his go-to when it comes to tracking ancestries. And since then, everybody who writes about the life of Imam Hassan (as) takes those words and plasters them in their own books, twisting them and adding their own details, until it has become a legend you cannot help but find in every biography of Imam Hassan (as)!

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of Khurasan! You are our followers and supporters, and the people to whom we plead. And should you pay allegiance to someone else, you will not have paid allegiance to somebody better. By Allah who is the only God, we left the descendants of the Abu Talib to rule, and we did not contest them at all. Ali bin Abi Talib (ra) attempted it, but he was unsuccessful. He ruled for a while, but the nation became divided, and their word scattered, until his own followers, supporters, and trustees betrayed and killed him. After him came Al-Hassan bin Ali (ra), but by Allah he was no man! He was offered money, and he simply folded. Muawiyah tricked him by telling him he would make him his successor, and he blindly agreed and submitted. After that, he turned towards women, marrying one one day, and divorcing one the next. And so he remained until he died on his bed." (We have mentioned this narration and commented on it in a previous footnote (In "The Radical Abbasid Perspective"), and we said there that the "(ra)" was most likely an addition from Al-Masoudi, as it's simply impossible that Al-Mansour would add it himself. Review that footnote for more).

What's even more astonishing is how those who are infamous for hunting and shooting down every single narration about the qualities of the AhlulBayt (as) go into a deep but twisted analysis of the sources and chains of narrators, and when they find nothing they simply say, "this narration is fallacious" (!). But when they come to this made-up fable about the Imam (as), they take it without question! They simply say, "Al-Hassan was like this and that", without even bothering to say that it was based on a narration, or that it was said by so-and-so! This is despite the fact that academic research has proven time and time again the falsehood of these claims, through countless lines of reasoning!

Indeed. They said, "He was a frequent marrier, and a frequent divorcee. He married around 70 women, and he was rarely seen without four ladies around him.

Jafar Al-Sadiq said: 'Ali said, "People of Kufa! Do not marry Al-Hassan, for he is a frequent divorcee."

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So a man stood up and said: "By God, we will indeed marry him off! If he likes her, he can keep her. If not, he can divorce her."

Ibn Seereen says: "Al-Hassan once married a woman, and sent to her one hundred concubines, each carrying a thousand dirhams."⁽¹⁾

(1) (The entire quote:) Al-Dhahabi, Shamsul-Deen (d. 748 AH); Siyar A'lam Al-Nubala', V3, page 253. We could ask Al-Dhahabi who died in 748 AH, seven centuries after Imam Hassan (as): Is this really such an obvious matter? Was it so obvious that you could just state it without providing any source, narrator, or any narration at all? The

Oh, and when it comes to the supposed number of Al-Hassan's wives, you'd swear you're at an auction! Ibn Mandhour, as we have seen, says it was 70 women! But the number Ibn Saad and Al-Mada'ini claim suddenly jumps to 90 women! Al-Tufi jumped onto the bandwagon and claimed it was 100 women or more! Abul-Farj Ibn Al-Jawzi did his "research" and decided it was 200 women!! Abu Talib Al-Makki, a man described as inaccurate and untrustworthy, made it into the auction and went in with his own bid of 300 women!!

Is there more?

Oh yes. Somebody named Abu Abdullah Al-Muhaddith joined in and made his wives do a big convoy when he died, in which they all took their shoes off and walked in a funeral that nobody ever saw, and only existed in his imagination, where he said, "All these women went out to his funeral barefoot"!!

Another guy came with a book called *The Funerals*⁽¹⁾ to come in with an even bigger number than before! His claim: 448 women!! Just like that! The more days that pass, the more the number grows, like weeds in a field!

And let's not forget Al-Mansour Al-Dawaniqi. If we go by his claim that the Imam (as) would marry a women one day and divorce another the next day, that would mean he married 180 women every year, and divorced 180 women. And if we multiply

exact same was said by Ibn Katheer, who died in 774 AH (7 centuries after Imam Hassan (as)), in *The Beginning and The End*, V8, page 42, using the phrase "they said" ... Who said?? And before them was Ibn Asakir Al-Dimashqi, and so on... all followers of the Umayyad fanbase.

(1) Al-Nouri cites him in *Mustadrak Al-Wasa'il*, V16, page 296.

that by fifteen years (from the time he arrived in Kufa with his father, until his death in 50 AH), that would mean he married and divorced, let's see... 2700 women!!⁽¹⁾

Do you see the level of stupidity some brains can reach?!

The clowning doesn't end there! No no, this tree of idiocy needs some leaves and branches! They came up with the idea that Ali (as) had had enough, and had told the people of Kufa not to get this boy married!! They said the Imam declared, "He's a serial marrier and divorcee"! As if Imam Ali (as) had given up on his disobedient son who would just not listen to his father! And he simply found no other way than to called for aid from the people and ask them to stop this kid!! But instead, they didn't help, but insisted he should have the right to marry and divorce as he wishes! And so the problem was never solved, and neither Ali (as), nor Banu Hashim, nor the people of Kufa could stop the rampage of this boy!

Do you not see how they're playing with your mind??

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I have come to the conclusion that the one who discussed the matter best, with a rational mind and a thorough approach, was the late Sheikh Baqir Al-Qarashi⁽²⁾ in his book *The Life of*

(1) Some apologists may come and say, "Oh, but he didn't mean he literally married one day and divorced the next, every single day of his life. He was exaggerating." To those, our reply is: Is there really any difference between Al-Mansour's claim, labelled as an exaggeration, and those saying he had 300 or 448 wives, and that they all came out in a huge barefoot funeral? They're both stupid and foolish claims that have no basis and belong in the realm of imagination.

(2) I see it fit here to mention the eminence and greatness of the Allamah Al-Qarashi, may Allah have mercy on his soul. I saw an article posted

Imam Hassan (as). And so I will provide a summary of what he said that I think will suffice the dear reader. When disproving the proliferation of the Imam's marriages (and divorces, by extension), he, may Allah have mercy on him, indicated the following:

1. The undesirability of divorce in Islam, which means the grandson of the Holy Prophet (saw) would try his best to avoid it altogether, let alone reaching the extent of "serial divorcee"⁽¹⁾. Do keep in mind that divorce has been labelled as "the most despised halal". In a clearer statement: "Of everything that Allah has made permissible, there is nothing He detests more than divorce. Indeed, Allah Almighty detests a flippant divorcer."⁽²⁾

on a Salafi-backed website (Salahul-Deen Al-Munjid website) replying fiercely to the lie that Al-Hassan was a serial marrier and divorcee! I was impressed by what was said, and found it was very well laid-out. The author of the article had relied on the book of Dr Ali Al-Salabi, *The Life of Al-Hassan bin Ali (ra)*. So I referred to the book itself, and found that what the late Sheikh Qarashi had expressed in beautiful and meticulous detail had been summarised in three pages, with Dr Salabi having watered it down and filtered out anything that contradicts Sunni belief. And yet, despite this, the summary had been well-put and beneficial. I found this to be the result of the quality of the source, being the words of Sheikh Qarashi, which only goes to show the worth of this great scholar. May Allah Almighty have mercy on his pure soul, and join him with the Holy Prophet (saw) and the Imams (as) on the Day of Judgement.

- (1) Pronounced in Arabic "mitlaaq", a word in the form of "mif'aal", which is used to show exaggeration and overemphasis. It's only used if the number of divorces was unnaturally high.
- (2) Al-Qarashi, Baqir Shareef; *The Life of Imam Hassan bin Ali (as)*, V2, page 445: Based on such a claim, Al-Hassan bin Ali (as) would be

Keeping in mind that being preoccupied with with such leisure contradicts being preoccupied “with his worship and attention to Allah, and his constant work in the field of amendment, tending to the people’s needs and providing well-fare for them, and helping them fend off hardship and misfortune, and hence his mind was nowhere but in matters of improvement of society”, especially when he was in Kufa, where he was his father’s right hand man in no less than three wars!

2. When discussing the narrations, he found that one of them was narrated by Al-Mada’ini, who was the student of the Umayyad-biased Awanah bin Al-Hakam and Samrah bin Habeeb. Both were mercenaries, supporting those who paid them more, and they rarely had a narration with an authentic chain of narrators, according to Ibn Adi.

As for the other four narrations, they are all *mursal*⁽¹⁾, and have no chain of narrators at all!

.....

among those detested by Allah Almighty for being a flippant divorcer! And if he is detested by Allah Almighty, then he should be detested by Allah’s servants accordingly. At the same time, narrations have shown that whoever detests him detests the Holy Prophet (saw). How does this make any sense? How can we accept that while acknowledging that he is the Master of the youth of Paradise? Could he really be somebody detested by Allah Almighty? What about the narrations stating that no descendant of Adam has been given the status that Al-Hassan has been given? Does it make sense for his actions to be despised by Allah Almighty?

- (1) By the end of this chapter, I had found that Al-Qawl Al-Hassan: The Number of the Wives of Imam Hassan was a very valuable book published by the Holy Shine of Imam Hussain. This book critically

3. Something that strongly confirms the fabrication of the extravagant marriage narrations is that they are disproportionate to the number of his children. It is said that Imam Hassan (as)'s children were twenty-two sons and daughters⁽¹⁾, so how does that correspond with the claims he had seventy, ninety, a hundred, or three hundred wives?
4. Sheikh Al-Qarashi also called attention to a very important fact: Despite the fact that it was the Umayyads who constantly debated Imam Hassan (as), contradicted his judgements and attempted to humiliate him at any given opportunity using every weapon at their disposal, we never find a single one of them attempting to ridicule him for his excessive marriages or divorces. Had it been true, they wouldn't have wasted the golden opportunity to jibe at him for it. As Sheikh puts it, "Had the Imam been of many marriages and divorces, as is claimed, they (the Umayyads) would have said, 'You are not suited to

discusses the matter of the marriages and divorces of Imam Hassan (as) in magnificent detail. The author, Sheikh Wisam Al-Baldawi, may Allah reward him infinitely for his work, put a lot of effort in researching the narrations and narrator chains from both schools of thought, critiquing them one by one, and proving their weakness and unreliability. Whoever wishes for a deeper discussion would do well to read that book.

- (1) In our book *The Concealer of Rage: Imam Musa bin Jafar*, we mentioned that Imam Kadhim (as) had around 37 children from no more than 10 women (both wives and slaves). So is it reasonable to believe that a man with 70 wives, the lowest of their claims, would only have 22 children? We will, of course, further discuss the proportion between the Imam (as)'s wives and his children later on.

be caliph; you're too busy with your women.' They would have never shut up about it, and they would have used it to slander him constantly, and mentioned it every time they saw him. The fact that they never did shows that it never was the case."⁽¹⁾

5. He also said that their claim that Imam Ali (as) climbed the pulpit in Kufa and prohibited people from marrying Al-Hassan can be refuted by the following: There are two possibilities to this situation. Either Imam Ali (as) forbade his son before speaking to the people, or he did not. In the first case, that would mean his son did not give his father any face, which is contrary to his status as part of the purified AhlulBayt (as)! The latter possibility does not suit the status of Amir Al-Mu'mineen (as), as he should have spoken to his son and given him advice instead of publicly shaming him. Thus, both possibilities are unacceptable.

6. Their claim that three hundred women attended his funeral barefoot is also clear nonsense! Such a scene would be inexcusable in Islam, a religion so focused on decency and modesty!

Sheikh Al-Qarashi then steers the discussion towards the role of Al-Mansour in spreading these lies as part of the war against the progeny of Imam Hassan (as), after which these rumours became accepted as fact. And that is why we find that the oldest of these claims were those made by Al-Mada'ini (d.

(1) Al-Qarashi; The Life of Imam Hassan, V2, page 449.

225 AH) and Ibn Saad (d. 230 AH). They and all those after them all came after Al-Mansour (d. 158 AH).

And after them came some anti-Islamic orientalist and repeated them as fact too. Especially the despicable Christian orientalist Henri Lammens. His students then came and spread it further.

7. I found an interesting point made in *Al-Qawl Al-Hassan*, and I'm not sure if or not it has been made in any other book that has discussed the matter. It is the matter of the witnesses⁽¹⁾. There must be two witness per marriage, according to the Sunni school of thought, or per divorce according to the Shia school of thought. This is something very necessary for the marriage or divorce to occur and be considered valid. Therefore, if it is true that Imam Hassan (as) married and divorced seventy, eighty, one hundred times or more, that would necessitate at least 140 witnesses, and that is based on the lowest of those estimates! More than that, actually, as we must multiply the number by four. So according to Abu Talib Al-Makki's claim of 300 women, we are talking about 1200 witnesses! Either they witnessed the marriage, in accordance with the Sunnis, or they witnessed the divorce as per the Shia opinion. So where did they go? Did they evaporate? We find no mention of them or from them in regards of the marriages. Instead, Al-Mada'ini and his friends went without a chain of narrators for something that happened more than two centuries

(1) Al-Baldawi, Wisam; *Al-Qawl Al-Hassan: The Number of the Wives of Imam Hassan*, page 126.

prior (as opposed to narrating from one of the supposed witnesses).

The narrations expose each other

They even conveyed material in the narrations themselves that expose their fabrication. For example, they narrated that Aisha Al-Khath'amiyya (no father name or grandfather name) was with Imam Hassan (as) when his father Amir Al-Mu'mineen (as) was killed, "So she said, 'Congratulations on becoming Caliph.' He replied, 'Do you mock the death of Ali? Go, for you are now divorced thrice.' She wrapped herself in her clothes and said, 'By God, that is not what I meant,' and she remained until her period of waiting (*'iddah*) had elapsed. He then sent her the rest of her dowry, and another twenty thousand dirhams. When the messenger reached her and she saw the money, she said, 'A small indulgence from a departing love.' The messenger told Al-Hassan bin Ali what she said. He began crying and said, 'Had it not been that I heard my grandfather the Holy Prophet (saw) say, "He who divorces his wife thrice is not allowed to remarry her until she marries another man (and divorces him)," I would have remarried her.'"

The thing about this narration is that anybody who has studied even a minimal amount would know that the jurisprudential school of thought of the AhlulBayt (as) does not allow divorcing thrice at once like that in the narration. It is a well-known difference between it and other schools of thought. And yet that is what the narration establishes: that Al-Hassan cannot marry her or return to her as she has been divorced thrice! It seems whoever came up with this narration never

thought of that! It also does not suit the good company Imam Hassan (as) was known for providing, such that it was said whenever he left a woman, she would still long for his company. For him to divorce her for a slip of a tongue? And then cry after it?!

Similar to it is the narration stating that “when Al-Hassan bin Ali proposed to Mandhur bin Sayyar bin Zaban Al-Fazari’s daughter, Madhur said, ‘By Allah, I will let you marry her. I know that you are a spiteful, dishonest, divorcing man, but you are part of the greatest household, and have the greatest ancestry.’” We notice here that the insults offered to Imam Hassan (as) by Mandhur do not correspond at all with what has been well-known to be the personality of Imam Hassan (as). He describes him as “*ghaliq*”, meaning ill-mannered, and “*maliq*”, meaning deceitful, according to *Lisan Al-Arab*. He also says he is “*Taliq*”, which we’re supposed to assume means “divorcer”, though it’s never been used for that meaning. It actually means “possessing of a cheerful and cherubic face”. But it seems whoever came up with this one was too busy making sure the words rhymed to notice their contradicting meanings...

Is there a confusion in names?

Several people have been known in history for their marriages and divorces. Some of these people would be very public about it, and would see no problem with being known as so. In fact, it was not very different from what they were known for anyway, like Al-Mugheera bin Shu’bah Al-Thaqafi, who was described before Islam as being the most involved among his people in illegitimate relationships. After his conversion to Islam, he was

known for his penchant for marriage and divorce⁽¹⁾, and it was said that he would declare it in public, and was very proud of it, even describing different women based on his experience with them!

And so was described the Umayyad Al-Waleed bin AbdulMalik⁽²⁾. To these people, such claims did not really affect

(1) Al-Isfahani, Abul-Faraj (d. 356 AH): Al-Aghani, V16, page 60 (though I would rather not have to cite this book): Al-Mugheera was a serial divorcer. Whenever he would amass 4 wives, he would say, "You all have long necks and beautiful manners, but I am a divorcer, so be on your 'iddah (ie, you have been divorced)." He married 89 women in total. Ahmad bin Ubaydullah bin Ammar told me that Umar bin Shabbah said that Al-Asma'i said via Abu Hilal that Mutayr Al-Warraaq said that Al-Mugheera bin Shu'ba said, "I married 89 women (or maybe he said, more than 80 women), and I never kept one because I loved her. It was either for her son or her lineage, or this or that.." Abu Zayd said, "I heard that they once mentioned women in the presence of Al-Mugheera bin Shu'ba. He declared, 'I know the most about them among you; I have married 93 women, 70 of whom were virgins. Yemeni women are like your cloak; you take its side and the rest follows. Rab'i women are like your slaves; you order them, and they obey. Mudhari women are like a rhino you got into a fight with; you either beat them, or they beat you..."

(2) Ibn Katheer Al-Dimashqi, Ismail (d. 774 AH); The Beginning and the End, V12, page 610: Al-Waqidi said, "Al-Waleed was a brute with a terrible temper. He was very indulgent in food and sex, and was a serial divorcer. It's said he married 63 women, not including his slave-women. It is possible that the person they meant was Al-Waleed bin Yazeed, a well-known sinner, and not Al-Waleed bin Abdul-Malik who built the mosque. But Allah knows best.

The grandson of Ibn Al-Jawzi (d. 654 AH) mentioned Waleed's wives in Mir'at Al-Zaman fi Tawareekh Al-A'yan, V10, page 144: We have narrated that he was a recurrent divorcer, and that he married 60 women. Some of his more well-known wives included Umm Al-Baneen, the daughter of Abdul-Aziz bin Marwan... Al-

their reputations much, and were even a source of pride for some of them. But to Imam Hassan (as) these rumours were appalling, and were contrary to his reputation, not to mention the disparity in the actual narrations and narrators.

Is it possible that at least one of these authors or narrators accidentally mixed up the name of Imam Hassan (as) with somebody else's? What with the similarity between some of the expressions used here, and those used in the fabricated narrations about the marriages and divorces of Imam Hassan (as)...

What about the Shia narrations?

Somebody may say: There are some narrations found in Shia sources, including *Al-Kafi*, and some of them are similar in phrasing to those in Sunni sources. So what do we do with them?

The answer: After disregarding the chains of narrators (as many of them have questionable chains), the answer is the same to that which we have already said about those in Sunni sources. In fact, they are mostly taken from them anyway! The aforementioned arguments that prove the forgery of those narrations and their inexplicability apply here in the exact same way, and to the same lengths and extent. In fact, we can add even more here.

Mada'ini said, "Al-Waleed married 63 women during his reign. And he would divorce them one, two, or even three at a time..."

This is because the reply to those in Sunni sources turned a blind eye to the infallibility and Imamate of Imam Hassan (as), and his rank and status, so naturally the argument becomes even more obvious with that taken in mind.

Looking at these narrations in particular, we say: The most authentic narration we have in this matter is that found in *Al-Kafi*, and its chain includes several Waqifis (who have been described in some narrations as wet dogs, as in, they spread impurity). It poses that Imam Ali (as) climbed onto the pulpit of Kufa and preached to the people not to marry Al-Hassan! So we must ask ourselves: Does this suit the mandate of the Imamate of Imam Hassan (as), and preparing the nation for his Imamate? Does this suit Imam Ali (as), who, as the narration claims, is publicly shaming his son Al-Hassan? Does it suit Imam Hassan (as), who was purified by the Verse of Purification, that his father needs to slander him in public to stop him from doing whatever it was he was doing? Does it suit his rank as the best of all people after his father, as being the Imam after him necessitates? Well does it?

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Thus, if the non-Shia narrations can be refuted by the many refutations we mentioned earlier, both in terms of meaning and chains of narrators, then the Shia narrations can be refuted by those arguments and even more, as we have shown.

Was the number of Imam Hassan (as)'s wives more than average?

It will become clear shortly that the number of Imam Hassan (as)'s wives were not even above the average of the time. In

fact, they could even be less than average. It is said, when speaking of the companions of the Holy Prophet (saw) and the companions' companions, that:

Amir Al-Mu'mineen (as) married 8 free women, and owned 8 as well. Uthman bin Affan married 8 women, Umar bin Al-Khattab, 9. Talha married 9 women, Saad bin Abi Waqas married 11 women, and AbdulRahman bin Awf married 20 women!

Regardless of whether these numbers were exactly accurate or an estimation, they were not abnormal for the time, though they may seem strange or many in today's world. The point is, if we find that Imam Hassan (as) married, say, ten women or so, then it would not make sense in that day and age for him to be labelled as a serial marrier and divorcee, and for his father to complain about him on the pulpit in front of everyone, and everything else claimed by this theatrical farce we have read over the last number of pages!

Al-Mada'ini, who has claimed record numbers with regards to the number of Imam Hassan (as)'s wives, despite his strenuous efforts to number the wives and name them, could not identify more than eight women by their names! In fact, if we count those he didn't even name, he could not identify more than eleven of them. Despite discerning them as a woman from here, and a woman from there... he could find no more than eleven.

What would he have said about AbdulRahman bin Awf? Or Saad bin Abi Waqas and the others?

In his commentary on *Nahjul-Balaghah*, Ibn Abi Al-Hadeed cites Al-Mada'ini's statement on the wives of Imam Hassan (as):

"Abu Al-Hassan Al-Mada'ini said: Al-Hassan married frequently. He married Khawla bint Mandhur bin Zaban Al-Fazariyah, and her mother Maleekah bint Kharijah bin Sinan, who gave birth to Al-Hassan bin Al-Hassan. He married Um Ishaq, the daughter of Talha bin Ubaydullah, and she gave birth to a son he named Talha. He married Um Bishr, the daughter of Abu Mas'ud Al-Ansari (his name was Uqba bin Umar), and she gave birth to Zayd bin Al-Hassan. He married Ja'dah bint Al-Ash'ath bin Qais, and it was her that poisoned him. He married Hind bint Suhail bin Amr, Hafsa bint AbdulRahman bin Abu Bakr, a woman from the tribe of Kalb, one of the daughters of Amr bin Ahtam Al-Minqari, a woman from the tribe of Thaqeef who gave birth to his son Umar, one of the daughters of Alqamah bin Zurara, and a woman from the tribe of Shayban from the family of Hammam bin Murrah. He was told (about the latter) that she has the belief of the Kharijites, so he divorced her and said, 'I hate to tie to my neck a coal from Hellfire.'"⁽¹⁾

By investigating the number of Imam Hassan (as)'s children, we can get a more realistic idea of how many wives the Imam (as) had. Keep in mind that having a limited offspring was something frowned upon by the Muslim community back then, and that the contrary was encouraged. Many things that husbands would do to prevent pregnancy, such as isolating the seed, was considered a form of silent killing. And it was detested even more with a free wife (as opposed to a slave). It is true that having plenty of children does not necessarily indicate the presence of many wives, as we see in the life of

(1) Ibn Abi Al-Hadeed, Abdul-Hameed (d. 565 AH); The Commentary on Nahjul-Balaghah, V16, page 21.

Imam Kadhimi (as). But a low number of children certainly contradicts the notion of having many wives, as it makes no sense for somebody to have such a large number of wives but only a handful of children!

When it comes to Imam Hassan (as), we find that the total number of children that have been tallied and named under him do not exceed 19 children, including both sons and daughters⁽¹⁾. Each of their mothers were also mentioned, either with their full name or under the title of “slave woman”. Through backtracking these names and investigating them, we found they amounted to 11 wives and slave women.

As for Sheikh Mufid, he came to the conclusion that the Imam (as)’s children were “15 sons and daughters”⁽²⁾, and he named those of his wives that were free women, and the rest he titled “Mother of a child”: 9 women in total.

So now we have: 9 women according to Sheikh Mufid, and 11 women according to Al-Mada’ini and Ibn Shahr Ashoob. This is what has been said about the number of his wives.

Why did he marry Ja’dah bint Al-Ash’ath, who went on to poison him?

Some may ask: Why would Imam Hassan (as) marry Ja’dah bint Al-Ash’ath when she was the one who would poison him? Especially considering the Shia belief that the Imam (as) is

(1) According to Ibn Shahr Ashoob’s Al-Manaqib, V4, page 29, though his wording is flawed. It is also the same number presented by Al-Fakhr Al-Razi in his book The Blessed Tree: The Talibi Ancestry.

(2) Al-Mufid; Al-Irshad, V2, page 20.

aware of who will kill him, and thus he knew it was going to be her. In fact, why would he even marry somebody who was so dissimilar to him in terms of method and principle?

The answer to that question comes with a preface:

1. It is a universally approved historical fact that Imam Hassan (as) married Ja'dah, the daughter of Al-Ash'ath Al-Kindi. He was a staunch enemy of Amir Al-Mu'mineen (as) who had directed scathing words of condemnation towards him on several occasions. It is also historical fact, through both Shia and Sunni sources⁽¹⁾, that it was her who poisoned him, and that is what led to his martyrdom.
2. Why did the Imam (as) marry her? The answer lies in the fact that the Prophets and Infallibles (as) would deal with their society based on that society's standards, not on their own special ones. Had that not been the case, and had they acted on their own standards, they never would have married anybody at all! For example, had the Holy Prophet (saw) only married people on his level, he would not have married until the end of his life, for there is no lady who is on the same level as the Holy Prophet (saw). Yes, there is an exception: the marriage of Imam Ali (as) to Fatimah Al-Zahra (as). For Fatimah was worthy of Ali, as is stated by the many narrations we have. We have no other example of this. After all, there is no equal to the Holy Prophet (saw), nor the rest

(1) We have talked about this in a detailed footnote in the first chapter of this book.

of the Prophets (as), nor the Imams (as). Imam Hadi (as) is narrated to have said, "Had we only been wed to our equals, we would never have been wed,"⁽¹⁾ as in, had we only searched for somebody who matches us in knowledge, deeds, morals, and manners, we would have found nobody.

So it was societal standards on which a Prophet or Imam would marry, and he would use his normal knowledge and normal plan of action. When searching for a wife, he would not access the knowledge provided to him through divine manners in the Unseen world (*ghayb*), because it's not a matter that requires miracles or knowledge of the Unseen. After all, the Infallible cannot use the knowledge of the Unseen in everything he thinks about, or his status would be undeserved. These are special capabilities given to the Prophet and the Imam that are to be used in certain circumstances, not all the time.

So the Imam or Prophet comes and gets married to a woman who seems to be a good person. And she may remain that way. Or she may turn out to be a completely different woman, like a Kharijite for example. And the Infallible would find this out through living and talking with her and such. For example, how would Imam Jawad (as) have known that Um Al-Fadhil had a great sense of vanity and self-importance, and a tribal pride and arrogance above everybody else? The Holy Prophet (saw) passed away with nine wives, but it's possible you will not find two of them whose marriage was for the same purpose. There

(1) Al-Irbili, Ali bin Abil-Fath (d. 692 AH); *Kashful-Ghummah fi Ma'rifatil-A'imma*, V3, page 180: It is narrated that Imam Ali Al-Hadi (as) said:...

was an Abyssinian woman who had no benefactor, and the main purpose for marrying her was to support her and take care of her. Another one may have been married for her father or family or such, and another because she was an old woman with no caretaker or family, and so on. And the same applies to our Imams (as).

The Holy Quran tells us of the story of Prophet Nuh (as), who was patient with his wife for the entire duration of his propagation. Whether his propagation lasted 950 years ({He remained with them a thousand-less-fifty years}⁽¹⁾) or his entire life, his wife was relentless in her twisted and distorted path. When Prophet Nuh (as) began his propagation, she did not care, and did not acknowledge him. But the Messenger of Allah did not leave her nor divorce her. Instead she stayed with him, and he kept her with him despite her disobedience to him. We find in some narrations that Prophet Nuh (as) was asked, "Messenger of Allah, your wife is wicked. She does not worship your God, nor does she obey you, nor does she acknowledge your command even in worldly matters. And you are the Prophet of Allah. Why do you not divorce her?" Prophet Nuh (as) replied with utmost wisdom. He said, "Allah Almighty must test His servants with a crucible. For my burden to be somebody who is under my hand is better for me than for it be somebody whose hand I am under."

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3. The circumstances of any marriage are not all available even to somebody who bore witness to it first-hand, let alone somebody who didn't. You may see your cousin

(1) Surat Al-Ankabut, verse 14.

marry a certain woman (and you cannot fathom why he would do so), but to the husband she seems like a perfect choice. We may not fully comprehend the reasons for the marriage between Imam Hassan (as) and Ja'dah bint Al-Ash'ath. Was it for her beauty? Or was it for political reasons, to lessen Al-Ash'ath's enmity of Amir Al-Mu'mineen, or to recruit his tribe of Kharijites? Or was it because Al-Ash'ath asked Imam Hassan (as) to do so, and the Imam (as) saw no reason to sour things by refusing, due to his circumstances. Or maybe she was a completely normal woman, just like any other, but was later swayed by the Umayyad regime and turned on her husband.

4. There is a high likelihood that Ja'dah was just a normal lady in the beginning. Historically, there are no reports of any maltreatment from her part towards the Imam (as). But she fell victim to the tempting offers and ploys made to her by Muawiyah, in circumstances very few women like her would have overcome. She was promised to be wed to the crown prince, Yazid, and was also promised a copious sum of money as has been established in the footnotes⁽¹⁾. In return, all she had to do was neutralise the Imam (as). And that is what the accursed woman did, but she gained nothing but punishment in the other world, and humiliation in this one.

This is not something unheard of on the part of Muawiyah bin Abi Sufyan, by the way. He was very well-known for doing

(1) In the first chapter of this book.

exactly this, even in a time where such things were usually able to be kept secret. These days, what with autopsies and medical examinations, one can discern the cause of death, at least in general, relatively easily. But the fact remains that one of the most powerful methods used by rulers, both then and now, to rid themselves of rival political figures is the method of assassination using all sorts of different weapons, the most popular of which back then being: poison.

Muawiyah had done it before to Malik Al-Ashtar, who'd been on his way to Egypt when Muawiyah had poisoned him⁽¹⁾, and to AbdulRahman bin Abi Bakr bin Abi Quhafa, who'd refused Muawiyah's appointment of Yazid as his successor, and to Sa'ad bin Abi Waqas too. So what prevents him from doing the same to Imam Hassan (as), his biggest rival, especially after the

(1) Al-Bukhari heavily diluted the incident in The Large History, V7, page 311, until it came in the following form: Ali sent Al-Ashtar to Egypt as his governor. When he reached the Red Sea, he had a small amount of honey in which his fate was sealed. Amr bin Al-Aas said, "Allah has soldiers of honey".

Ibn Al-Atheer was more honest in his own version in Al-Lubab fi Tahdhib Al-Ansaab, V3, page 304, upon displaying Malik's biography: He was one of the companions of Ali (ra), and he died of poison along the Red Sea in 37 AH, after Muawiyah had poisoned his honey. Upon receiving the news of his death, Muawiyah said, "Allah has soldiers of honey."

Ibn Al-Jawzi's grandson mentioned a similar recount in his book Tadhkiratul-Khawas, page 101: Muawiyah sent an order to the Red Sea (known as the Qalzam area) that Malik Al-Ashtar was to be killed. When he arrived in the area, he was presented with a jar of honey from which he drank and died shortly after. When the news reached Muawiyah, he said to his friends, "Allah has soldiers of honey".

Imam (as) had made it so he (or Al-Hussain if he dies) becomes caliph after Muawiyah dies...

The one who devised the plot between Muawiyah and Ja'dah may have been the governor of Madinah, Sa'eed bin Al-Aas, or it could have been Marwan bin Al-Hakam. As for the assertion that some have made, which is that the person behind it all was her father Al-Ash'ath, is undoubtedly an oversight; he died nine years before the martyrdom of Imam Hassan (as)!

5. What is odd is that so-called "historians" seemed to forget, or rather ignore, the villain behind it all. The one who chose the assassin, and funded their actions and sent the poison. The topic was simply snubbed! Some of them shamelessly said, "He died of tuberculosis"! Others just said, "He died," with no mention of the cause of death! Most simply said that it was Ja'dah who did the deed. They of course did not forget to point out that he married a lot and divorced a lot, so that the matter can simply be assigned as a familial fallout. A domestic! And if one of them really, really wants to go into the matter, they just blame Yazid for promising her marriage and money.

Muawiyah? Muawiyah is the paragon of all the *sahaba*. He cannot, must not, be criticised. Umayyad-aligned historians and scholars do not hesitate to brandish their swords and spears to defend this one point, whatever it takes. Just look at what Ibn

Arabi Al-Maliki (d. 543 AH), Ibn Taymiyah, Ibn Khaldoun, and Ibn Katheer have to say⁽¹⁾!

(1) Their words are presented in full, miserable detail by Shahatah Saqr in his book Muawiyah bin Abi Sufyan, V1, page 206A.

The Titles of Imam Hassan (as): A Doorway to Understanding His Role

One of the subjects most biographies discuss is the teknonyms and titles of the person in question.

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Teknonym: Placed in front of the name, with the prefix of "Abu" (Father of) for men, or "Umm" (Mother of) for women. You say "Abul-Qasim" (The Father of Al-Qasim) to refer to the Holy Prophet (saw), or "Ummul-Hassan" (The Mother of Al-Hassan) to refer to Fatimah Al-Zahra (as).

Arabs use a teknonym as a sign of respect and reverence towards the person, using it when speaking to them rather than

referring to them with their first name. We even have narrations⁽¹⁾ that encourage this.

Title: A word that signifies either praise or degradation to the person it refers to, though it is usually used in praise. Examples include Ali “Al-Murtadha” (The Chosen One), Al-Hassan “Al-Mujtaba” (The Chosen), and Al-Hussain “Al-Shaheed” (The Martyr).

When we look upon the biographies of the Infallible Imams (as), we find entire chapters covering their titles. Now, on one hand, the title is simply meant to praise its holder. But on the other hand, a title can be a key to understand the role its holder played in his time. With this in mind, you will be able to read about the titles of the Infallible Imams (as) in a new way that shines upon their part in the events of their times. It is like a code, a way to show you an entirely new door to the Imam (as) in his day. But instead of telling you everything that happened in each instance, you are provided with keywords that give you insights into what was the *modus operandi* of said Imam.

With this second idea, it now makes sense the purpose of placing such emphasis upon the Imams’ title. We see why some Imams are given specific traits, when we know for fact that

(1) Al-Hurr Al-Amili, Muhammad bin Al-Hassan; Wasail Al-Shia, V21, page 397: It is narrated that Imam Sadiq (as) said, “It is of tradition and respect for a man to adopt a teknonym of his father’s name (or son’s name, in some versions).” It is also narrated that Imam Baqir (as) said, “We give our children their kunya from a young age so that they are not made fun of.”

the rest of them have that attribute too⁽¹⁾. Some researchers⁽²⁾ have even come to the conclusion that these titles are divinely appointed.

As such, we will be discussing a number of titles that are used to define Imam Hassan (as).

The First: Al-Zaki (The Pure)⁽³⁾

The word *zakat* in Arabic literally means purity, growth, and blessings. From it comes the name of *zakat* for charity, as it is a cleansing of one's wealth, and Zakat Al-Fitr is a cleansing for the body. From it also comes the phrase "*tazkiyat al-nafs*" (purifying the soul). It is also where the title "Al-Zaki" comes from.

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- (1) Such as Imam Jafar "Al-Sadiq" (The Truthful). We know that the Imams (as) are infallible, and would never even consider lying. And yet this title has been given exclusively to Imam Jafar bin Muhammad (as).
 - (2) Al-'Amili, Sayyed Jafar Murtadha; The Authentic Biography of Imam Ali (as), V1, page 167: Sheikh Saduq and others have narrated several narrations from the Imams (as) on the reasoning for some of the titles given to the Imams (as). What is apparent from some of them is that the people saw some of these attributes in their Imams (as), which led them to give them these titles.

Some other narrations state that these titles are appointed to each Imam exclusively. Some of them were cited by the Holy Prophet (saw) from some holy scriptures. Others, the Holy Prophet (saw) told the people to refer to them as such. Some others state that it was Allah Almighty Himself that gave them these titles.

- (3) Kamalul-Deen bin Talhah said in The Titles of Al-Hassan (as), "The most famous is Al-Zaki."

"Al-Hassan Al-Zaki" means the blessed one who is untouched by flaw or defect, the pure who is exalted above contamination. It is as if this title knew that the Imam (as) would be afflicted with false accusations and allegations concerning his personal life, political life, and even his marital life, a number of which we have discussed in the previous pages. And so this title summarises the reply to these accusations with a single word: The Pure!

So if somebody alleges that Al-Hassan (as) was "Othmani" in spirit, the answer would simply be that he is Al-Zaki, the pure and untainted. And if somebody comes and trumpets that he was a serial marrier and divorcee, he would be told that he is incorrect, for he is Al-Zaki! If some attempt to coat the Imam (as) with sour traits, the reply comes that that is not on the standard of Imam Hassan (as), for he is Al-Zaki, both in word and in action, in management, politics, and so on.

"Al-Zaki" applies to all the Infallibles alike, for they are all pure. But for the specific circumstances surrounding the life of Imam Hassan (as) (and Imam Askari (as), as will come in his biography), it was attached to him specifically to fight a number of allegations made up by the Umayyads and Abbasids against this pure character.

Kareem AhlulBayt (The Generous One of AhlulBayt)

Generosity is a very respected and beautiful trait, especially when the person is generous with his money, for it shows a level of ascension of the spirit. Even more so when he doesn't

have the money, but he strives to obtain it nonetheless, in order to give it to those who need his gifts and kindness.

Imam Hassan (as) was referred to as "Kareem AhlulBayt", literally translating to "The Generous One of AhlulBayt"⁽¹⁾, in honour of his open hands to those in need. He would not hesitate to give those who ask him, especially if they were followers of his father, Amir Al-Mu'mineen (as), and had been affected by the economic blockade imposed on them by the Umayyads. Although it had become most aggressive and harmful after the martyrdom of Imam Hassan (as), it had started back in the first days of Muawiyah's rule. Perhaps it is for this reason and the foresight of Imam Hassan (as) that he had made a term⁽²⁾ in the truce that he was to be given the tax money of Dar Abgerd⁽³⁾, so he can give it to those who need it.

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- (1) Translator's note: A more accurate translation would be "The Generous of AhlulBayt", as the word kareem (generous) in Arabic is used as both a noun and an adjective. This is not the case in English, however, as "generous" can only be used as an adjective, hence the improvisation. It does not capture the beauty of the original title, but it is more grammatically correct.
 - (2) It is not to be said, "How can he take money from Muawiyah when he is an illegitimate ruler?" Sheikh Tusi answers this question in Talkhis Al-Shafi, V4, page 179: As for taking tax money, not only is it allowed, but it is obligatory. It is obligatory on the Imam and all Muslims to seize everything in the hands of an illegitimate tyrant who has taken over the nation. It must be taken by any means possible, peacefully or by force, and placed in its rightful position. So if Imam Hassan (as) was unable to return all the money that had been appropriated by Muawiyah, and Muawiyah had given him some of it as tax, then it is obligatory for him to seize it, take what is his, and distribute it to those with claim to it.
 - (3) Sayyed Jafar Murtadha mentioned in his book Ashura: Between the Hasani Truce and Sufyani Treachery the reason Imam Hassan (as)

It is narrated he went penniless twice for the sake of Allah, and split his entire wealth for the sake of Allah three times⁽¹⁾. A Bedouin once came to Imam Hassan (as) in need, so the Imam (as) ordered for his cabinet to be emptied, and the money within to be given to the Bedouin. The Bedouin said, "My Master, would you not allow me to ask my needs and spread my praise?" So Imam Hassan (as) recited some beautiful poetry⁽²⁾, in which he

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chose the tax of Abgerd (close to Ahwaz) to spend on those who need it, from between all other forms of income and all towns: "It lies in the fact that this area had been seized through truce, not through conquest. This means that it lawfully belongs to the legitimate leader of the time, who happened to be Imam Hassan (as). But that does not apply to all other places. This is a sign that the Imam (as) did not view Muawiyah as the legitimate leader.

- (1) Allamah Al-Majlisi; Bihar Al-Anwar, V43, page 341: "Imam Hassan (as) went penniless for the sake of Allah twice, and split his entire wealth for the sake of Allah three times. He would even give away a shoe, leaving only the other shoe in his possession, and would give a sandal while only keeping the other." This should be paraded before the eyes of those who claimed that Imam Hassan (as) agreed on the truce for the money, or that he "sold" the caliphate or whatever senseless nonsense they come up with.
- (2) Ibn Shahr Ashoub (d. 588 AH); Al-Manaqib, V4, page 16; Allamah Al-Majlisi, Bihar Al-Anwar, V43, page 343. It seems from these narrations that the poem was composed by Imam Hassan (as) himself, or that he recited it after somebody else had composed it before him. But Al-Tha'alibi (d. 429 AH), in his book Yateematul-Dahr V1 page 503, associated it with Abul-Hassan Ali bin Al-Hussain Al-'Aqeeli (d. 450 AH), a descendant of Aqeel bin Abi Talib: A poet who lived in Egypt. So we have to decide between assuming that Al-'Aqeeli inserted Imam Hassan (as)'s verses into his poem, or that the opposite happened, and Imam Hassan (as) used Al-'Aqeeli's poetry because it suited the circumstances, but that is unlikely considering Al-'Aqeeli lived 400 years after Imam Hassan (as), or, the more likely option, that Ibn Shahr Ashoub who lived just after Al-'Aqeeli found the poetry a fitting description for the Imam (as) and his generosity,

reveals that his kindness stems from his desire to save the face of those who come to him asking for money.⁽¹⁾

Several researchers have made exactly this point. The late Sheikh Baqer Sharif Al-Qarashi says, "Imam Hassan (as) was well-known for never saying no to somebody who came asking. He was asked, 'Why is it that we never see you turn down a beggar?' He answered, 'I am a beggar to Allah, and it is Him I want. I am embarrassed to be a beggar, or to turn a beggar down. Allah has accustomed me to His blessings, and I have made Him used to me providing the people with His blessings. I fear that if I break my custom, He will break His.'"⁽²⁾

Sheikh Kashif Al-Ghitaa stated this in his ballad in praise of Imam Hassan (as)⁽³⁾. Sayyed Hussain Aal Bahr Al-Uloom stated that "he was known to those outside of Banu Hashim as 'Kareem AhlulBayt." He then presented a number of witnesses to this claim, and made it clear that the topic of his generosity is too extensive to be graced by any speaker.⁽⁴⁾

so he added the poetry at the end of the story, making it look like it was the Imam (as) who said it. It also seems that Ibn Shahr Ashoub was the first to include the poem at the end of the story... The subject does require more in-depth research...

- (1) Translator's note: The poem has not been translated here, as it would not retain its original meaning nor its beauty. Those wishing to read the poem can read the original Arabic version, or refer to the sources mentioned in the previous footnote.
- (2) Sheikh Baqir Al-Qarashi, *The Educational System in Islam*, page 249.
- (3) Translator's note: This poem has also been omitted for translation purposes. It can be found in *Al-Dharee'a* by Agha Buzurg Al-Tehrani, V1, page 511.
- (4) Sheikh Tusi, *Talkhis Al-Shafi*, V1, page 179, footnote.

Ibn Rasulillah (The Son of the Messenger of Allah)

This can be designated as a teknonym⁽¹⁾, as far as definitions go...

And seeing what happened after that in the middle of the Umayyad dynasty and the beginning of the Abbasid dynasty, we can truly understand the reason behind the Holy Prophet (saw)'s emphasis on the fact that Imam Hassan (as) and Imam Hussain (as) were his sons. We now know what he meant by that.

In order to understand the matter entirely, we must call attention to the following:

1. There is no doubt any person is associated, first and foremost, with their fathers, on the basis of the Holy Verse, {Call them by their fathers}⁽²⁾, and the basis of societal standards. But that does not mean that they are not to be categorised and associated with their mothers or maternal grandfathers too, such that they are completely dissociated from any relation to them. As for what the Holy Quran denies in the Verse: {Muhammad is not a father to any man amongst you}⁽³⁾, that was within a specific context relating to Zaid bin Harithah, as the enemy had tried to cause turmoil by asserting that the Holy Prophet (saw) had married his son's wife! And

(1) In fact, it's a patronym: a title that refers to the person with the name of their father, with the prefix "Ibn" (Son of).

(2) Surat Al-Ahzab, verse 5.

(3) Surat Al-Ahzab, verse 40.

so the Verse came to disprove that, asserting that an adopted son does not have the same rulings as a son by blood.

2. The narrations from the Holy Prophet (saw) that state that Imam Hassan and Imam Hussain (as) are his sons⁽¹⁾ are more than *mutawatir*⁽²⁾, by all Muslim standards. We notice that the Holy Prophet (saw) paid special attention to making that clear using various styles and expressions⁽³⁾. Some occasions, he states that they are his progeny, and that, despite the fact that every prophet's progeny was from their offspring, his own was

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- (1) Al-Ameeni, Abdul-Hussain; Al-Ghadeer, V7, page 133. Al-Ameeni relays dozens of instances where the Holy Prophet (saw) refers to Al-Hassan and Al-Hussain as his sons, or they refer to him as their father.
 - (2) Mutawatir means that the different narrations about this certain matter are so many, that it's impossible for all the narrators to have been lying or mistaken. This includes: His saying to Ali (as), "You are my brother, and my children's father"; his saying, "Oh Allah, this is my son Al-Hassan, and I love, so love him and love those who love him"; his saying to Al-Hassan (as), "This son of mine is a sayyed"; his saying, "These two are my sons, and I love whoever loves them"; the instance where he said, "call my son," so Imam Hassan (as) came... and so on.
 - (3) Al-Haitami, Ibn Hajar (d. 974 AH); Al-Sawa'iq Al-Muhriqah, page 192; It is narrated that Abu Hurayra said to Marwan bin Al-Hakam, "I bear witness that we once went out with the Holy Prophet (saw), and at some point on the way heard Al-Hassan and Al-Hussain crying with their mother. He quickened his pace until he reached them, and I heard him ask, 'What is wrong with my sons?' so she replied, 'They are thirsty'..."

from the offspring of Ali bin Abi Talib (as)⁽¹⁾. Other times, he would explicitly say: Al-Hassan and Al-Hussain are my sons, and my daughter's sons. This is all in addition to what is stated in the Verse of Mubalahah: {Say, "Come, let us call upon our sons and your sons..." }⁽²⁾, which was speaking about Al-Hassan and Al-Hussain, according to no less than 17 narrators.

3. This emphasis may primarily be to disclose the incredible bond between the Holy Prophet (saw) and Al-Hassan and Al-Hussain, and so whoever hurts them is going up against not only the sons of Ali, but the sons of the Holy Prophet (saw)! And this is a very important warning to the nation to not follow the Umayyads, who, four decades after the death of the Holy Prophet (saw), would go on to poison Imam Hassan (as), and kill Imam Hussain (as) with the sword only ten years after that. By following such people, they are following, and therefore are themselves, the killers of the sons of the Holy Prophet (saw) and the jewels of his eyes!⁽³⁾

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- (1) Al-Tabarani (d. 360 AH), V3, page 43; Jabir narrated that the Holy Prophet (saw) said, "Allah Almighty made the progeny of every prophet in their own offspring, but he made my progeny in the offspring of Ali bin Abi Talib."
 - (2) Surat Aal Imran, verse 61.
 - (3) Al-Hakim Al-Neysabouri, Abu Abdullah (d. 405 AH); Al-Mustadrak Ala Al-Saheehain, V3, page 177: Salman (ra) narrated that he heard the Holy Prophet (saw) say, "Al-Hassan and Al-Hussain are my sons. Whoever loves them loves me, and whoever loves me, Allah loves them. And whoever Allah loves He grants Paradise. And whoever despises them despises me, and whoever despises me, Allah despises him. And whoever Allah despises he puts him in Hellfire."

One should not forget the warning directed to the Abbasids too, who would ruin themselves in an attempt to prove the opposite, in order to establish the legitimacy of their own rule on the basis of being the real heirs of the Holy Prophet (saw) instead of his daughter's sons. They would hire bards to write poems that back their claim, and would punish those who dare claim that Imam Hassan and Imam Hussain are the sons of the Holy Prophet (saw)!⁽¹⁾ It was not a conflict on a simple amount of money. It was an attempt to establish the legitimacy of an entire dynasty!

These narrations are also important in the theological aspect, as it ties success and survival to the family of the Holy Prophet (saw) and his sons. Should it be doubted that they are his sons, the opportunity arises for other theories to come that are far from the path of AhlulBayt (as).

4. It has caught our attention that the Umayyad and Abbasid campaigns against the idea that Al-Hassan and Al-Hussain are the Holy Prophet (saw)'s sons were greater and fiercer than their campaigns against any other narration about them. For example, the narrations stating that they are the Masters of the youth of Paradise,

He also said, "Gabriel (as) came to me and told me that my people will kill this son of mine."

So I asked, "This one?" So he replied, "Yes. He even brought me some of his soil, red."

- (1) Like Al-Hajjaj did with Yahya bin Ya'mur! Most Abbasid caliphs used to debate and argue their claim, like Al-Mansour did with Imam Sadiq (as), Harun with Imam Kadhim (as), and Al-Ma'mun with Imam Ridha (as), and so on...

though being a lot more widespread and accepted by Muslims, were not met with the resistance and defiance these were. Nor were the punishments received by those who claimed them to be true as severe as those suffered by whoever spread the narrations about them being his sons. And that is what raises awareness that this notion held more implications than all the other narrations.

Al-Sayyed (The Master)

The narrations between both Muslim sects are almost in complete unison when it comes to the concept of Imam Hassan (as)'s mastery and lordship...

- It is narrated that the Holy Prophet (saw) said about him (and his brother Imam Hussain (as)) that they are the Masters of the Youth of Paradise. Other narrations state that Imam Hassan (as) is the Master of the Youth of Paradise. Of course, there is no contradiction between the two; they confirm each other rather than clash.

Naturally, the Master of the Youth of Paradise is the master of all Muslims, with the exception of the Holy Prophet (saw) and Amir Al-Mu'mineen (as). The dwellers of Paradise are the elite worshippers and servants of Allah Almighty, and the chosen ones for whom Allah Almighty created this abode of infinite gratification. Prophets, emissaries, scholars, worshippers, martyrs, and all those who followed on their path. Masters of them all are two people (after the Holy Prophet (saw) and Ali (as)), and they are Al-Hassan (as) and Al-Hussain (as). That makes them the masters of all of humanity. We also find no

truth behind some Sunni narrations that make exceptions for some prophets or messengers⁽¹⁾, let alone the “narrations” that attempt to take some of their caliphs out of the question, by claiming that they are “the seniors of Paradise” (!), or explicitly saying “everybody except so-and-so”!

With that being established, and with what the Holy Prophet (saw) said repeatedly and on a multitude of occasions: “and their father is greater than they are,” we come to the conclusion that Amir Al-Mu’mineen (as) is master of all the dwellers of Paradise save the Holy Prophet (saw).

In the same context come the narrations conveyed by both schools of thought, speaking of how the Holy Prophet (saw) bequeathed to Imam Hassan (as) his nobility (*su’dud*) and esteem⁽²⁾. The word *su’dud* is said to mean mental completion, and it is said to be the epitome of nobility and leadership in the time of youth (or “*sawad*”). And it “is not attainable except with a great deal of patience, tolerance, benevolence, charity,

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- (1) Like their cousins, or sometimes Prophet Yusuf (as). According to their standards, it would have made more sense to make Prophet Ibrahim (as) the exception, or Prophet Musa (as).
 - (2) Abul-Hassan, Ibn Al-Atheer (d. 630 AH); The Lion of the Jungle, V5, page 467: It is narrated that Zaynab bint Abi Rafi’ said, “I saw Fatimah, the daughter of the Holy Prophet (saw), coming with her two children to the Holy Prophet (saw) when he was sick with the illness that he ultimately died of. She said, ‘Oh Prophet of Allah, these two are your sons, so pass down your inheritance to them!’” So he said, “As for Al-Hassan, he will have my esteem and nobility, and Al-Hussain, to him goes my courage and generosity.” This narration has been cited by Ibn Mandah and Abu Na’eem.

It was also narrated by Sheikh Saduq in Al-Khisal, page 91.

generosity, and care"⁽¹⁾. The status of *su'dud* is so high that is has been used to explain the concept of *samadiyyah*, where they say, "*Al-Samad*: A master who has reached to utmost forms of mastery."

This is also supported by the narration of the Holy Prophet (*saw*), found in Sunni books saying, "This son of mine is a *sayyed*."⁽²⁾

So Imam Hassan (*as*), according to these narrations, is the master of all Muslims and all those in Paradise⁽³⁾, and the heir of the Holy Prophet (*saw*)'s nobility and command on his people, and he is the one appointed by his grandfather (*saw*) as a *sayyed*. And with that the case, it makes no sense for him to answer to anybody else, such as those who (initially) challenged his decision for a truce with Muawiyah, not to mention those who spoke to him in a manner that does not suit his status and esteem.

We have found the signs of nobility, patience, tolerance, benevolence, charity, generosity, and care clear and evident in the life of Imam Hassan (*as*), to the extent that even his most

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- (1) Al-Tawheedi, Abu Hayyan (d. 414 AH), *The Manners of the Two Ministers*, V1, page 91.
 - (2) Ibn Habban Al-Basti, Muhammad (d. 354 AH); Saheeh Ibn Habban, V15, page 419: "This son of mine is a *sayyed*, and perhaps Allah will reconcile two Muslim factions through him." We have discussed in previous pages the issues with the narrators and text of this narration.
 - (3) Kamalul-Deen bin Talha said in *The Titles of Al-Hassan* that "the most famous one is Al-Zaky, but the highest in status is the one bestowed upon him and his brother by the Holy Prophet (*saw*) himself: The Masters of the youth of Paradise. The master of a people is their most noble.

loathing enemies have admitted it, such as Marwan bin Al-Hakam⁽¹⁾. From his patience in the face of his enemies, to his education and care towards his allies and companions, to his tolerance and reliance on intellect in his debates, staying clear of temper and anger. As for his generosity, we have discussed some examples of it when speaking of his title of "Kareem AhlulBayt (as)".

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- (1) Ibn Abil-Hadeed, Abdul-Hammed; The Commentary on Nahjul-Balaghah, V16, page 51: When Al-Hassan died and they carried out his body, Marwan came and stood under his coffin and carried it. Al-Hussain (as) said to him, "You carry his coffin today, yet yesterday you were filling him with anger!" Marwan said, "I was doing it to somebody whose patience equalled mountains" ... We personally take issue with this narration; Marwan's stance on that day was worse than can be possibly imagined. He'd prevented attempts to bury Imam Hassan (as) in the house of his mother and grandfather, and was willing to start a civil war to that end, so it makes no sense for him to be carrying the coffin at the same time.

The Hasani Family and Their Legacy

1. The progeny of Imam Hassan (as) in the face of tyranny

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These next few pages will discuss some of the influences the progeny of Imam Hassan (as) had on the Islamic nation from different perspectives. These include declaring war against tyrants, and being martyred for it, establishing entire countries and political entities across the Islamic world, and contributing towards the scientific and intellectual growth of the followers of AhlulBayt (as).

On one side:

We will find that, after the movement of Imam Hussain (as)

and his martyrdom, and after that the revolt of his grandson Zaid bin Ali bin Hussain (*as*) the Martyr, both having been killed by the hands of the Umayyads, the torch of resistance passed to the progeny of Imam Hassan (*as*), especially during the time of the Abbasids. This is despite the fact that the two Alawi branches were joined once again when Imam Ali bin Al-Hussain Zain Al-Abideen (*as*) married his cousin, the daughter of Imam Hassan (*as*), and gave birth to Imam Baqir (*as*) and his brothers. It happened again when Al-Hassan Al-Muthanna⁽¹⁾, the son of Imam Hassan (*as*), married his cousin Fatimah, the daughter of Imam Hussain (*as*). And thus Imam Hassan (*as*) is the maternal grandfather to all the Imams after Imam Sajjad, just like Imam Hussain (*as*) is the maternal grandfather to the progeny of his brother Imam Hassan (*as*).

Al-Hassan Al-Muthana, who married Fatimah bint Al-Hussain, was among the supporters of his uncle in Karbala, and he is one of the people through whom the line of Imam Hassan (*as*) continued.

Al-Hassan Al-Muthana had several sons. One of them was Abdullah, who would be in the front line in the battle against the Abbasids, and would go on to have three sons who would each stage an armed uprising against Al-Mansour Al-Abbasi and his successors. These sons were: Muhammad, known

(1) Al-Hussaini (Ibn Inabah), Ahmad bin Ali (d. 828 AH); Umdat Al-Talib Al-Sughra fi Nisabi Aal Abi Talib, page 49; His progeny came from two people: Zaid and Al-Hassan Al-Muthanna. He also had progeny from Al-Hussain Al-Athram and Amr, but they soon went extinct. Zaid had one grandson, while Al-Hassan Al-Muthanna had five. The children of Al-Hassan Al-Muthanna were all from Fatimah, the daughter of Imam Hussain (*as*), and they are: Abdullah Al-Mahdh, Ibrahim Al-Ghamr, Al-Hassan Al-Muthallath, Zainab, and Um Kulthum.

as Al-Nafs Al-Zakiyyah, who rose up against Al-Mansour in Madinah; Ibrahim, who began his own movement against the Abbasid caliph in Basrah, defeated the Abbasid army, and nearly reached Kufa; and Idris, who would survive the Battle of Fakh and go to Morocco, establishing the Idrisid dynasty there, as we will discuss.

Abdullah bin Al-Hassan⁽¹⁾, the father of the three, had put forth his son Muhammad to be the one who receives public allegiance, and perhaps to have him become the Mahdi (especially with the existence of Sunni narrations that state that the name of Al-Mahdi would be that of the Holy Prophet (*saw*), and his father's name that of the father of the Holy Prophet (*saw*), and that he is the progeny of Al-Hassan (*as*))⁽²⁾. He was "One of the greats of Banu Hashim, and everybody held him in great esteem⁽³⁾. He was older than Imam Sadiq (*as*) in age⁽⁴⁾, and yet he called upon everybody to pay allegiance to

(1) We will later be evaluating these uprisings.

(2) The only narration that is relied upon to claim that Al-Mahdi is a descendant of Imam Hassan (*as*) comes from Sunan Abi Dawud (d. 275 AH), V4, page 108: It is narrated through Abu Ishaq that Ali said, looking at Al-Hassan, "This son of mine is a sayyed just like the Holy Prophet (*saw*) called him. From his offspring will come a man whose name is that of your prophet, similar to him in behaviour, but different in likeness. (He then speaks of filling the world with justice and integrity....)". The followers of the opposing school of thought, like Al-Albani and others, evaluated it as "weak", not to mention that according to other sources the Imam (*as*) looked at Imam Hussain (*as*).

(3) Abul-Faraj Al-Isfahani brought up a lot of what they said in his book *Maqatil Al-Talibiyeen*.

(4) He was born circa 70 AH, while Imam Sadiq (*as*) was born either in 80 AH or 83 AH.

his son Muhammad. This, in combined with the acceptance of Abu Salamah Al-Khallal's invitation, reveals a formidable revolutionary spirit, but a clear ignorance in the political plane."

When Al-Waleed bin Yazeed bin AbdulMalik was killed as a result of his dismissal and trial in 126 AH, the circumstances were perfect for propagating for Banu Hashim. In this quiet time, Abdullah bin Al-Hassan gathered Banu Hashim and gave a speech that has reached us through the book of Abul-Faraj Al-Isfahani: "You are the AhlulBayt, favoured and chosen by Allah Almighty for His message. And the best of you, oh progeny of Muhammad bin Abdullah, are his cousins and household. Those who Allah Almighty has placed in your position to the Holy Prophet (*saw*) are indeed the worthiest to rise up in defence of His cause. You have seen the Book of Allah forsaken, the traditions of His prophet abandoned, falsehood alive, and truth dead. Fight in the name of Allah to earn His pleasure with that which is due to Him, before He strips away your name, and you become worthless to Him, just like the Israelites had become worthless to Him after being His most beloved of creation. You all know how we have endlessly heard that if these people start killing each other, things will go out of their hands. And here we have it, for they have killed their man (meaning Al-Waleed bin Yazeed). So come! Let us pay allegiance to Muhammad, for you are to know that he is the Mahdi!"

They said, "Our people have not gathered. Should they gather, we will pay allegiance. But we do not see Abu Abdullah, Jafar bin Muhammad (Al-Sadiq)."

Several attempts later, Imam Sadiq attended their gathering and learnt of their matter, and that they want to pledge

allegiance to Muhammad bin Abdullah. They said, "You have seen what Banu Umayyah have done to us, and we have decided to pledge allegiance to this young man."

He said, "Do not do so, for the time for that matter is not upon us yet." Abdullah became angry and said, "You know that the contrary of what you say is true, but your jealousy towards my son compels you to say otherwise." Imam Sadiq said, "By God, no, it is not that that compels me. But this man, his brothers, and his sons will turn on you," and he placed his hand on the back of Abul-Abbas (Al-Saffah). He stood up to leave, and was followed by AbdulSamad and Abu Jafar Al-Mansour, who asked, "Abu Abdullah, do you really say so?" The Imam (as) replied, "Yes, by Allah, I say so, and I know so."⁽¹⁾

Sure enough, after Abul-Abbas Al-Saffah and Abu Jafar Al-Mansour had paid allegiance to Muhammad bin Abdullah (Al-Nafs Al-Zakiyyah) on behalf of the Abbasid branch, they did not last long before turning the tables. When they had taken the throne, they began hunting down Muhammad and his brothers, having previously pledged their allegiance to them!!

The discussion of how the Abbasids stole the efforts of the Alawis' uprising against the Umayyads has a place elsewhere where we may bring it up⁽²⁾. But the result was that those who were the subjects and supporters had now become caliph, meaning Al-Mansour, who had then put his utmost effort into capturing the two sons of Abdullah, Muhammad and Ibrahim.

(1) Al-Subhani, Sheikh Jafar; Buhooth fi Al-Milal wal-Nihal, V7, page 351 – 356.

(2) In our biography of Imam Sadiq (as).

And while those two went into hiding, he had cracked down on their family, starting with their father Abdullah, until he'd rounded them up in the prison of Al-Mutbiq (Al-Hashimiyyah). He'd endlessly tortured them, and death had plagued them from the year 146 AH and the following years!⁽¹⁾

Similarly to how Muhammad bin Abdullah had risen in Madinah, Ibrahim had started his own uprising in Basrah, and was able to gain total control over the city. But things did not last. With his brother's uprising in Madinah broken by Al-Mansour's army, he marched upon Kufa from Basrah, only to be wounded by an arrow, after which he ended his own uprising and disbanded his army.

With his two brothers organising uprisings in the East, Idris made his move in the West. He was a survivor of the Battle of Fakh, in which his cousin, Al-Hussain bin Ali bin Al-Hassan

(1) Al-Isfahani, Abul-Faraj; Maqatil Al-Talibiyeen, page 142: Al-Hassan bin Al-Hassan bin Al-Hassan died in Al-Mansour's prison at the age of 68, as did Ibrahim bin Al-Hassan bin Al-Hassan at the age of 67, and Ali bin Al-Hassan in Al-Hassan at the age of 45 (he was the father of Al-Hussain, the martyr of Fakh). Abu Jafar had incarcerated them in his prison for 60 days with no sense of day or night, nor any knowledge of the prayer times except through the recitation of Ali bin Al-Hassan. Al-Abbas bin Al-Hassan bin Al-Hassan bin Al-Hassan also died there at the age of 35.

Ibn Al-Atheer said in Al-Kamil, V5, page 522, "They were comprised of Abdullah bin Al-Hassan bin Al-Hassan bin Ali, Al-Hassan and Ibrahim the two sons of Al-Hassan bin Al-Hassan, Jafar bin Al-Hassan bin Al-Hassan, Sulaiman and Abdullah the two sons of Dawud bin Al-Hassan bin Al-Hassan, Muhammad, Ismail, and Ishaq the sons of Ibrahim bin Al-Hassan bin Al-Hassan, Abbas bin Al-Hassan bin Al-Hassan bin Ali, and Musa bin Abdullah bin Al-Hassan bin Al-Hassan.

Al-Muthallath⁽¹⁾, rose against Al-Hadi, and was subsequently martyred in an Ashura-like manner⁽²⁾. The surviving Idris turned towards Morrocco, and there he established the Idrisid dynasty which would go on to last more than a century and a half.

Were they on the path of the Imams (as)?

We cannot exactly give a 'green light' or a 'red light,' so to speak, to the revolutionary acts of Imam Hassan (as)'s descendants nor their followers, but the following points could give a clearer picture of what our position is on them:

1. There was a general sympathy from the Imams (as), and, by extension, their followers, but it varied from one case to another. In the case of the revolution of the Martyr of Fakh, there was great sympathy, but that of Al-Nafs Al-Zakiyyah did not receive as much (though it did gain some). The sympathy stemmed from the fact that they were greatly oppressed, which was what drove them to

(1) 'The Thrice,' as his name was Al-Hassan bin Al-Hassan bin Al-Hassan.

(2) We find narrations praising Al-Hussain, the Martyr of Fakh, and those who were with him, such as the narration of his departure, when Imam Kadhim (as) told him, "You will be killed, so fight well, for your enemies are wicked; they show faith while concealing hypocrisy and insincerity. Truly we are for Allah, and to Him we return. I ask Allah for His reward and compensation for you and your company..." He then lamented their tragedy when he was summoned to the Abbasid caliph of the time, Musa Al-Hadi, who asked him, "Is this the head of Al-Hussain?" to which he replied, "Yes, it is. Truly we are for Allah, and to Him we return. By Allah, he departed a Muslim, faithful, pious, upholding righteousness and preventing wrongdoing... there was nobody like him in his family..." Source: Allamah Al-Majlisi, Mir'at Al-Uqool fi Sharh Akhbar Aal Al-Rasool, V4, page 158.

rise up in the first place. Their adversaries, especially Al-Mansour and Al-Hadi, were the cruellest and harshest caliphs in the way they dealt with uprisings. So naturally, when given the choice to sympathise with the merciless oppressor or the retaliating oppressed, one would choose the latter.

2. This sympathy did not reach the extent of the Imams (as) taking part in the uprisings themselves, nor to endorse everything they propagated for or stemmed from. In fact, what should have happened was the opposite, where the leaders of these uprisings operate under the flag of the Imam (as) and under his jurisdiction.

For example, we notice that Abdullah bin Al-Hassan, the father, claimed that his son would be the Mahdi⁽¹⁾. Whether he truly believed this, or saw it as a political tactic to gather support⁽²⁾, this was a clear transgression in the eyes of the Imams (as), who knew the Mahdi (atfs) was from the progeny of Imam Hussain (as), not Al-Hassan (as), and that his time had not come yet, and that he was to be the son of Imam Hassan Al-Askari, not Abdullah bin Al-Hassan, and that the idea that "His father's name is that of my father", as Sunni books claim

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- (1) In the meeting that took place in Abwa', which we have retold earlier, Abul-Faraj Al-Isfahani relates in his book *Maqatil Al-Talibiyeen*, page 157, that, "Abdullah bin Al-Hassan thanked Allah and praised him, then said, 'You have been made aware that my son is the Mahdi, so come and pay allegiance to him!'"
 - (2) Al-Isfahani; *Maqatil Al-Talibiyeen*, page 156: The name of Muhammad bin Abdullah ran through the public, calling him the Mahdi, until he was publicly known as "Muhammad bin Abdullah Al-Mahdi".

the Holy Prophet (saw) said, is a complete lie, and may have even been planted by the Abbasids themselves!⁽¹⁾

The degree to which the Imams (as) rejected these movements varied, of course. Sometimes, it was an outright refusal, such as the case of Imam Sadiq (as) with that of Muhammad Al-Nafs Al-Zakiyyah, which was so harsh that his father claimed the Imam was jealous! In reality, Imam Sadiq (as) was disproving the Mahdawi movement, stating that the progeny of Imam Hassan (as) would have no rule and no government in that time, and that power would fall in the hands of the sons of Al-Abbas. And that is exactly what happened.

But it was not always done in this way. Sometimes, the Imam (as) would simply not take part in the movements, and the revolutionaries would hear nothing else from him. Such was the case of Al-Hussain bin Ali, the Martyr of Fakh, from Imam Kadhim (as), who was invited to take part in the uprising. When he excused himself, Al-Hussain accepted that and did not pressure him to accept.⁽²⁾

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- (1) It is perhaps because of this that Al-Mansour, whose name was Abdullah, chose for his son the name of Muhammad and the title of Al-Mahdi, so that he would be called "Muhammad bin Abdullah Al-Mahdi"! So that the alleged narration "His name is my name, and his father's name is the name of my father" can apply!
 - (2) Al-Isfahani; Maqatil Al-Talibiyeen, page 415: When Al-Hussain bin Ali, the Martyr of Fakh, rose and took control of Madinah, he invited Musa bin Jafar to pay allegiance. But he came and said, "Cousin, do not force me to do what your cousin forced your uncle Abu Abdullah to do, so that I do not say something I do not wish to like Abu Abdullah said what he did not wish to." Al-Hussain told him, "I am only offering it to you. Should you want it, you can take part, but if you dislike it I will not hold it against you. Indeed, it is Allah we

3. From their part, there were some radical, and sometimes incriminating, positions taken towards the Imam (as), but there were some sensible ones too. These reactions and positions have been found in the rebellions' followers and leaders alike. It could be because some of them had adopted the Zaidi ideology instead of the Twelver ideology⁽¹⁾. The Zaidi belief was that one of the most important attributes of the Imam should be that he takes an armed stance in order to uphold truth and prevent falsehood. Actually, many of their beliefs are similar to those of the Sunni school of thought, especially the Hanafi school, in both jurisprudence and theology. Hence, we find a number of disagreements that stem from this very fact, such as the mandate of the Imamate succession, which the descendants of Al-Hassan refuse⁽²⁾, or some special knowledge the Imam

seek help from." He then took his leave from him. When Abul-Hassan Musa bin Jafar came to bid him farewell, he said, "Cousin, you will be killed, so fight well, for your enemies are wicked; they show faith while concealing hypocrisy and insincerity. Truly we are for Allah, and to Him we return. I ask Allah for His reward and compensation for you and your company..."

- (1) Sayyed Khoei gathered from a narration by Abdullah bin Al-Najashi (Abu Bajeer), V11, page 343, via Al-Kishi, that Abdullah bin Al-Hassan was actually a major Zaidi scholar, and even gave out his own rulings.
- (2) Al-Burujurdi, Sayyed Hussain; The Collection of Shia Hadiths, V1, page 135: 41- Muhammad bin Al-Hussain narrated to us through Ahmad bin Muhammad bin Abi Nasr, through Hammad bin Uthman, that Ali bin Saeed said, "I was sitting by Abu Abdullah (as), a beside him was sitting Muhammad bin Abdullah bin Ali. In the gathering was also AbdulMalik bin A'yan, Muhammad bin Al-Tayyar, and Shehab bin AbdiRabbih. A man from our companions said [to Imam Sadiq (as)], 'If I may, Abdullah bin Al-Hassan says that "we have in this matter

(as) had that they did not, which they would naturally reject seeing as it gave the (illegitimate, in their opinion) Imam (as) a benefit they did not believe he had. There were also several jurisprudential points they disputed with our Imams (as) on.⁽¹⁾

what is not for others (meaning Imamate).” So Abu Abdullah said (after speaking for a while), ‘Does Abdullah not amaze you? He says that his father Ali was not an Imam, and he says that “we do not have [divine] knowledge.’ He is right. He does not have knowledge. But, by Allah, we (he placed his hand on his heart) have the weapon of the Holy Prophet (saw) and his sword and his shield, and we have, by Allah, the Book of Fatimah. It does not contain a single verse of the Book of Allah, but rather it is the dictation of the Holy Prophet (saw), and Ali wrote it with his own hand...” until the end of the hadith.

- (1) Al-Kulayni, Muhammad bin Yaqoub; Al-Kafi, V2, page 185: Al-Hussain bin Muhammad narrated, through Mu’alla bin Muhammad, through Muhammad bin Ali, through Sama’ah bin Mahran, that Al-Kalbi Al-Nassabah said, “I entered Madinah with no knowledge of this matter. I went to the mosque, and found a group of people from Quraysh. I said, ‘Tell me about the knowledgeable one of this household,’ so they said, ‘Abdullah bin Al-Hassan.’ So I went to his house and asked permission to enter. A man, who I figured was his servant, greeted me. I told him, ‘Ask for permission from your master for me,’ so he entered and came out again and said, ‘Enter,’ so I entered. I found an old man living in seclusion and very diligent. I greeted him, and he said, ‘Who are you?’ to which I replied, ‘I am Al-Kalbi Al-Nassabah.’ He asked, ‘What do you want?’ I said, ‘I have come to ask you some questions.’ He said, ‘Have you met my son Muhammad?’ I replied, ‘I came to you first.’ So he said, ‘Ask,’ and I said, ‘Tell me about [the ruling on] a man who told his wife, “You are divorced by the number of the stars of the sky”?’ He replied, ‘She leaves him from the start of the Gemini (So he ruled that she is divorced thrice!!), and the rest is a weight on him and a punishment.’ So I said to myself, ‘That’s once...’ I then said to him, “What does the sheikh say about wiping on sandals [in wudhu]?’ He replied, ‘Some righteous people used to wipe on them, but we, the AhlulBayt, do not.’ So I said to myself, ‘That’s two...’ then asked, ‘What is your ruling on catfish? Is it halal or haram?’

Occasionally, the position some of them would take were more condescending than this, such as that of Yahya bin Abdullah bin Al-Hassan, who made his stance very clear in his letter he wrote to Imam Kadhîm (*as*), assuming the narration is authentic⁽¹⁾.

He replied, 'It's halal, but we the AhlulBayt dislike it.' I said to myself, 'That's three...' then said, 'What is your ruling on drinking wine?' He said, 'It's halal, but we the AhlulBayt do not drink it.' So I stood up and left, saying to myself, 'This gang is lying on the AhlulBayt...' The hadith continues with Al-Kalbi going to the house of Imam Sadiq (*as*) who corrected the mistakes made by Abdullah bin Al-Hassan.

- (1) Al-Kulayni, Muhammad bin Yaquub; Al-Kafi, V2, page 236: Abdullah bin Ibrahim Al-Jafari said that Yahya bin Abdullah bin Al-Hassan wrote a letter to Musa bin Jafar (*as*) saying, "Henceforth, I advise myself to fear Allah, and I advise you the same, for that was Allah's instruction to the first people, and so it is for the later. I have been told by those who aid me in Allah's religion and spreading obedience of Him of your compassion and your sympathy with my cause, but also your failure to support me. I had consulted you, the accepted one from the family of Muhammad (*saw*), but you have ignored my invite as your father did before you. In the early days you had claimed that which you had no claim over, and covered with your desires that which Allah did not grant you. You followed your desires, and misled the people. And I warn you of that which Allah has warned you: Himself.

So Abul-Hassan Musa bin Jafar (*as*) wrote back to him, saying, "From Musa bin Abi Abdullah Jafar and Ali (meaning either his brother Ali or his son Imam Ridha (*as*)), both equally humble and obedient to Allah, to Yahya bin Abdullah bin Hassan. Henceforth, I warn you and myself of Allah, and tell you of his painful retribution and severe punishment and comprehensive tribulations. I also advise you and myself of piety towards Allah, for it is the best of expressions and confirmation of blessings. I have received your letter accusing me of being an imposter, and my father before me. You did not hear that from me, and {their testimony shall be written, and they shall be questioned...}"

4. The opinions of our scholars in the matter of the uprisings of Imam Hassan (as)'s grandchildren, especially the father Abdullah, can be categorised into three forms:
 - Severe criticism and condemnation of his actions, and even claiming his unreliability in narration.
 - Excusing his actions, and considering them to be done out of *taqiyyah*⁽¹⁾ and necessity, and maintaining that he did not transgress the line of Imamate.
 - Neutrality and taking no side, observing that there are narrations both in praise and in criticism.
 - Those who took the first position include the late Sayyed Khoei, may Allah elevate his status. When discussing him in his book *The Encyclopaedia of Rijal*, he said, "There have been many narrations condemning this Abdullah here," and he raised several narrations criticising him from *Basa'ir Al-Darajat* and *Al-Kafi*, many of which we have cited in the footnotes in previous pages. On one of them, he commented, "This narration shows that Abdullah bin Al-Hassan had designated himself as Imam, and issued rulings contrary to what Allah Almighty had ordered. It will be revealed too in the entry for Abdullah bin Al-Najashi (Abu Bajir) that, according to Al-Kishi, Abdullah bin Al-Hassan was a

Allamah Al-Majlisi has described this narration as "weak" in *Mir'at Al-Uqool*.

- (1) Taqiyyah refers to lying for the purpose of saving oneself or others from death, persecution, or other grave dangers.

high scholar of the Zaidis, and took it upon himself to give jurisprudential rulings.”

He then turned his attention to what Sayyed Ibn Tawoos said in order to justify the dispute between the Hasanis and Imam Sadiq (as), something we will come to discuss in more depth when going through the statements of those who justified his actions. Sayyed Khoei refused this justification, stating, “I say: This narration, assuming that it was indeed conveyed via Sheikh Tusi through the chains Sayyed Ibn Tawoos mentioned, only some of which are authentic, then there is no doubt that it is an abnormal one, and cannot stand to oppose the rest of the many well-known narrations in condemnation of Abdullah bin Al-Hassan. Besides, it is strange how Sheikh Mufid can narrate this narration, having previously narrated the conversation between Abdullah bin Al-Hassan and Abu Abdullah (as), in which he said things that cause hair to stand on end, and having admitted that: ‘This hadith is famous, and no scholar in this field disputes it.’

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And so the conclusion to all which have mentioned is that: Abdullah bin Al-Hassan is condemned and accused, and, at best, there is no proof of his being trustworthy or even remotely reliable.”⁽¹⁾

We see a similar position taken by Sheikh Tusturi in *The Glossary of Rijal*. He first displayed the different narrations, then referenced the position of Al-Mamaqani, who was among those who did not take a side, saying, “No matter how long I

(1) Al-Khoei, Abul-Qasim; *The Encyclopaedia of Rijal*, V11, page 171.

analyse the narrations in praise and in condemnation, I can find no way to correspond the two sorts."

Al-Tusturi commented, "Actually, the narrations in condemnation are plenty, and overwhelmingly so, and those in praise are few and abnormal. The ones condemning him have been relayed by our early scholars, with Muhammad bin Al-Hassan Al-Saffar and Muhammad bin Yaqoub Al-Kulaini among the narrators, and their fellow scholars have not attempted to refute them. Even history backs them up. Keep in mind that the narrations we have mentioned are not all there are, and should we decide to examine them all, the discussion will take a very long time.

There have also been narrations speaking of appalling things he has said in addition to his misguidedness. In a narration, he tells Imam Sadiq (as) that: "Had Imam Hussain (as) been just, he would have given it (Imamate) to the eldest from the progeny of Imam Hassan (as)."(1)

- On the other hand, Sayyed Ibn Tawoos Al-Hasani⁽²⁾ stood by the complete opposite opinion, maintaining that Abdullah was a good person with noble beliefs, and that he accepted the Imamate of Imam Sadiq (as). He explained that the actions taken against the Imam (as) and vice versa were done in *taqiyyah*, so as to make it seem that they were unaffiliated with each

(1) Al-Tusturi, Sheikh Muhammad Taqi; The Glossary of Rijal, V6, page 316.

(2) We will talk further about this prominent scholar in a later segment of this chapter.

other. By doing so, Imam Sadiq (as) and his followers would not be affected nor punished by the Abbasids for the doings of Banul-Hassan.

He first referenced, with several chains of narrators, Imam Sadiq (as)'s condolences he offered to Banul-Hassan for the oppression they endured under the Abbasids, in which Imam Sadiq (as) showed a great amount of grief and sorrow. He instructed them to remain patient and tolerant, and cited several narrations and verses. When Sayyed Ibn Tawoos reached the end of this consolation letter, he said, "This letter of condolence includes several instances in which Abdullah bin Al-Hassan is described as being a good servant [of Allah], and shows the Imam (as) praying for his and his cousin's happiness, and general indications of his righteousness. This goes to show that these people were, in the eyes of Imam Sadiq (as), excused, forgiven, oppressed, but his devotees nonetheless."⁽¹⁾

He then alluded to the accusatory narrations, basing them on *taqiyyah* for the purpose of saving the Imams (as) from being harmed by these uprisings. He said, "I say: Some books may say that they had disassociated themselves from the Truthful (as), but that was for the sake of *taqiyyah*, so that their blatant resistance to evil is not traced back to the Imams (as)."

After that, he conveyed some narrations showing that Imam Sadiq (as) was grief-stricken after their uprising and martyrdom, and would openly cry for them. In this section, he cited a narration from Imam Hussain (as), who says while

(1) Ibn Tawoos Al-Hassani, Sayyed Ali; Iqbal Al-A'mal, V3, page 86.

speaking to his daughter Fatimah (their grandmother) that a number of her progeny will be slain near the Euphrates, their actions having had no precedent before them. He believed that it was a narration in their praise.

He also pointed out that they (the Hassanis) did not believe that Muhammad bin Abdullah (Al-Nafs Al-Zakiyyah) was the Mahdi, reporting that Ibrahim bin Abdullah, his brother, had said that Muhammad had risen to enforce righteousness, while the [actual] Mahdi is a promise for Allah, unnamed and untimed.⁽¹⁾

The same opinion seems to be shared by Allamah Al-Amini, as we see in his response to Muhammad Rasheed Ridha, the author of *Tafseer Al-Manar*, who claimed that Shia believe in the apostacy of Banul-Hassan. In his renowned book *Al-Ghadeer*, Al-Amini says, "In the case of Abdullah bin Al-Hassan Al-Muthana, Sheikh Abu Jafar Al-Tusi counted him among the companions of Imam Sadiq (as) in *Al-Rijal*, and Abu Dawud added Imam Baqir (as) too. In *Al-Umda*, page 87, Jamal Al-Deen Al-Muhanna says that he looked just like the Holy Prophet (saw), and he was the chief of Banu Hashim in his time, handling Amir Al-Mu'mineen (as)'s charity after his father Al-Hassan (as).

The narrations in praise and in condemnation are contradictory. But the opinion that the Shia have adopted is that which was adopted by Sayyed Ibn Tawoos in *Al-Iqbal*, page 51: that he is a righteous, pious, loyal follower of Imam Sadiq (as). He referred, via a reliable source, to a letter from

(1) Ibn Tawoos Al-Hassani, Sayyed Ali; Iqbal Al-A'mal, V3, page 88.

Imam Sadiq (as) in which the Imam (as) describes Abdullah as an upright servant of Allah, and goes on to pray for his happiness and reward and that of his cousins. He then said: This shows that the opposed party (meaning Abdullah and his Hasanî followers) were in the eyes of Imam Sadiq (as), excused, forgiven, oppressed, but his devotees, nonetheless. Now, in some books, the phrase "They had abandoned the Truthful (as)" may be found, but this can be considered a form of *Taqiyyah*, done so that their blatant rebellion would appear unrelated to the Imams (as), which further shows that they knew the truth and testified to it, as we have established.

(After citing a chain of narrators, and extending it to Imam Sadiq (as), he said): "The Imam (as) then began weeping loudly, and we began weeping too. He said, 'My father said, through Fatimah bin Al-Hussain, that her father said, "A number will be slain..." I say: This is an unambiguous statement, from a reliable source, clearly praising the martyrs from the progeny of Imam Hassan (as), and affirming they met Allah Almighty with their heads held high, attaining eternal happiness and glory.

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He then referred to some narrations stating that Abdullah bin Al-Hassan and the Hasanîs had a pure faith, then said: I say: Do you see them as anything but knowing of the certain truth, and devout to Allah? (End quote).

Therefore, know for certain that the claim that Shia's believe in their apostasy is far from the truth."⁽¹⁾

Sayyed Muqarram also made a brief statement on the

(1) Al-Ameeni, Abdul-Hussain; Al-Ghadeer, V3, page 283.

matter. In his book about Sayyeda Sukaina, he said, "I see no reason for anybody to doubt the righteousness of these Alawis, especially after seeing the blessed letter from Imam Sadiq (as) to his cousins.

The only thing that may have prevented some people from the correct conclusion is all the condemnation and blaming we find towards these people who, according to untrustworthy sources, are accused of treason against holy entities."⁽¹⁾

Sheikh Muhammad Al-Sa'idi too used what Ibn Tawoos said to prove the righteousness and excuse the actions of the Hasanis in his book, *The Hasanis in History*, where he said, "And perhaps the evidence that Ibn Tawoos provided is enough to satisfy the thirst of those wishing to find out the nature and status of Abdullah Al-Mahdh (bin Al-Hassan Al-Muthanna) to Imam Sadiq (as). As for the inverse opinion some more recent scholars have adopted, it holds no water. The least of its problems is in the narrators of the hadith, some of whom are weak, others unknown. Add to that the fact it is only one hadith, the likes of which are unsuitable to stand as proof, let alone negate the evidence the Sayyed has presented of their uprightness and their loyalty to Imam Sadiq (as)."⁽²⁾

- The third position taken by some is neutrality in the matter, not favouring one over the other. There are some very accusatory narrations, which swayed those

(1) Al-Muqarram, Sayyed AbdulRazzaq; Sayyed Sukayna, The Daughter of the Martyr Imam Abu Abdullah Al-Hussain, page 40.

(2) The Hasanis in History, page 45. Publisher: The Library of Najaf, 1956. We used an online version from the internet.

who adopted the first opinion, and others in praise and approval, used by Sayyed Ibn Tawoos and others to explain the former narrations. This has made choosing a side problematic to the likes of Allamah Mamaqani, who concluded his research by saying that the longer he looks into the accusatory and praising narrations, the less he feels guided to a way to balance them.⁽¹⁾

The other side of Banul-Hassan

While the descendants of Imam Hassan (*as*) from his son Al-Hassan Al-Muthanna and his grandson Abdullah Al-Mahdh were rebels and insurgents against the Abbasid rule, the other side of his descendants were, in fact, allies of the Abbasids! Perhaps the most famous of them was Al-Hassan bin Zayd bin Al-Hassan. "He was the governor of Madinah, assigned by Al-Mansour Al-Dawaniqi, and had power over other places too. He was an ally of the Abbasids against the sons of his uncle Al-Hassan Al-Muthanna, and was the first to wear black (the symbol of the Abbasids) amongst the Alawis."⁽²⁾ He tied himself to the Abbasids,

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- (1) Al-Mamaqani, Sheikh Abdullah; Tanqih Al-Maqal fi Ilm Al-Rijal, V2, page 177: No matter how long I examine the narrations of the two sides, both accusatory and praising, I find no way to balance them out. In the case of this Abdullah, I am neutral and hesitant. You must perform your own examination and research, for you may come to a conclusion in that which I have come short in.
 - (2) Al-Ameen, Sayyed Muhsin; Shia Notables, V5, page 75, citing from Umdat Al-Talib and The History of Damascus: Abu Jafar Al-Mansour had him govern Madinah for five years, until he got angry at him and dismissed him, confiscated everything he owned, and imprisoned him in Baghdad. There he remained until Al-Mansour died. Al-Mahdi succeeded him, and took Al-Hassan out of prison, returned everything taken from him..." He governed Madinah from 150 AH, was dismissed in 155 AH, imprisoned for the rest of Al-Mansour's

despite the fact that Al-Mansour had become angry with him and imprisoned him for around three years, at which point Al-Mansour died and his successor Al-Mahdi set him him free. He remained with Al-Mahdi until his death in 168 AH.

This goes on to show that the attempt of some scholars to exonerate the sons and grandsons of the Infallible Imams through dismissing the accusations against them, both historically and by the Imam (*as*), as *taqiyyah* or as fabrications by the Abbasids and the Umayyads⁽¹⁾ is far, far from reality.

That is because they, being a family, are just like any other family; they include those in the highest levels of piety, those who are the scum of the scum, and those who are in the middle of those two. Infallibility in this family is only for those whose names have been expressly specified. This point is made in the Holy Verse, {Then We made heirs to the Book those whom We chose from Our servants. Yet some of them are those who wrong themselves, and some of them are average, and some of them are those who take the lead in all the good works by Allah's will. That is the greatest grace [of Allah]!}⁽²⁾

2. The scholarly families from the Hasanis

Though there has been much debate on the stance we should take on the rebellions and uprisings held by the grandchildren

life until 158 AH, supposedly released by Al-Mahdi immediately after, and he died on his way to Madinah in 168 AH.

- (1) This is usually discussed upon mention of Jafar, the son of Imam Hadi (*as*), known to most as "Al-Kadhaab" (The Liar), and to a minority as "Al-Tawwaab" (The Repentant).
- (2) Surat Fatir, verse 32.

of Imam Hassan (as), there is no doubt at all that the Hasani line has provided the Islamic World with families of scholars and exceptional intellectuals paragons.

Aal Tawoos

One of their most renowned scholars was their head, Ali bin Musa bin Jafar bin Tawoos⁽¹⁾, who passed away in 664 AH. Seeing supplication and spiritual nurturing as the best way to protect the faith of the people, he put his utmost attention towards those two fields. He has just under 50 publications, most of which are about *dua* and *Ziyarah*, including: *Iqbal Al-A'mal*, *Kashf Al-Mahajjah li-Thamaratil-Muhjah*, *Misbah Al-Za'ir*, *Al-Malhouf 'ala Qatla Al-Tufoof*, and *Muhaj Al-Da'awat wa Manhaj Al-Ibadat*.

According to *A'yan Al-Shia*, he once had an incident with Hulegu Khan⁽²⁾, who had asked some scholars a question: Is a righteous infidel better, or a Muslim tyrant? He gathered the scholars in Al-Mustansiriyah School to answer the

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- (1) Radi'ul-Deen Ali bin Musa bin Jafar bin Muhammad bin Ahmad bin Muhammad bin Ahmad bin Abi Abdullah Muhammad Al-Tawoos bin Ishaq bin Al-Hassan bin Muhammad bin Sulaiman bin Dawud bin Al-Hassan Al-Muthanna bin Al-Hassan (as) bin Ali bin Abi Talib (as). He's also been called "Dhul-Hasabayn" (The one with two ancestries), because his lineage extends to Dawud bin Al-Hassan Al-Muthanna, whose mother was Um Kulthum, the daughter of Imam Zain Al-Abideen (as). She was the one who was taught a *dua* by Imam Sadiq (as) for the release of her son from the Abbasid prisons. For more details on the *dua* and the incident, refer to *Mafatih Al-Jinan* and other *dua* books.
 - (2) A Mongol ruler, grandson of Genghis Khan. Most know for the sacking of Baghdad in 1258 AD, and the battle of Ain Jalut in 1260 AD.

question. When they saw the question, they all abstained from answering. Radi'ul-Deen Ali bin Tawoos was in attendance of this gathering, and was a respected and renowned member. When he saw their reluctance to answer, he took the ruling into his own hands, signing the ruling himself that a righteous infidel is better than a Muslim tyrant, and all the other scholars then followed suit.

One of the benefits of this event was, as he said, "I gained safety and charity, I spared our blood, I protected our houses, women, and children, and many people were saved through us."⁽¹⁾

In fact, if the only thing he ever achieved in his lifetime had been his nurturing of Al-Hassan bin Yousef bin Al-Mutahhar, known as Al-Allamah Al-Hilli, then that would have been enough service to the entire Muslim nation and teachings. Sayyed Ibn Tawoos's ideas and intellectual processing are outstandingly visible in those of his student Al-Hilli, notably his aforementioned care for Hadith.

This family also included Sayyed Abdulkareem bin Tawoos (d. 693 AH), who was one of the students of the aforementioned Sayyed Ali bin Musa bin Jafar bin Tawoos. He was "a scholar, a genealogist, a linguist, memoriser of hadiths and narrations, possessor of a brilliant and fiery mind, an exceptional memory, and sharp intellect", and had been the head of the Talibis of his time.

They also boasted Ahmad bin Musa bin Jafar bin Tawoos (d. 673 AH), and many others.

(1) Al-Ameen, Sayyed Muhsin; Shia Notables, V8, page 360.

The Tabatabai Family

If we trace another line from this blessed lineage, particularly that descending from Ibn Tabataba, whose progeny are known as the Tabatabais⁽¹⁾, we will find the following description live before our eyes.

"The descendants of this noble line are spread across Iran, Iraq, and many other Islamic nations. Their lineage, as we have mentioned, goes back to Ibrahim bin Ismail Al-Dibaj, known as Tabataba⁽²⁾. Experts in ancestry say that this title came from a

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- (1) Tabatabai, Muhammad Hussain; Life After Death, page 16: Al-'Amiri said in The Encyclopaedia of Iraqi Tribal Ancestries, V1, page 218 – 219: "The Tabatabais: The title of a group of Hashimis descended from their great-grandfather Ibrahim Tabataba bin Ismail bin Ibrahim Tabataba bin Ismail bin Ibrahim Al-Ghamr bin Al-Hassan Al-Muthanna bin Al-Hassan (as) bin Imam Ali bin Abi Talib. They are Hasani sayyeds with Hejazi and Iraqi roots only. They are the grandchildren of the aforementioned Ibrahim, and his blessed branch includes many great scholars, geniuses, and poets, all of whom have served science and literature, and upheld religious duties, leaving behind them a proud history and an eternal scientific legacy, one which will have all generations after them with their heads high. Allah Almighty had blessed Ibrahim Tabataba with a plentiful progeny and a widespread posterity. The resulting branches started from the two shrines of Makka and Madina, and have now spanned from Turkic kingdoms to the nations of Rai, Persia, Azerbaijan, Afghan, India, to the Far East, to towns in Iraq, Syria, Egypt, to Morocco, to the depths of the Arabian Peninsula and Yemen. His descendants hold the name Tabatabai with pride, notably in Yemen where their line included the family of their ruler Yahya AbdulHameed, which ruled for several centuries.
 - (2) Al-Isfahani: Maqatil Al-Talibiyeen, page 151: Ismail bin Ibrahim bin Al-Hassan (Al-Muthallath) bin Al-Hassan (Al-Muthanna) bin Al-Hassan bin Ali bin Abi Talib. He was known as Tabataba. It is also said it was his son Ibrahim who was Tabataba.

speech impairment he had, where he was asked in a ceremony as a kid, "Would you like a shirt or a cloak (*qaba*)?" to which he replied, "*Taba, taba*," meaning *qaba, qaba*, where he was unable to pronounce the letter *qaf*."⁽¹⁾

Hence, all Tabatabai sayyeds are descendants of Imam Hassan (as), and through this title we shall mention some families and "Tabatabai" personalities, and thus can be discovered the role of this family in the nation, despite the fact that they only comprise one branch of this large family tree.

I recommend for anybody who wants to know more about this bloodline to read *Al-Tharee'a* by Agha Buzurg Al-Tehrani, and *Shia Notables* by Sayyed Al-Amin, under the entry "Tabatabai" to find wonders and treasures.

1. Sayyed Muhammad Mahdi "Bahr Al-Uloom" Al-Tabatabai (d. 1212 AH): Perhaps this name is the most recognised name in the last two and a half centuries of this family's history. We have spoken some about his academic biography in our book *Imami Notables*⁽²⁾. Despite his relatively short life (59), it was filled with many deeds and accomplishments. He had combined the means of two schools – *Usooli* and *Akhbari* – during his time in Karbala, where he studied under the two masters there: Sheikh Waheed Bahbahani and Sheikh Bahrani. He also became well-educated on the jurisprudence of the Sunni schools of thought, and even taught it in

(1) Al-Khurasani, Muhammad Wa'idh Zadeh; *The Life of Imam Burujurdi*, page 26.

(2) Aal Saif, Fawzi; *Imami Notables*, page 267.

Mecca. During his time as *marja'*, he assigned major roles, like teaching, court running, and congregational prayer to his most important students. He had reached a status and sanctity such that he had been known to meet Imam Zaman (*atfs*). His legacy includes 22 books in jurisprudence, *usool*⁽¹⁾, *rijaal*⁽²⁾, theology, poetry, and literature.

Today, the family of Bahr Al-Uloom has become one of the largest and most notable families in the world of Islamic Sciences, their contributions to knowledge in Islam many and abundant.

2. Sayyed Ali Tabatabai, known as "The Author of *Riyad Al-Masa'il*" (d.1231 AH). Sayyed Al-Amin made mention of him in *Shia Notables*, being an expert in this field, where he said, "He is the innovating researcher who filled the world with his name and eminence. Many a great scholar has graduated under his tutoring to become one of the greatest leaders in Islam's history, like the author of *Al-Maqabees*, the author of *Al-Matali'*, and the author of *Miftah Al-Karamah*, and many other scholars. Each has mentioned him in their scholarships and publications with the greatest of praise and attributes..."⁽³⁾

One needs to look no further than his son Sayyed Muhammad Al-Mujahid to see the magnitude of his accomplishments.

(1) Science of general principles leading to jurisprudential rulings.
 (2) Science of narrators and chains of narrators.
 (3) Al-Ameen, Sayyed Muhsin; *Shia Notables*, V8, page 314.

3. Sayyed Muhammad Al-Mujahid, son of Sayyed Ali the author of *Al-Riyadh* (d. 1242 AH). He managed to combine the two glories of leadership in religion and fighting the infidels. After garnering knowledge from the paragons of his time, including his father, of whom we spoke in the previous segment, "until his father had become certain that he (his son) was more knowledgeable than himself, and so he would not issue fatwas whilst his son was in Karbala. Upon knowing of this fact, his son left for Isfahan and lived there for 13 years as their teacher, and the reference for all our scholars in jurisprudence and *Usool*. That was until his father passed away, at which time he returned to Karbala, where he became head Marja."⁽¹⁾ When the Russian Empire attacked and annexed the borders of Iran, with the Qajari Shah too weak to respond, Sayyed Muhammad Al-Mujahid set out for Iran along with a great number of scholars from Karbala, declaring Jihad and gathering support to fight the Russians. Hence, he was given the eternal title: Al-Mujahid.
4. Sayyed Muhammad Kadhim Tabatabai Al-Yazdi, the Author of *Al-Urwa Al-Wuthqa* (d. 1327 AH). He received the status of grand Marja with the passing of his teacher Mirza Shirazi. He also produced many great scholars himself, some of whom became grand Marja after him. He had taken unusual stances in the political plane, the reasoning for which were initially unknown to many

(1) Al-Ameen, Sayyed Muhsin; Shia Notables, V9, page 443.

his contemporaries, but they soon came to see their benefits and his far-sightedness.

His book *Al-Urwa Al-Wuthqa* soon became “The Qur’an of Fiqh”, such that the scholars after his time, in order to prove their knowledge and intellect, must attempt to explain it and discuss it, and provide sufficient evidence should their opinion differ than that of Sayyed Yazdi⁽¹⁾.

5. Sayyed (Agha Hussain) Tabatabai Qummi (d. 1366 AH). After being sent by his teacher Muhammad Taqi Shirazi to Mashhad, he rose up against the tyranny of the first Pahlavi, who had tried to impose Western culture in the country by force, and had issued a ban on hijab, leading to the Goharshad Mosque Rebellion (Massacre). As a result, Sayyed Tabatabai Qummi was exiled to Iraq. He stayed in Karbala, and many Muslims referred to him in their religious matters. A large number of scholars became students of his, and among his sons who became Marjas themselves: Sayyed Hassan Tabatabai Qummi, and Sayyed Taqi Tabatabai Qummi.
6. Sayyed Hussain Tabatabai Burujurdi (d. 1380 AH) was the leader of the faction in his time. He was a student of the aforementioned Sayyed Yazdi, and became grand Marja himself after the passing of Sayyed Abul-Hassan Al-Isfahani in Najaf, and the passing of Sayyed Hussain Tabatabai Qummi. He had many important roles to the Muslim nation in general. He had been an important

(1) For a more in-depth biography and analysis of his character, refer to our book *Imami Notables*, page 362.

factor in growing relations between sects, and foiling attempts to ignite sectarian wars. He was also a pioneer in reforming the Hawza on an academic level, and in propagating its teachings to the world, not to mention his revolutionary theories, especially in *Rijal* and *Dirayah* sciences⁽¹⁾. He, too, had incidents with the Shahen Shahi regime who had been trying to force Western culture onto the Muslim populace in Iran.

7. Sayyed Muhsin Tabatabai Al-Hakeem (d. 1390 AH), the chief of the Shia sect of his time, and especially after the death of Mirza Na'eeni and the aforementioned Sayyed Burujurdi. He was the teacher of most of today's greatest scholars, including Marjas. His most notable works include *Mustamsak Al-Urwa Al-Wuthqa*. He too was politically active, as his time was that of the spread of Communism, Baathism, and Nationalism, and his job was to deal with these ideologies in whatever way benefited Islam and the Muslims.

Dear reader: The magnificence of this family is not limited to the names we have mentioned. Those scholars and exemplars we have not named far exceed those we have. Those we have named were selected in order to fulfil to aim of this chapter: to show the many fruits of the Hasani family. And this Tabatabai branch is but one of its plentiful yields.

(1) Refer to The Rijali Method of The Faction Leader, Al-Burujurdi, by Sayyed Muhammad Ridha Al-Jalali.

3. The Hasani family: governments and countries

At this point, it is necessary to point out that, while naming some of the states that relate by blood to Imam Hassan (*as*), this does not necessarily mean that we support them nor condone the actions they took. That would require a different kind of research entirely. One where we analyse their acts, politics, and countries they ruled.

The main aim of this chapter is to highlight the role the Hasani family played in the history of the entire nation, and to call the attention of the rulers of today; that they are a product of this great Imam, that he is the secret of their existence, and that their job is to keep alive his legacy.

With that being said, it is appropriate to now ask them a question: How many universities have you named in honour of your grandfather, the son of the Holy Prophet (*saw*)? How many books or studies have you published in research of his life?

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If Imam Hassan (*as*) has rights over the public, then his rights over his grandchildren are double that! Especially if they hold power or authority.

It would even be within our rights to go further: Why did you abandon the method of your grandfather (*as*)? Why did you adopt opposing jurisprudential and theological ideologies? Is it suiting for a person to be a Hasani, then contradict his grandfather's ways of prayer, Hajj, beliefs, and morals?

In fact, it is the responsibility of religious authorities following on the path of Imams Hassan and Hussain (as) and the AhlulBayt (as) to strive to condemn the parties that associate with Imam Hassan (as) as his kin but go against his teachings.

1. The Idrisid dynasty: Perhaps the first country established by the grandchildren of Imam Hassan (as) was the Idrisid state in modern-day Morocco. It was named so after its founder, Idris bin Abdullah bin Al-Hassan Al-Muthanna bin Al-Hassan (as), who was a survivor of the Battle of Fakh. As a fugitive from the Abbasid authorities, he was able to flee after being smuggled out by a mail carrier who was a supporter of AhlulBayt (as), and he made it all the way to Morocco.

When the local Imazighen tribes found out about him, they embraced him, having found in him “the scent of the Holy Prophet (saw)”, and so the Idrisid state was founded. However, he soon fell ill. Harun, the Abbasid caliph, conspired with a doctor, as sent him without the knowledge of Idris nor his guards or retainers. The doctor nicked him with a poisoned feather, which killed him. And yet, his state endured for more than two centuries, from 172 AH until 375 AH.

Interestingly, the fall of the Idrisid dynasty set in motion the spreading of the line of Imam Hassan (as), the descendants of Idris, all across the Islamic world, including Algeria, Libya, and even as far as Yemen, Mecca, and Hejaz.

Amongst them was the martyr AbdelKader ibn Muhieddine (d. 1300 AH), the leader of the Algerian resistance against the French colonists. After a long struggle with them, he reveals

in some of his writings that he is a descendant of Idris bin Abdullah bin Al-Hassan.

The descendants of Imam Hassan (*as*) were not limited to that area. They emerged again as the Sufi Sanussi movement, established by Muhammad bin Ali Al-Sanussi (d. 1257 AH). He would supply AbdelKader with money and soldiers, and fought French Imperialism in Morocco, and later the Italian colonials in Libya. His ancestry also goes back to the Idrisids, and he has more than forty works, including *Al-Durar Al-Saniyyah fi Akhbar Al-Sulalah Al-Idrisiyyah*. The same goes for Ahmad Al-Sharif Al-Sanussi (d. 1352 AH). The role of the Sanussis in fighting French, Italian, and British colonialism is clear and evident in Western Africa, and so is their spreading of Islamic and Qur'anic teachings. Anybody who wishes to find out more needs only read about the history of that region.

The Sanussi Hasanis ruled Libya for around 80 years, until they were overthrown by Muammar Al-Gaddafi.

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In Morocco, the current monarchs are direct descendants of Imam Hassan (*as*).

From the West to the Far East and South

The expansion of the Hasani family was not limited to West Africa and the Western parts of the Islamic nation. They were also very active in the Eastern and Southern parts, and even in the heart of the Arabian Peninsula. They settled in Hejaz as rulers in some areas and eras. For nearly a thousand years, from 967 AD to 1925 AD, the governors and regents of Mecca were descendants of Imam Hassan (*as*), known as "Shareefs", though they were not all equal in terms of stability and quality.

Their works and institutes stand today as their legacy, bearing witness to the Shareefs' works of charity, some of which remain functional to this day. The reign of the Shareefs⁽¹⁾ in Mecca began with Jafar bin Muhammad bin Al-Hassan after the fall of the Ikhshidids in 357 AH, which coincided with the rise of the Fatimids. While the wheels of rule in the Islamic wheel turned, from the Fatimids to the Ayyubids, to the Mamluks, to the Turks, the Shareefs remained steadfast in Mecca, and even spread to nearby areas...

After they left Hejaz, they spread out again, ruling in Iraq some time, and Jordan to this day.

The rulers of the Ukaydhirite state, who settled in Yamamah in the middle of Najd for around two centuries, also claimed descent from Imam Hassan (as).

Yemen also witnessed the rule of the Rassids, who remained in power for more than a thousand years until recent history, as they were overthrown by the republicans in the mid-20th century. Their dynasty prospered for 64 generations of rulers ("Imams"), all descendants of Imam Hassan (as).

Al-Hassan bin Zayd Al-Hassani also established a state in Tabaristan and Daylam (south of the Caspian Sea) in Iran, which stood for around 70 years, from 250 AH until 316 AH.

Hence, the Arab West (Morocco, Algeria, Tunisia, and Libya), Hejaz (Mecca and Taif), the central Arab Peninsula (Yamama),

(1) To find out more about the past and present of the Shareefs, watch the episode named: They were kings: The Shareefs of Hejaz.

<https://www.youtube.com/watch?v=8b38gQZ7YpQ>

Yemen, Iraq, Jordan, Persian (Daylam and Tabaristan) ... all witnessed states and governments descending from Imam Hassan (as).

And Lo!

What is mind-boggling is that the Abbasid Al-Mansour, who tried to end the line of Imam Hassan (as) through war, persecution, poison, and many other means that were all in the reach of his hand, has disappeared in history, as did his entire bloodline. It is regarded that there are no more than two families descending from Banul-Abbas in Iraq!

Conversely, the chosen few grandchildren of Imam Hassan (as) who were spared from the sword and survived the prisons went on to fill the world with great Marjas, scholars, rulers, and rebels in the face of tyranny!

What remains is to remind today's rulers and governments once again to remember their grandfather Imam Hassan (as), the Master of the Youth of Paradise, and that their nobility branches out from his, and their status between people is only through him. So they must take the responsibility of spreading knowledge of him, and reignite their kinship to him by adopting his jurisprudential and theological doctrine.

It is truly bizarre for one to be Hasani by blood, but Umayyad by allegiance and creed! For the the faith of Imam Ali (as), the jurisprudence of Imam Hassan (as), the *tafsir* of Imam Hussain (as)...to be completely foreign to these families and tribes!

This is a call aimed towards them, for them to rethink their state, and to look again at the code of Imam Hassan (as)

and Imam Hussan (as). Imam Hussain (as) is the maternal grandfather of the Hasanis, just as Imam Hassan (as) is the maternal grandfather of the Hussainis. And so it is crucial for them, more than anybody else, to reignite the story of their grandfather Imam Hassan (as), his knowledge, and his character, especially those with the material, societal, and political means to do so.

The Biography of Imam Hassan (as), and the Defacing of the Orientalists

Imam Hassan (as) has, over the centuries, endured a ferocious attack of defamation aimed at his character and his legacy by a number of orientalists who have historical publications.

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Had it not been for the fact that their students, who have been spoonfed their ideas, had reiterated their claims, over and over again, in one form or another, and spread their quotes and ideas like they are an untouchable quran, there would have been no need to shed the light on the source of these claims, those orientalists. We will do so through presenting some points:

1. It is not shocking that the orientalist have taken this stance. Even if some of them may have meant well (and few they are), it is undeniable that there is a vast chasm between them and a clear understanding of Islamic culture and beliefs, regardless of how advanced they think their methods are. After all, when it comes to the root of all belief, the Holy Quran, they are unable to accept that it is the Divine Word of Allah Almighty, brought down by Gabriel to the Holy Prophet (saw). Instead, they went far and wide with their claims, theories, and allegations to prove that it is the word of a man, and that Muhammad (an expression they insist on using) gathered the material for it from the two Testaments! Or that he experienced unnatural bouts of epilepsy, or that he gathered it from a Roman boy, or from Waraqah bin Nawfal, and so on...⁽¹⁾

So how can somebody who cannot mentally accept divine revelation be expected to come up with something believable about the biography of the Holy Prophet (saw)? And that's if he isn't biased towards Judaism or Christianity! Could you imagine if the biases are combined with the inability to accept the pillar of religion?! A denial that results in belief that the Holy Prophet (saw) was never sent by Allah at all!

And if we cannot expect any good from them on the level of the greatest of mankind, the Holy Prophet (saw), how are we to

(1) We have discussed the role of the orientalist in casting doubt over the Holy Quran in many different ways in our book Quranic Values.

expect any better when it comes to Imam Ali (as), or Fatimah Al-Zahra (as) and Imam Hassan and Imam Hussain (as)?

Those who live material lives and struggle with their desires think that pure people who are chosen by the Divine to guide mankind are driven by their desires and inner struggles just like they are. So why would they analyse their actions beyond that perspective? Especially when the matter involves divine guidance and infallibility and so on...

We expect no more from them. And if they do exceed expectations, like a select few of them have, it is usually a sign that they are on their way to Islamic guidance, and are therefore no longer an "orientalist", viewing Islam and its paragons from the outside, but are rather among those who "are settled in the land" and have adopted the faith.

2. A faction of orientalist did not find it enough to objectively analyse the struggle between the Imams (as) and the caliphs. They actively took the side of the throne and government, a symptom of their own system that glorifies authority and power. They venerate their political and economic achievements, regardless of how that person reached their position. Meanwhile, in Islamic society, religion is paramount in matters of rule and leadership. After all, one may have seemingly upright actions on Earth, but is a usurper, and is therefore despised by those in the heavens!

They did their absolute best too. Some of them not only took the side of the monarchs, but backed them more than the monarchs backed themselves, almost like they were

about to pick up a sword and physically defend them from the accusations. They adopted their logic, and repeated their words. It reaches its peak when talking about Imam Hassan (as). When reading some of their writings, you can almost swear you're listening to Al-Mansour giving a speech attacking the grandchildren of Imam Hassan (as) with the same words and phrases! Are you in the 15th century AH, or in the middle of the 2nd century, listening to Al-Mansour⁽¹⁾ giving his speech to the people of Al-Hashimiyyah in 145 AH?

3. A number of our scholars⁽²⁾ have taken the initiative of quoting the orientalist's words and refuting them, both

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- (1) Al-Masoudi, Ali bin Al-Hussain (d. 346 AH); Murooj Al-Thahab wa Ma'adin Al-Jawhar, V3, page 300: And when Al-Mansour took Abdullah bin Al-Hassan (Al-Muthanna) and his brothers and kin, he ascended the pulpit in Al-Hashimiyyah. He first thanked Allah and praised Him, and praised the Holy Prophet (saw), then said, "People of Khurasan! You are our followers and supporters, and the people to whom we plead. And should you pay allegiance to someone else, you will not have paid allegiance to somebody better. By Allah who is the only God, we left the descendants of the Abu Talib to rule, and we did not contest them at all. Ali bin Abi Talib (ra) attempted it, but he was unsuccessful. He ruled for a while, but the nation became divided, and their word scattered, until his own followers, supporters, and trustees betrayed and killed him. After him came Al-Hassan bin Ali (ra), but by Allah he was no man! He was offered money, and he simply folded. Muawiyah tricked him by telling him he would make him his successor, and he blindly agreed and submitted. After that, he turned towards women, marrying one one day, and divorcing one the next. And so he remained until he died on his bed."
 - (2) Some excerpts have been quoted by the late Allamah Hashim Marouf Al-Hasani in The Biography of the Twelve Imams, and the late Allamah Baqir Al-Qarashi in The Life of Imam Hassan, and several others. We have conveyed the words of Sayyed Al-Badri from his book Imam Hassan (as), starting from page 47.

briefly and in detail. And we shall convey to you what they said so that you, dear reader, know that just because something is written in English, French, or German does not mean it is academic or unbiased, and that simply placing the word "Dr" in front of somebody's name does not make him above intellectual fault, or even deliberate misinformation. Some of the things we've found in their words contradict blatant and undisputable historical facts that are known to everybody and anybody who dabbles in history.

We shall cite the words of contemporary scholar Sayyed Sami Al-Badri, who spared an entire chapter in his book *Imam Hassan (as), and Confronting the Umayyad Schism* to challenge the words of the orientalist with words of his own.

Lammens's nonsense: In his biography of Imam Hassan (as), this biased Jesuit reverend⁽¹⁾ said: "Al-Hassan is Ali's eldest son from Fatimah, the daughter of the Messenger of Allah... And it seems that the attributes that defined Al-Hassan are his penchant for his desires, and lack of activity and intelligence. Al-Hassan was not on good terms with his father and brothers when Fatimah died, and even when he was past his youth. He spent the most part of his youth indulging in marriage and

(1) In his book *Imam Hassan*, page 47, Al-Badri conveys the words of AbdulRahman Badawi from his book about orientalists. Lammens: A Belgian orientalist, and a radical Jesuit reverend, extremely biased against Islam. He severely lacks historical and scientific integrity in his research, and honesty in citing texts and comprehending them. Among orientalists, he is considered a bad example of a researcher into Islam.

divorce; they counted 100 marriages of his. These behaviours earned him the title of *mitlaq*, and got Ali into some severe hostilities. Al-Hassan also proved himself to be extravagant and wasteful through providing all his wives with a residence with servants and retainers. And hence we see how he would throw around money in the time during his father's reign, a time known to have been afflicted with poverty. He witnessed the Battle of Siffeen without having any positive contributions. And for that matter, he paid no heed for the needs of the public during the life of his father."

Upon preparing to discuss what he said, I found that every line he wrote contains a fallacy or falsehood that requires refutation. There is not a single point he makes that is factually valid, and correcting it all would take a long time indeed! However, anybody who has read the previous pages will find the answer right there in front of him. But he did remind me of that scholar who was surrounded by fools asking him senseless questions, until he said, "Where did these animals spawn on me from?"

Gerhard Konzelmann repeated Lammens's words in his book *Sutoo' Najm Al-Shia*, where he said, "Al-Hassan sold the position Muhammad (saw) left for his progeny in return for money... and it is said he died of tuberculosis⁽¹⁾ and chronic wasting disease.

The Shia of Ali have, in later centuries, attempted to sugarcoat the image of this weak and feeble leader, through portraying

(1) Where is that ever mentioned? There is no source at all that even remotely mentions this! It is a shameless lie!

him as one of the martyrs of the Shia creed. And for that reason sprouted the narration claiming that Al-Hassan's death was plotted for by Muawiyah⁽¹⁾... but it is unlikely that Muawiyah would have anything to do with the death of Al-Hassan. This sort of unnecessary crime would not be attempted by a caliph who knows exactly who is important and who remains on the outlines."

4. When we look at these texts that are far, far from logical, unashamedly contradicting towards historical events, and usually stem from a negative view towards the Holy Prophet (saw) and his religion, an "apple that hasn't fallen from the tree", we find that they only differ in scope and proportion from those of the Abbasid Al-Mansour in Al-Hashimiyyah, or those he sent to the grandson of Imam Hassan (as), Muhammad bin Abdullah (Al-Nafs Al-Zakiyyah), against whom he was fighting an existential war. Against him, he used everything he could to destroy his person and character. And he did not just attack him, but he attacked his father, uncles, and household, imprisoning them for life as we have mentioned before. And he did not just attack his personality, but he extended it, may Allah punish him, to Amir Al-Mu'mineen (as), Al-

(1) We have previously cited 8 famous sources for this fact. We left dozens of Sunni sources, and did not cite a single Shia source for this exact reason: So that the likes of this chump don't come and say that Shia use their own sources to prove their point. Refer back to what we quoted from: Al-Tabaqat Al-Kubra by Ibn Saad, Ansab Al-Ashraf by Al-Balathari, Maqatil Al-Talibiyeen by Al-Isfahani, Al-Bid' wal-Tareekh by Ibn AbdulBarr, The Commentary on Nahjul-Balaghah by Ibn Abil-Hadeed, Mar'atul-Zaman by Sibte Ibn Al-Jawzi, and Tahdhib Al-Kamal by Al-Mizzi. All of these sources are unrelated to Shia!

Hassan bin Ali (as), and Al-Hussain bin Ali (as). All for the sake of power and authority.

And, as such, the orientalist took those words filled with hatred, spiced them up a little, and out came the wretched result.

5. Here, when we (not just as Shia, but as Muslims) find ourselves with a choice between taking what the Holy Prophet (saw) and Amir Al-Mu'mineen (as) said about Imam Hassan (as), or accepting what that tyrant said about him, or what those foreign, hostile orientalist said said about him, no Muslim (should they be a true Muslim) should hesitate to take hold of that which the Great Prophet (saw) and his heir said. In the many previous pages, we have seen what the Holy Prophet (saw) said about Al-Hassan and Al-Hussain (as): how they are the Masters of the Youth of Paradise, how they are Imams, should they sit or stand, how they are his blossoms in this world, how Al-Hassan (as) is the master of all Muslims, and how the Holy Prophet (saw) had bequeathed to him his nobility and esteem.

And so too were the words of Amir Al-Mu'mineen (as) in his right. We learned that Al-Hassan (as)'s knowledge was that of Ali (as) through the latter's referral of questions to Al-Hassan (as). We saw his famous quote about him, "I found you part of me, or rather I found you entirely me,"⁽¹⁾ a decree that marks the

(1) Al-Andalusi, Ibn Abd Rabbih (d.328 AH), Al-Aqd Al-Fareed, V3, page 100; Shareef Al-Radhi (d. 406 AH), Nahjul-Balaghah, V3, page 38, The sermons of Imam Ali (as); Ibn Shahr Ashoub (d. 588 AH), Al-Manaqib,

coup de grâce in the debate of Imam Hassan (as)'s status to his father (as), and what his character really was like.

.....

V4, page 37; Ibn Abil-Hadeed (d. c. 656 AH), The Commentary on Nahjul-Balaghah, V16, page 57. We have ordered the sources in this way according to historical precedence. This was done in response to some Sunni scholars, who perhaps found it unbearable to see Al-Hassan's status to his father, and added the word "some" to dilute the narration slightly, completely ignoring the fact that it makes no sense rhetorically or linguistically, nor does it suit the words of Imam Ali (as). We see Al-Suyouti (d. 911 AH), The Collection of Hadiths, V30, page 117, narrating it like this: "I found you some part of me, or rather I found you some of the entirety of me." So did Al-Muttaqi Al-Hindi (d. 975 AH) in Kanzul-Ummal, V16, page 168. And you can see how the addition of this some-some defaces the beauty of the Imam (as)'s words, and doesn't even give the desired meaning.

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