

Extract from Book "Nuqoosh Ismat" by  
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## **Life Sketch of Imam Hasan (a.s.)**

Imam Ali (a.s.) married Lady Fatima (s.a.) on the 1<sup>st</sup> Zilhajj and after approximately nine and a half months after that Imam Hasan (a.s.) was born on 15<sup>th</sup> Ramadhan, 3 A.H. Ummul Fadhl had a dream that a piece of the flesh of Holy Prophet (s.a.w.s.) has fallen into her lap and she was extremely anxious, but Holy Prophet (s.a.w.s.) interpreted it to mean that after sometime his daughter, Fatima would give birth to a son whose upbringing would be done by Ummul Fadhl.

At the time of naming the child, neither Imam Ali (a.s.) took precedence nor Lady Fatima (s.a.) and Holy Prophet (s.a.w.s.) also waited for divine revelation and Jibraeel, the trustworthy came with the message that since Ali is like Harun, name his son according to the name of Harun's son, Shabbar, which in Arabic means 'Hasan' and thus the first child of Lady Zahra was named as Hasan and this name was bestowed from the treasure trove of Providence as before that no one was named as thus.<sup>1</sup>

- His titles included Zaki, Tayyib, Sibte Rasul, Nabis Rasul and Sayyid.<sup>2</sup>
- His Kunniyat was Abu Muhammad, which is continuously mentioned in traditional reports and Ziyarats.<sup>3</sup>
- After the birth, the first nourishment that he received was from the tongue of Holy Prophet (s.a.w.s.), which

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<sup>1</sup> *Tarikh Aaimma*, Pg. 234; *Seerat Masoomeen*, Vol. 1, Pg. 261; *Chaudah Sitare*, Pg. 178; *Ilalush Sharai*

<sup>2</sup> *Matalibus So-ool*, Pg. 221; *Nurul Absar*, Pg. 119

<sup>3</sup> *Matalibus So-ool*, Pg. 221

apparently was a means of transferring the effects of messengership.<sup>1</sup>

- The ceremony of Aqiqah was also performed by Holy Prophet (s.a.w.s.) and in this way began this Sunnah of the Prophet.<sup>2</sup>

The period of the birth of Imam Hasan (a.s.) coincided with the time when Muslims were making preparations for the Battle of Uhad and in this way in the capacity of an innocent child and in his capacity of a perceptible infallible he witnessed for the first time the disloyalty of companions when Holy Prophet (s.a.w.s.) was standing almost alone in the battlefield and they had abandoned him to the enemies in pursuit of war booty. And this same impression of his life also became the last impression.<sup>3</sup>

- After the Battle of Uhad in 3<sup>rd</sup> A.H. Imam Hasan (a.s.) witnessed the Battle of Ahzab in 5<sup>th</sup> A.H. where he came to see the weakness and cowardice of companions that if the sword of Imam Ali (a.s.) and his lion-like courage had not been there, the life of Holy Prophet (s.a.w.s.) would have been finished and complete infidelity would have dominated complete Islam.<sup>4</sup>
- In 6<sup>th</sup> A.H. the treaty of Hudaibiyah was signed and during that treaty he had the chance to see that companions initially agreed for the treaty so that lives are safe and after that they even began to have doubts about the position of the Prophet or Imam. This was also a tragedy for Imam Hasan (a.s.), which he had to face in his lifetime.<sup>5</sup>

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<sup>1</sup> *Seerat Masoomeen*, Vol. 1, Pg. 161; *Biharul Anwar*, Vol. 10, Pg. 22

<sup>2</sup> *Usudul Ghaba*, Vol. 3, Pg. 12; *Biharul Anwar*, Vol. 10, Pg. 22

<sup>3</sup> *Hayatul Qulub*, Vol. 2, Chap. 32, Pg. 560

<sup>4</sup> *Hayatul Qulub*, Vol. 2, Chap. 35, Pg. 609

<sup>5</sup> *Hayatul Qulub*, Vol. 2, Chap. 38, Pg. 644

- The Battle of Khyber occurred in 7<sup>th</sup> A.H. There also it was seen that if the valor of Imam Ali (a.s.) had not been there, nothing but flight from the battlefield and Jews would have dominated the Muslims forever.<sup>1</sup>
- In 8<sup>th</sup> A.H. was witnessed the scene of conquest of Mecca, in which Abu Sufyan and Muawiyah embraced Islam under duress and Imam Hasan (a.s.) witnessed a crowd of hypocrites as well.<sup>2</sup>
- In 9<sup>th</sup> A.H., Imam Hasan (a.s.) directly participated in the first confrontation of the veracity of Islam and was in the forefront. This confrontation took place between Islam and Christianity, which is called as Mubahila. Imam Hasan (a.s.), due to his young age was holding the finger of Holy Prophet (s.a.w.s.) or the Messenger of Allah (s.a.w.s.) was explaining to the community that today I am supporting him, tomorrow he would support my religion of Islam.<sup>3</sup>
- In 10<sup>th</sup> A.H., Holy Prophet (s.a.w.s.) performed the Farewell Hajj, upon whose return he announced the mastership of Imam Ali (a.s.) at Ghadeer Khum and companions, including Umar, congratulated this mastership and Imam Hasan (a.s.) witnessed a new ritual of hypocrisy.<sup>4</sup>
- The Messenger of Allah (s.a.w.s.) passed away on 28<sup>th</sup> Safar 11 A.H. and Imam Hasan (a.s.) faced the first tragedy of his life; at which he got to see that a Prophet having hundreds of thousands of followers was on his death bed and there was no one who could have performed the last rituals and except for the special companions, no one

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<sup>1</sup> *Hayatul Qulub*, Vol. 2, Chap. 39, Pg. 658

<sup>2</sup> *Seerat Masoomeen*, Vol. 1, Pg. 103

<sup>3</sup> *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 753; *Sawaiqul Mohriqa*, Pg. 93; *Tafseer Kashaf*, *Thalabi*, *Sahih Muslim*, etc.

<sup>4</sup> *Seerat Masoomeen*, Vol. 1, Pg. 122

attended the funeral and Imam Hasan (a.s.) saw the behavior of followers during the lifetime as well as after death.<sup>1</sup>

That same year, seventy-five or ninety-five days after the passing away of the Prophet, he bore the tragedy of the demise of his holy mother. During that time he witnessed the usurpation of Fadak, the burning of their door, falling of door on the side of his mother and martyrdom of Mohsin. And except for adopting patience, he could do nothing as the one responsible for religion was present there and he had to decide what steps are to be taken and in this way Imam Hasan (a.s.) witnessed the policy of patience and silence even in most difficult circumstances, which capacity Almighty Allah had bestowed to him along with the post of Imamate on the first day.<sup>2</sup>

- During this period of seven years, different feats of Imam Hasan (a.s.) were seen and his different excellence and perfections continued to be displayed. For example:

A) He used to narrate to Lady Fatima (s.a.) the sermons of the Messenger of Allah (s.a.w.s.) delivered in the Masjid and one day Imam Ali (a.s.) also heard this narration from behind the curtain; but there was a difference in the style of Imam Hasan (a.s.) and he said: “Mother, there is no fluency in my tongue as before; it seems that some leader is watching me.”<sup>3</sup>

B) Dates of Sadaqah were placed before the Messenger of Allah (s.a.w.s.); when Imam Hasan (a.s.) glanced at them, Holy Prophet (s.a.w.s.) said: Son, do you not know that Sadaqah is unlawful for us Ahle Bayt (a.s.)? From which Ibne Hajar Asqalani has concluded that Imam Hasan (a.s.) used to read the

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<sup>1</sup> *Seerat Masoomeen*, Vol. 1, Pg. 129

<sup>2</sup> *Sulaym Ibne Qays, Tarikh Abul Fida*, Pg. 156 etc.

<sup>3</sup> *Biharul Anwar*, Vol. 10, Chap. 6, Pg. 193

Lauhe Mahfuz from the lap of his mother.<sup>1</sup>

We should know that in this report, it is also mentioned that Imam Hasan (a.s.) kept the date into his mouth, which supports the fabricators of traditions rather than the rank of Imamate.

(C) According to some traditional reports, Imam Hasan (a.s.) climbed over the back of the Prophet, when he was in prostration, so he prolonged the prostration and didn't like to remove him from the back.<sup>2</sup>

(D) According to some traditions, he came into the Masjid, stumbled and fell down; Holy Prophet (s.a.w.s.) interrupted his sermon, came down from the pulpit and picked him up in his arms, saying: This son of mine is a Sayyid.<sup>3</sup>

(H) In that young age, Holy Prophet (s.a.w.s.) declared his leadership and informed that he was the chief of the youth of Paradise and mentioned him as an 'Imam' and a part of his body.<sup>4</sup>

(I) Like he was placed first in Mubahila, he was also the first who came inside the cloak on the occasion of Hadith Kisa; after which Almighty Allah declared the infallibility of Ahle Bayt (a.s.) in Quran.<sup>5</sup>

(J) If the Messenger of Allah (s.a.w.s.) presented him in the field of Mubahila as a witness to his own veracity, Lady Fatima (s.a.) presented him as a witness in support of her claim that Fadak was a gift from her father, whereas at the most he would have been four years old at that time. But it is obvious that one who can testify for prophethood at the age of four, why he

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<sup>1</sup> *Ahqaqul Haqq*, Pg. 127

<sup>2</sup> *Isabah*, Vol. 1, Pg. 11-12; Imam Nasai

<sup>3</sup> Hakim Tirmidhi, Abu Dawood, *Matalibus So-ool*, Pg. 223

<sup>4</sup> *Kanzul Ummal*, Vol. 7, Pg. 107; *Sawaiqul Mohriqa*, Pg. 117; *Tarikh Khulafa*, Pg. 132; *Usudul Ghaba*, Vol. 3, Pg. 12; *Isabah*, Vol. 2, Pg. 12; *Mawaddatul Qurba*, Pg. 12

<sup>5</sup> *Awalim*

cannot be a witness of gifting at the age of six?<sup>1</sup>

(K) According to the report of *Sawaiqul Mohriqa*, during the same period when he saw the ruler of the time, Abu Bakr on the pulpit, he objected to him and said: Come down from the pulpit of my father and go to the pulpit of your father; in this way he declared that his grandfather or father were the rightful owners of the pulpit, which no one can dare to mention; especially young children.<sup>2</sup>

(L) During that same time, according to the report of *Usudul Ghaba*, when he was mounted on the shoulders of Holy Prophet (s.a.w.s.) that some companion remarked: What a nice mount it is! The Messenger of Allah (s.a.w.s.) objected and said: Say: What nice riders they are! Thus he clarified to the companions that in Islam, it is not an excellence to become a mount; on the contrary it is an honor to mount the back of the Prophet and this is not possible through physical strength.<sup>3</sup>

## **Academic Excellence**

1- During his childhood when Abu Bakr was the caliph, a person asked the caliph what is the penalty of eating ostrich eggs during Ihram? Abu Bakr sent the question to Abdur Rahman Ibne Auf and finding it too difficult, transferred it to Imam Ali (a.s.) who told Imam Hasan (a.s.) to reply. He said: A same number of male camels should be left to copulate with she camels and the all young ones produced from this should be given to Kaaba. Imam Ali (a.s.) said: Son, it is possible for some eggs to be rotten. He said: Indeed, it is also possible for

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<sup>1</sup> *Hayatul Qulub, Tarikh Kamil*, Vol. 2, Pg. 112

<sup>2</sup> *Sawaiqul Mohriqa*, Pg. 105; *Tarikh Khulafa*, Pg. 55; *Riyadhun Nazara*, Pg. 128

<sup>3</sup> *Usudul Ghaba*, Vol. 3, Pg. 15 quoted from *Tirmidhi; Mustadrak Hakim*, Vol. 3, Pg. 170

miscarriages to take place.<sup>1</sup>

2- Imam Ali (a.s.) was at Rahba when a person came and expressed his loyalty. The Imam said: You are not by supporter, you are Muawiyah's spy and the King of Rome has posed some questions to him and since he could not answer them, he has sent you to me and then he told Imam Hasan (a.s.) to give the replies. The questions were as follows:

(1) What is the difference between truth and falsehood? (2) What is the distance between the earth and the sky? (3) What is the distance between east and west? (4) What is *Khunsa* and how to identify it? (5) What are those ten things from which each is stronger than the others?

Imam Hasan (a.s.) replied in the same sequence: The distance between truth and falsehood is of our four finger; that which is seen by ones eyes is truth and that only heard is unreliable. The distance between earth and sky is the sigh of oppressed as only it can cover this distance. The distance between west and east is equal to distance traveled by Sun as it covers this distance in a day. *Khunsa* is a person whose sex is uncertain. Its first method is to see its physical make up in youth; if it is unclear, the way it passes urine should be observed and then decision must be taken whether it is a male or a female. From the ten, stone is hard and stronger than it is iron, which breaks it, more severe than that is fire which melts it and more severe is water which puts it out, stronger than it is the cloud which carries the water and stronger is the wind which carries this cloud and more strong is the angel who causes the wind to blow and stronger than him is the angel of death who would cause him death; and more strong is death which he also would not be able to escape and stronger than that is Almighty Allah who controls death.<sup>2</sup>

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<sup>1</sup> *Manaqib Ibne Shahr Ashob*

<sup>2</sup> *Biharul Anwar*, Vol. 10, Chap. 5, Pg. 168; *Al-Kharaij wal Jaraih*

These replies of Imam Hasan (a.s.) contain many academic, social and political points through which he tried to inform Muawiyah that if he does not come to guidance, at least the duty of completion of argument would over.

For example, by referring to sight and hearing, he meant to imply that the practice of the Prophet that we have is seen and that which you have only heard and the latter is nothing as compared to the former; thus our religion and sect is true.

The mention of the sigh of the oppressed is meant to imply that whether it reaches the earshot of the oppressor or not it in any case is able to reach the court of the Almighty.

In the last reply, he wanted to imply that you might be having control on things like iron, water and fire etc. but I am having on my side the divine will, which controls everything in the universe and nothing is stronger; hence to consider such a person to be weak and confront him is nothing but foolishness.

3- When the king of Rome heard about the dispute of Imam Ali (a.s.) and Muawiyah, he thought of calling both their representatives to see which party was rightful. Muawiyah sent Yazid and Amirul Momineen (a.s.) sent Imam Hasan (a.s.). Yazid kissed the hands of the king of Rome and Imam Hasan (a.s.) thanked the Almighty. The king took out some pictures, which none could recognize; Imam Hasan (a.s.) said: They are pictures of Prophet Adam, Nuh, Ibrahim, Ismail and Shuaib (a.s.) and seeing one picture he began to weep: This is the picture of my holy grandfather. The Roman emperor asked the strangest question: Which creature is born without parents and without male and female. He replied: They are seven: (1) Prophet Adam (2) Lady Hawwa (3) Ram of Ismail (4) She-Camel of Prophet Salih (5) Python of Prophet Musa (a.s.) (6) Iblis (7) The crow which taught the method of burial to Qabeel. The Roman emperor was extremely pleased and he gave him



many presents.<sup>1</sup>

## **Morals and manners**

Imam Hasan (a.s.) had such manners that ‘Manners of Hasan’ became a proverb. Many incidents about this are narrated in history.

1- The slave girl dropped soup on the dress of Imam Hasan (a.s.); instead of punishing her, he emancipated her so that she must not feel that she is punished because she is a slave girl.

2- A Syrian abused him on the way, but Imam Hasan (a.s.) said: No need of this; if you want food we can give it to you; if you want clothes, you can have them; if you want a mount, you can take this. Being ashamed, he exclaimed: Allah knows best where to place His message.<sup>2</sup>

3- He donated all his property to charity many times without leaving anything for himself; someone objected that you spend everything and bestow without measure. He said: I don’t give anything from my own money; Allah gives to me and I give to the poor. If He stops, I would also stop. But I cannot express distrust in Him by stopping it.<sup>3</sup> Attributing ones perfection to the bestowal of Almighty Allah is a proof of loftiness of servitude and perfection of nobility, which selfish people can never obtain.<sup>4</sup>

4- His dinner spread was famed and sometimes when beggars approached Amirul Momineen (a.s.) he used to remark: I can give you dry bread and if want better food, you will get it at the dinner spread of Hasan (a.s.) right now. I am the chief of the

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<sup>1</sup> *Tafsir Ali Ibrahim Qummi*

<sup>2</sup> *Manaqib*, Vol. 5, Pg. 53; *Kamil Mubarrad*, Vol. 2, Pg. 86

<sup>3</sup> *Nurul Absar*

<sup>4</sup> Imam Shafei; *Miratul Jinaan*, Vol. 1, Pg. 123; *Nurul Absar*, Pg.

universe and my responsibilities are as such now; but Hasan does not have these responsibilities; he would become responsible after me.

5- Muawiyah displayed his generosity in Medina and after distributing everything, summoned Imam Hasan (a.s.). He went to the court, called for the same amount and gave it to Imam Hasan (a.s.) saying: You are the son of the Prophet, you have rights more than others. He looked at the wealth and set out from there. Muawiyah's servant straightened his shoes. Imam Hasan (a.s.) gave him all that wealth making clear that although you confessed that I am more rightful than others; but I consider your servant to be deserving of this much money. It is not worth anything for my slaves. Almighty Allah has prepared from them bounties of Paradise and appointed me as the chief of the youth of Paradise.<sup>1</sup>

His philosophy of piety, contentment and submission was that when Abu Zar was mentioned in his presence that he used to prefer poverty over wealth and preferred illness to health; he said: May Allah have mercy on him; it would have been better for man to rely on divine will and like the condition Allah keeps him in and give preference to it without deciding anything according to his view. Surrendering ones decisions to the masters is perfection of servitude and they don't desire anything, except that which Allah desires.<sup>2</sup>

## **Valor**

For a period of twenty-five years, after the passing away of the Messenger of Allah (s.a.w.s.) Imam Ali (a.s.) continued to solve the religious problems of the people; advise the regime on Islamic law; yet he was neither given any share in governance, nor he took up any armed confrontation, although

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<sup>1</sup> *Biharul Anwar*, Vol. 10, Chap. 6, Pg. 196

<sup>2</sup> *Miratul Jinaan*, Vol. 1, Pg. 125

time and again he continued to protest about his rights, which had been usurped. And it is obvious that when a great part of the life of Amirul Momineen (a.s.) remained veiled in secrecy of history, how it could have mentioned the feats of Imam Hasan (a.s.)? His mention is only found with regard to solution of some academic problems. Although when question arose of supplying water to the besieged people at the time of revolt against Uthman, it was Imam Hasan (a.s.) who came forward to fulfill this; so that Bani Umayyah should remember this favor. After Amirul Momineen (a.s.) became the caliph during the Battle of Jamal and Siffeen; Imam Hasan (a.s.) participated in them and on some occasions he carried the standard of Islam. After his peace treaty with Muawiyah when the latter did not desist from mischief, he rose up alone to confront him although he had witnessed the laziness and cowardice of his men and that is why he had agreed to make peace.

It was his awe, which had persuaded Ayesha to go back to Medina after Battle of Jamal, otherwise her determination was intact even after defeat; and when with regard to Battle of Siffeen circumstances of Kufa deteriorated, it was Imam Hasan (a.s.) who was sent with Ammar Yasir to make circumstances of Kufa favorable and he changed them with a single speech and mobilized a nine thousand five hundred strong army.

## **Worship**

It is a distinctive quality of Aale Muhammad (a.s.) and no one can excel them in this regard. Each of their strikes is heavier than the worship of whole universe. Imam Hasan (a.s.) is also a member of Aale Muhammad (a.s.) who wept in excess due to fear of God.<sup>1</sup>

- At the time of making ablution, he used to turn pale in the fear of God.<sup>2</sup>

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<sup>1</sup> *Muhazarat Raghīb*

<sup>2</sup> *Rabiul Abrar, Zamakhshari*

- He donated all his wealth in charity.<sup>1</sup>
- He performed twenty-five Hajjs on foot when mounts walked before him.<sup>2</sup>

So much so that when Amirul Momineen (a.s.) was wounded in the head in Kufa Masjid and was seated on the prayer mat smeared with blood, he ordered Imam Hasan (a.s.) to continue the prayer and even in such terrible circumstances, he led the prayer with absolute sincerity and concentration.<sup>3</sup>

## Martyrdom

When Muawiyah saw that he could not fulfill his most important aim even after seizing the throne and that the Islamic world considered him only as a son of Abu Sufyan, he decided to eliminate Imam Hasan (a.s.). He was administered poison a number of times but destiny saved his life; till he was poisoned through his wife, Judah binte Ashath at the behest of Marwan and she was rewarded with a hundred thousand dirhams in cash and promised marriage with Yazid. So that oppressive woman administered the poison and the liver of Imam Husain (a.s.) disintegrated into seventy-two pieces; but that woman also faced the consequences that all oppressors have to face sooner or later and Muawiyah had her thrown into the river; that if she cannot be faithful to a person like Hasan, how she can be faithful to someone like Yazid. In this way along with Judah the great of wifehood also drowned in the river.<sup>4</sup>

The greatest proof of culpability of Muawiyah in

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<sup>1</sup> *Hilyatul Awliya, Usudul Ghaba, Tadkira*

<sup>2</sup> *Mustadrak, Sunan Kubra*

<sup>3</sup> *Seerat Masoomeen*, Vol. 1, Pg. 205

<sup>4</sup> *Tabari*, Pg. 604, *Istiab*, Vol. 1, Pg. 144; *Maqatilut Talibiyyin*, Pg. 51; *Tarikh Murujuz Zahab*, Masudi, Vol. 2, Pg. 303; *Abul Fida*, Vol. 1, Pg. 183; *Rauzatus Safa*, Vol. 3, Pg. 7; *Habibus Sayr*, Vol. 2, Pg. 18

poisoning of Imam Hasan (a.s.) is that when he heard the news of martyrdom of the Imam, he prostrated in thankfulness and recited the Takbir in such a loud voice that people were compelled to ask him what the matter was and in this way they also came to know about the martyrdom of Imam Hasan (a.s.).<sup>1</sup>

After Muawiyah, it was the turn of Bani Umayyah. When the bier of Imam Hasan (a.s.) was taken out for burial, they made a show of great protest. Ayesha came out mounted on a donkey and said that Hasan cannot be buried besides Holy Prophet (s.a.w.s.). Circumstances worsened and Bani Umayyah started shooting arrows on the bier and Bani Hashim people were compelled to bring the bier of Imam Hasan (a.s.) and bury it in Baqi cemetery. Imam Husain (a.s.) did not like any confrontation. The Muslim community was elated that Ahle Bayt (a.s.) could not get the honor of being buried next to the Prophet. They remained ignorant of the fact that their place is in the heart of the Prophet since day one and he had declared them to be a part of his and they are not needful of burial for their greatness.<sup>2</sup>

## Wives

According to history, in the whole life of Imam Hasan (a.s.) he had only nine wives who are as follows: Umme Farwa, Khawla binte Manzur, Umme Bashir, Thaqfiya, Ramla, Ummul Hasan, Binte Imrul Qays, Judah, Umme Ishaq binte

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<sup>1</sup> *Tarikh Abu Fida*, Vol. 1, Pg. 182; *Iqdul Farid*, Vol. 2, Pg. 211; *Tarikh Khamis*, Vol. 2, Pg. 328; *Arajahul Matalib*, Pg. 357; *Rauzatul Manazir*, Vol. 11, Pg. 133; *Hayatul Haiwan*, Vol. 1, Pg. 151; *Akhbarut Tiwal*, Pg. 400

<sup>2</sup> *Tarikh Abu Fida*, Vol. 1, Pg. 183; *Rauzatul Manazir*, Vol. 11, Pg. 133; *Rauzatus Safa*, Vol. 3, Pg. 7; *Tarikh Islam*, Vol. 1, Pg. 28; *Tarikh Kamil*, Vol. 1, Pg. 183; *Manaqib Aale Abi Talib*, Vol. 4, Pg. 29, 42 and 44

Talha Ibne Ubaidullah Tamimi.<sup>1</sup>

But partisans of Bani Umayyah, in order to assassinate the character of Imam Hasan (a.s.) started a new propaganda and just as they alleged that Imam Ali (a.s.) wanted to marry the daughter of Abu Jahl, in the same way they began to make allegations of excessive polygamy on Imam Hasan (a.s.).

Ibne Abi Hadid has mentioned seventy wives according to Ali Ibne Abdullah Madayani.

Shablanji has mentioned ninety wives in *Nurul Absar*.

Quwwatul Qulub Makki has taken this figure to 250 and 300; and in this way Umayyad partisans fulfilled their duty. It is another thing that according to *Mizanul Etedal* of Dhahabi, Madayani is unreliable in the view of Imam Muslim and he has only named ten wives.

The name of the reporter is also not mentioned in the traditional report of Shablanji and Quwwatul Qulub; that who attended so many marriages and who has written out so many wedding contracts?

Although Madayani could remember the number of wives to be seventy, he could name not more than ten. It is not surprising as liars have a very short memory.

With regard to the number of wives, the question arises that not more than four wives are allowed in Islam, so how he managed to marry so many wives? Was there any particular dispute between Imam Hasan (a.s.) and the angel of death that whenever he married, the wife should die; as after maturity Imam Hasan (a.s.) only lived for thirty-two years. And during the twenty-five years of seclusion of Amirul Momineen (a.s.) at home people did not even liked to look at Aale Muhammad (a.s.); what to say about giving daughters in marriage to them? Period of the rule of Amirul Momineen (a.s.) begins from 35

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<sup>1</sup> *Seeratul Hasan, Absarul Ayn*

A.H. and Imam Hasan (a.s.) was martyred in 50 A.H. Thus it was only a period of fifteen years in which every year he could marry only five times and according to the figure of 300 every month there should be two marriages.

Historians have solved this problem through divorce instead of death and fabricated the report that Amirul Momineen (a.s.) declared in the Masjid that Hasan gave too many divorces so you should not give your daughters in marriage to him; the people replied: We would continue to give him our daughters, no matter how much he may divorce.

If the finer points of this report are studied, they go against the aim of Bani Umayyah and exalt the character of Imam Hasan (a.s.) and its causes are as follows:

1- Imam Hasan (a.s.) was not a very wealthy man; he didn't have so much wealth to pay the dower and maintenance of so many wives. Hence the wives should have asked for divorce and not that Imam Hasan (a.s.) should want to divorce them and they should be bent on being married to him.

2- When it becomes known that a person has given two or three divorces; no one is prepared to give the hand of his daughter to him. It is the perfection of Imam Hasan (a.s.) that even after so many divorces, possibilities remained for many marriages.

3- In spite of the prohibition of Amirul Momineen (a.s.), people continued to give him daughters, thus proving that they trusted the character of Imam Hasan (a.s.) more than what Imam Ali (a.s.) trusted. In spite of being opposed to facts, it is a clear proof of the unblemished character of Imam Hasan (a.s.).

4- Although historians have made allegation of sensuality on Imam Hasan (a.s.), there is no record of any case about dower and maintenance and this shows that Imam Hasan (a.s.), in spite of so many marriages, did not have any shortcoming and such a person indeed deserves to marry so many times.

5- Generally allegations of sensuality show that people trust his

character and one who is famous as a profligate is never blamed for sensuality, just as a person who never prays is not blamed for leaving prayers. This allegation is more suitable for a person like a prayer leader. Moreover if Islam had been against freedom of fulfillment of ones sexual desires, it should have framed the rule that no more than four or five wives are allowed whether a person's wives remain alive or die. Thus who can make unlawful what the Shariah has allowed, except Bani Umayyah?



## **Imam Hasan (a.s.) in the view of the founder of Islam**

Among the definite matters of history, in which there is no doubt, is the issue of greatness of Aale Muhammad (a.s.). Whether one accepts their post and position or not, whether one accepts their teachings and laws or not, whether their orders and directions are obeyed or not, it is in any case definite that these persons had a rank much higher than that of the whole community and Almighty Allah had made them owners of extraordinary perfections. They were pure and chaste from the beginning to the end. Their excellence was famous and their merits were undeniable. Whether people had agreed to their divine post or not, they have indeed accepted their merits and even when enemies eliminated them, it was only after confessing to their perfections and even their killer have emphatically stated that they have not killed an ordinary human being; on the contrary they have killed a great noble personality.

Denial of the greatness of Aale Muhammad (a.s.) is in fact denial of the sayings of Holy Prophet (s.a.w.s.). Denial of the greatness of Aale Muhammad (a.s.) is in fact denial of the verses of Quran, historical facts and fundamentals of beliefs. Denial of the greatness of Aale Muhammad (a.s.) is in fact denial of the clear day and the shining sun and only a blind person can do this.

Imam Hasan (a.s.) is a prominent member of Aale Muhammad (a.s.) who was often seen in the forefront; sometimes on the occasion of Verse of purification, sometimes at Mubahila, sometimes on the shoulders of the Prophet etc. the

Messenger of Allah (s.a.w.s.) also did not leave any stone unturned in declaring about his merits and history and even the traditional reports fabricated against Imam Hasan (a.s.) cannot succeed in denying his excellence.

Below we quote some sayings of the Messenger of Allah (s.a.w.s.) about the excellence of Imam Hasan (a.s.), which also prove that one who was inimical to him and one who had him poisoned cannot in any way be a Muslim.

Traditional reports are freely available in large numbers in books of Muslim scholars.

Initially we state the sayings of Holy Prophet (s.a.w.s.), in which he has mentioned his love for Imam Hasan (a.s.). After that we would quote the reports in which he has mentioned love for Imam Hasan (a.s.) as a necessary condition for loving the Prophet.

1- Imam Ahmad Ibne Hanbal has narrated from Muawiyah on Pg. 93, Vol. 4 of his *Musnad* that he said: I have seen the Messenger of Allah (s.a.w.s.) kissing the tongue and lips of Hasan and Almighty Allah can never punish the tongue and lips that the Messenger of Allah (s.a.w.s.) has kissed.

Mohibbuddin Tabari has mentioned this report in *Zakhairul Uqbah*, Pg. 126; Allamah Khwarizmi in *Maqtalul Husain*, Pg. 105; Allamah Dhahabi in *Seer Alaamun Nubla*, Vol. 3, Pg. 2; Allamah Dhahabi again in *Tarikh Islam*, Vol. 2, Pg. 252; Ibne Kathir, *Al-Bidaya wan Nihaya*, Vol. 8, Pg. 36; Mulla Muttaqi Hindi in *Kanzul Ummal* on the margins of *Musnad*, Vol. 5, Pg. 103 and Allamah Bakathir Hadhrami in *Wasilatul Aamaal*, Pg. 168.

Now the question is that when one has narrated this report why he himself has not contemplated on its meaning and why he did not think that when such is the greatness of Imam Hasan (a.s.) what would be the way of escape from divine chastisement for one who had him poisoned and this in fact is the evidence of

my claim that even killers of Imam Hasan (a.s.) confessed to his greatness and it was so obvious that no one could deny it.

2- Abu Huraira has narrated that the Messenger of Allah (s.a.w.s.) used to give his tongue into the mouth of Imam Hasan (a.s.) and the child used to suck it.

This report is quoted by Hafiz Abu Muhammad Abdullah Ibne Muhammad Ibne Ja'far Ibne Hibban Isfahani in *Akhlaqun Nabi wa Adabuhu*, Pg. 90; Ibne Athir in *An-Nihaya*, Vol. 1, Pg. 121; Ibne Hajar in *Sawaiqul Mohriqa*, Pg. 136; Suyuti in *Tarikhul Khulafa*, Pg. 73; Allamah Muhammad Tahir Siddiqui Hindi in *Majma Biharul Anwar*, Vol. 1, Pg. 124; Allamah Amritsari in *Arjahul Matalib*, Pg. 169; and every Muslim who trusts the veracity of Abu Huraira will have to accept this report as true and who regards his sayings as evidence of religious problems and laws.

3- It is again narrated from Abu Huraira that on seeing Imam Hasan (a.s.) he said: I have seen the Messenger of Allah (s.a.w.s.) kissing your belly; so please raise your garment so that I may kiss your belly.

Allamah Hakim Nishapuri has narrated this report in *Mustadrak*, Vol. 3, Pg. 168 and also stated that it is correct according to the standards of Bukhari and Muslim. Moreover Allamah Tibrani has narrated it in *Mojam Kabir*, Pg. 130; Abu Bakr Shafei in *Tarikh Baghdad*, Vol. 9, Pg. 95; Khwarizmi in *Maqatal Husain*, Pg. 100; Mohibbuddin Tabari in *Zakhairul Uqbah*, Pg. 130; Ibne Manzur Misri in *Lisanul Arab*, Vol. 9, Pg. 354; Allamah Dhahabi in *Talkhisul Mustadrak*, Vol. 3, Pg. 168 and *Seer Alaamun Nubla*, Vol. 3, Pg. 172; Nooruddin Haithami, *Majmauz Zawaid*, Vol. 9, Pg. 177; Allamah Zarandi in *Durarus Simtain*, Pg. 200; Mulla Ali Muttaqi in *Muntakhab Kanzul Ummal*, Vol. 5, Pg. 103; Ibne Kathir in *Al-Bidaya wan Nihaya*, Vol. 8, Pg. 36; Allamah Kandhlawi in *Hayatus Sahaba*, Vol. 2, Pg. 439; Allamah Sherani in *Kashful Ghumma*, Vol. 1, Pg. 86; Allamah Amritsari in *Arjahul Matalib*, Pg. 269;

Allamah Hadhrami in *Wasilatul Aamaal*, Pg. 168. and this is the best evidence of greatness of Imam Hasan (a.s.) and love of Holy Prophet (s.a.w.s.) for him which was aspired by even great companions of the Prophet.

4- Urwah Ibne Zubair has narrated on the authority of his father that the Messenger of Allah (s.a.w.s.) embraced and kissed his son, Imam Hasan (a.s.) in the presence of an Ansari man. The Ansari said: I have never kissed my son in this way. The Messenger of Allah (s.a.w.s.) remarked: What can I do if Almighty Allah has taken away mercy from your heart?

This report is declared correct by Hakim Nishapuri in *Mustadrak*, Vol. 3, Pg. 170; Allamah Dhahabi in *Talkhisul Mustadrak*, Vol. 3, Pg. 170, which shows that the Messenger of Allah (s.a.w.s.) considered loving Imam Hasan (a.s.) as necessary condition of his being mercy for the worlds and has considered denier of such an action to be merciless, which is the best evidence of the greatness of Imam Hasan (a.s.).

5- Miqdam Ibne Mady Karib came to Muawiyah and he mentioned to him the news of martyrdom of Imam Hasan Mujtaba (a.s.). Miqdam asked: Do you consider it to be a calamity. Muawiyah replied: Why I should not do so, I have witnessed the scene that Holy Prophet (s.a.w.s.) used to seat him in his lap and say that he is from me and Husain is from Ali.

This report is narrated by Ahmad Ibne Hanbal in Vol. 4, Pg. 132; Allamah Ganji Shafei in *Kifayatut Talib*, Pg. 266; Mohibbuddin in *Zakhairul Uqbah*, Pg. 133; Ibne Hajar in *Sawaiqul Mohriqa*, Pg. 189; Allamah Tibrani has narrated it in *Mojam Kabir*, Pg. 133; Allamah Suyuti in *Al-Jamiul Sagheer*, Pg. 19; Mulla Muttaqi Hindi in *Kanzul Ummal*, Pg. 100; Allamah Manawi in *Kunuzul Haqaiq*, Pg. 70; Allamah Badaqshi in *Miftahun Najah*, Pg. 113; Allamah Hadhrami in *Wasilatul Maal*, Pg. 165. This shows the relationship that existed between the Messenger of Allah (s.a.w.s.) and Imam

Hasan (a.s.) and even Muawiyah confessed to it. Excellence is that which is confessed by enemies.

There are innumerable traditional reports of this topic which show the intensity of love of Holy Prophet (s.a.w.s.) and for whose details one may refer to the addenda of *Ahqaqul Haqq* of Allamah Marashi (t.s.).

After that we shall quote the reports in which Holy Prophet (s.a.w.s.) has mentioned love for Imam Hasan (a.s.) to be a condition of his own love.

1- Barra has narrated that Holy Prophet (s.a.w.s.) had seated Imam Hasan (a.s.) on his shoulders and was saying: One who has to love me, should love him.

Abu Dawood has mentioned this report in his *Musnad*, Pg. 99; Hafiz Abu Abdullah Bukhari in his *Sahih*, Vol. 5, Pg. 26 and *Adabul Mufrad*, Pg. 33; Imam Muslim in his *Sahih*, Vol. 7, Pg. 129; Allamah Tirmidhi in *Sahih*, Vol. 13, Pg. 198; Ahmad Ibne Hanbal in *Musnad*, Vol. 4, Pg. 292; Tibrani in *Mojamul Kabir*, Pg. 130; Abu Nuaim Isfahani in *Hilyatul Awliya*, Vol. 2, Pg. 35; Khatib Baghdadi in *Tarikh Baghdad*, Vol. 1, Pg. 139; Allamah Baihaqi in *Sunan Kubra*, Vol. 10, Pg. 233; Allamah Baghawi in *Masabihus Sunnah*, Pg. 205; Ibne Asakir in *Tarikh Damishq*, Vol. 4, Pg. 202; Ibne Kathir in *Usdul Ghaba*, Vol. 2, Pg. 13; Allamah Ganji in *Kifayatut Talib*, Pg. 196; Qadi Ayaz in *Shifa*, Vol. 2, Pg. 21; Shaykh Sulaiman Qanduzi in *Yanabiul Mawaddah*, Pg. 179; Ibne Jauzi in *Tadhkirah*, Pg. 202; Dhahabi in *Tarikhul Islam*, Vol. 2, Pg. 217; Hadhrami in *Wasilatul Maal*, Pg. 167; Ibne Kathir in *Al-Bidaya wan Nihaya*, Vol. 8, Pg. 34; Aini in *Umdatul Qari*, Vol. 16, Pg. 242; Suyuti in *Tarikhul Khulafa*, Pg. 73; Qastalani in *Irshadus Sari*, Vol. 6, Pg. 160; Ibne Hajar in *Sawaiqul Mohriqa*, Pg. 135; Badaqshi in *Miftahun Najah*, Pg. 115; Allamah Binhani in *Ash-Sharaful Moabbad*, Pg. 60; Amritsari in *Arjahul Matalib*, 268.

2- Abu Juhaifa has narrated that the Messenger of Allah (s.a.w.s.) said: This son of mine is a chief; one who loves me

should love him. (Abu Nuaim Isfahani, *Akhbar Asbahan*, Vol. 1, Pg. 291)

3- It is narrated from Imam Ali (a.s.) that the Messenger of Allah (s.a.w.s.) said: One who loves me, should love him (Hasan). (*Muntakhab Kanzul Ummal*, on the margins of *Musnad*, Vol. 5, Pg. 102)

4- A person from Azd Shinwayh has narrated that the Messenger of Allah (s.a.w.s.) said: One who loves me, should love him. (*Tarikh Kabir*, Bukhari, Vol. 2, Pg. 391; *Musnad Ahmad*, Vol. 5, Pg. 366; *Tarikh Ibne Asakir*, Vol. 4, Pg. 23; *Mustadrak*, Vol. 3, Pg. 173; *Usudul Ghaba*, Vol. 5, Pg. 347; *Majmauz Zawaid*, Vol. 9, Pg. 176; *Isabah*, Vol. 1, Pg. 328; *Tarikhul Khulafa*, Pg. 37; *Kanzul Ummal*, Vol. 16, Pg. 261; *Isafur Raghibeen*, Pg. 197).

5- Anas Ibne Malik has narrated that Holy Prophet (s.a.w.s.) said: One who hurts him, would hurt me and one who hurts me, hurts Almighty Allah. (*Majmauz Zawaid*, Vol. 1, Pg. 284; *Mojam Kabir*, Tibrani. Pg. 132; *Muntakhab Kanzul Ummal* on the margins of *Musnad*, Vol. 5, Pg. 102; *Miftahun Najah*, Pg. 115; *Arjahul Matalib*, Pg. 269).

These traditional reports clearly show the greatness and prominence of Imam Hasan (a.s.) in the view of Holy Prophet (s.a.w.s.) and what is his opinion about one who harasses him and one who does not love him?

I pray to Almighty Allah that He might give Taufeeq to the Muslim community that it may follow the views of one whom they regard as their Prophet and not to devise their own criteria.

And peace be on those who follow the guidance.

## **Treaty of Imam Hasan (a.s.) – motives and factors**

With regard to the lifetime of Imam Hasan Mujtaba (a.s.), the issue of polygamy is most important from the aspect of exposing the propaganda of enemies and the issue of peace treaty is important from the aspect of understanding the realities. After a detailed discussion on polygamous marriages, some discussion is required on the issue of the peace treaty as well.

Basically we should not ignore the fact that in both these issues, the role of Imam Hasan (a.s.) is exactly like that of the Messenger of Allah (s.a.w.s.). He is also made a target of ridicule with these issues. Sometimes the enemy had considered sensuality as the reason behind multiple marriages and sometimes apparently friends have doubted in his prophethood with regard to a peace treaty and in this way, the unity of grandfather and grandson has occurred involuntarily, even though the enemy would not like to confess it.

In order to examine the peace treaty of Imam Hasan (a.s.), it is necessary to keep in mind the background that after the martyrdom of Amirul Momineen (a.s.), on 21<sup>st</sup> Ramadhan, 40 A.H. and after his burial, Imam Hasan (a.s.) addressed the Muslim crowd in a brief but comprehensive sermon.

“O people, tonight has passed away one who is neither preceded by anyone in the past from the aspect of deeds and character nor the future ones will ever do. He was the stalwart of the battlefield who fought Jihad on the side of Holy Prophet (s.a.w.s.); he used to defend him and when he gave him the standard and sent him to the battlefield, he was accompanied

by Jibraeel on the right and Mikaeel on the left and he did not return till he gained decisive victory. He passed away on the night on which Isa Ibne Maryam was raised to the heavens; and on the night Yusha Ibne Nun passed away. He had left behind no wealth. He set aside an amount of only seven hundred dirhams to purchase a slave, but which did not take place.<sup>1</sup>

O people, one who knows me, knows me and one who does not know me, should recognize me that I am Hasan Ibne Ali; son of the Messenger of Allah (s.a.w.s.), son of the successor of the Prophet; son of the warner and the giver of glad tidings; I am the son of one who invited to God and who was the luminous lamp. I am included among the Ahle Bayt (a.s.) from whom Almighty Allah has kept away all impurities and whom He has purified fully and whose love is fixed as the recompense of prophethood. Goodness is in fact love for us Ahle Bayt (a.s.).

As soon as this sermon ended, Qays Ibne Asad said: Sir, please extend your hand, we would like to pledge allegiance to you in the name of Book of Allah, Sunnah of the Prophet and fighting against the enemies. He said: Only Book of Allah and Sunnah of the Prophet and other things are included in it and there is no need of any addition, as it would be a sign of deficiency of Quran and Sunnah. When you pledge allegiance to me, you would have to fight one whom I fight and make peace with one with whom I make peace.

Forty thousand persons gave allegiance to Imam Hasan (a.s.) and he in addition to being the owner of actual Imamate also became the master of apparent caliphate. But Muawiyah, who had declared his rebellion in the Battle of Siffeen only, and according to his view, had even obtained the Islamic caliphate through arbitration and in order to clear his way for absolute rulership had got Imam Ali (a.s.) martyred through Ibne Muljim; he learnt of this fact that the rulership of Iraq was

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<sup>1</sup> *Amali* Shaykh Saduq and Shaykh Mufeed; *Tafsir Furat*



again going towards the descendants of Ali (a.s.), so he again started his intrigue and set out with an army of 60000 to attack Kufa. Imam Hasan (a.s.) sent an army of 12000 men under the command of Qays Ibne Saad to stop the march of Muawiyah. Muawiyah employed his natural deceit and spread rumors in the armies of Qays and Imam Hasan (a.s.) that peace treaty has been signed with Muawiyah and fighting was now futile. It was rumored in the army of Qays that Imam Hasan (a.s.) has made peace and Qays was fighting without any reason and in the camp of Imam Hasan (a.s.) it was rumored that Qays has made peace and Imam Hasan (a.s.) was fighting for no reason. In this way, discord was created among both the armies and those who had blamed Imam Ali (a.s.) for apostasy now accused Imam Hasan (a.s.) for the same and finally conditions worsened so much that the prayer mat was pulled out from under Imam Hasan (a.s.) and he was harassed a great deal and when he was proceeding to Madayan he was attacked and wounded and he had undergo treatment for sometime.<sup>1</sup>

Now Imam Hasan (a.s.) faced the following circumstances:

1- After the martyrdom of Amirul Momineen (a.s.), Muawiyah was emboldened further and he got a chance to strengthen arbitration and Muslims also found ways to gain wealth.

2- A severe discord emerged in the forces of Imam Hasan (a.s.) and people became fed up with wars; hopes of gaining war booties waned; Muawiyah purchased the loyalties of the army chiefs of Imam Hasan (a.s.) and even persons like Ubaidullah Ibne Abbas turned dishonest and if other chiefs sold their conscience for 50000, he sold it for 100000.

3- Material as well as spiritual strength of the enemy increased. From the material aspect their numbers increased; they got more wealth; and from the spiritual aspect all became more

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<sup>1</sup> *Biharul Anwar*, Vol. 10, Chap. 9, Pg. 269

loyal to their ruler and were prepared to do anything for him, no matter how obvious his falsehood be.

4- Troubles that befell at Madayan and lack of support of his men further worsened the conditions and no possibility remained for more confrontation.

5- Safety of the lives of Muslim is in any case a responsibility of the ruler and he has no right to fight Jihad till victory is not assured or the sacrifice is to the advantage of faith. For Imam Hasan (a.s.) there was no possibility of apparent victory and sacrifice also had no benefit as only a few sincere supporters remained who would also perish in due course and no true Muslim would remain.

The most important point is that Muawiyah himself, despite his deceptions was thinking that it is not possible to humble Hasan Ibne Ali and without his approval, his rulership was valueless. Thus he adopted the method of reconciliation and displaying absolute trust sent him a signed blank paper to make peace with him on the Imam's conditions.

Now Imam Hasan (a.s.) faced a dilemma that if he refused the offer, it would be against the spirit of Islam and if he agreed, it would create more furor in the army. Thus he placed the issue before his supporters that if you are still prepared to fight, I am ready to do Jihad for the completion of argument. But if you are fond of life, with whom should I fight? The army shouted the slogan of peace immediately and he realized that it was time of the peace treaty which his grandfather had prophesied about him. Thus he approved the treaty and wrote down the following conditions:<sup>1</sup>

1- Rulership would remain with Muawiyah provided he acted according the Book of Allah and Sunnah of Prophet.<sup>2</sup>

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<sup>1</sup> *Elamuddin Dailami; Biharul Anwar*, Vol. 8, Chap. 10, Pg. 241

<sup>2</sup> Ibne Abil Hadid

- 2- Muawiyah would not have any right to appoint anyone as heir apparent.<sup>1</sup>
- 3- People of Iraq would be given full peace.<sup>2</sup>
- 4- Muawiyah would not bear the title of Amirul Momineen.<sup>3</sup>
- 5- Testimonies would not be given to Muawiyah.<sup>4</sup>
- 6- Cursing of Imam Ali (a.s.) would be discontinued.<sup>5</sup>
- 7- Every rightful person would get his right.<sup>6</sup>
- 8- Shia will be assured peace and security.<sup>7</sup>
- 9- The tax of Ahwaz will be given to those who are killed in Jamal and Siffeen.<sup>8</sup>
- 10- Public Treasury of Kufa will remain under control of Imam Hasan (a.s.).<sup>9</sup>
- 11- Muawiyah will pay him ten hundred thousand dirhams annually.<sup>10</sup>
- 12- Imam Hasan (a.s.), Imam Husain (a.s.) and the family of Ahle Bayt (a.s.) will not be harassed in any way.<sup>11</sup>

Obviously when a proposal of peace is made keeping under view the above conditions and if agreement is shown to such conditions, fighting cannot be justified for anyone and every justice loving person is supposed to make peace

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<sup>1</sup> *Isabah, Al-Imamah was Siyasah*

<sup>2</sup> *Hayatul Haiwan*

<sup>3</sup> *Tadkirah Khawasul Ummah*

<sup>4</sup> *Ayanush Shia*

<sup>5</sup> *Sharh Nahjul Balagha*

<sup>6</sup> *Manaqib*

<sup>7</sup> *Tabari*

<sup>8</sup> *Al-Imamah was Siyasah*

<sup>9</sup> *Tarikh Dualul Islam*

<sup>10</sup> *Jauharatul Kalam*

<sup>11</sup> *Bihar*

whatever its consequences may be.

Further, there was harm to the world as well as religion in rejecting peace. From the worldly aspect, nothing would have been gained except death of sincere companions and family members and from religious aspect, one would have been answerable for each death as declaration of war without favorable conditions is nothing short of suicide and bloodshed. Such examples of silence and peace were present during the lifetime of Holy Prophet (s.a.w.s.) as well as that of Imam Ali (a.s.). On the contrary Holy Prophet (s.a.w.s.) had accepted the conditions of idolaters and made peace, upon which Umar had expressed his anger and cast doubts on his prophethood also; therefore Imam Hasan (a.s.) accepted the peace treaty.

After that the issue of the battle of Imam Husain (a.s.) was completely different as no peace was proposed to him; on the contrary Yazid directly demanded allegiance from him, which only meant destruction of religion and in such condition, Jihad becomes obligatory; otherwise during lifetime of Imam Hasan (a.s.) and after his martyrdom in both circumstances, Imam Husain (a.s.) honored the terms of the treaty of Imam Hasan (a.s.) and did not declare any kind of Jihad; which clearly means that peace and war are same type of acts, seen as reaction to falsehood; if it proposes peace, it is accepted and if it demands allegiance, life is sacrificed for it.

### **Antecedents of the peace treaty**

A study of the antecedents of the peace treaty is sufficient as it clearly makes one realize why Imam Hasan (a.s.) agreed for peace and what type of consequences he wanted to obtain through this.

In brief, it is sufficient to state that the aim of Aale Muhammad (a.s.) was nothing, but protection of Shariah and Islam. They have made efforts for this same thing all their lives

and all their moves were only aimed at this. Sometimes they fulfilled it by taking over rulership like Amirul Momineen (a.s.) did on the occasion of fourth stage of caliphate and sometimes they did it by giving up rulership as it happened during the peace treaty of Imam Hasan (a.s.). Sometimes this duty was fulfilled by eliminating the enemies as in the case of the Battles of Badr and Uhad and sometimes it was done by laying down ones life as happened in Masjid Kufa. On the contrary, sometimes both methods were combined as happened in the Battle of Kerbala.

If sometimes contradiction is seen in the acts of Aale Muhammad (a.s.) it is also a result of the fulfillment of this aim. It cannot be compared to the contradiction of character as its examples are available in divine practice as well as the life history of Prophet. When Providence wanted to protect the lives of prophets it did not save the hands of Musa (a.s.) from embers and they were scarred; and sometimes it saved Prophet Ibrahim (a.s.) from an inferno.

The Messenger of Allah (s.a.w.s.) also sometimes displayed power in the battlefields of Badr and Uhad and sometimes he agreed to extraordinary treaties, which even the great companions could not understand; the only issue was defense of faith. Defense depends on circumstances and circumstances continue to change.

Imam Hasan (a.s.) had seen it as a good opportunity of making peace as he had seen how the person whose father created furor at each of the conditions proposed by his grandfather; that same person had sent him a blank paper and agreed to all conditions, which is the first announcement of my victory and a nice possibility for me to write the conditions and prepare an excellent document, which would also interpret the intentions of both parties till Judgment Day and also guide anyone who is searching for truth.

Thus by making peace, Imam Hasan (a.s.) derived the

following advantages:

1- It was as if Imam Hasan (a.s.) appointed Muawiyah, who was an enemy of Islam from the side of both his grandparents, as a defender of Islam and now instead of considering it as inheritance of Aale Muhammad (a.s.), he began to consider it as his own property and became ready to defend it; as some elders say that if you want to preserve something in the locality you should keep it with one from whom there is risk of robbery, and it would be safe.

2- It had always been the practice of oppressors that as soon as circumstances change, they deny their previous manners and begin to prove themselves as infallible. By laying down the condition of stopping the cursing of Imam Ali (a.s.), Imam Hasan (a.s.) wanted to show what type of treatment was meted out to the self of Prophet under Syrian power and what victimizations Aale Muhammad (a.s.) had continued to face.

3- The most important fact of Islamic rule is that it should be based on Quran and Sunnah. Other than this, no regime can be called Islamic. Imam Hasan (a.s.) imposed the first condition that you will have to act according to Quran and Sunnah of Prophet, which clearly showed that it was not being practiced in Syria before that. Imam Hasan (a.s.) wanted to stress that he did not aim rulership, his only aim was that rule should be according to Quran and Sunnah.

It is the duty of every Muslim to protect the life and property of other Muslims and adopt all ways, which is not opposed to the laws of Shariah. Imam Hasan (a.s.) knew that the ruler of Shaam would in any way try to eliminate his supporters and the best way to defend their lives was to sign this peace treaty and it was upto Imam Hasan (a.s.) to prepare this document. Thus Imam Hasan (a.s.) secured those lives through this, which would have not even been possible through weapons and great forces as had become clear through experiences of history. Although this cannot be compared to Battles of Jamal and

Siffeen that is why Amirul Momineen (a.s.) did not defend the lives of his supporters; it is so because in Jamal and Siffeen the foe was in attack mode and there was no choice, but to put up an armed confrontation and there was no offer of peace as in case of Imam Hasan (a.s.). On the contrary even in Siffeen when Qurans were raised on spears and there was possibility to halt hostilities, Amirul Momineen (a.s.) stopped fighting and did not give the enemy any further chance of bloodshed although he was aware of Muawiyah's intention and he was also aware of the stopping of hostilities.

5- As a result of this peace treaty, the followers of Ahle Bayt (a.s.) got some respite and they began to publicize their laws and in this way they began to propagate faith directly. Thus the declaration of Wilayat of Imam Ali (a.s.) in the Azaan was a link of this chain that when Muawiyah began cursing of Imam Ali (a.s.) from the pulpits, followers of Imam Ali (a.s.) started announcing the guardianship of Ali (a.s.) from the minarets so that all should know that this cursing is not against any ordinary person. It is against a Wali of God whom Quran has declared to be a Wali of God and to curse a Wali of God is same as challenging Almighty Allah to war; after which no value remains for Islam and Muawiyah does not remain a Muslim from any aspect.

## **Memorable Debate of Imam Hasan (a.s.)**

Allamah Tabarsi, the author of *Ihtijaj* writes that according to the report of Abu Mikhnaf, Shoba and Yazid bin Abi Habib Misri no debate took place in Islam greater than that, which occurred in the court of Muawiyah on the day Amr bin Uthman bin Affan, Amr bin al-Aas, Utbah bin Abi Sufyan, Walid bin Uqbah and Mughairah bin Shoba gathered and decided to summon Imam Hasan al-Mujtaba (a.s.) and rebuke and insult him. So Amr bin al-Aas told Muawiyah about this plan. Muawiyah said that it was something beyond their capacity and that all of them would themselves be disgraced instead. However the audience insisted and Muawiyah sent for the Holy Imams (a.s.). Imam asked the messenger about the situation, recited supplication for refuge against the Satans and set out from his place. When he reached Muawiyah's court, the latter extended a warm welcome to him and gave him a seat of honor. "Why am I called here?" asked Imam Hasan (a.s.). Muawiyah replied, "These people wanted your presence here, because they claim that Uthman was killed unjustly and that your father had him assassinated; so you must listen to what they have to say and reply to their assertions."

Imam Hasan (a.s.) said, "This is your court, if you have permitted them to speak, you will have to listen to the reply also. And in any case, you will have to be ashamed from one or the other side. If I knew I would also have brought the same number of persons from Bani Hashim; but no matter, Allah would help me. Let them say whatever they want; I shall answer all by the might and power of the Almighty."

Immediately Amr bin Uthman began his tirade and first spoke of the proximity and status of Uthman vis-à-vis Holy



Prophet (s.a.w.s.). Then he claimed that the Bani Hashim clan, due to the malice they harbored against him, had him assassinated; and what a shameful thing that a caliph should be murdered and his killers should roam free! “You people still have to pay for nineteen murders from our kinsfolk,” he said in the end.

After that Amr Aas added: “Your father poisoned Abu Bakr and also had Umar and Uthman eliminated. He wrongly claimed to be successor of the Prophet. You all want to become the Chief of believers while neither you have any sense nor capability. We called you here only to heap abuses on you; while you cannot point out any defect of ours. Do it if you can. Your father was the worst of the people and Allah saved us from his mischief. At this moment you are under our control. Even if we killed you, there will not be anything wrong in it.”

Then Utbah bin Abi Sufyan spoke up: “Your father was the worst man of Quraish tribe. He broke off ties of relationships and shed the blood of his own kinsfolk. And you are also included among the killers of Uthman. Even if we killed you, it is our right. Though Almighty Allah destroyed your father, you are still hopeful of caliphate, which is not rightfully yours and neither are you deserving of it.”

After that Walid bin Uqbah reiterated the same rubbish and in the end said: “Uthman was your best maternal uncle and the most excellent son-in-law of your family, but you people became jealous and had him killed. Now see what Almighty Allah has in store for you.”

The next to speak up was Mughairah bin Shoba who spoke in the most insulting way about His Eminence, Ali (a.s.) and he said that Uthman was killed unjustly and, “Your father had no justification for killing him. He gave shelter to the killers of Uthman and was pleased at the murder. It was so because Bani Umayyah is better than Bani Hashim in every aspect and Muawiyah is superior to your father. Your father was inimical

to the Messenger of Allah (s.a.w.s.) and devised a plot to have him eliminated, but the plot was exposed and his life was saved. Then he refused to give pledge of allegiance to Abu Bakr and later had him poisoned. After that he had Umar assassinated. Then he got Uthman murdered. Now what is your worth in the court of Almighty? Muawiyah has the right to take revenge for the murder of Uthman and the blood of Ali is not worthier than the blood of Uthman. Allah cannot gather rulership and prophethood in the family of Abdul Muttalib.”

When all of them concluded their nonsense Imam Hasan (a.s.) began his speech: “Thanks be to Allah, that He guided through our first your firsts and guided through out last your lasts. Peace be upon my grandfather, Prophet Muhammad Mustafa (s.a.w.s.). People, listen to me and try to understand what I am saying.

“O Muawiyah, by Allah, these (people) have not cursed me. But you have cursed me out of obscenity with which you are familiar, a bad opinion for which you are famous, a bad moral to which you have stuck, and aggression against us, because of an enmity from you toward Muhammad, may Allah bless him and his family.

However, listen, O Muawiyah, and you listen! I will say regarding you and them something less than you have.

I adjure you before Allah, O people, did you know that the person you cursed today performed prayers towards both *Qiblas*? As for you, O Muawiyah, you disbelieved in them (the two *Qiblas*). You thought that they were misguidance. You worshipped Laat and Uzza out of error. I adjure you before Allah; did you know that he pledged two allegiances – the allegiance of Fath, and the allegiance of Rizwan? As for you, O Muawiyah, you disbelieved in one of them and broke the other. I adjure you before Allah; did you know that he was the most appropriate for faith? As for you, O Muawiyah, and your father, you were among those whose

hearts were reconciled. You concealed unbelief and showed Islam; and you were attracted with money.

I adjure you before Allah; did you know that he (Imam Ali) was the bearer of the standard of Allah's Apostle, may Allah bless him and his family, at the Battle of Badr, and that the standard of the polytheists was with Muawiyah and his father? Then he met you at the Battle of Uhad and of the Allies carrying the standard of Allah's Apostle, may Allah bless him and his family, while the standard of the polytheists was with your father. During all of that Allah granted him conquest, showed his proof, supported his summons, and confirmed his speech. In all those places Allah's Apostle, may Allah bless him and his family, was pleased with him and was displeased with you and your father. I adjure you before Allah, O Muawiyah, did you remember the day when your father came riding a red camel that you drove, and your brother Utbah led? Allah's Apostle, may Allah bless him and his family, saw you and said: 'O Allah, curse the rider, the leader, and the driver!' Did you, O Muawiyah, forget the poetry you wrote to your father when he intended to be a Muslim and prohibit him from that? (You said: 'O Sakhr, do not be Muslim one day lest you should expose us after those who were torn at (the Battle of) Badr. (They were) my maternal uncle, paternal uncle, granduncle, the third of them, and Hanzal of good who gifted us with sleeplessness...')

“By Allah what you have concealed from among your affair is greater than what you have manifested. I adjure you before Allah, O people, did you know that Ali abstained from pleasures among the companions of Allah's Apostle; may Allah bless him and his family? So it has been revealed regarding him: *O you who believe, do not forbid (yourself) the good things which Allah has made lawful.* [Quran 5:87] And that Allah's Apostle, may Allah bless him and his family, sent the leading companions to Bani Quraiza. They approached their stronghold and were defeated. So he sent Ali with the

standard, and he made them follow Allah's judgment and that of His Apostle, and he did the like at Khyber.

“O Muawiyah, I think that you do not know that I know what Allah's Apostle, may Allah bless him and his family, said about you when he wanted to write a letter to Bani Khuzaimah. He sent for you, and you did not come to him. So he invoked (Allah) against you with ‘O Allah,’ until you die.

“And you, O people, I adjure you before Allah, did you not know that Allah's Apostle, may Allah bless him and his family, cursed Abu Sufyan in seven places that you cannot refute:

“Firstly, when he met Allah's Apostle, may Allah bless him and his family, who was going out of Mecca to Taif to summon Thaqif to religion. He (Abu Sufyan) attacked, cursed, stultified, abused, accused him of lying, and intended to assault him (the Prophet). So Allah and His Apostle cursed him and then the Prophet (a.s) went away.

“Secondly, on the day of the train of beasts of burden (*yum al-'eer*) when Allah's Apostle, may Allah bless him and his family, interfered with them while they were coming from Sham. However Abu Sufyan drove them away and made them walk by the coast. So the Muslims did not obtain them. Allah's Apostle cursed him and invoked (Allah) against him. Accordingly, the Battle of Badr took place.

“Thirdly, at the Battle of Uhad when he (Abu Sufyan) stood at the foot of the mountain and Allah's Apostle was on the top. He was calling out many times: ‘Exalt Hubal!’ So Allah's Apostle, may Allah bless him and his family, cursed him ten times; and the Muslims cursed him.

“Fourthly, on the day when he (Abu Sufyan) brought the allies along with Ghatfan, the Jews, so Allah's Apostle, may Allah bless him and his family, cursed him and invoked Allah against him.

“Fifthly, on the day when Abu Sufyan brought Quraish and prevented Allah’s Apostle, may Allah bless him and his family, from the Holy Mosque in Mecca, and the animals of sacrifice were ready to reach their place on the day of Hudaibiyah. So Allah’s Apostle cursed Abu Sufyan. He cursed the leaders and the followers and said: ‘All of them are cursed. None of them will believe.’ It was said: ‘O Allah’s Apostle, is Islam not hoped for any of them? So how is the cursing?’ He said: ‘The cursing will befall none of the followers. As for the leaders, none of them will succeed.’

“Sixthly, on the day of the red camel.

“Seventhly, on the day when they stood in front of Allah’s Apostle, may Allah bless him and his family, to startle his she-camel. They were twelve men. Among them was Abu Sufyan. So this belongs to you, O Muawiyah.”

Through his speech, Imam Hasan (a.s) brought down Muawiyah from his palace to his grave, from his throne to his coffin. He made sadness hurt him.

Then he turned to Amr bin Aas and said to him: “As for you, O bin Aas, surely your affair is common. Your mother gave birth to you (while you were) unknown because of adultery. So four (men) from Quraish sued one another about you. Her butcher overcame you. He was the meanest of them in lineage and the wickedest of them in position. Then your father rose and said: ‘I detest Muhammad, the childless.’ So Allah revealed regarding him what He revealed. You fought against Allah’s Apostle, may Allah bless him and his family, at all the battles. You satirized and harmed him in Mecca, and you plotted against him with all your schemes. You were the worst of all the people in accusing him of lying and enmity. Then you along with the owners of the ship went out intending (to go to) Najjashi (to ask him) to repatriate Ja’far and his companions to the people of Mecca. When what you hoped escaped you, Allah returned you disappointed and proved you a lying

informer, and you specified your punishment against your companion Ammarah bin Walid. So you informed Najjashi against him as envy for what he committed with his wife. So Allah exposed you and your companion. Therefore, you are the enemy of the Hashemites during the pre-Islamic period and Islam. Then you and all these people have come to know that you satirized Allah's Apostle, may Allah bless him and his family, with seventy verses of poetry. So Allah's Apostle, may Allah bless him and his family, said: 'O Allah, surely I do not say poetry and I should not (say it). O Allah, curse him a thousand times for each letter. Therefore, there are countless curses on you from Allah. As for what you have mentioned regarding Uthman's affair, it was you who set the world with fire against him. Then you went to Palestine. When you heard of his murder, you said: 'I am Abu Abdullah. When I hurt an ulcer, I make it bleed.' Then you devoted yourself to Muawiyah and sold your religion for your life in this world. Therefore, we do not blame you for hatred nor do we admonish you for affection. By Allah, you did not support Uthman when he was alive nor did you become angry for him when he was killed. Woe unto you, O bin Aas! Did you not say regarding the Hashimites when you left Mecca for Najjashi?

'My daughter says: To where is this departure? And my going is not condemned. I said: Leave me! Surely I am a man (who) wants (to go to) Najjashi as to Ja'far. That I may burn him with a burning through which I set right the chivalry of the wry-necked. And my affair is Ahmad (Muhammad) from among them, and I will say as to him with the abominable. And I will run to Utbah diligently even if he was like the red gold. And I will not turn away from the Hashimites and as far as I can in absence and presence. If he accepted my admonition to him; otherwise, I will draw my sword towards him. Therefore, this is the answer to you. Have you heard it?'

Imam Hasan (a.s) mentioned what was standing in Amr bin Aas from among the vices, the disgraceful acts, the violent

malice against Islam and the Muslims, his taking part in shedding Uthman's blood, and his joining Muawiyah as craving after his world.

Then the Imam (a.s) turned to Walid bin Aqaba and said to him: "As for you, O Walid, I do not blame you for detesting Ali. That is because he whipped you eighty times as to (your drinking) wine and he killed your father before Allah's Apostle, may Allah bless him and his family. It is you whom Allah has called the transgressor and called Ali the believer. That was when you vied in glory with one another. You said to him: 'O Ali, keep silent! I am braver than you in heart and longer than you in tongue.' So Ali said to you: 'Keep silent, O Walid! I am a believer, and you are a transgressor.' So Allah revealed His speech to confirm his speech: *Is he then who is a believer like him who is a transgressor? They are not equal.* [Quran 32:18.] Then He revealed to confirm his speech: *If an evil-doer comes to you with a report, look carefully into it.* [Quran 49:6] Woe unto you, O Walid! Whatever you forget, do not forget the speech of the poet as to you and him."

Then Imam Hasan (a.s) mentioned the verses of poetry on them:

"He who is believer, may Allah prolong your life, is not like him who is transgressor, traitor. Shortly after, Walid and Ali will be openly summoned to the reckoning. Ali will be rewarded with gardens, and Walid will be rewarded with disgrace."

There is no relationship between you and Quraish. You are an infidel from among the people of Saforiya. I swear by Allah that you are older in birthday than what you claim."

The reason behind Walid's detesting Imam Ali, the Commander of the faithful (a.s) and showing enmity toward him was that the Imam was the model of belief and Walid was the model of unbelief. It is well known that the contradiction between belief and unbelief is natural. Besides, Imam Ali, the

Commander of the faithful, whipped him eighty times for his drinking wine. Indeed this brought about in himself hatred toward Imam Ali, the Commander of the faithful. After Imam Hasan (a.s) had disgraced Walid, he turned to Utbah bin Abi Sufyan and said: “As for you, O Utbah, by Allah, you are not prudent to answer you nor are you sane to debate with and admonish you. You have no good to be hoped nor have you evil to be avoided. Your reason and that of your slave-girl are the same. If you openly curse Ali, that will not harm him. As for threatening me with killing, why did you not kill Lahyani when you found him in your bed? Do you not feel shame of the saying of Nasr bin Hajjaj as to you:

‘O men, occurring times, and the shame that has disgraced Abu Sufyan. I have been informed that Utbah betrayed him as to his wife. (He belongs to) a race ignoble in origin from Lahyan.’

“After this I deem myself as above mentioning it because of its atrocity. So how can one fear your sword while you had not killed the one who exposed you? How can I blame you for your detesting Ali while he killed your uncle during a duel at the Battle of Badr, helped Hamza in killing your grandfather Utbah, and killed your brother Hanzala in one place?”

Imam Hasan (a.s) has explained that Utbah was foolish, had no reason and void of honor, that Imam Ali, the Commander of the faithful (a.s) killed with his sword his grandfather, his uncle, and his brother at the Battle of Badr. For this reason he harbored malice and hatred against him.

Then Imam Hasan (a.s) turned to Mughira bin Shoba and said: “As for you, O Mughira, you are not worthy of inflicting on me this and the like of it. You are like the mosquito that said to the date-palm: ‘Stand firm, for I am flying from you.’ The date palm said: ‘Did I feel that you had been sitting on me, that I might come to know that you were flying from me?’ We do not feel your enmity toward us nor do we grieve if we come to



know of it. Your speech is not difficult to us. The punishment prescribed by Allah as to fornication is established against you. Umar turned away from you a right about which Allah will ask him. You asked Allah's Apostle, may Allah bless him and his family: 'Can man look at the women he wants to marry?' 'There is no harm in it, O Mughira,' he replied, 'unless he had intended to fornicate her.' That is because he had come to know that you were a fornicator. You are priding yourself on us through the authority. But Allah, the Most High, says (in this concern): *And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.* [Quran, 17:16]" With this the Imam's debates with his opponents came to an end. The Imam (a.s) showed them their defects, their mental and genealogical vices. He exposed their disgraceful acts. He stripped them of the garment of pride. He (a.s) made sorrow and sadness hurt them. When he wanted to go away, Amr bin Aas clung to his clothes and said (to Muawiyah): "O Commander of the faithful, you have witnessed his speech as to slandering my mother. I demand him of the right of slandering."

Muawiyah shouted at him with rage: "Leave him! May Allah not reward you with good!"

Then Muawiyah turned to his retinue. He condemned and blamed them for their disobeying and opposing him, saying: "I had told you that he was among those whose opposition was unbearable. I had prohibited you from cursing him. However you disobeyed me. By Allah, he did not rise until he made the house dark to me. Go away from me! Indeed Allah has exposed and disgraced you because of your leaving determination and turning away from the opinion of the compassionate adviser. And Allah is He Whose help is sought."<sup>1</sup>

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<sup>1</sup> *Ihtijaj Tabarsi*, Vol. 1, Pg. 413

Note: We should know that prejudiced persons can deny this incident but cannot deny the points mentioned therein; and this much is sufficient for exalting of truth that the claims of Imam Hasan (a.s.) are irrefutable and every allegation of the oppressors is absurd and degrading for the world as well as the hereafter.

And peace be on those who follow the guidance.

## **Distinctive qualities of Imam Hasan (a.s.)**

The Holy Imams (a.s.) have two types of qualities:

Some are related to ordinary people as they have those qualities which are not found in other people or in holy saints.

Some are related to their own family that Almighty Allah has given those qualities to each Imam particularly which are not found even in other Imams as they did not have such conditions or there was no need for them to display those qualities.

Below we present an outline of both types of qualities of Imam Hasan (a.s.); details are mentioned elsewhere.

These details begin from the lineage and the time of his birth and continue till martyrdom and events after that.

The first distinction of Imam Hasan Mujtaba (a.s.) is that he was the first man in humanity both of whose parents were infallible; it is such a distinction that not even divine prophets and Imams had such peculiarity.

He is the first human being who is given those extra qualities whose equal is not found in the history of humanity. His respected grandfather, the Messenger of Allah (s.a.w.s.), his honorable grandmother, Lady Khadija (s.a.), the mother of believers; his exalted father, Imam Ali (a.s.), his illustrious mother, Lady Fatima (s.a.), his uncles: Aqeel and Ja'far Tayyar, his paternal aunt, Umme Hani, whose house is given the status of the sacred Mosque, his grandfather, who has the honor of being the guardian of Holy Prophet (s.a.w.s.) and benefactor of Islam.

We should know that even Imam Husain (a.s.) is sharing

these distinctions, we cannot deny the fact that Almighty Allah gave them to Imam Hasan (a.s.) before Imam Husain (a.s.). Therefore he was unique in this regard during his time; although it is not possible to compare the excellence among members of Aale Muhammad (a.s.) as all of them are parts of the same effulgence.<sup>1</sup>

## **Childhood**

During childhood, when most children spend their time playing and that is why the Holy Quran has also considered this point and called the life of the world to be a game and play in the beginning and later to be a matter of pride. The young members of Aale Muhammad (a.s.) have those qualities, which cannot even be imagined in others. For example:

So strong was the power of smell of Imam Hasan (a.s.) that as soon as he entered the house, he told his mother: “I can feel the fragrance of my grandfather”, which also shows that the power of perception of the holy infallible is stronger than others it also shows that the body of prophethood has a fragrance, which all cannot feel and which requires power of smell like that of Imam Hasan (a.s.).<sup>2</sup>

So strong was the sight of Imam Hasan (a.s.) that when Imam Ali (a.s.) wanted to hear the explanation of his son, he immediately said: Mother, today my tongue has no fluency; it seems as if my master is watching me.<sup>3</sup>

Through this Imam Hasan (a.s.) also clarified that Holy Prophet (s.a.w.s.) has declared me to be the chief of the youths of Paradise, but I am calling my father ‘master’ so that all may know that when he cannot be compared to people like me, what to say about other people of the community?

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<sup>1</sup> *Damatus Sakiba*

<sup>2</sup> *Hadith Kisa*

<sup>3</sup> *Biharul Anwar*, Vol. 10, Pg. 193

## Special merits and excellence

Imam Hasan (a.s.) was unique in this regard also, which is in comparison to the ordinary persons of the Ummah and from some aspects as opposed to the other members of Ahle Bayt (a.s.). For example:

He is the first human being to have got the honor of entering the Yamani cloak and who was considered to be the first cure of the weakness of the Prophet.<sup>1</sup>

He was the most prominent among the persons who came out to confront the Christian delegation in the field of Mubahila as in spite of such young age, he came into field on his own and Holy Prophet (s.a.w.s.) placed him before all and gave him the honor of walking by himself.<sup>2</sup>

Imam Hasan (a.s.) is also included among the persons because of whose illness Surah Hal Ataa was revealed and for whose recovery fasts were kept, and no one other than Imam Hasan (a.s.) and Imam Husain (a.s.) have this distinction.<sup>3</sup>

Imam Hasan (a.s.) is also included among the persons whose love is made incumbent by Almighty Allah the most important point is that at that time he was very young age and during childhood a person is not even aware of prophetic teachings, how can his love be fixed as a recompense of prophethood, but Almighty Allah gave this distinction to Imam Hasan (a.s.) at such a young age.

In this same young age, Holy Prophet (s.a.w.s.) declared that he was the chief of the youths of Paradise.<sup>4</sup>

During that time he (s.a.w.s.) declared their Imamate and

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<sup>1</sup> Hadith Kisa

<sup>2</sup> *Hayatul Qulub*, Vol. 2, Chap. 47, Pg. 754

<sup>3</sup> *Tafsir Namuna*

<sup>4</sup> *Biharul Anwar*, Vol. 10, Chap. 6, Pg. 58

said that both his sons were Imams whether they stand up or keep sitting.

Imam Hasan (a.s.) received the honor of being the flower of the Prophet and the grandson of messenger during this time.<sup>1</sup>

## **Youth**

During his youth, when he got the opportunity to display his physical strength and valor he displayed that incomparable bravery in the Battle of Siffeen whose equal is not found in the history of Islam; and Imam Ali (a.s.) has so much extolled him that when Muhammad Ibne Hanafiyyah said: Every time you send only me into the battlefield, he said: You are my son and these two are the sons of the Messenger of Allah (s.a.w.s.).<sup>2</sup>

## **Period of Imamate**

The period of his leadership began in such difficult times that such a thing was unprecedented.

He led the first congregation at a time when his wounded father sat in the prayer niche; he was bleeding from the head and his beard was being dyed in blood; while Imam Hasan (a.s.) led the prayers with utmost attention and sincerity.

The second hardship that he faced was that he could not openly bury a father who had departed from the world after becoming the caliph of Muslims and in whose grief the whole Islamic world mourned; it was so because he was absolutely aware of the oppressions of Sham and the disloyalty and shamelessness of Muslim community and it was feared that if the location of the grave is known to all it can be desecrated anytime; just as the Muslims had planned to open the grave of

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<sup>1</sup> *Biharul Anwar*, Vol. 10, Chap. 2, Pg. 56

<sup>2</sup> *Hayatul Qulub*

his honorable mother and had desisted only because of the fury of Imam Ali (a.s.).

The third great difficulty that he faced was that circumstances compelled him to make peace with a person about whom he was certain that he was the killer of his father and he had provided the means to Ibne Muljim to carry out the heinous act although a conspiracy was hatched to make the motive clouded. But he signed the peace treaty with him showing that they did not prefer the Islamic matters to their personal matters; although so serious the situation was that even some of his friends had begun to refer to him as an ‘insult to believers’.

As a matter of fact, it is an easy matter to fight the killer of ones father and take revenge; but it is so difficult to make peace with him and to hand over power to him, that other than Imam Hasan (a.s.) none can do it.

Another distinction of Imam Hasan (a.s.) is also that through this treaty he was able to make the ruler of Sham confess to his irreligiosity as well as oppression. Thus he stipulated the condition that Muawiyah would have to act according to Quran and Sunnah and also that he would have to discontinue the system of cursing Imam Ali (a.s.) from the pulpits, which obviously meant that Quran and Sunnah were not being followed and curses were being recited on Imam Ali (a.s.).

By mentioning Sunnah of Prophet, he made it clear that other than Sunnah of Prophet there was no scope of any other Sunnah in Islam and following any other practice was opposed to spirit of Islam. Imam Ali (a.s.) has declared this verbally but Imam Hasan (a.s.) got it in writing from ruler of Sham.

Another distinction of his is that he mentioned such conditions in the treaty about which it was known that the ruler of Sham would not honor and in this way Islamic world would become aware of his intention. Thus when he violated all the

terms of treaty and trampled on the document and someone said to Imam Hasan (a.s.) that you have been deceived, he replied in the most beautiful way: Thank God, I have not deceived anyone. In this way he got the admission of community also that the ruler of Sham was a cheater and made him aware that one who tramples the treaty, which was signed in the name of God and Prophet cannot be a Muslim.

Another distinction of his is that even after this behavior of the ruler of Sham, he continued to honor the terms of treaty and did not violate them on any occasion; on the contrary he arranged that even after he has passed away, Bani Hashim would not be able to violate the terms of treaty and Aale Muhammad (a.s.) should not be blamed for violating a pledge.

## **Martyrdom**

Another distinction of Imam Hasan (a.s.) is that he was the first martyr to be eliminated through poison. Before this in the life history of Prophet such issues are mentioned but martyrdom of Imam Hasan (a.s.) is a confirmed fact and which even the Muslim historians have confessed, even though they have also tried to make the identity of the killer to be doubtful.

Through his martyrdom, Imam Hasan (a.s.) also clarified that relationship of wifehood is not a guarantee of good character and a wife having a bad character can even eliminate her husband and if worldly desires become dominant, a person can do anything.

Show of arrows on the bier is also one of his distinctive qualities, whose equal is not found in history before that.

Not being able to be buried besides Holy Prophet (s.a.w.s.) is included among his distinctive qualities, which can well demonstrate the shamelessness and disloyalty of Islamic Ummah that companions of Prophet can get a place next to Prophet but the son of Prophet cannot get a place next to his



(grand) father.

## **Allegations**

Another aspect of the life of Imam Hasan (a.s.) is also that the Muslim community did not accept him as a caliph like the personalities of caliphs were accepted before that; as a result of which Bani Umayyah started making allegations against him.

The first allegation was that of multiple marriages and different types of reports were fabricated about it and taking it as a basis, Christianity supported Bani Umayyah fully as the court of Muawiyah was full of Christian representatives. Muawiyah's wife and Yazid's mother was also Christian and the personal physician of Muawiyah was also a follower of Christianity and the issue of multiple marriages is the greatest attack on the character of a person in view of Christianity; just as the greatest attack against Islam is justification of polygamy. Thus in the beginning this issue was used against Holy Prophet (s.a.w.s.) and later against Imam Hasan (a.s.). The secret is that in Christian faith marriage has no merit at all.

Among Christians, the exemplary character of woman is Lady Maryam and she never married.

Among the men the exemplary character is that of Prophet Isa (a.s.) and he also never married.

As a result of this, the world of Christianity remained unaware of significance of marriage and it developed a view that marriage was against spirituality and greatness of character. Wherever it saw two or four marriages or whomsoever it decided to defame, it used the propaganda of multiple marriages or it was used as an evidence of the weakness of his character.

The next allegation on Imam Hasan (a.s.) was that of cowardice and the same thing was alleged about Holy Prophet (s.a.w.s.) and Imam Ali (a.s.) before, but at that time

circumstances were different so they did not have to face the conditions that Imam Hasan (a.s.) had to face and in spite of this difficulty he continued his mission and he did not give any pretext to the oppressor to misuse it and eliminate Bani Hashim or followers of Aale Muhammad (a.s.).

Another distinction of Imam Hasan (a.s.) is that in order to protect the community, he adopted a way that was not customary before. On one hand, he protected the community without use of force and on the other hand he appointed the worst enemy of Islam to be a defender of faith; and that Bani Umayyah who since the first day were involved in anti-Islamic activities, their hero, Muawiyah apparently became the defender of Islamic boundaries and it was a great feat of practical wisdom of Imam Hasan (a.s.) whose equal is not found in the history of the world.