**Al-Hasan Ibn 'Ali al-Mujtaba**

**( Peace be Upon him )**

**Name:** al-Hasan.

**Title:** al-Mujtaba.

**Agnomen:** Abu Muhammad.

**Father's name:** 'All Amir al-Mu'minin.

**Mother's name:** Fatimah (daughter of the Holy Prophet).

**Birth:** In Medina on Tuesday, 15th Ramadan 3 AH.

**Death:** Died at the age of 46, in Medina on Thursday, 28th Safar 50 AH; buried in Jannatu 'I-Baqi, in Medina.

**Imam Hasan** was the eldest son of Imam 'Ali and Hadrat Fatimah. When the Holy Prophet received the happy news of the birth of his grandson, he came to the house of his beloved daughter, took the newly born child in his arms, recited adhan and iqamah in his right and left ears respectively, and in compliance with Allah's command named him al-Hasan.

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Childhood :

The first phase of seven years of his infancy was blessed with the gracious patronage of the Holy Prophet, who gifted him all his great qualities and adorned him with Divine knowledge, tolerance, intelligence, bounty and valour. Being infallible by birth and decorated with heavenly knowledge by Allah, his insight had an access to al-lawhu'I-mahfuz ( the Guarded Tablet on which the transactions of mankind have been written by Allah for all eternity). The Holy Imam immediately became conversant with all the contents of any wahy (Qur'anic verses) revealed when the Holy Prophet would disclose it to his associates. To the great surprise of the Holy Prophet, Hadrat Fatimah would often recite the exact text of a newly revealed wahy before he disclosed it personally to her. When he inquired, she would inform him that it was Hasan through whom she had learned the Revelation.

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Remembrance of Allah:

The Holy Imam devoted himself to prayers in such abundance, that all the limbs employed in prostration bore scars and impressions of his Sajdah (prostration). Most of the nights were spent on the prayer-carpet. The sense of his absorption and humiliation in prayers to Allah were in such earnest that he would shed tears profusely out of fear of Allah. While performing ablution, he trembled with the fear of Allah and his face grew pale at the time of prayers. His earnest meditation in the offering of prayers and his extreme absorption in communion with Allah would render him entirely unconscious of his environments.

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His Piousness and Contentment :

Imam Hasan had the worldly possessions at his disposal and could have well enjoyed a luxurious life, but he utilized all of it in the betterment of the condition of the poor. He was so courteous and humble that he never hesitated to sit along with the beggars in the lanes and on the thoroughfares of Medina to reply to some of their religious queries. Through his cordial attitude and hospitality he never let the poor and the humble feel inferior to him when they visited his abode.

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Imamate :

The demise of the Holy Prophet was followed by an eventful era when the Islamic world (under the false ruling bodies) came in the grip of the fever of expansionism and conquest. But even under such a revolutionary phase, Imam Hasan kept devoting himself to the sacred mission of peacefully propagating Islam and the teachings of the Holy Prophet along with his great father Imam 'Ali. The martyrdom of Imam 'All on the 21st Ramadan marked the inception of Imam Hasan's Imamate. The majority of Muslims pledged their allegiance to him and finalized the formality of bay'ah (oath of allegiance). No sooner had he taken the reins of leadership into his hands than he had to meet the challenge of Mu'awiyah, the Governor of Syria, who declared a war against him. In compliance with the Will of Allah and with a view to refrain from causing the massacre of Muslims however, he entered into a piece treaty with Mu'awiyah on terms (though not totally respected and carried out by Mu'awiyah), yet saved Islam and stopped a civil war. But this peace treaty was never meant as a surrender by him of the permanent leadership to Mu'awiyah. It was meant only as an interim transfer of the administration of the Islamic kingdom, subject to the condition that the ad- ministration would be surrendered back to Imam Hasan after Mu'awiyah's death and then it would in turn be inherited by Imam Husayn. Having relieved himself of the administrative responsibilities, Imam Hasan kept the religious leadership with himself and devoted his life to the propagation of Islam and the teachings of the Holy Prophet in Medina.

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Martyrdom :

Mu'awiyah's malice against Imam Hasan led him to conspire with the Imam's wife Ja'dah, the daughter of Ash'ath. She was made to give the Imam some poison which affected his liver. Imam Hasan thus succumbed to Mu'awiyah's fatal mischief and attained his martyrdom on 28th Safar 50 AH. His funeral was attended by Imam Husayn and the members of the Hashimite family. His bier while being taken for burial to the Holy Prophet's tomb was shot at with arrows by his enemies, (under direct supervision and consent of 'A'ishah), and it had to be diverted for burial to the Jannatu 'I-Baq;' at Medina. His tomb was demolished along with others on 8th Shawwal 1344 (21st April 1926) by the Saudi rulers when they came to power in .Hijaz. The terms of the peace treaty were soon violated, but earned only a short-lived glory for Mu'awiyah. Its aftermath proved disastrous and doomed the fate of his son Yzid and dealt a fatal blow to the entire family of Umayyads. After the death of Mu'awiyah, Imam Husayn emerged as the insurmountable mountain of truth and determination. In the gruesome tragedy of Karbala', by sheer force of numbers, and by isolating the seventy-two members of Imam Husayn' s party and stopping them from even getting water to drink for three days, Yazid succeeded in annihilating the seventy-two persons including members of the Imam's family who were with him. This dastardly success of Yazid was, however, short-lived. The Muslims turned against him on learning of the heinous act he had committed and this resulted in the downfall of Yazid and the extinction of the Umayyad power from the face of the earth.

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Allamah Tabatabai writes:

Imam Hasan Mujtaba, upon whom be peace, was the second Imam. He and his brother Imam Husayn were the two sons of Amir al-Mu'minin 'Ali and Hadrat Fatimah, the daughter of the Prophet. Many times the Prophet had said, "Hasan and Husayn are my children." Because of these same words 'Ali would say to his other children, "You are my children and Hasan and Husayn are the children of the Prophet." Imam Hasan was born in the year 3 AH, in Medina and shared in the life of the Prophet for somewhat over seven years, growing up during that time under his loving care. After the death of the Prophet which was no more than three, or according to some, six months earlier than the death of Hadrat Fatimah, Hasan was placed directly under the care of his noble father. After the death of his father, through Divine Command and according to the will of his father, Imam Hasan became Imam; he also occupied the outward function of caliph for about six months, during which time he administered the affairs of the Muslims.

During that time Mu'awiyah, who was a bitter enemy of 'Ali and his family and had fought for years with the ambition of capturing the caliphate, first on the pretext of avenging the death of the third caliph and finally with an open claim to the caliphate, marched his army to Iraq, the seat of Imam Hasan's caliphate. War ensued during which Mu'awiyah gradually subverted the generals and commanders of Imam Hasan' s army with large sums of money and deceiving promises until the army rebelled against Imam Hasan. Finally, the Imam was forced to make peace and to yield the caliphate to Mu'awiyah, provided it would again return to Imam Hasan after Mu'awiyah's death and the Imam's Household and partisans would be protected in every way. In this way Mu'awiyah captured the Islamic caliphate and entered Iraq. In a public speech he officially made null and void all the peace conditions and in every way possible placed the severest pressure upon the members of the Household of the Prophet and the Shi'ah.

During all the ten years of his Imamate, Imam Hasan lived in conditions of extreme hardship and under persecution, with no security even in his own house. In the year 50 AH, he was poisoned and martyred by one of his own House- hold who, as has been accounted by historians, had been motivated by Mu'awiyah. In human perfection Imam Hasan was reminiscent of his father and a perfect example of his noble grand- father. In fact, as long as the Prophet was alive, he and his brother were always in the company of the Prophet who even sometimes would carry them on his shoulders. Both Sunni and Shl'ite sources have transmitted this saying of the Holy Prophet concerning Hasan and Husayn: "These two children of mine are Imams (leaders) whether they stand up or sit down" ( allusion to whether they occupy the external function of caliphate or not). Also, there are many traditions of the Holy Prophet and 'Al concerning the fact that Imam Hasan would gain the function of Imamate after his noble father. (Shi'ite Islam).

Imam al-Hasan ibn 'Ali', peace be on him, said:

If you fail to obtain something of worldly benefit, take it as if the thought of it had never crossed your mind at all.

Never did a nation resort to mutual counsel except that they were guided by it towards maturity.

It is love which brings closer those who are remote by ancestry, and it is (the absence of) love which causes dissociation between those who are related by ancestry.

Opportunity is something which is quick to vanish and late to return.

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# Imam Hasan (A.S.), a brief look into his Life

(This is) an account of the Imam after the Commander of the faithful, peace be on him, the date of his birth, the evidence for his Imamates the period of his succession, the time of his death, and the place of his grave. (It also provides) a brief outline of the reports about him.

The Imam after the Commander of the faithful, peace be on him, was his son al-Hasan, the son of the mistress of the women of the worlds, Fatima, daughter of Muhammad, the Lord of messengers, may God bless him and his pure family. (Al-Hasan's) kunya was Abu Muhammad. He was born in Medina, on the night of the middle day of the month of Ramadan, three years after the hijra (624).

His mother, Fatima, peace be on her, brought him to the Prophet, may God bless him and his family, on the seventh day in a silken shawl from Heaven, which Gabriel had brought down to the Prophet, may God bless him and his family. He named him Hasan and sacrificed a ram for him (in the ceremony of aqiqa).

[It is reported by a group (of authorities), including Ahmad b. Salih. al-Tamimi on the authority of Abd Allah b. Isa, on the authority of Jafar al-Sadiq b. Muhammad, peace be on him;]

Al-Hasan, peace be on him, was the most similar person to the Apostle of God, may God bless him and his family, in form, manner and nobility.

[It is reported by a group (of authorities), including Ma'mar, on the authority of al-Zuhri, on the authority of Anas b. Malik, who said:]

No one was more like the Apostle of God, may God bless him and his family, than al-Hasan b. Ali, peace be on them.

[Ibrahim b. Ali al-Rafi'i reported on the authority of his father, on the authority of his grandmother Zaynab, daughter of Abu Rafi' - and Shabib b. Abi Rafi' al-Rafi'i on the authority of those who told him - she said:]

Fatima, peace be on her, brought her two sons, al-Hasan and al- Husayn, peace be on them, to the Apostle of God, may God bless him and his family, at the time when he was suffering from the sickness from which he died.

"Apostle of God," she said, "these are your two (grand) sons. Give them something as an inheritance."

"As for al-Hasan," he replied, "he has my form and my nobility. As for al-Husayn, he has my generosity and my bravery."

Al-Hasan b. Ali, peace be on him, was the testamentary trustee (wasi) of the Commander of the faithful, peace be on him, over his family, his children and his followers. He bequeathed him to look after his position and (the position of) his taxes (sadaqat) and he wrote him a covenant (of succession) which is well-known. His testamentary trusteeship is obvious in terms of the outlines of religion, the essential characteristic of wisdom and good-breeding. A great number of scholars have reported this trusteeship and many of the men of understanding have realised the truth of this through his (attitude to) the world.

Al-Hasan's Succession to the Caliphate and his Abdication

When the Commander of the faithful, peace be on him, died, al- Hasan addressed the people. He reminded them of his right (to authority). The followers of his father pledged allegiance to him in terms of fighting those he fought and making peace with those with whom he made peace.

[Abu Mikhnaf Lut b. Yahya al-Azdi reported: Ashath b. Suwar told me on the authority of Abu Ishaq al-Sabi'i and others, who said;]

Al-Hasan b. Ali, peace be on them, addressed the people towards dawn on the night in which the Commander of the faithful, peace be on him, died. He praised and glorified God and blessed the Apostle of God, may God bless him and his family. Then he said:

There has died tonight a man who was the first among the early (Muslims) in (good) actions. Nor did any later (Muslims) attain his level in (good) actions. He used to fight alongside the Apostle of God, may Allah bless him and his family, and protect him with his own life. The Apostle of God, may God bless him and his family, used to send him forward with his standard while Gabriel supported him on his right and Michael supported him on his left. He would not return until God brought victory through his hands. He, peace be on him, has died on this the night on which Jesus, son of Mary, was taken up (to Heaven), on which Joshua, son of Nuh, the testamentary trustee (wasi) of Moses, peace be on him, died. He has left behind him no gold and silver except seven hundred dirhams of his stipend (ata'), with which he was intending to buy a servant for his family.

Then tears overcame him and he wept and the people wept with him.

Then he continued:

I am the (grand) son of the one who brought the good news. I am the (grand) son of the warner. I am the (grand) son of the man who, with God's permission, summoned (the people) to God. I am the (grand) son of the light which shone out (to the world) . I am of the House, from whom God has sent away abomination and whom God has purified thoroughly. I am of the House for whom God has required love in his Book, when God, the Most High, said: Say: I do not ask you for any reward except love for (my) kin. Whoever earns good, will increase good for himself [ XXXIII 33 ]. The good is love for us, the House.

Then he sat down.

Abd Allah b. al-Abbas, may God have mercy on him, arose in front of him and said:

People, this is the son of your Prophet, the testamentary trustee (wasi) of your Imam. So pledge allegiance to him.

The people answered him saying:

No one is more loved by us nor has anyone more right to succession (khilafa).

They rushed forward to pledge allegiance to him as successor. That was on Friday on the eleventh of the month of Ramadan in the year 40 A.H. (660). Then he assigned (the posts of) the tax collectors and he gave instructions to the governors (of the provinces). He sent Abd Allah b. al-Abbas to Basra. He took charge of all the matters.

When Mu'awiya b. Abi Sufyan learnt of the death of the Commander of the faithful, peace be on him, and the people's pledge of allegiance to his son, al-Hasan, peace be on him, he sent a man of secretly to Kufa and a man from Banu al-Qayn to Basra. They were to write reports to him to undermine affairs for al-Hasan, peace be on him. Al-Hasan, peace be on him, learned of that. He ordered the Himyari to be brought out from among (the tribe) of Lakhm in Kufa. He had him brought out and executed. (Al-Hasan) wrote to al-Basra, ordering the Qayni to be brought out from among the Banu Sulaym. He was brought out and executed.

Then al-Hasan, peace be on him, wrote to Muawiya:

You sent men to use deception and to carry out assassinations and you sent out spies as if you want to meet (in battle). That is something which will soon happen so wait for it, if God wills. I have learnt that you have become haughty in a way that no wise man would become haughty. In that you are just as al-Awwal described:

Say to him who desires the contrary of the one who has died: Prepare for another like him, as if (from the same) root.

I and the one among us who has died are like the one who goes in the evening so that (the other) may come in the morning.

Muawiya replied to him with his letter, which there is no need to mention. There followed between him and al-Hasan, peace be on him, correspondences messages and disputes regarding the right of al- Hasan, peace be on him, to authority and the unlawful seizure of power of those who came before his father, peace be on him, and of Mu'awiya's attempt to strip the nephew of the Apostle of God, may God bless him anel his family, from his authority and of their (the House's) right to it apart from them. (All these) matters would take too long to describe.

Muawiya set off towards Iraq. When he reached the bridge of Manbij, al-Hasan, peace be on him, reacted. He sent Hujr b. Adi to order the leaders of Amman to set out and to call the people together for war.

They were slow to (answer) him and then they came forward. (Al- Hasan) had a mixed band of men: some of them belonged to his Sh'ia and to his father's: some of them were members of the Muhakimma (i.e. Kharijites) who were influenced by (the desire of) fighting Muawiya with every means (possible); some of them were men who loved discords and were anxious for booty; some of them were doubters; others were tribal supporters who followed the leaders of their tribes without reference to religion.

He set off until he came to Hammam Umar, then he went on to Dayr Kab. He stopped at Sabat, just before the bridge and spent the night there. In the morning, he, peace be on him, wanted to test his followers and make their situation clear with regard to obedience to him, so that in that way he might be able to distinguish his friends from his enemies and be in a clear mind (about his position) to meet Mu'awiya and the Syrians. He ordered the call to be made:

The prayer is a general one (which all should attend) (al-salat jamia).

They gathered and he went up on the pulpit and addressed them. He said:

Praise belongs to God whenever a man praises Him. I testify that there is no god but God whenever a man testifies to Him. I testify that Muhammad is His servant and His apostle whom He sent with the truth and whom He entrusted with revelation, may God bless him and his family. By God, I hope that I shall always be with God's praise and kindness. I am the sincerest of God's creatures in giving advice to them. I have not become one who bears malice to any Muslims nor one who wishes evil or misfortune tor him. Indeed what you dislike about unity (jama'a) is better for you than what you like about division. I see what is better for you better than you see for yourselves. Therefore do not oppose my commands and do not reject my judgement. May God forgive both me and you and may He guide me and you to that in which there is love and satisfaction.

[He reported:]

The people began to look at one another and asked each other, "What do you think he intends by what he has just said?

"We think that he intends to make peace with Muawiya and hand over the authority to him" they answered.

"By Gods the man has become an unbelievers they declared and they rushed towards his tent. They plundered him to the extent that they even took his prayer mat from under him. Then Abd al- Rahman b. Abd Allah b. Ja'al al-Azdi set on him and stripped his silk cloak from his shoulder. He remained sitting, still girt with his sword but without his cloak. He called for his horse and mounted it. Groups of his close associates and his Shia surrounded him and kept those who wanted (to attack) him away from him. He said:

Summon (the tribes of) Rabia and Hamdan to me.

They were summoned to him and they surrounded him and defended him, peace be on him, from the people. A mixed group of others went with him (as well). When he was passing through the narrow pass of Sabat, a man of Banu Asad called al-Jarrah b. Sinan caught hold of the reins of his mule. He had an axe in his hand. He cried:

God is greater (Allaku akbar)! You have become a polytheist, Hasan, just like your father became a polytheist before.

Then he stabbed him in the thigh. It penetrated right through to the bone. He seized (al-Hasan) by the neck and they both fell to the ground. A man from al-Hasan's Shi'a called Abd Allah b. Khatal al- Tai; pulled the axe away from his hand and struck him with it in the stomach. Another man called Zubyan b. Umara attacked him, struck him upon the nose and killed him. Another man who had been with (al-Jarrah) was caught and killed.

Al-Hasan, peace be on him, was carried on a stretcher to al- Mada'in where he was lodged with Sa'd b. Masud al-Thaqafi. The latter was the governor of (Ali), the commander of the faithful, peace be on him, there and al-Hasan had confirmed him in that position.

Al-Hasan, peace be on him, was distracted by his own (discomfort) and with treating his wound. (In the meantime) a group of the tribal leaders wrote secretly to Mu'awiya offering to accept his authority (lit. to listen and obey). They urged him to come to them and they guaranteed to hand over al-Hasan, peace be on him, when they got to his camp, or to kill him treacherously.

Al-Hasan, peace be on him, learnt of that when a letter came to him from Qays b. Sa'd, may God be pleased with him. He had sent Qays with Ubayd Allah b. Abbas (to go on ahead) when he had set out from Kufa to meet Muawiya and to drive him out of Iraq, and make himself a commander of a unified people (jama'a). He had said to Ubayd Allah:

If you are struck down, then the commander will be Qays b. Sad.

Qays b. Sad's letter arrived informing him that they had stopped Muawiya at a village called al-Habubiyya opposite Maskan. Then Muawiya had sent to Ubayd Allah b. Abbas, urging him to come to him and offering him a million dirhams, half of which he would give him immediately, and the other half on his entry into Kufa. Ubayd Allah had slipped away in the night with his close associates to (join) Muawiya's camp. In the morning the people found their leader missing. Qays b. Sa'd, may God be pleased with him, said the prayer with them and took charge of their affairs.

Al-Hasan's awareness of the people's desertion of him increased, (as did his awareness) of the corrupt intention of the Muhakkima (the Kharijites) against him, which they made obvious by cursing him, accusing him of disbelief, and declaring that it was lawful to shed his blood and plunder his property. There remained no one to protect him from his unfortunate predicament except the close associates from his father's Shia and his own Shia, and they were a group which could not resist the Syrian soldiers.

Muawiya wrote to him about a truce and peace treaty. He also sent him the letters of his followers in which they had guaranteed to kill him treacherously or to hand him over. He offered him as many conditions as he wanted, to answer his (call) for peace and he gave his (sworn) covenant by whose fulfilment everybody's interests would be served. Al-Hasan, peace be on him, did not trust him. He was aware of his deception and his attempts at assassination. However he could find no escape from assenting to his demands to abandon the war and bring about a truce because of the weakness of his followers' understanding of his right, their corrupt attitude towards him and their opposition to him. (In addition, he was aware) of the view of many of them in declaring it lawful to shed his blood and to hand him over to his rival. (He also knew) of his cousin's desertion (of him) and his joining his enemy, as well as the inclination of the people towards the immediate present and their reluctance (to show concern) for the future.

Therefore he, peace be on him, bound himself (in a treaty) with Muawiya as a result of the confirmation of the proof (of his situation) and with the excuses before God, the Most High, and all the Muslims, of what had taken place among them. He stipulated:

That the cursing of the Commander of the faithful, peace be on him, should be abandoned and the practice of using the personal prayer (qunut) in the formal prayer (salat) (as prayer) against him should be set aside;

That his Shia, may God be pleased with them, should be given security and that none of them should be exposed to any evil; That each of them who had certain rights should attain those rights.

Muawiya accepted all that and made a treaty with him to observe that. He swore to him that he would fulfil it. When the truce had been concluded, Muawiya went on until he reached al-Nukhayla. That was on a Friday; he prayed the mid-morning prayer (duha al nahar) with the people, and he addressed them. In his address, he Said

By God, I have not fought against you to make you pray, nor to fast, nor to make the pilgrimage, nor to pay zakat. Indeed you do that (already). I fought so that I might have power over you and God has given that to me when you were reluctant to (obey) Him. Indeed I have been requested by al-Hasan, peace be on him, (to give him) things and I have given things to him. All of them are now under my foot. And from now on I will not fulfil anything.

Then he went on until he entered Kufa. He resided there for several days. When the pledge of allegiance by its inhabitants had to be carried out, he went up on the pulpit and addressed the people. He mentioned the commander of the faithful, peace be on him, and that he had taken from him and from al-Hasan, peace be on him, what he had taken.

Al-Hasan and al-Husayn, peace be on them, were present. Al- Husayn, peace be on him, rose to reply but al-Hasan, peace be on him, took him by the hand and made him sit down. Then he, himself, (al-Hasan) arose and spoke:

O you who mention Ali, I am al-Hasan and Ali was my father. You are Muawiya and your father was Sakhr (Abu Sufyan). My mother was Fatima and your mother was Hind. My grand father was the Apostle of God and your grandfather was Harb. My grandmother was Khadija and your grandmother was Futayla. May God curse him who tries to reduce our reputation and to diminish our nobility, who does evil against our antiquity and yet who has been ahead of us in unbelief and hypocrisy.

Groups of the people in the mosque shouted out: "Amen, Amen"

When the peace between al-Hasan, peace be on him, and Muawiya was concluded in the way we have mentioned, al-Hasan, peace be on him, left for Medina. He resided there, restraining his anger, staying close to his house, and awaiting the command of his Lord, the Mighty and High, until Muawiya had completed ten years of his administration. (Then) the latter decided to have the pledge of allegiance given to his son, Yazid, (as his successor). He communicated secretly with Ju'da, daughter of al-Ash'ath b. Qays- she was the wife of al-Hasan, peace be on him - to urge her to poison him. He gave an undertaking to her that he would marry her to his son, Yazid, and he sent her a hundred thousand dirhams. Juda gave him the poison to drink but he lingered on sick for forty days. He passed along his (final) road in the month of Safar in the year 50 A. H. (670). At that time, he was forty-eight years of age. His succession (to the Imamate) had been for ten years. His brother and testamentary trustee (wasp), al-Husayn, peace be on him, undertook the washing and shrouding of his body, and buried him with his grand mother, Fatima, daughter of Asad b. Hashim b. Abd Manaf, may God be pleased with her, in (the cemetery) of al Baqi.

Reports of the Cause of the Death of al-Hasan, Peace be on him, and of Mu'awiya Poisoning him, the Story of his Burial and the Actions and Statements Concerning that.

[Isa b. Mihran reported: Ubayd Allah b. al-Sabb'ah told us: Jarir told us on the authority of Mughira, who said:]

Muawiya sent to Juda daughter of al-Ashath b. Qays:

I will arrange for you to marry my son, Yazid, on condition that you poison al-Hasan.

He also, sent her a hundred thousand dirhams.

She did that: she poisoned al-Hasan, peace be on him. (Mu'awiya) gave her the money but did not marry her to Yazid. Instead he gave her a man from the family of Talha as a substitute. The latter gave her children. Whenever any argument occurred between them and the clans of Quraysh, they would revile them saying:

Sons of a woman who poisons her husbands.

[Isa b. Mihran reported: 'Uthman b. Umar told me Ibn Awn told us on the authority ot 'Umar b. lshaq, who said.]

I was with al-Hasan and al-Husayn, peace be on them, in the house. Al-Hasan, peace be on him, came in from outside and then went out again. He said:

I have been given poison to drink several times but I have never been given poison like this. A bit of my liver has come out of my mouth and I began to turn it over with a stick I had.

Who gave you the poison to drink, al-Husayn, peace be on him, asked him, and what do you want for him? Do you want him killed? If he may remain as he is, then God will be more terrible in His vengeance than you. It he may not remain as he is, then I should like to be free of any blame.

[ Abd Allah b. Ibrahim reported on the authority of Ziyad al- Makhariqi, who said:]

When death was close to al-Hasan, peace he on him, he summoned al-Husayn, peace be on him, and said.

My brother, I am leaving you and joining my Lord. I have been given poison to drink and have spewed my liver into a basin. I am aware of the person who poisoned me and from where I have been made a subject to this deceitful action. I will oppose him before God, the Mighty and High. Therefore by the right I have with regard to you, say nothing about that and wait for what God, the Mighty and High, will decide concerning me. When I have died, shut my eyes, wash me and shroud me. Then carry me on my bier to the grave of my grandfather, the Apostle of God, may God bless him and his family, so that I may renew my covenant with him. After that take me to the grave of my grandmother, Fatima daughter of Asad, may God be pleased with her, and bury me ther. My brother, the people will think that you intend to bury me with the Apostle of God, may God bless him and his family. For that reason, they will gather to prevent you from doing it. I swear by God that you should not shed even your blood into the cupping-glass in (carrying out) my command.

Then he made his testamentary bequests to his family and his children. (He gave him) his heirlooms and the things which the Commander of the faithful, peace be on him, had bequeathed to him when he had made him his successor, had declared him worthy to occupy his position, and had indicated to his Shia that he was his successor, and set him up as their sign-post after himself.

When he passed on his (final) journey, al-Husayn, peace be on him, washed and shrouded his (body). Then he carried him on his bier. Marwan and those of the Banu Umayya who were with him had no doubt that they would try to bury him beside the Apostle of God, may God bless him and his family. They gathered together and armed themselves. When al-Husayn, peace be on him, approached the tomb of the Apostle of God, may God bless him and his family, with (the body of al-Hasan) so that he might renew his covenant with him, they came towards them with their group. 'A'isha had joined them on a mule and she was saying:

What is there between you and me that you should allow someone I don't want to, to enter my house?

Marwan began to recite:

O Lord, battle is better than ease.

(Then he went on:)

Should Uthman be buried in the outskirts of Medina and al-Hasan be buried alongside the Prophet, may God bless him and his family? That will never be while I carry a sword.

Discord was about to occur between the Banu Umayya and the Banu Hashim. Ibn 'Abbas hurried to Marwan and said to him;

Go back to where you came from, Marwan. Indeed we do not intend to bury our companion with the Apostle of God, may God bless him and his family. But we want him to be able to renew his covenant with him by visiting him. Then we will take him back to his grandmother, Fatima, and bury him alongside her according to his last instructions concerning that. If he had enjoined that he should be buried alongside the Prophet, may God bless him and his family, you know that you would be the least able to deter us from that. However, he, peace be on him, was much too aware of God and His Apostle and the sacredness of his tomb to bring bloodshed to it as others have done (who) have entered it without his permission.

Then he went to A'isha and said to her:

What mischief you bring about, one day on a mule and one day on a camel! Do you want to extinguish the light of God and fight the friends (awliya') of God? Go Back ! You have been given assurance against what you fear and have learned what you wanted (to know). By God, victory will come to this House, even if it is after some time.

Al-Husayn, peace be on him, said:

By God, if there had been no injunction to me from al-Hasan, peace be on him, to prevent bloodshed and that I should not even pour blood into a cupping-glass in (carrying out) his command, you would have known how the swords of God would have taken their toll from you, you have broken the agreement which was made between you and us, you have ignored the conditions which we made with him for ourselves.

Then they went on with (the body of) al-Hasan, peace be on him, and they buried him in (the cemetery of) al-Baqi' beside his grandmother, Fatima daughter of Asad b. Hashim b. 'Abd Manaf, may God be pleased with her.

**Imam Al-Hasan (Peace Be On Him)**

His father was the Commander of the faithful (Amir al-mu'minin), 'Ali b. Abu Talib. His mother was the mistress of the women of the worlds, Fatima the daughter of the Apostle of Allah, may Allah bless him and his family.

His Birth

He was born in Medina on the night of the middle day of the month of Ramadan, in the year 3 A.H. He was the eldest son.

When al-Hasan was born, the Prophet, may Allah bless him and his family, took him. Then the Prophet said the adhan (call to prayer) in al-Hasan's right ear, and said the iqama (words similar to the adhan) in his left ear. Then he sacrificed a ram for him (in the ceremony of 'aqiqa). Then he shaved his hair. He (i.e., the Prophet) gave silver equal to his hair. So the weight of al-Hasan's hair was a dirham and some of silver. Then he ordered his hair to perfumed. So the 'aqiqa and giving alms as equal as the weight of hair have become Sunna (an act of the Prophet).

The Prophet named him Hasan. People did not know such a name in the pre- Islamic period. Also he gave him Kunya (i.e., the name by which an Arab is usually referred to and which refers to him as the father of someone, usually his eldest son) as Abu Muhammad. Al-Hasan had no Kunya other than this (Abu Muhammad).

His Nick-Names

al-Sibt, al-Sayyid, al-Zaki, al-Mujtaba, al-Taqi.

His Wives

Al-Hasan married Umm Ishaq bint (the daughter of) Talha b. 'Ubayd Allah, Hafsa bint (the daughter of) 'Abd al-Rahman b. Abu Bakr, Hind bint (the daughter of) Suhayl b. 'Amru, and Ju'da bint (the daughter of ) al-Ash'ath b. Qays, whom Mu'awiya tempted to kill al-Hasan. So she killed him with poison.

His Children

Al-Hasan had fifteen children, both male and female: Zayd, al-Hasan, 'Amru, al-Qasim, 'Abd Allah, 'Abd al-Rahman, al-Hasan al-Athram, and Talha, Umm al-Hasan, Umm al-Husayn, Fatima, Umm Salama, Ruqayya, Umm 'Abd Allah, and Fatima.

His Characteristics

No one was more like the Apostle of Allah, may Allah bless him and his family, than al-Hasan b. 'Ali, peace be on him, in form, manner, and nobility.

In this manner the describers have described al-Hasan and said: "He (al-Hasan) had a white, reddish face. He had black eyes, smooth cheeks, thick beard, and curly, plentiful hair. His neck was as white as a jug of silver. His body was good. He had large shoulders, and big fleshy bones. He was of medium height; neither long nor short. He was handsome; the best of all people in face.

Al-Hasan, peace be on him, was as the poet said:

When some handsomeness creeps into the insights of imaginations,

He (al-Hasan) has the special share.

His forehead from under his forelock is like

The full moon that illuminates the dark night.

His ambergris and musk is far above the perfume of

The people of the earth, so he is the heavenly perfume.

Ibn Sa'd said: "Al-Hasan and al-Husayn used to dye black."

Wasil b. 'Ata' said: "Al-Hasan b. 'Ali, peace be on them, had the visage of prophets and the glory of kings."

His Worship

Al-Hasan, peace be on him, performed the hajj on foot twenty- five times. When he mentioned death, he wept.

When he mentioned the grave, he wept. When he mentioned the resurrection, he wept. When he mentioned crossing the sirat (a kind of bridge which only the righteous can cross on the road to Paradise), he wept. When he mentioned the standing before Allah, the Great and Almighty, he fainted. When he mentioned Paradise and Fire, he shock as the sick person did. So he asked Allah to make him enter Paradise and to protect him from Fire.

When al-Hasan performed an ablution for prayers, he shock all over and his face became pale.

Al-Hasan, peace be on him, shared his property with Allah three times. He gave people from his property twice in the way of Allah, the Exalted. He mentioned Allah, the Great and Almighty, in all conditions whether pleasant or otherwise.

They (the historians) said: "He (al-Hasan, peace be on him) was the best of all people in worshipping Allah and refraining from the life in this world."

His Ethics

Al-Hasan's ethics were excellent examples for people. So everyone respected him. Everyone loved him when he associated with him. When his friend or his enemy heard him talking or delivering a speech, he was sorry that he (al-Hasan) would end his talking or his speech.

In his book, vo1.8, p. 37, b. Kathir has reported on the authority of b. al-Zubayr, who said: "By Allah, no woman has born (a baby) like al-Hasan b. 'Ali."

Muhammad b. Ishaq said: "After Allah's Apostle, may Allah bless him and his family, no one had a high social position as al-Hasan b. 'Ali had. (Mats) were spread out at the door of his house. When he came out and sat, the street was over crowded. So no one of Allah's creatures could pass to show respect for him. When he knew that, he stood up and entered his house. So the people could pass."

Al-Hasan dismounted his camel on the road to Mecca, so all those who saw him dismounted their camels. Also Sa'ad b. Abu Waqqas dismounted his camel and walked beside him.

Ibn 'Abbas caught the stirrup for al-Hasan and al-Husayn, peace be on them, and arranged their clothes. So Mudrik b. Ziyad said to him: "You are older than them, so why do you catch the stirrup for them?" Ibn "'Abbas said: "Woe unto you! Do you know who they are? They are the grandsons of the Apostle of Allah. What a great blessing is that Allah has made me catch the stirrup for them and arrange their clothes!"

Although al-Hasan, peace be on him, had a high social rank, he was kind to people. One day he passed by poor persons. The poor persons were sitting on the ground. There were pieces of bread before them. They were picking up the pieces of bread and eating them. When they saw al-Hasan, peace be on him, they said to him: "Son of the Apostle of Allah, come to lunch!" So he dismounted his camel and said: "Indeed, Allah does not love the proud." He began eating with them. Then he invited them, so he gave them food and clothes.

The following are some examples about al-Hasan's generosity: A man came to him and asked him for a need. He (al-Hasan) said to the man: "Write your need on a piece of paper and submit it to me." The man submitted his need to him. He (al-Hasan) doubled the man's need. So some of those who were sitting with al-Hasan said to him: "Son of the Apostle of Allah, the blessing of the piece of paper was great for the man." So al-Hasan said: "Its blessing for us is greater, for Allah has made us appropriate for doing good. Do you not know that doing good should be optional, namely without request. As for him whom you give after the request, you give him after he has lost face. He may spend his night restless and sleepless. He rocks between despair and hope. He does not know whether he will face a sad answer or a glad success. He comes to you while he shakes all over and his heart is afraid (of you). Then if you met his need through losing face, that (losing face) would be greater than what he has obtained from your favor."

Al-Hasan, peace be on him, gave a poet (some money). So one of those who were sitting with him said to him: "Glory be to Allah! Do you give the poet who disobeys the Merciful (Allah) and tells lies?" Al-Hasan, peace be on him, said: "Servant of Allah, the best of your money is what you spend to protect your dignity. It is an act of kindness to avoid the evil."

A man asked al-Hasan, peace be on him, for a need. So al-Hasan gave the man one thousand dirhams and five hundred dinars and said to him: "Fetch a carrier to help you." The man fetched a carrier. So al-Hasan gave the carrier his cloak and said: "This is the wage of the carrier.

A Bedouin came to al-Hasan, peace be on him, and asked him for a need. So al-Hasan said: "Give him all the money in the safe." There were twenty thousand dirhams in the safe. All the money was given to the Bedouin, so he said: "My master, do you not let me tell you about my need and praise you?" Al-Hasan, peace be on him, began saying:

Our gifts are many

The hopeful enjoy them.

Our selves give generously before the request

For fear of losing face.

Al-Mada'ini said: "Al-Hasan, al-Husayn, and 'Abd Allah b. Ja'far went out. However, their luggage went before them. So they became hungry and thirsty. They saw an old woman sitting in a tent. They asked the old woman for water. She said to them: 'Milk this ewe.' They did. Then they asked her for food. She did : 'I have nothing but this ewe. Let one of you slaughter it. So one of them slaughtered and skinned it. Then she grilled some meat of the ewe for them. They ate the meat and took a nap at the old woman's tent. When they got up, they said to her: 'We are a group of people from Quraysh. We want to go through this direction. When we come back, visit us. For we will do good for you.' Then they went away. When the old woman's husband came, she told him about her entertainment. Her husband said: 'Woe unto you! You have sacrificed my ewe for people whom you do not know, then you say that they are from Quraysh.' Days passed. The old woman's condition became worse. So she departed till she passed through Medina. Al-Hasan, peace be on him, saw her and recognized her. He said to her: 'Do you know me?' 'No,' she answered. He said: 'I was your guest on the day so- and- so.' Then he gave her one thousand ewes and one thousand dinars, and he sent her to al-Husayn, peace be on him. Al-Husayn gave her like that (number) and sent her to 'Abd Allah b. Ja'far. The latter gave her like that (number)."

A Hashimite man and an Umayyad quarreled with one another (about generosity). The Hashimite man said: "My people are more generous (than yours)." The Umayyad one said: "My people are more generous (than yours)." The Hashimite man said to the Umayyad one: "Go and ask ten of your people (for money)" The Umayyad man went and asked ten of his people (for money). Each one of the ten people gave him ten thousand dirhams. In the meantime the Hashimite man went to al-Hasan b. 'Ali. So al-Hasan gave him one hundred and fifty thousand dirhams. Then the Hashimite man went to al-Husayn. So al-Husayn asked him: "Had you asked anyone for money before me?" "I had asked al-Hasan," answered the Hashimite man. Al-Husayn said: "I cannot give more than what my master (al-Hasan) has given you." Then al-Husayn gave the Hashimite man one hundred and fifty thousand dirhams. Then the Umayyad man came back with one hundred thousand dirhams from ten people, while the Hashimite man came back with three hundred thousand dirhams from two people. So the Umayyad man became angry and returned the money to its owners who received it. Meanwhile the Hashimite man went to al-Hasan and al-Husayn to return the money, but they refused to accept it. Then they said: "We do not mind whether you take the money or throw it away on the road."

One day al-Hasan, peace be on him, saw a black boy. The black boy was eating a piece of bread and giving a piece of bread to his dog. So al-Hasan said to him: "What has made you do this?" "I feel shame of my dog when I eat and do not feed him," answered the black boy. Then al-Hasan said to him: "Do not leave your next till I come to you." At that moment al-Hasan went to the black boy's master. He bought the black boy and the wall (the garden) where he lived. He (al-Hasan) freed the black boy and made him possess the wall.

The traditions about al-Hasan's generosity are numerous, but we do not intend to mention them all.

As for al-Hasan's clemency, it was as heavy as the mountains, as Marwan said concerning al-Hasan.

Al-Hasan, peace be on him, renounced worldly pleasures very much. So Muhammad b. 'Ali b. al-Husayn b. Babawayh, who died in the year 381 A.H., wrote a book. He called the book 'Zuhd al-Hasan.' How an outstanding merit was that al-Hasan renounced all life in this world for the sake of the religion!

His Outstanding Merits

Al-Hasan, peace be on him, is the Lord of the youth of Heaven. He was one of the two persons in whom the progeny of the Apostle of Allah, may Allah bless him and his family, was limited. He was one of the four persons through whom the Prophet made the contest of prayer with the Christians of Najran. He was one of the five persons whom the Prophet covered with his cloak. He was one of the twelve Imams whose obedience Allah made incumbent on people. He was among those who were purified from sins as the Qur'an says. He was among those whose love Allah made reward for the message. He was among those whom the Apostle of Allah made one of the two valuable things (thaqalayn). Thus whoever cleaves to them does not go astray. He was the plant of the sweet basil of the Apostle of Allah, may Allah bless him and his family. The Prophet loved him and asked Allah to love those who love him.

Al-Hasan had other outstanding merits. These merits are in need of a long explanation. Still the explanation does not encompass them even if it is long.

The people pledged allegiance to him after the death of his father, peace be on them. So he assumed the succession in the best manner though the time of his succession was short. Also he made a Peace Treaty with Mu'awiya on the fifteenth of the month of Jamadi al'Ula' in the year 41 A.H., according to the most correct reports. So he was able to protect the religion and to spare the blood of the believers. In the Peace Treaty, he followed the teachings, which he reported on the authority of his father on the authority of his grandfather, may Allah bless him and his family. Apparently, his succession was seven months and twenty days.

After the Peace Treaty had been concluded, al-Hasan, peace be on him, came back to Medina to stay there. So his house became as a second haram (a sacred sanctuary) for people to visit.

Through these two sacred nexts (al-Hasan's house and Medina), al-Hasan, peace be on him, became the rise of guidance. He was the stronghold of knowledge and shelter of Muslims. Meanwhile there were many knowledgeable people all around him. Anyhow such knowledgeable people were the students of al-Husayn. So they learned knowledge from him and reported it on his authority. Allah granted al-Hasan plentiful knowledge and a high social position in the hearts of Muslims. Thus he (al-Hasan) was able to guide the community, to lead Muslims spiritually, to correct the Islamic beliefs, and to unify the people of monotheism.

Al-Hasan, peace be on him, performed the early morning prayer in the mosque of the Apostle of Allah, may Allah bless him and his family. He sat there praising Allah till the sun rose. In the meantime he answered the questions of the great Muslim figures. In his book 'al Fusul al-Muhimma', p.159, b. al-Sabbagh said: "The people gathered around him (al-Hasan). He (al-Hasan) answered the questioners perfectly and refuted the proofs of the disputers."

When al-Hasan, peace be on him, performed the hajj or went around the Kaaba, the people were about to destroy him. For they overcrowded to welcome him.

His Death

Al-Hasan, peace be on him, was given poison several times. We will detail this matter when we discuss the fulfillment of the conditions of the Peace Treaty. When al-Hasan, peace be on him, felt the danger in the last attempt, he said to his brother al-Husayn, peace be on him: "My brother, I am leaving you and meeting my Lord. I have been given poison to drink, and have spewed my liver into the basin. I am aware of the person who poisoned me and from where I have been made a subject to this deceitful action. I will oppose him before Allah, the Great and Almighty." Then he said: "Bury me with the Apostle of Allah, may Allah bless him and his family.[[1]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/03.htm%22%20%5Cl%20%22r1) For I am worthier of him and his family' (than others). If they prevent you from doing that, then I make you swear by the relation which Allah has made close to you and by the blood relation to the Apostle of Allah, may Allah bless him family, not to shed even your blood into the cupping-glass in (carrying out) my command, till we meet the Apostle of Allah, may Allah bless him and his family, to oppose the people before him and to tell him about what we have suffered from them."

Then al-Hasan, peace be on him, made his testamentary bequests to his family and his children. (He gave al-Husayn) his heirlooms and the things which the Commander of the faithful (Imam 'Ali), peace be on him, had bequeathed to him when he had made him his successor, had declared him worthy to occupy his position, and had indicated to his Shi'a that he (al-Hasan) was his successor.

Then al-Hasan, peace be on him, died on the seventh of the month of Sufar, in the year 49 A.H.

Abu al-Faraj al-Isfahani said: "Mu'awiya wanted the people to pledge allegiance to his son Yazid. However, the existence of al-Hasan b. 'Ali and of Sa'd b. Abu Waqqas troubled him very much. So he gave them poison to drink, and they died of it."

The abominable disasters of this kind shook the conscience of the Muslim countries. So there were various revolutions throughout history. In this connection Allah, the Exalted, says: "And they who act unjustly shall know to what final next of turning they shall turn back."

His Burial

Sibt b. al-Jawzi reported on the authority of b. Sa'd on the authority of al-Waqidi, who said: "When al-Hasan was about to die, he said: 'Bury me beside my father.' He meant the Apostle of Allah, may Allah bless him and his family. However, banu (the sons of ) Umayya and Marwan b. al-Hakam and Said b. al-'As, who was the governor over Medina, prevented him." Ibn Sa'd said: "Among them was 'A'isha, who said: 'No one is buried beside the Apostle of Allah.'"

Abu al-Faraj al-Amawi al-Isfahani reported on the authority of Yahya b. al-Hasan, who said: "I heard 'Ali b. Tahir b. Zayd say: 'When they wanted to bury al-Hasan, she ('A'isha) mounted a mule and asked the help of banu (the sons of) Umayya, Marwan, those who were there from them (banu Umayya) and from their servants. So someone said: 'One day (she was) on a mule, and one day (she was) on a camel.'"

Al-Mas'udi has mentioned that 'A'isha mounted a gray mule and led the Umayyads to declare a second battle against the members of the House (Ahl al-Bayt. He (al-Mas'udi) said: "So al-Qasim b. Muhammad b. Abu Bakr came to her ('A'isha) and said: 'Aunt, we,, have not washed our heads since the Battle of the Camel. [[2]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/03.htm%22%20%5Cl%20%22r2) Do you' want people to call this day the Battle of the Gray Mule?' So she came back."

Many people gathered together with al-Husayn b. 'Ali and said to him: "Leave us with the children of Marwan. By Allah, they are, with us, nothing but an itching of the head." Al-Husayn said: 'By Allah, if there had been no injunction to me from al-Hasan, peace be on him, to prevent bloodshed and that I should not even pour blood into a cupping-glass in (carrying out) his command, you would have known how the swords of Allah would have taken their toll from you. You have broken the agreement which was made between you and us. You have ignored the conditions which we made with you for ourselves." Here al-Husayn, peace be on him, reminded them of the conditions of the Peace Treaty.

Then they went on with (the body of) al-Hasan, peace be on him, and they buried him in (the cemetery of) al-Baqi' beside his grandmother, Fatima daughter of Asad b. Hashim b. 'Abd Manaf, may Allah be pleased with her.

In his book 'al-Isaba', he (Ahmad Shahab al-Din al-'Asqalani) said: Dawud b. Sinan informed us: Tha'laba b. Abu Malik told us: "I (Tha'laba b. Abu Malik) saw al-Hasan on the day when he died and was buried in (the cemetery of) al-Baqi'. I saw that if a needle had been thrown away in (the cemetery of) al-Baqi', it (the needle) would have not fallen but on the head of a person."

[[1]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/03.htm%22%20%5Cl%20%22n1) Al-Hasan, peace be on him, was worthier of the Prophet, may Allah bless him and his family, than others, because he was his grandson and a piece of him. Rather al-Hasan was the piece of the Prophet. No one is worthier of the grandfather than the grandson. In other words the piece is worthier of the entirety than others.

Al-Hasan, peace be on him, was worthier of the Prophet's family, because he was his legitimate inheritor through his mother the truthful and chaste one, peace be on her. She was the only inheritor of her father, may Allah bless him and his family. So she (Fatima, the Prophet's daughter) had the right to inherit her father as Solomon inherited David. For there is nothing that can specialize the general inheritance.

Here the comparative degree 'worthier' concerns the mafdulin (less excellent), namely Abu Bakr and 'Umar. For they regarded themselves as worthier of burying in the room of the Apostle of Allah, may Allah bless him and his family, than others. However, his grandson (al-Hasan) was worthier of that than them. That is because they (Abu Bakr and 'Umar) thought that the wife had the right to inherit her husband. Muslim jurists have disagreed on this matter since then. 'A'isha, the daughter of Abu Bakr, and Hafsa, the daughter of 'Umar, had, according to the correctness of their inheritance as two wives, a share of seventy-two shares in the room where the Apostle of Allah, may Allah bless him and his family, was buried. For they were two of nine wives. And all the nine wives had one- eighth which they divided among themselves according to this rate. As for the holy room whose wideness we do not know exactly should be wide enough to hold seventy two graves; otherwise the inheritors of the truthful, chaste one (Fatima did not permit Abu Bakr and 'Umar to be buried in it. So what is other than this (explanation)? Accordingly, we must admit that al-Hasan, peace be on him, was worthier of the Apostle of Allah and of his house than the others.

[[2]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/03.htm%22%20%5Cl%20%22n2) In his book 'Al-Mahasin wa al-Masawi', vol. 1, p.35, al-Bayhaqi has reported similar words. He (al-Bayhaqi) said: "On the authority of al-Hasan al-Basri that al-Ahnaf b. Qays said to 'A'isha at the Battle of the Camel: 'Mother of the believers, has the Apostle of Allah, may Allah bless him and his family, authorized you this movement?' She said: 'O Allah, no.' He said: 'Have you found it (this movement) in the Book of Allah, the Exalted?' She said: 'We do not read but what you read.' He said: 'Have you seen that the Apostle of Allah, may Allah bless him and his family, asked the help of his wives when he was few in number and the polytheists were many?' She said: 'O Allah, no.' Al-Ahnaf said: 'Therefore, what is our guilt?"

**Before The Pledge Of Allegiance**

Now, we are discussing a matter. We do not know exactly to what extent the matter was affected by the previous conditions. Still it is enough for us to present some of the social conditions which the Muslims knew for the first time after the death of the Prophet. That is because the Prophet had a strong effect on the selves, a strong power in forming society, and a powerful hand in building the elements of the activity of beliefs.

We are recalling the memories to draw a transient picture here. Thus it is enough for us to take an appropriate thing from every event or to take the suitable events for our subject and leave the others. That is because we want, in the light of this method, to know whether our subject (i.e., the Peace Treaty of al-Hasan) was affected by the previous circumstances or not.

The greatest event in the history of Islam was the death of the Apostle of Allah, may Allah bless him and his family. Thus that heavenly radiation gave this world all good ceased. Suddenly, the world became dark and people began to prepare themselves to commit evil deeds. When the Apostle of Allah, may Allah bless him and his family, died, the earth separated from the sky. For the Prophet was the only means between them. Is the earth in no need of the sky? Of course not. For the sustenance of the earth, its good, its life, its activity, its light, and its religion are all from the sky. This event (the death of the Prophet) would have caused intense loneliness in this world and a heavy loss for Muslims if he (the Prophet) had totally ended his relation with the world and Muslims. However, the Apostle of Allah, may Allah bless him and his family, was aware that the believers would be tested after him through facing great misfortunes. The Prophet was kind to the believers. Thus he told them that only one rope would continue the relation between them and the sky. So is there a rope worthier of clinging than the rope of the sky in the time when inspiration has ceased? For this reason, the Prophet, may Allah bless him and his family, said: "I have left among you that which if you cling to, you shall not go astray after me: the book of Allah, (which) is the extended rope from the sky to the earth, and my family, the members of my house. They (Allah's Book and the Prophet's family) shall not abandon each other till they come to me at the Hawd (the river in Paradise). So think, how will you treat them after me?" [[1]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm#r1)

Accordingly, we have the right to base the research that is between our hands, on these events to conclude the attitude of the community towards the family of the Prophet, may Allah bless him and his family, or the attitude of those groups who claimed that they had the right to represent the community. That is because we want to know how that community and those groups treated the family of the Prophet after him. In the meantime we want to conclude the appropriate events for our subject. So if the word al-'itra means 'asbira or the kin of the man, then 'Ali was the most prominent man of them all after Allah's Apostle. If the mentioned word means dhurriya (progeny), then al-Hasan was the eldest one in the family of the Prophet after him. For, in Arabic, the word al-'itra is used for both 'ashira (kin) and dhurriya (progeny).

However, after the death of the Prophet, may Allah bless him and his family, the Muslim community disagreed on the matter of the succession. That is because some Muslims depended on their viewpoints. Some of them cleaved to the clear traditions of their Prophet, who said many traditions concerning nominating the successor after him. However, this is not the next to mention all these traditions. Meanwhile we do not intend to discuss with those who depended on their personal interpretations, nor do we intend to discuss with those who worshipped Allah according to the clear traditions of their Prophet. For everything on which we agree and disagree with them all or with a party of them ended as it was at its time. The research, which we are doing, now has nothing to change the adopted ideas.

We do not look for excuses for those who depended on their viewpoints. In spite of their disagreement on the traditions of their Prophet, we say: The Apostle of Allah, may Allah bless him and his family, regarded the Qur'an and his family as his deputies after him as in the foregoing traditions and similar ones. However, those who depended on their viewpoints treated the Prophet's deputies (the Qur'an and the Prophet's family) according to their political ideas that mean that they accepted the traditions of the Apostle of Allah, may Allah bless him and his family. In other words they thought that the interest should be taken into consideration. Also they thought that obeying the orders of the Prophet was in charge of the experienced old men. If they confirmed what the Prophet wanted, then it was okay. If they did not confirm what the Prophet wanted, they put into effect whatever they wanted.

In this manner the succession was taken from the Prophet's family. In this manner, it was possible or advisable for a great number of those who believed in Muhammad, may Allah bless him and his family, to give Mu'awiya the right to compete with the others for the succession of Islam and to produce old- age [[2]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm#r2) as evidence for it. In the meantime the old men such 'Amr b. al-'As, al-Mughira b. Shu'ba, Abu Hurayra al-Dousi, and the like confirmed his claim. This claim of Mu'awiya, that included disdain at the sacredness of Islam, was not for the first time. Rather it had historical backgrounds. [[3]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r3)

It is obvious that these historical back grounds led to an unexpected trend in Medina when the people held a meeting in the Shelter (saqifa) of banu (the sons of) Sa'ida to find a new rope other than that of the Prophet, may Allah bless him and his family, in the foregoing tradition. In this connection, Polis Salama said:

Events occurred one by one under the Shelter (*Saqifa*)

They provoked hidden things and inclinations

Tendencies divided like the branches of

The tender boxthron. [[4]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r4)

The owner of the right (Imam 'Ali) in the succession adopted an honorable attitude towards his brothers who depended on their viewpoints. His attitude in itself underlined that he wanted to protect Islam from collapse. Also such an attitude underlined that he was the only means or rope between the people and the sky. He (Imam 'Ali) failed for a very short time to pledge allegiance (to Abu Bakr). That is because his Islamic mind showed him his usurped right. Then he was forced to pledge allegiance. [[5]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r5) So some of his companions asked him: "How did your people deprive you of this position (Caliphate) while you are worthier of it than them?" He (Imam 'Ali) said: "It was a selfish act on which the hearts of people has become greedy while some people did not care for it. The Arbiter is Allah and to Him is the return on the Day of Judgment. Now leave this story of devastation about which there is hue and cry."

These words show you that Imam 'Ali was internally angry but was externally submissive. [[6]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r6)

The enemies of Imam 'Ali have become blind to his light (outstanding merits). In other words the covering of enmity is on their eyes. So they have ignored him. However, they have not ignored his early Islam, his jihad (struggle), his close relation to the Prophet, his affinity with him, his brotherhood to him, his knowledge, and his worship. Moreover, they have not ignored the traditions of the Apostle of Allah, may Allah bless him and his family, concerning him. They understood these qualities of his then more than we understand them at the present time. However, the enemies of Imam 'Ali, peace be on him, showed enmity towards him because of his many outstanding merits, his intense justice, and his sword with which he killed many of them in the fields of the holy battles.

Also 'Ali's enemies showed enmity towards him because he was in the fourth decade of his life. No wonder, for they thought that the caliph after the Apostle of Allah, may Allah bless him and his family, should be in the seventh decade of age to be fully experienced.

'Ali's enemies have forgotten that the Imamate in Islam is religion like Prophethood itself. What is permitted in Prophethood is permitted in the Imamate. Also what is not permitted in the Imamate what is not permitted in Prophethood though great. So what is the relationship between ijtihad (the ability to conclude religious verdicts) and an age when there is a textual nomination? What is the importance of political interests towards Allah's Words and the traditions of his Apostle, may Allah bless him and his family?. 'Ali's age when the Prophet died was equal to that of 'isa b. Maryam (Jesus, Mary's son) when Allah, the Great and Almighty, raised him (Jesus) to the sky. It was possible for 'isa to be a prophet in the earth at such an age. So why was it impossible for 'Ali to be a caliph at the age of thirtythree? Worth mentioning Allah will choose such an age for the people of Paradise on the Day of Judgment. If this age was not the best years of the human being, Allah would not choose it for his servants in the gardens.

'Ali's enemies harbored malice against him because of his close relation to the Prophet, may Allah bless him and his family. So they hated to see that the Imamate and Prophethood come together in one house. We do not know why the outstanding merit, according to this logic, has caused this malice. We do not know why 'Ali's close relation to the Prophet made his enemies prevent him from taking the reins of the Caliphate.

They ('Ali's enemies) thought that they did good things for Islam and Muslims when they separated the Imamate from the family of Prophethood, and when they helped other families to usurp the high religious position.

Moreover, they forgot the precautionary steps of the Apostle of Allah, may Allah bless him and his family, when he limited the succession to his family.

The traditions of the Prophet have drawn the attention of the wise men to the mistakes of the people. Besides they have drawn their attention to the correctness of the Apostle of Allah, may Allah bless him and his family.

So the operation of separation between the Caliphate and the family of the Prophet has moved historical differences among the lovers of the Caliphate throughout various generations. Also it has caused ugly disasters for Muslims and distorted the ideal beliefs of Islam. All these differences and disasters would have not happened if the Caliphate had been given to its real owners. In other words if the people had obeyed Allah and His Apostle as in this verse: "And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying." (Qur'an: 33:36)

All these differences and disasters have taken next among Muslims because the ambitious ones have been permitted to compete with the righteous for the Caliphate.

For example, bloody battles took next between banu (the sons) of Hashim and banu (the sons of) Umayya, between banu al-Zubayr and banu Umayya, between banu al-'Abbas and banu Umayya, and between banu 'Ali and banu al-'Abbas. All these bloody battles took next because of that separation between the family of the Prophet and the Caliphate. Noteworthy the Prophet underlined the succession after him through his traditions to prevent those bloody battles and regretful events from happening in Islam.

The members of the House (Ahl al-Bayt) suffered from various misfortunes. They were liable to assassinations, capturing, and homelessness. They suffered from all these misfortunes. That was because of the first mistake which was made to disobey the policy which the Prophet, may Allah bless him and his family, adopted to protect his community and his family. Unfortunately, the people disobeyed him in what he wanted.

However, they misunderstood the meaning of this wise policy. For they hated to see that the Caliphate and Prophethood come together in one family. Meanwhile they wanted to follow another policy.

The age was their apparent justification, which they explained for the people. No one but Allah knows the hidden reasons. Their spiteful memories resulted from the battles between them and the early Muslims or from envy that "eats religion as fire eats wood," as in the holy tradition.

The love of leadership and the desire for authority have been dangerous diseases from which people suffer. Also they are deep-rooted diseases in the nature of powerful leaders.

However, Prophethood and the Imamate, as two Divine offices, are different from the familiar meaning in the political fields. In other words Prophetic policy results from religion and belongs to it. So the only source in political affairs is the Owner of religion (the Prophet), and his words are decisive in them.

If you want to know the close relationship between this event and our subject, you have to read the following words of al-Husayn b. 'Ali, peace be on him. For you will know that al-Hasan expressed his dissatisfaction in the following letter of his when the people pledged allegiance to Mu'awiya in Kufa. Al-Hasan, peace be on him, said: "When he (Allah's Apostle), may Allah bless him and his family,, passed away, the Arabs differed over the succession after him. So the Quraysh said: 'We are his tribe, his family, and his friends. You have the right to dispute with us over the succession after Muhammad.' So the Arabs believed the words of Quraysh and their proof for that (succession) against him who disputed with them over the succession after Muhammad. So you bestowed upon them and yielded to them. Then we argued [[7]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r7) with the Quraysh as the Arabs did. However, the Quraysh did not treat us with justice as the Arabs treated them. They (Quraysh), with the exclusion of the Arabs, took this matter through (asking) equity and protest. We, the members of the House of Muhammad and his friend, disputed with the Quraysh. We asked them to treat us with justice. However, they turned away from us' seized (power), and gathered together to oppress and force us. So we suffered from their persecutions toward us. So the promise is Allah. He is the Lord and Helper.

"We became surprised at those who took unjustly our right and the succession of our family. If they (the Quraysh) had an outstanding right and priority in Islam, we would refrain from disputing with them. We do not want the hypocrites and the allies (ahzab) to find a gap in the religion to corrupt it.

"So today, Mu'awiya, the person is surprised when you have unjustly taken the authority while you are in appropriate for it. You have no known merit in religion, nor have you a laudable act in Islam. You are the son of an ally (hizb) of the allies (ahzab). You are the son of the most hostile one of all the Quraysh towards the Apostle of Allah, may Allah bless him and his family, and His Book. Allah alone is sufficient for you. You shall be returned to Him, and you shall know to whom the final result shall be." [[8]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r8)

Al-Hasan, peace be on him, expressed his astonishment to show the relationship between Mu'awiya's usurping the right of the members of the House (Ahl al-Bayt and that of the early ones from Quraysh. The relationship between the matter of al-Husayn and that of the early Caliphs resulted from this event. In the meantime matters other than al-Husayn's matter appeared. Some of these matters related to the two brothers; some of them related to the parents; and some of them related to the general right.

We will not mention any of these matters here. For we do not want to discuss research conducted within these lines, but the matters that have a relation to our subject.

We have known that there was a skillful, political activity after the death of the Apostle of Allah, may Allah bless him and his family. The activity enabled Abu Bakr to win the attitude (i.e., the Caliphate). 'Umar called that activity Alta (i.e., unexpected event). Mu'awiya called it: "Usurping the right and disagreement on authority."[[9]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r9) So the quick success which that political activity made underlined the previous determination of those in power. From this determination, we can easily understand that there was a special trend towards the family of Muhammad, may Allah bless him and his family. This trend caused effects during and after its time.

So the family of the Prophet was helpless, and were intentionally removed (from authority) in all prominent developments which history witnessed then.[[10]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r10)

The person who knew the Caliphate (Abu Bakr) did not prefer them (the Prophet's family) to others. Besides the person who limited the Caliphate to the three of six people (i.e., 'Umar) did not treat them with justice. Were not for the election made by the people after the Event of the House (*hadith al-dar*), the Prophet's family would have had no portion in authority throughout the various times.

Then this special trend had an effect in creating a strong opposition against the two Caliphs who consulted the family of Muhammad, may Allah bless him and his family, about their affairs.

At the Battles of Basrah and Siffin, there are many proofs for what we have said.

Also there are other proofs concerning the attitude of b. (the son of) 'Umar, [[11]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22r11) Sa'd b. Abu Waqqas, Usama b. Zayd, Muhammad b. Muslima, Qadama b. Maz'un, 'Abd Allah b. Salam, Hassan b. Thabit, Abu Said al-Khudari, Zayd b. Thabit, al-Nu'man b. Bashir. They were called al-Qu 'ad (the neutrals). For they preferred neutrality to jihad (holy war) and refrained from pledging allegiance to Imam 'Ali and his son al-Hasan, peace be on them.

This opposition had different fields and various kinds. Some of them were the improper, negative attitudes from which the leaders of the Prophet's family suffered in Medina, and then in Kufa.

For this reason Imam 'Ali, peace be on him, addressed the people from his pulpit in Kufa: "You who are like men, and not men! Your intelligence is that of children and your wit is that of women. I wish I had not seen you nor known you. By Allah this acquaintance has brought about shame and resulted in repentance. May Allah kill you. You have filled my heart with puss and loaded my bosom with rage. You made me drink mouthfuls of grief one after the other. You shattered my counsel through disobeying and leaving me."

Imam 'Ali, peace be on him, made numerous, similar speeches on various occasions.

It was the opposers who planted evil intentions all over the cities of 'Ali, and provoked the people to refrain from supporting him using all pretexts.

I (the author) have believed in this factor. Meanwhile I do not want to forget the other factors that took part in creating the abovementioned, special trend. Namely the factors that took part in creating that opposition that had a positive, armed attitude and a betraying, negative one towards the Prophet's family during the holy Hashimite time.

I (the author) have no doubt that strict justice and accurate equality that prevailed the Hashimite times disturbed the people or some of them. So the people were not ready to show obedience and loyalty that were necessary for war and peace. Besides the booty of the conquered countries made those people cling to the life in this world.

In spite of that special trend, which was formed within twenty-five years, the time of the Caliphate of Imam 'Ali, peace be on him, had appeared before pledging allegiance to al-Hasan, peace be on him, in Kufa.

Al-Hasan was the eldest son of 'Ali, peace be on him, and the successor after him. He (al-Hasan) took part in the good days and bad days of his father. He shared him his sorrows and pains. At that time, he (al-Hasan) was aware of the hardships which his father faced from his people, his subjects, and his enemies. Those hardships made al-Hasan sad. They reminded him of his grandfather Muhammad, may Allah bless him and his family. For the latter ordered his community to cling to the Book of Allah and to treat his family kindly: "Think how you will treat them (my family) after me."

Though al-Hasan, peace be on him, was full of sorrow, he sometimes resorted to hope. Thus he remembered the good companions' help. Also he remembered their activity, their sacrifice, and their loyalty. Accordingly, he concluded that their deeds were free from the political ambitions in this world.

Among those companions were army leaders, excellent orators, jurists, readers of the Qur'an, and the rest of the good ones who fixed Islam.

The Commander of the faithful (Amir al-mu'minm) relied on those companions during his battles and his peace. Also the Hashimites relied on them to protect Islam from dangers.

Imam 'Ali's companions were from the Muslims who were loyal to the Apostle of Allah, may Allah bless him and his family. For they promised him to protect him as they protected their own selves. So al Hasan was hopeful that they would support him in achieving the authority of his father or his own authority.

They ('Ali's companions) believed in the Words of Allah concerning the members of the House of their Prophet. Also they believed in the trustee of authority (wasi) after their Prophet. They understood 'Ali thoroughly. 'Ali was the hero after the Apostle of Allah, may Allah bless him and his family. He was the best of this community after him (i.e., the Prophet) in loyalty to the truth, sacrificing for Islam, advising the Muslims, sound justice, and abundant knowledge. Generally speaking, 'Ali's outstanding merits made his enemies jealous of him.

Some of 'Ali's good companions were 'Ammar b. Yasir, Khuzayma b. Thabit (the one with two testimonies), Hudhayfa b. al-Yamman, 'Abd Allah b. Badil, Malik b. al-Harith al-Ashtar, Khabab b. al-Arat, Muhammad b. Abu Bakr, Abu al-Haythem b. al-Tayhan, Hashim b. 'Utba b. Abu Waqqas (al-Mirqal), Sahl b. Hunayf, Thabit b. Qays al-Ansari, 'Aqaba b. 'Amru, Sa'd b. al-Harith b. al-Samman, Abu Fadala al-Ansari, Ka'b b. 'Amr al-Ante, Qurda b' Ka'b al Ansari, 'Auf b. al-Harith b. 'Auf, Kilab b. al-Askar al-Kinani, Abu Layla b. Balil, and the like. They were leaders in the fields of war and worshippers in prayer. They ordered people to do good and prevented them from doing evil. They competed with each other for death in the way of Allah, while other than they competed with each other for worldly desires.

It is necessary to mention that all the above- mentioned good companions died martyrs at the battles headed by 'Ali, peace be on him. Besides, sixty- three Badri companions died martyrs at the Battle of Siffin.[[11]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm#r11) Many companions of 'Ali died martyrs at the three successive battles.

The camp of Imam 'Ali, peace be on him, became empty of those good, reliable companions. Accordingly, he was heard saying: "Allah, make haste the unhappiness of al-Muradi (i.e., 'Abd al-Rahman b. Muljim)." "What prevents the most wretched person of it (the community) from coloring it (his beard) with the blood of that which is above it (i.e., his head)." "Indeed, by Allah, I wish that Allah took me out of your existence and took me to his mercy from you."

Peace be on ('Ali) on the day when he was born, on the day when he was the first to believe Islam, on the day when he fixed Islam with his sword, on the day when he was tested, on the day when he died, and on the day when he will be raised from the dead.

Therefore, al-Hasan had to face the hardships of the time when his father lived. Namely, he had to face the hardships, which his father faced: the poverty of al-Ansar (the supporters), the armed hostility, and the betraying boycott.

[[1]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm#n1) Al-Tirmidhi, Kanz al-'Ummal, vol. l, p. 44, tradition no.874. There are many traditions similar to this tradition. For example, among them is: "I am leaving two caliphs among you: the Book of Allah, (which) is extended between the sky and the earth or (which) is between the sky and the earth, and my family, the members of my House, and they shall not abandon each other till they come to me at al-Hawd (the river in Paradise) - (Imam Ahmad, al-Musnad. Al-Tabarani, al-Kabir).

[[2]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm#n2) Ibn Abu al-Hadid, Sharh Nahj al-Balagha, vol.4, p.13.

[[3]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n3) Al-Mas'udi, Hashim b. al-Athir, vol. 6, pp. 78-79. Many of our old poets, based their good poems on these historical backgrounds. For example, Mihyar al-Daylami referred to them when he said:

As for the two evil ones: b. (the son of) Hind and his son,

Even if their affair became tyrannical after fear

They did not create (anything) in what they had brought.

Rather they followed those ways.

Mihyar's teacher, al-Sharif al-Radi, may Allah have mercy on, had referred to them:

The deed of the latter ones, though rises over

The ugly deed of the early ones, is not more.

Al-Kumayt had referred to the above- mentioned historical backgrounds before these two poets: The bowmen hit it (the target) with the bow of other than them So the latter, gave him the trousers. There are other poetic lines similar to these in meaning.

[[4]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n4) Bolis Salama.

[[5]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n5) Mu'awiya said in what he wrote to him (Imam 'Ali) with Abu Imama al-Bahili: "And you failed to pledge allegiance to him (i.e., Abu Bakr) till you were forced to (pledge allegiance) to him. You were dragged with the reins of force as the injured camel dragged."

[[6]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n6) Imam 'Ali, Nahj al-Balagha, (explained by Muhammad 'Abda), vol.1, p.299.

[[7]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n7) The ugliest spites concerning the matter of the members of the House (*Ahl al-Bayt*), peace be on them, is that those debates disappeared from history. So we have found nothing of them but bits and peices which the enemy's observation ignored without intention. So here, I (the author) have mentioned the following words of the renewing poet al-Hajj 'Abd al Husayn al-Azdi:

Read what the desires write at your time.

(That) tells about what occurred in the past times.

[[8]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n8) Ibn Abu al-Hadid, vo1.4, p.12.

[[9]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n9) You can clearly find that in what Mu'awiya wrote to Muhammad b. Abu Bakr concerning Imam 'Ali, peace be on him. He (Mu'awiya) said: "Your father and his companions were the first to usurp his right and disagreed with him on authority. They agreed and were harmonious on that. Then they summoned him to pledge allegiance to them. However, he was slow in coming to them and failed to answer them. So they asked him to be quick, and they intended to do a great thing against him. Then he (Imam 'Ali) pledged allegiance to them and yielded to them. However, they prevented him from taking part in their authority. And they did not inform him of their secrets till Allah made them die." Then he (Mu'awiya) added: "If what we are in was right, then your father seized it and we were his partners. Were not for your father's previous act, we would have obeyed b. Abu Talib and yielded to him. However, your father had done that (disobedience) before us. So we followed him." See al-Mas'udi, Hashim b. al-Athir, vol.6, pp.78- 79.

[[10]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n10) We find many examples concerning this point in the words of the Commander of the faithful (Amir al-mu'mineen peace be on him). In this connection he said: "By Allah, I am still deprived of my right. (Some people) have been preferred to me since Allah made His Apostle die till this day of people." And He said: "Allah, I ask you to show your enmity towards Quraysh and those who help them. For they have severed the relations between me and my relatives, belittled my great position, gathered together to dispute with me over the authority which belongs to me."

[[11]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/04.htm%22%20%5Cl%20%22n11) A next on the bank of the Euphrates, between 'Ana and Dir al-Sha'ar.

**The Pledge Of Allegiance**

The religion of Islam is what the Prophet, may Allah bless him and his family, propagated. For he (the Prophet): "Does not speak out of desire. It is naught but revelation that is revealed." So the Prophet had the right to nominate the Muslim successor for the succession. That is because the succession is the high responsible authority for the lawful. Therefore al-Hasan b. 'Ali was the legitimate successor whether the people pledged allegiance to him or not.

The Apostle of Allah, may Allah bless him and his family, mentioned al-Hasan within the chain of the names of the twelve imams. The Prophet said many traditions concerning al-Hasan and his brother al-Husayn. The Sunni scholars have reported these traditions. [[1]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r1) All the Shi'ite scholars have agreed on the report of these traditions. In other words the two parties (Sunna and Shi'a) have agreed on these traditions. Among these traditions are: "You (al-Hasan and al Husayn) are two Imams. Your mother has the intercession. [[2]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r2) "This (i.e., al-Husayn) is an Imam, the son of an Imam, the brother of an Imam, and the father of the nine Imams. [[3]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r3)

When Imam 'Ali got ill, he ordered his son (al-Hasan) to lead the people in prayer. When Imam 'Ali was about to die, he entrusted al-Hasan and said: "My son, you are the trustee of authority and of blood." Imam 'Ali made al-Husayn, Muhammad (b. al-Hanafiya), all his sons, the chiefs of his Shi'a (followers), and the members of his House bear witness for his bequest. Imam 'Ali gave al-Hasan the Book and the weapon, then he said to him: "My son, the Apostle of Allah, may Allah bless him and his family, has ordered me to entrust you and to give you my books and my weapon as the Apostle of Allah entrusted me and gave me his books and his weapons. Also he (the Prophet) has ordered me to order you that when death comes to you, give them (the books and the weapon) to your brother al-Husayn." Then Imam 'Ali turned to al-Husayn and said: "The Apostle of Allah has ordered you to give them to this son of you." [[4]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r4) Then he took the hand of 'Ali b. al-Husayn and said: "The Apostle of Allah has ordered you to give them to your son Muhammad. Send him the greetings of the Apostle of Allah and my (greetings). [[5]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r5)

All tradition books have mentioned this tradition through authentic reliable chains of narrations on the authority of the members of the House (Ahl alBayt), peace be on them. This tradition of 'Ali was appropriate for the expected conditions. The Imami Shi'a use this method to prove the Imamate. The Sunni scholars have reported successive Prophetic traditions through their methods. Also non- Sunni scholars have clearly reported the same traditions through their methods. They (the traditions) have limited the Imamate to twelve Imams who were all from Quraysh. [[6]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r6) Also they some times mention their names Imam by Imam to the last one of them, who is the awaited Mahdi (the rightly guided one), with whom Allah will fill the earth with justice when it is full of oppression and injustice.

Moreover, there are personal texts which the imams said to nominate each other.

Then the supremacy of each imam in knowledge, acts, miracles, and outstanding merits underlines both kinds of the above- mentioned traditions.

As for the pledge of allegiance of people, it is not a condition in the imamate of the Imam. In other words, people should pledge allegiance to those whom the Prophetic traditions have underlined. The Imamis regard pledging allegiance to other than the Imam as a correct act. It (pledging allegiance) is not accepted from anyone but at the time of compulsion.

The conditions prevented the community from pledging allegiance to the nominated Imams but two of them, who were 'Ali and al-Hasan peace be on them.

After al-Hasan, the formal succession started. Such kind of succession was usurped through weapons or money. Namely, such kind of succession occurred as al-Ghazali said: "The people assumed the succession without any merit." [[7]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r7)

It was better for the Muslims or the Muslim historians in particular to regard the end of al-Hasan's succession as the beginning of the time of the kingdom. So they would be able to know that time clearly through its aspects, its policies, and its non-Islamic deeds. If they (the Muslims and the Muslim historians) had done that, they would have maintained the ideal, Islamic beliefs which that ideal succession followed. For they followed the example of the Prophet, may Allah bless him and his family. Also they (they Muslims and the Muslim historians) would have protected Islam from those kings who imposed their succession on Muslims. Unfortunately, the Muslim historians have called those kings successors while they (the kings) were not worthy of this title. For this reason, the mentioned historians have wronged Islam though they wanted to do good for it.

I (the author) wonder: was it appropriate for the successor, who had to be like the Prophet in his words and acts, to perform the Friday prayer on Wednesday or to perform it again in the morning? Was it appropriate for him to do Islamically forbidden acts? In other words, was it appropriate for him to sell gold for that which is more than it in weight, to attribute the corrupt persons to the family of the Prophet, to murder the believing people, and to supply the unbelievers with money to wage war against his Muslim brothers, and the like? So why had the historians not called such persons kings instead of calling them successor? Just imagine those persons who succeeded Mu'awiya. Did they not belong to the tree which Allah has cursed in the Qur'an? Just imagine Yazid, Abd al-Malik, al-Walid, and the like!

All these acts should urge Muslims to support Islam. They should not attribute to the Islamic authority but to those ideal Imams who followed the example of the Prophet, may Allah bless him and his family.

As we have said that al-Hasan was the most similar person to the Apostle of Allah, may Allah bless him and his family, in form, manner, and nobility. [[8]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r8) He had the visage of prophets and the glory of kings. He is the lord of the youth of Paradise in the hereafter. The lord in the hereafter must be a lord in this world. His grandfather the Apostle of Allah, may Allah bless him and his family, surnamed him the absolute lord.

We have known that al-Hasan was the noblest person in ancestry. He was the best of men in father, mother, uncle, aunt, grandmother, and grandfather, as Malik b. 'Ajlan described him during the meeting of Mu'awiya.[[9]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r9)

As al-Hasan had these noble traits and a textual nomination, then why didn't the people pledge Allegiance to him? Why didn't they let him assume the high religious position (i.e., the succession)? If it is difficult for us to understand the Imamate and the succession through these excellent abilities and outstanding merits, then which quality can renext them all and help us understand the Imamate or the succession?

Al-Hasan, peace be on him, carne out to meet the people. He was indifferent to their attitude towards him. Thus he stood on the pulpit of his father peace be on him to praise him. He said: "There has died to night a man who was the first among the early (Muslims) in (good) actions. Nor did any later (Muslims) attain his level in (good) actions. He used to fight alongside the Apostle of Allah, may Allah bless him and his family, and protect him with his own life. The Apostle of Allah, may Allah bless him and his family, used to send him forward with his standard while Gabriel supported him on his right and Michael supported him on his left. He would not return until Allah brought victory through his hands. He, peace be on him, has died on this night on which Jesus, son of Mary, was taken up (to Heaven), on which Joshua, son of Nun, the testamentary trustee (wasr) of Moses, peace be on him, died. He has left behind him no gold and silver except seven hundred dirhams of his stipend ( 'ata), with which he was intending to buy a servant for his family." [[10]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r10)

This praise of al-Husayn is unique. Also his style is oratorical. We have never read such kind of style. For al-Hasan, as you see, has not mentioned the known qualities of the great late Imam. People used to hear these qualities during such attitudes when great men are praised. People used to praise great men to show their noble qualities such as knowledge, patience, eloquence, bravery, generosity, lineage, nobility, faithfulness, refusal, and the like. Among the great men was 'Ali, who astonished the praisers. Therefore why did al-Hasan, peace be on him, refrain from following the known method in praising the great ones? I (the author) wonder: Did the strong shock resulting from his father's death prevent him from that? In other words, al-Hasan was an eloquent orator. He was the son of the most eloquent person in oration. Therefore why did he not mention his father's known qualities? Did he intentionally use this style? So al-Hasan was the most eloquent orator in using appropriate words for such an occasion. Besides he was the longest of them in oration though his words were short.

Yes, al-Hasan praised his father in the manner which no one had used before him in history. He mentioned certain qualities to praise his father. The qualities were not appropriate for anyone in history except 'Ali. Namely, no one of great men has such qualities. Therefore they are Alid traits.

Al-Hasan mentioned the Divine qualities of his father. He wanted to indicate that there was no one like his father throughout history.

Imam 'Ali was a man. However, the early people were not like him, nor were the later ones. He was a human being. However, he was between Gabriel and Michael. His spirit was taken up (to Heaven) on the night on which Jesus was taken up (to Heaven), on which Moses died, and on which the Qur'an came down to the earth. He spent all stages of his life with a close angel, a sent prophet, and a sent down Book. He was with the Apostle of Allah. He was ready to sacrifice his life for him. So the noble qualities in this world are not important in comparison with the Divine ones. For this reason, al-Hasan did not mention the noble traits in this world when he praised his father.

Now, you may agree with me on this unique style which al-Hasan used to praise his father, peace be on them. Namely, he used the most eloquent praise and the most appropriate style for the late Imam at that time.

This is one of al-Hasan's oratorical attitudes that indicate his close relation to his father and his grandfather, may Allah bless them and their families. Al-Hasan, the Successor, peace be on him, delivered many sermons after his father's death. For the people pledged allegiance to him. Moreover, he faced many critical situations.

'Ubayd Allah b. 'Abbas b. 'Abd al-Muttalib, al-Hasan's cousin, stood by the pulpit in al-Masjid al-Jami' that was full of people. He was waiting for the people to stop weeping after al-Hasan's praise for his father, peace be on them.

Then 'Ubayd Allah said the following words with his sounding inherited voice that boomed in the earth as it boomed in the sky. From the first day, he propagated the message of the sky in the earth: "This is your Imam. He is the grandson of your Prophet and trustee of authority of your Imam. So pledge allegiance to him. 'With him Allah guides those who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.'"

Many people remembered the tradition of the Apostle of Allah, may Allah bless him and his family, till the day when Imam 'Ali died. The tradition was concerning the succession of al-Hasan after his father. So the people said: "How dear is he (al-Hasan) with us! How obligatory is his right on us! What appropriate is he for the succession!" Then they rushed willingly to pledge allegiance to him.

That (the pledge of allegiance) was on the twenty- first of the month of Ramadan, on the day when his father (peace be on him) died, in the year 40 A.H. [[11]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#r11)

In this manner, Kufa was the first to pledge allegiance to al-Hasan, peace be on him. Then Basrah and al-Mada'in pledged allegiance to him. Then all Iraqis pledged allegiance to him. Then Hijaz (Saudi Arabia) and the Yemen, headed by the great leader Jariya b. Qaddama, pledged allegiance to him. Then Persia (Iran) pledged allegiance to him with the help of its leader Ziyad b. 'Ubayd. Moreover, the great figures of the Emigrants (muhajrin) and of the Supporters (Ansar) pledged allegiance to him. Generally speaking, no one refused to pledge allegiance to al-Hasan, peace be on him, but Mu'awiya and his followers. So Mu'awiya led his followers to the way of misguidance. Besides other persons adopted a neutral attitude, so they were called al-quad (the neutral).

The religious succession was achieved according to its general phenomenon through the free pledge of allegiance. This was the second pledge of allegiance in the history of the family of Muhammad, may Allah bless him and his family. So al-Hasan's Imamate came to the Muslims through the holy way in which Prophethood came to them half a century before. So al-Hasan's Imamate had a close relation to the Apostle of Allah, may Allah bless him and his family. For it is regarded as continuation for the Prophetic mission through which the people were guided. In other words, the new Successor (i.e., al-Hasan) was ideal materially and spiritually.

According to these outstanding merits, al-Hasan, peace be on him, was the most appropriate person for the succession as the poet said:

He obtained the succession because it was predetermined for him.

As Musa (Moses) came to his Lord due to predetermination.

After the people had pledged allegiance to Imam al-Hasan, peace be on him, he started his new time through his historical, eloquent speech. Through this speech he mentioned the outstanding merits of the members of the House (Ahl al-Bayt) and their clear right to authority. Then he told the people about the expected dangers from which Islam would suffer. The following is some of his eloquent speech: "We are the victorious party of Allah. We are the close family of the Apostle of Allah. We are the good, pure members of his House. We are one of the two valuable things (al-thaqalayn) which the Apostle of Allah left behind him in his community. The other is the Book of Allah, in which there are details for everything. 'False shall not come to it from before it nor from behind it.' So reliance is on us in explaining it. We do not depend on doubts in explaining it. Rather we are certain of its facts. Therefore obey us, for our obedience is obligatory. It is as obligatory as the obedience to the Apostle of Allah. Allah, the Great and Almighty said: 'O you who believe! Obey Allah and obey the Apostle and those in authority from you; then if you quarrel about any thing, refer it to Allah and the Apostle.' Then He said: '.And if they had referred it to the Prophet and to those in authority among them, those among them who can search out the knowledge of it would have known it.'"

In the end of his speech, al-Hasan, peace be on him said: "I warn you not to listen to the temptation of the Satan, for he is a clear enemy for you. Therefore you will be like his followers to whom he said: 'No one of the people can overcome you this day, and surely I am your protector; but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see.' So 'On the day when some of the signs of your Lord shall come, its faith shall not profit a soul that did not believe before, or earn good through its faith.'" [[12]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm%22%20%5Cl%20%22r12)

Then al-Hasan, peace be on him, got off his pulpit to regulate the governors, to appoint the commanders, and to take care of the affairs. [[13]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm%22%20%5Cl%20%22r13)

Accepting the Succession

Some pedantic critics thought that al-Hasan, peace be on him, was hasty when he accepted the succession at that time when the people pledged allegiance to him. For that time was about to result in hardships.

To understand whether al-Hasan, peace be on him, was hasty or not according to this criticism, we must explain the reason why al Hasan, peace be on him, accepted the succession:

1. As it was a religious duty on the people to pledge allegiance to the nominated Imam, it was incumbent on the Imam, who had supporters, to accept the succession from the people.

Al-Hasan, peace be on him, had many supporters. For the people all over the Muslim countries gathered together to pledge allegiance to him. So he had no right to fail to accept the obligatory succession. For the situation was appropriate.

2. This criticism concerning the succession of al-Hasan, peace be on him, has resulted from a pure worldly viewpoint. Thus the researcher must take the religious viewpoint into account. For there is a great difference between the religious viewpoint and the worldly one. From here, this matter subject is victory, not loss, as we will explain it in its proper next. Although the pledge of allegiance to al-Hasan, peace be on him, resulted in hardships, the hardships were for the sake of Islam. Then who was better than al-Hasan, peace be on him, in bearing the hardships for Islam?

3. Al-Hasan had a high social rank among the Muslim leaders, noble lineage, and plentiful knowledge. Thus he was unable to abandon the people even if he wanted that intentionally, nor did the people abandon him even if he wanted to abandon them. Moreover, many violent events occurred successively in the Muslim society. Such events urged him to take on an attitude to enforce the right and to forbid the wrong, as his brother al-Husayn, peace be on him, did at his time.

If al-Hasan, peace be on him, had abandoned the people and turned away from their pledge of allegiance to him, and if the people had abandoned him and refrained from pledging allegiance to him, the oppressive rulers would have not left him. For they thought that he was a fearful ghost. That is because his high social rank, his noble ancestry, and his plentiful knowledge spread righteousness among the people. Meanwhile the people were indignant with that situation. Thus they opposed the rulers, and propagated the religion of Allah. At that time, the people did not find anyone better than the beloved grandson of the Apostle of Allah to refer to in their religious affairs. Apart from this, delegations came to al-Hasan, peace be on him, and told him that they were ready to oppose the Umayyad rulers to bring back the usurped right. This underlines the clear wrath that prevailed the Muslim society, then. [[14]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm%22%20%5Cl%20%22r14) Of course, the authority of the oppressors was shaky as long as this prominent figure (i.e., al-Hasan) was among the people who referred to him in their religious affairs.

We must always remember that al-Hasan, peace be on him, was given poison to drink. Why did they (the Umayyad rulers) kill him while he made peace with them and left all this world for them? Does this not mean that they were afraid of him? For he would shake their authority and prevent the hearts of the people from inclining towards them. Besides, does this not indicate that the people refused to consult anyone concerning their religious affairs except him?

All these events occurred after the Peace Treaty. Still some groups of his followers and other than they have criticized him for his peaceful attitude with Mu'awiya.

I (the author) wonder: how would the Muslims have treated al Hasan, peace be on him, if he had refused the succession from the beginning? That is because they were longing very much for his succession. Accordingly, was it possible for al-Hasan, peace be on him, to be the ray of hope and shelter for the indignant and the opposers? Was it possible for his careful eyes to sleep and leave their world?

So which mind accepts that al-Hasan, peace be on him, was hasty when he accepted the succession?

The succession, in its origin, was the position of his father. So he (al-Hasan) and his brother (al-Husayn) inherited it. That is what Imam Musa b. Ja'far, peace be on them, said.

As for the disturbances which these critics have mentioned, they were created by the opposers in Kufa. In the meantime, no one of those disturbances harmed al-Hasan, peace be on him, as long as the people supported him. It is worth mentioning that every caliph or leader has opposers.

So accepting the succession was the most feasible idea in all circumstances. Rather, it was incumbent on al-Hasan, peace be on him, to accept the succession to maintain the public interest and to enforce the right.

[[1]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n1) Al-Qunduzi, Yanabi' al-Mawadda, vo1.2, p. 440. Ibn al-Khashshab, Ta'rikh. Ibn al-Sabbagh, al-Fusul al-Muhimma. Al-Hafiz al-Kunji, al-Bayan. As'ad b. Ibrahim b. al-Hasan b. 'Ali al-Hanbali, al-Arba'iniya. Hafiz al-Bukhari (Khaja Barsa), Fasl al-Khitab.

[[2]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n2) Al-Shibrawi al-Shafi'i, al-Ithaf bi Hub al-Ashraf (Egypt), p.129. Al Safuri al-Shafi'i, vol. 2, p. 148.

[[3]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n3) Ibn Taymiya, al-Minhaj, vol. 4, p. 210.

[[4]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n4) Al-Mas'udi, Hamish b. al-Athir, vol. 6, 61.

[[5]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n5) 'Usul al-Kafi, p. 151. Kashf al-Ghumma, p.159.

[[6]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n6) In his book called 'al-Sahih, vol.2, p. 119, Chapter: People were the Followers of Quraysh, Muslim has reported on the authority of Jabir b. Samra, who said: "I (i.e., Jabir) heard the Apostle of Allah, may Allah bless him and his family, saying: 'The religion will last till the hour (i.e., the Day of Judgment) starts, and there will be twelve Imams over them (people), who are all from Quraysh.'" A similar tradition has been reported by: al-Bukhari, al-Tirmidhi, al-Hamidi, and the like.

[[7]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n7) Farid Wajdi, Da'irat al-Ma'arif, vo1.3, p. 231.

[[8]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n8) Al-Mufid, al-Irshad, p. 167. Al-Ya'qubi, al-Ta'rikh, vol. 1, p.201.

[[9]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n9) One day Mu'awiya said to the noble people from Quraysh and others: "Tell me about the best person in father, mother, uncle, aunt, grandmother, and grandfather." So Malik b. 'Ajlan stood up, pointed to al Hasan, and said: "There he is! His father was 'Ali b. Abu Talib. His mother was Fatima, the daughter of the Apostle of Allah, may Allah bless him and his family. His uncle was Ja'far al-Tayyar (the one who flies in the gardens). His aunt was Umm Hani' the daughter of Abu Talib. His uncle was al-Qasim the son of the Apostle of Allah. His aunt was Zaynab the daughter of the Apostle of Allah. His grandfather was Allah's Apostle. And His grandmother was Khadija bint (the daughter of) Khuwaylid." (al-Bayhaqi, vol. l, p.62).

[[10]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n10) Al-Ya'qubi, Ta'rikh, vol. 2, p.190. Ibn al-Athir, vol. 2, p. 190. Maqatil al-Talibiyyin.

[[11]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm#n11) Ibn Abu al-Hadid, vol. 4, p. 11. Other than b. Abu al-Hadid, has mention 'Abd Allah in stead of his brother 'Ubayd Allah.

In Chapter 'Leadership and War,' we will mention that 'Abd Allah was not in Kufa when the people pledged allegiance to al-Hasan, peace be on him.

[[12]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm%22%20%5Cl%20%22n12) Hisham b. Hasan has reported this sermon. He said: "It (the sermon) is some of his (i.e., al-Hasan's) sermons after the pledge of allegiance to him. See Bihar al-Anwar, vol. 10, p. 99. Also see al-Mas'udi

[[13]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm%22%20%5Cl%20%22n13) Most historians have reported this text.

[[14]](http://www.maaref-foundation.com/english/beliefs/ahl-ul-bayt/02_imam_hasan/05.htm%22%20%5Cl%20%22n14) Al-Imama wa al-Siyasa