

# IMAM HASAN

عليه السلام



SHAIKH MIR ASEDULLAH QUADRI

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(عليه السلام)

Written By

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## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على  
سيدنا محمد وعلى آله وصحبه أجمعين

Imam Hasan (عليه السلام) is the fifth Khalifa-e-Rashid and one of the most revered dignitaries of Islam. He is an icon and a role model for Muslims.

**It is in Hadith** - Safeena said, ‘the Apostle of Allah (صلى الله عليه و آله وسلم) said, Khilafah will be in my Ummah for thirty years, then there will be monarchy after that.’ Then Safinah said : ‘count the Khilafah of Abu Bakr (رضي الله تعالى عنه),’ then count the Khilafah of Umar (رضي الله تعالى عنه) and the Khilafah of Uthman (رضي الله تعالى عنه), and the Khilafah of Ali (رضي الله تعالى عنه).” He said, ‘so we found that they add up to thirty years.’ Sa’eed said: ‘I said to him: 'Banu Umayya claim that the Khilafah is among them.' Safeena said, the sons of the blue woman (nick name for Umawi Grandmother) are liars; they are Kings of the worst kind’. (**Abu Dawood, Tirmidhi**. Salafi Scholar **Al-Bani** graded it as Saheeh).

When we add the period of the Caliphate of 4 Khulafa-e-Rashideen, it comes to 29 years and 6 months. When we add the last six months of the Caliphate when Imam Hasan (رضي الله تعالى عنه) was the Khalifa-e-Rashid, the total number of years come to 30.

The Book contains a brief biography of Imam Hasan (عليه السلام). Some related issues have also been clarified in this book. We hope readers will greatly benefit from it.

## BLESSED BIRTH

Imam Hasan Ibn Ali (عليه السلام) was born in Madina on 15<sup>th</sup> Ramadhan, 3 AH, (March 4, 625 CE). It is reported that on his birth, Jibreel (عليه السلام) visited the Prophet (صلى الله عليه وآله وسلم) and suggested his name as Hasan (عليه السلام). This name was not used in pre-Islamic world till then. The Prophet (صلى الله عليه وآله وسلم) gave Adhan in his right ear and the Iqama in the left ear.

## EARLY LIFE

Imam Hasan (عليه السلام) was in Prophet's (صلى الله عليه وآله وسلم) company for 7 years (625-32). The Prophet (صلى الله عليه وآله وسلم) loved both his grandsons Hasan and Husain (عليهما السلام) and used to call them as his own sons.

**It is in Hadith** - Narrated Anas Ibn Malik (رضي الله تعالى عنه). When Allah's Apostle (صلى الله عليه وآله وسلم) was asked which member of his family was dearest to him, he replied. "Hassan (رضي الله تعالى عنه) and Hussain (رضي الله تعالى عنه)". He used to say to Fatimah (رضي الله تعالى عنها), "call my two sons to me", and then would sniff and cuddle them. **(Tirmidhi # 6158).**

**It is in Hadith** - Narrated by Sa'd Ibn Abi Waqqas (رضي الله تعالى عنه) : When Allah (عَزَّ وَجَلَّ) revealed the verse: **فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ** [Tell them (O' Prophet ﷺ) those who dispute in this with you even after the knowledge has come to you, 'come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and pray and solicit Allah's condemnation on those who lie.] (Aal-e-Imran - 61), the Prophet (صلى الله عليه وآله وسلم) summoned Hadhrat Ali (رضي الله تعالى عنه), Sayyida Fatima (رضي الله تعالى عنها), Imam Hasan (رضي الله تعالى عنه), and Imam Husain (رضي الله تعالى عنه), and said : "O Allah (عَزَّ وَجَلَّ)! These are my Family. **(Muslim, Ahmad, Tirmidhi, and Hakim)**

**It is in Hadith** - Ummul Momineen Aisha (رضي الله تعالى عنها) reported that Allah's Apostle (صلى الله عليه وآله وسلم) went out one morning wearing a striped cloak of the black camel's hair that there came Hassan (رضي الله تعالى عنه). He wrapped him under it, then came Hussain (رضي الله تعالى عنه) and he wrapped him under it along with the other one. Then came Fatima (رضي الله تعالى عنها) and he took her under it, then came Ali (رضي الله تعالى عنه) and he also took him under it and then recited this verse - **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا** - [Allah only desires to take away any uncleanness from you O'people of the household, and purify you (meticulously) (Al-Ahzaab - 33). **(Muslim, Book 31, Hadith # 5955).**

**It is in Hadith** - Prophet Mohammad (صلى الله عليه و آله وسلم) looked at Hazrat Ali (رضى الله تعالى عنه) Sayyida Fatima (رضى الله تعالى عنها) and Imams Hassan and Hussain (رضى الله تعالى عنهم) and said, "I am in war with those who will fight with you, and in peace with those who are peaceful to you." (**Tirmidhi, Ibn Majah, al-Hakim, Tabarani, Mishkat, etc.**).

Imam Hasan (عليه السلام) was loved and admired by all Sahabah, particularly the Khulafa-e-Rashideen (رضى الله تعالى عنهم اجمعين).

An issue needs clarification here. Some people claim that it is not appropriate to write 'Alaihis Salam' with the names of the members of Ahle Bait (like Hadhrat Ali, Sayyida Fatimah, Imams Hasan and Hussain); rather we should write Radiallahu ta'ala unh (رضى الله تعالى عنه) because 'alaihis salaam' is used with the names of the Prophets.

However, when we read the books of Tafaseer, Ahadith and Fiqh of hundreds of Ahle Sunnah scholars for the past 1400 years, we find that they have used 'alaihis salam' with Ahle Bait-e-At haar. Imam Bukhari has used 'alaihis salam' with the names of Hadhrat Ali, Sayyida Fatima and other members of Ahle Bait. Imam Ahmed used 'Alaihis Salam' with the names of Ahle Bait in his "Musnad". Imam Jalauddin Suyuti, Shaikh Ahmed Sirhindi, Shah Waliullah and hundreds of others have used 'alaihis salam' with the names of Ahle Bait. Also, it is a common practice that when two Muslims meet, one says "As Salaamu Alaikum" and this greeting is returned by 'Wa alaikum as-Salaam' by the other person. Also, in every Salah we recite 'At Tahiyat' in which we say "Assalamu alaina wa ala Ibaadillahis Saliheen". Therefore, no one should object when 'alaihis salaam' is used in addressing Ahle Bait-e-At haar.

Imam Hasan (عليه السلام) grew up in the Prophet's (صلى الله عليه و آله وسلم) household, in the company of the Prophet (صلى الله عليه و آله وسلم), Ummahatul Momineen and elder Khulafa-e-Rashideen (رضى الله تعالى عنهم اجمعين). He was pious, polite, and extremely patient. His heart was divinely guided, as was the case with other Khulafa-e-Rashideen. This is the reason they are known as "rightly guided".

Imam Hasan (عليه السلام) was very brave. He stayed at the Gate of Hadhrat Uthman (رضى الله تعالى عنه) during the rioters' siege, guarding him against the rioters. He participated in all the battles that were fought under Hadhrat Ali (رضى الله تعالى عنه).

## BACKGROUND EVENTS

Prophet Mohammad (صلى الله عليه و آله وسلم) established Islam and Islamic State in Arabian Peninsula during 609-632. After his death in 632, there was some confusion created by an unknown Ansaari Sa'ad bin Ubada about the issue of succession, but it was resolved by Khulafa-e-Rashideen, particularly Hadhrat Umar (رضي الله تعالى عنه), and Hadhrat Abu Bakr (رضي الله تعالى عنه) was chosen as the first Caliph by consensus. His Caliphate lasted for two years, between 632-34, during which, Islamic State was consolidated and expanded.

After Hadhrat Abu Bakr (رضي الله تعالى عنه), Hadhrat Umar (رضي الله تعالى عنه) took up as Caliph and his reign lasted for 10 years, between 634-44. Hadhrat Umar (رضي الله تعالى عنه) continued consolidation of Islamic State as well as its expansion beyond Middle Eastern borders.

After Hadhrat Umar (رضي الله تعالى عنه), Hadhrat Uthman (رضي الله تعالى عنه) became Caliph. His reign lasted for 12 years, during 644-56. The first half of Hadhrat Uthman's (رضي الله تعالى عنه) rule was smooth. However, during the second half, the vested interests created trouble and eventually the Caliph was assassinated in his own home by the rioters.

After Hadhrat Uthman (رضي الله تعالى عنه), Hadhrat Ali (رضي الله تعالى عنه) took over as Caliph in 656 in the backdrop of an anarchy in Islamic State.

Why was Khalifa-e-Rashid Uthman (رضي الله تعالى عنه) assassinated? What were the reasons of the anarchy in the Muslim State?

I have written two books which are important in this context. (i) [Muawiya's \(رضي الله تعالى عنه\) role during Rashidun Caliphate](#), (ii) [Muawiya's \(رضي الله تعالى عنه\) reign as head of state](#)



## IMAM HASAN (رضي الله تعالى عنه), KHALIFA-E-RAHID AND LEADER OF MUSLIMS

**It is in Hadith** – Hasan al-Basri (رضي الله تعالى عنه) narrated, ‘I heard Abu Bakra (رضي الله تعالى عنه) say, ‘I saw the Prophet, (صلى الله عليه و آله وسلم) on the pulpit while Hadhrat Hasan Ibn Ali (رضي الله تعالى عنه) was beside him. He would face the people one moment, and him the other. He said - إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ تَعَالَى أَنْ يُصَلِّحَ - بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ (This son of mine is a leader/master (of Muslims). Perhaps Allah (عَزَّ وَجَلَّ) will make peace between two great parties of Muslims through him (Part of the Hadith). **(Bukhari)**

The above Hadith is related to the fighting and truce between two groups, one was headed by the leader of Muslims, Hadhrat Hasan (رضي الله تعالى عنه) and the other was led by Muawiya (رضي الله تعالى عنه). The Prophet (صلى الله عليه و آله وسلم) says, Hadhrat Hasan (رضي الله تعالى عنه) is ‘Sayyid’ (leader/Master) of Muslims, and he will arrange peace between two opposing groups, one consisting of his supporters and the other led by Muawiya (رضي الله تعالى عنه).

The Prophet (صلى الله عليه و آله وسلم) did not call Muawiya (رضي الله تعالى عنه) as the leader of Muslims since, as per the following Hadith, he was the **leader of a group of rebels**.

**It is in Hadith** - Ibn 'Abbas (رضي الله تعالى عنه) said to me and to his son Ali, ‘go to Abu Sa'id (رضي الله تعالى عنه) and listen to what he narrates." So, we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, ‘we were carrying one adobe at a time while 'Ammar (رضي الله تعالى عنه) was carrying two. The Prophet (صلى الله عليه و آله وسلم) saw him and started removing the dust from his body and said, "may Allah be Merciful to 'Ammar (رضي الله تعالى عنه). He will be killed by a rebellious, aggressive group. He will be inviting them to Paradise, and they will invite him to Hell-fire." 'Ammar (رضي الله تعالى عنه) said, "I seek refuge with Allah from affliction." **(Bukhari)**

The above Hadith is related to the battle of Siffeen in which Ammar Yasir (رضى الله تعالى عنه) was killed fighting on the side of Hadhrat Ali (رضى الله تعالى عنه). His severed head was presented to Muawiya (رضى الله تعالى عنه) in his palace after the battle of siffeen. Here the Prophet (صلى الله عليه و آله وسلم) says that the people fighting against Hadhrat Ali (رضى الله تعالى عنه) were rebels (Mutineers), meaning oppressors. The Prophet (صلى الله عليه و آله وسلم) also says that Hadhrat Ali (رضى الله تعالى عنه) and his companions were inviting them to Paradise and the opposition was inviting them to Hell Fire.

To understand this issue, we need to look at the Agreement of Hudaibiya between Prophet Mohammad (صلى الله عليه و آله وسلم) and Makkan Pagans. Quran testifies that the agreement of Hudaibiya was done to stop bloodshed of Muslims on both sides.

**It is in Quran** - هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجَلَّهُٓ وَلَوْلَا - رَجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُنَّ أَنْ تَطَّوُّهُنَّ فَتُصِيبَكُمْ مِنْهُنَّ مَعْرَةٌ بَعْضُهَا لِبَعْضٍ لَّيْسَ فِيهَا جُنْحٌ عَلَيْهِمْ مِنَ اللَّهِ فِي رَحْمَتِهِ مِنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا [It is they, the unbelievers, who prevented you from reaching the Holy mosque and prevented the animals pledged for sacrifice from reaching the site of the sacrificial slaughter. But there were believing men and women in their midst whom you did not know. Unwittingly, you would have killed them, and unknowingly you would have suffered the sin (of having killed the believers). Therefore, Allah restrained your hands, so that He might admit into His mercy whomever He wants. Had they (the believing men and women) stood apart, We, would have punished the disbelievers with the painful punishment.] (Al-Fath – 25)

The Quran testifies that the Agreement of Hudaibiya was undertaken to save Muslims on both sides; one, led by the leader of Muslims, Prophet Mohammad (صلى الله عليه و آله وسلم) and the other led by the leader of Makkan Pagans, Abu Sufyan. Among them were some people who had not openly declared their acceptance Islam.

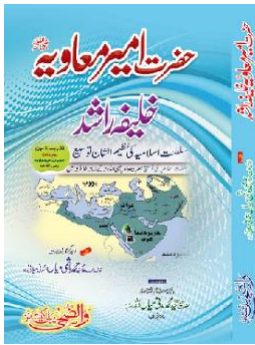
It is clear from the above that people fighting under Muawiya (رضى الله تعالى عنه) against Hadhrat Ali and Hasan (رضى الله تعالى عنهما) were surely rebels. However, some of the them were Muslims who were misled by the wrongful propaganda undertaken to malign Hadhrat Ali and Hadhrat Hasan (رضى الله تعالى عنهما). And the truce was made by Hadhrat Hasan (رضى الله تعالى عنه) to save Muslims on both sides.

## MUAWIYEEN – THE FOLLOWERS OF MUAWIYA

No one in the history of Islam so far said that Muawiya (رضى الله تعالى عنه) is Khalifa-e-Rashid as he deposed the Khulafa-e-Rashideen and established a dynastic monarchy.

There is a sect among Muslims known as [Muawiyeen](#), the followers of Muawiya (رضی اللہ تعالیٰ عنہ), who equate and give more importance to Muawiya (رضی اللہ تعالیٰ عنہ) and claim him to be Khalifa-e-Rashid. They claim Muawiya (رضی اللہ تعالیٰ عنہ) is the Imam of Ahle Bait-e-At-haar (رضی اللہ تعالیٰ عنہم اجمعین) because Imam Hassan (رضی اللہ تعالیٰ عنہ) signed a peace treaty with him and accepted him as Khalifa. They also claim that Hasan (رضی اللہ تعالیٰ عنہ) took a lot of money from Muawiya (رضی اللہ تعالیٰ عنہ) at the time of handing over the rule to him.

Most of the Barelwis are the followers of this sect. Many Barelwi scholars say that they feel proud to recite encomiums (منقبت) in praise of Muawiya (رضی اللہ تعالیٰ عنہ). They claim that Muawiya (رضی اللہ تعالیٰ عنہ) is the crown of their heads. They sing the praises of Muawiya on the street taking flags in their hands shouting they are the slaves of the slaves of Muawiya (رضی اللہ تعالیٰ عنہ).



Picture shows the cover page of the book in Urdu written by Barelwi Muawiyeen scholar **Hashmi Miya Ashrafi**, endorsed by his elder brother **Madani Miya Ashrafi** claiming Muawiya (رضی اللہ تعالیٰ عنہ) to be Khalifa-e-Rashed. [Read more.](#)



Barelwi scholar Ilyas Attar Qadri, Head of Dawat-e-Islami announced in 2018 that they are building 122 Muawiyian Mosques in India and another 122 Muawiyian mosques in Pakistan. He asked all his followers to name their children as Muawiya. Followers of Ilyas Qadri conduct Urs, Niaz and Fateha of Muawiya (رضی اللہ تعالیٰ عنہ) on 22nd of Rajab every year. Their video clips in this context are available online/you tube. [Read more.](#)

## PEACE TREATY WITH MUAWIYA (رضى الله تعالى عنه)

After Hadhrat Ali's (رضى الله تعالى عنه) martyrdom 21st Ramadan 40 AH (28 January 661 CE), Hadhrat Hasan (رضى الله تعالى عنه) was nominated as Caliph by the people. But Muawiya (رضى الله تعالى عنه) continued his military campaign and occupied most of the Islamic State. Many of the Military Generals in Hadhrat Hasan's (رضى الله تعالى عنه) army defected to Muawiya (رضى الله تعالى عنه). Historians claim that the defections were engineered by Muawiya (رضى الله تعالى عنه). To stop the bloodshed of Muslims, Hadhrat Hasan (رضى الله تعالى عنه) had to abdicate the Caliphate by entering a peace treaty with Muawiya (رضى الله تعالى عنه) in 661 CE (40 AH).

The primary condition of the peace treaty was, Muawiya (رضى الله تعالى عنه) will abide by Quran and Sunnah in ruling the Islamic State. Following conditions were laid down for Muawiya (رضى الله تعالى عنه) in the Peace Treaty, to which he agreed and signed the Treaty.

(1) Muawiya (رضى الله تعالى عنه) will follow the Qur'an and the Sunnah in ruling the Islamic nation, (2) He will allow a Parliament (shura) to take a decision as regards to Caliphate after his death, (3) He will refrain from public cursing and insult of Hadhrat Ali (رضى الله تعالى عنه), and (e) He will provide security to Hadhrat Hassan (رضى الله تعالى عنه) and his companions.

History is a witness that none of these conditions were fulfilled.

(a) Cursing of Hadhrat Ali (رضى الله تعالى عنه) was officially sponsored and it continued for decades. **(Bukhari, Muslim, Ahmed, Ibn Maja, Qurtubi, Ibn Kathir, Kanzul Ummal, Jalaluddin Suyuti, Ibn Taymiya, and others)**

**It is in Hadith** - It is in Hadith - Ibn Sa'd Umair bin Is-haq narrated" Marwan was our ruler (appointed as Governor of Madina by Muawiya - رضى الله تعالى عنه). He used to accuse and abuse Hadhrat Ali (رضى الله تعالى عنه) every Friday from the Member of the Mosque (Masjid-e-Nabawi). Hadhrat Hassan (رضى الله تعالى عنه) used to listen to this slang but he never replied. One day, Marwan sent a person to Hadhrat Hassan (رضى الله تعالى عنه) with a message that the example of Hadhrat Ali (رضى الله تعالى عنه) and Hadhrat Hassan (رضى الله تعالى عنه) was like Mule. When a mule is asked as to who his father was, it says my mother was a Mare (Female Horse). After listening to this abuse, Hadhrat Hasan (رضى الله تعالى عنه) told the person to go and inform Marwan that "I will not abuse him in retaliation because it may help him to lessen the evil from his record of deeds. Hadhrat Hassan (رضى الله تعالى عنه) further said, Allah will decide between him and Marwan on the day of Judgment. "If Marwan is truthful, let Allah provide him recompense (thawaab). And if he is a liar, then Allah will give him the severest of the punishments. **(Jalaluddin Suyuti recorded this Hadith in Tariq al-Khulafa).**

**It is in Hadith** - When Hadhrat Ali Ibn Husain Zain al-Abedeen (رضي الله تعالى عنه) asked Marwan why he curses Hadhrat Ali (رضي الله تعالى عنه) from the pulpit, Marwan said 'Our reign would not be sound without that. (لَا يَسْتَيْمُّ لِأَمْرٍ إِلَّا) (بِدَالِكَ). (Ibn Asakir)

In 51 AH, Ziyad bin Abih [who was declared by Muawiya (رضي الله تعالى عنه) to be the illegitimate biological son of Abu Sufyan (رضي الله تعالى عنه) and his name was changed to Ziyad bin Abu Sufyan by a decree issued by Muawiya (رضي الله تعالى عنه)] was appointed as Governor of Kufa by Muawiya (رضي الله تعالى عنه) he started abusing Hadhrat Ali (رضي الله تعالى عنه) from the pulpit as was done by his predecessors. It is recorded that Hujr bin Adi (رضي الله تعالى عنه) objected to the public insults. Enraged over his objection, Ziyad arrested Hujr bin Adi (رضي الله تعالى عنه) along with 6 others and sent them to Muawiya (رضي الله تعالى عنه), who sentenced them to death with the condition that if they abused Ali (رضي الله تعالى عنه) openly, they will be pardoned. They refused to do so. Finally, Hujr bin Adi (رضي الله تعالى عنه), his son Human Ibn Hajr (رضي الله تعالى عنه) and 5 others were brutally murdered outside Damascus.

Details can be found in (a) Dalail al-Baihaqi, Vol 6, (b) Tareekh Ibn Asakir, Vol 12 - 'Zikr Hujr Ibn Adi, (c) Subul al-Huda wa al-Rashad by Mohammad bin Yusuf al-Salehi al-Shami (d 942 H), Vol 10, (d) Kanzul Ummal, Ahadith Nos. 30887, 35510, 37511, 36530, (e) Khasais al-Kubra, Vol 2, etc.

(b) Muawiya (رضي الله تعالى عنه) ruled like a Byzantine/Kisra King. He used to boost himself as an Arab King (Abu Dawood, Ahmed, Majma al Zawaid, Ibn Asakir, Shah Abdulaziz Muhaddis Delhi, Ibn Hajr Asqalani, Ibn Kathir and others).

(c) Muawiya (رضي الله تعالى عنه) used Haram items in his daily usage and food (Ahmed Ibn Hanbal, Abu Dawood, Ibn Asakir, Ad-Dhahabi, Ibn Hajr Asqalani, Asad al-Ghaba, Muajma'a al-Zawaid, Abdulhaq Muhaddith Dahalwi, etc.).

Imam Ahmad has recorded the following Hadith in his Musnad.

**It is in Hadith** - حدثنا عبدالله حدثني أبي ثنا زيد بن الحباب حدثني حسين ثنا عبدالله بن بريدة قال دخلت أنا و أبي على معاوية فأجلسنا على الفرش ثم أتينا بالطعام فأكلنا ثم أتينا بالشراب فشرب معاوية ثم ناول أبي ثم قال ما شربته منذ حرمه رسول الله عليه و سلم ثم قال معاوية كنت أجمل شباب قريش وأجوده ثغرا وما شيء كنت أجده لذة كما كنت وأنا شباب غير اللبن أو إنسان حسن الحديث يحدثني إسناده قوي

[Abdullah bin Buraida said, 'I went to Muawiya with my father, then he (Mu'awiya) made us sit on a mattress then he brought food to us and we ate, then he brought drink to us, Muawiya drank and then he offered that to my father, thus (my father) said: 'I never drank it since the Apostle of

Allah made it Haram'...." (Musnad Ahmad, Vol 5, Page 347, Hadith # 22991)

Abi Bakar al-Hathami recorded this Hadith Majma al Zawaid, Vol 5, page 554, Hadith # 8022 and stated رواه أحمدورجاله رجال الصحيح (Ahmad narrated it and the narrators are Sahih). A Salafi scholar Shaikh Muqbil al-Wadi'e also declared it 'Hasan' (Musnad al-Sahih, page 185).

(d) Muawiya (رضى الله تعالى عنه) revived many Pagan practices in the Islamic State which were prohibited by Prophet Mohammad (صلى الله عليه و آله وسلم). He also changed several Islamic rules. (Suyuti, Ahmad, ad-Dahabi, Hakim, Abi Shaibah, Ibn Kathir, Ibn Hajr Asqalani, Salafi scholar Hasan Farhan al-Maliki, etc.).

(e) Muawiya (رضى الله تعالى عنه) blurred the concept of legitimacy of marriage in Islam. Children born under the wedlock and outside the wedlock were treated on par with each other. The Head of State, by a decree made it a law and became himself the first example. **The law of Pagans was reintroduced in the Islamic State.** This law opened the floodgates for **adultery** which were closed by Prophet Mohammad (صلى الله عليه و آله وسلم).

## MARTYREDOM OF IMAM HASAN (رضى الله تعالى عنه)

Hadhrat Hassan (رضى الله تعالى عنه) was martyred in 50 H (670) by a deadly poison which tore his liver into pieces. His wife Jada bint al-Ash'ath Ibn Qais poisoned him. She was from the tribe of Kindi of Yemen. It is reported that when he vomited, the pieces of liver came out of his throat.

(i) According to 'Tarikh al-Khulafa' by **Imam Jalaluddin Suyuti**, the Imam was poisoned by Ja'da bint al-Ash'ath Ibn Qais, his wife, who was lured (by Muawiya - (رضى الله تعالى عنه) for this purpose.

(ii) **Ibn Abdul Barr** wrote in al-Istiab that Hasan (رضى الله تعالى عنه) was poisoned via his wife. Muawiya (رضى الله تعالى عنه) sent poison to Hasan's (رضى الله تعالى عنه) wife Jada and upon administering the poison, she was rewarded. Tariq Ibn Asakir records that Muawiya (رضى الله تعالى عنه) prepared the deadly mixture which was administered to Hassan (رضى الله تعالى عنه).

(iii) Ahle Sunnah scholars have mentioned that the killing of Hadhrat Hassan (رضى الله تعالى عنه) was a Government sponsored conspiracy. (**Tadhkara al-**

**Khawass, Ibn al-Jawzi al-Hanafi, p 191-94; Ibn Abd al-Barr in his 'Seerah'; al-Shudhi; Amir al-Sha'bi; Abu Nu'aym, etc.).**

(iv) Many scholars suggest that Muawiya (رضي الله تعالى عنه) had a hand in Imam Hasan's (رضي الله تعالى عنه) demise. This is proved from the fact that Muawiya (رضي الله تعالى عنه) instructed Marwan to inform him as soon as Imam Hasan (رضي الله تعالى عنه) dies. Marwan did so. He also surprised Abdullah bin Abbas (رضي الله تعالى عنه) by giving him the news of poisoning the Imam immediately after he was poisoned. (Ibn Abl Usaybi'a, 'Uyun al-anbd' fi tabaqdt al-atibbd\ ed. A. Miiller (Cairo, 1299/1882), I, 118-19).

(vi) **It is in Hadith** - Narrated Al-Miqdam Ibn Ma'dikarib (رضي الله تعالى عنه) : "Khalid (رضي الله تعالى عنه) said : Al-Miqdam Ibn Ma'dikarib (رضي الله تعالى عنه) and a man of Banu Asad from the people of Qinnisrin went to Mu'awiyah ibn Abu Sufyan (رضي الله تعالى عنه) in Damascus.

Mu'awiyah (رضي الله تعالى عنه) said to al-Miqdam (رضي الله تعالى عنه), do you know that Hasan Ibn Ali (رضي الله تعالى عنه) has died? Al-Miqdam (رضي الله تعالى عنه) recited the Quranic verse - **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** - [We belong to Allah and to Him we shall return.] (Al-Baqara- 156).

The man (from Banu Asad) asked him (Al-Miqdam - رضي الله تعالى عنه), do you think it a calamity? He replied: Why should I not consider it a calamity when it is a fact that the Apostle of Allah (صلى الله عليه و آله وسلم) used to take him on his lap, saying, this belongs to me and Hussain (رضي الله تعالى عنه) belongs to Ali (رضي الله تعالى عنه)? The man of Banu Asad said, (He was) a live coal which Allah extinguished. (**Sunan Abu Dawood**)

## THE DISPUTE OVER THE BURIAL

It is reported that Imam Hasan (رضي الله تعالى عنه) had wished that his body could be buried near the graves of Prophet Mohammad (صلى الله عليه و آله وسلم), Abu Bakr (رضي الله تعالى عنه) and Umar (رضي الله تعالى عنه). But he cautioned that if this is objected upon by the authorities under Muawiya (رضي الله تعالى عنه), he should be buried in Jannatul Baqi nearby his mother Fatima Az-Zahara (رضي الله تعالى عنها).

As suspected by Hadhrat Hassan (رضي الله تعالى عنه), Marwan objected to it and insisted that his body should be buried in Jannatul Baqi. When Imam Hussain (رضي الله تعالى عنه) wanted to keep the dead body in front of the grave of Prophet Mohammad (صلى الله عليه و آله وسلم) for a few seconds before taking it to Baqi, it was also objected. When they tried to take the dead body to

be placed for a few seconds in front of the grave of Prophet (صلى الله عليه و آله وسلم), Marwan's men started shooting arrows over the people who were carrying Imam Hasan's (رضي الله تعالى عنه) Janaza. It is reported that an arrow or two also hit the Janaza itself.

Looking at the resistance by Marwan, Imam Hasan's (رضي الله تعالى عنه) body was taken directly to the Baqi and he was buried nearby the grave of his mother Fatima Az-Zahara (رضي الله تعالى عنها).

As had been the official policy those days to malign the Ahle Bait-e-At-Haar, Ummul Momineen Aisha's (رضي الله تعالى عنها) name was associated with this episode saying that she supported the Government officials in stopping the burial of Imam Hasan (رضي الله تعالى عنه) near the grave of Prophet (صلى الله عليه و آله وسلم).

**Ad Dhahabi** wrote in his famous book (**Siyar A'lamin-Nubala, Beirut 1406/1986, III/246, 264**) as follows.

“(Imam) Hasan (رضي الله تعالى عنه), who lived in Madinah for ten years, sent somebody to Ummul Momineen Aisha (رضي الله تعالى عنها) when his death approached to tell her that he wanted to be buried near the grave of the Prophet (صلى الله عليه و آله وسلم). Ummul Momineen Aisha (رضي الله تعالى عنها) accepted it and said, she has no objection. Thereupon, Hasan (رضي الله تعالى عنه) said to his brother, when I die, ask permission, one more time, from Ummul Momineen Aisha (رضي الله تعالى عنها) to bury me near the grave of the Prophet (صلى الله عليه و آله وسلم). I received permission from her beforehand. She did not object. Maybe she felt shy and did not reject my request. If she allows, bury me there. However, I think Bani Ummyia will not allow it. If they oppose, do not struggle against them. Bury me in the cemetery of Baqi.’

When he died, Husain (رضي الله تعالى عنه) went to Ummul Momineen Aisha (رضي الله تعالى عنها) and talked to her. Ummul Momineen Aisha (رضي الله تعالى عنها) said about Hasan's (رضي الله تعالى عنه) will, ‘I will gladly accept it.’

[No one, except Ya'qubi (II-225) claimed that she objected to his burial near the grave of Prophet (صلى الله عليه و آله وسلم)].

When Marwan and Sons of Umayyad were informed about it, they said, he can never be buried near the Prophet (صلى الله عليه و آله وسلم). And they took out their weapons to stop Imam Hussain (رضي الله تعالى عنه).

When Abu Huraira (رضي الله تعالى عنه) saw the graveness of the situation, he tried to persuade Marwan. Marwan did not relent. After that he went to Husain (رضي الله تعالى عنه) and talked to him about the gravity of the situation and suggested, that



as per the will of Hasan (رضى الله تعالى عنه), 'if you fear mischief will occur, he could be buried in Baqi where many companions are buried. Imam Husain (رضى الله تعالى عنه) agreed to Abu Huraira's (رضى الله تعالى عنه) suggestion and took the body of Hasan (رضى الله تعالى عنه) to Baqi for burial."

## RESEMBLANCE AND TRAITS

It is reported that Imam Hasan (رضى الله تعالى عنه) had strong resemblance to Prophet Mohammad (صلى الله عليه و آله وسلم).

**It is in Hadith** - Anas ibn Malik (رضى الله تعالى عنه) said, 'no one resembled the Prophet (صلى الله عليه و آله وسلم) more than al-Hasan ibn Ali (رضى الله تعالى عنه).  
**(Bukhari)**

**Al-Ghazali** wrote in his book Al-Ihya al-Uloom, 'the Prophet (صلى الله عليه و آله وسلم) said to Hasan (رضى الله تعالى عنه), 'you resemble me in my appearance and disposition.'

Hasanain (رضى الله تعالى عنهما) were the sons of Hadhrat Ali (رضى الله تعالى عنه) and Sayyida Fatima (رضى الله تعالى عنها) who did not have any material comforts in their home. The family was exceedingly kind to the poor and indigent and would often give all the food they had to those in need even if they remained hungry. There were no helping hands available in the home. They saw their mother's hand often used to get blistered from hard work. They were brought up in a very modest and difficult household. Often there was no food in the house for days.

They lost their beloved grandfather, Prophet Mohammad (صلى الله عليه و آله وسلم), and mother Sayyida Fatima (رضى الله تعالى عنها) in quick succession in 632 CE. At that time Imam Hasan (رضى الله تعالى عنه) was just 7 years old. From that time on, they saw their father busy in helping the Khulafa-e-Rashideen in their day to day administration which continued for 24 years. During the siege of Uthman's (رضى الله تعالى عنه) house, they guarded his house from two sides against the formidable crowd of opponents consisting of over 700 men.

Some reports suggest that Imam Hasan (رضى الله تعالى عنه) married several hundred women. Some people also claim that he collected money from Muawiya (رضى الله تعالى عنه) for relinquishing power to him. (Astaghfirullahal Azeem).

Needless to say that these slanderous stories were spread by vested interests.

**Ibn Taymiyya**, wrote : "One party of people fabricated traditions about the merits of Muawiya (رضى الله تعالى عنه) and they narrated Ahadith from the Prophet ( صلى الله عليه و آله وسلم) in that matter, all of which are lies." (**Ibn Taymiyya - Minhaj al Sunnah, Vol 4 Page 400**).

## **IMAM HASAN (رضى الله تعالى عنه), AN ICON TO BE FOLLOWED BY ALL MUSLIMS**

Imam Hasan (رضى الله تعالى عنه) is the icon of Sahih Iman who showed us how to lead life as a Muslim in testing times under the tyrant rulers.

**It is in Hadith** - Ibn Sa'd Umair bin Is-haq narrated" Marawan was our ruler (appointed as Governor of Madina by Muawiya - رضى الله تعالى عنه). He used to accuse and abuse Hadhrat Ali (رضى الله تعالى عنه) every Friday from the Member of the Mosque (Masjid-e-Nabawi). Hadhrat Hassan (رضى الله تعالى عنه) used to listen to this slang but he never replied. One day, Marwan sent a person to Hadhrat Hassan (رضى الله تعالى عنه) with a message that the example of Hadhrat Ali ( رضى الله تعالى عنه) and Hadhrat Hassan (رضى الله تعالى عنه) was like a Mule. When a mule is asked as to who his father was, it says my mother was a Mare (Female Horse). After listening to this abuse, Hadhrat Hassan (رضى الله تعالى عنه) told the person to go and inform Marwan that "I will not abuse him in retaliation because it may help him to lessen the evil from his record of deeds. Hadhrat Hassan ( رضى الله تعالى عنه) further said, Allah will decide between him and Marwan on the day of Judgment. "If Marwan is truthful, let Allah provide him recompense (thawaab). And if he is a liar, then Allah will give him the severest of the punishments. (**Jalaluddin Suyuti** in Tariq al-Khulafa).

The life of Imam Hasan (رضي الله تعالى عنه) is an embodiment of patience and perseverance. He was humiliated along with his father from the pulpit of mosques. While he was persecuted and was openly abused, he never replied. The Government officials used to keep him under watch 24/7. Many spies were spread around him who used to report to the ruler all his activities on continuous basis. People of his household were bought to afflict harm to him. Anyone could taunt him at any time. He suffered all these and showed us how to live in difficult hostile environment.

The lives of Muslims' living during our times is like the life of Muslims, Sahabah and Ahle Bait-e-At Haar those days. The difference is, the Ahle Bait-e-At Haar showed us how to live in difficult times while they were upholding the purity of Islam, we are punished for our deviancy and wrongdoings in the world. Currently, the life of Muslims in most of the countries of the world is like those times. What is required is, we follow the example of our great Imams like Hasan (رضي الله تعالى عنه) and pray Allah (عَزَّ وَجَلَّ) to alleviate our difficulties, forgive our sins, by the Wasila of our Prophet (صلى الله عليه و آله وسلم) and his Ahle Bait-e-At Haar (رضي الله تعالى عنهم). (اجمعين).

## LOVE AND RESPECT OF AHLE BAIT-E-RASOOL (صلى الله عليه و آله وسلم) IS PART OF OUR IMAN

The love of Prophet Mohammad (صلى الله عليه و آله وسلم) is part of our Iman. The love of Ahle Bait-e-At Haar (رضي الله تعالى عنهم اجمعين) is a requirement and an indication and fulfillment of your love of Prophet Mohammad (صلى الله عليه و آله وسلم).

You cannot claim your love for Prophet (صلى الله عليه و آله وسلم) while you accuse, abuse or blame any member of Prophet's (صلى الله عليه و آله وسلم) house hold like the way Shias, Salafis, Deobandis, Ahle-Hadith, [Muawiyeen](#), and their likeminded groups do.

**It is in Quran** - قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يُقْرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ [ (O Prophet ﷺ), say to them : 'I do not ask you any recompense except your love for my close relatives (Ahl-e-Bait - رضي الله تعالى عنهم اجمعين)'. He who does a good deed shall be repaid many times over. Surely Allah is oft Forgiving, Most Appreciative.] (Ash-Shura - 23).

Ahle Bait-e-At-Haar, particularly Hadhrat Ali, Sayyeda Fatima, and Hasanain karimain (رضى الله تعالى عنهم اجمعين) have a special status among Sahabah. It is not only because they are close kin of the Prophet (صلى الله عليه وآله وسلم), but they were given the responsibility of keeping the light of Sahih Iman alighted in the world and they did that with utmost sincerity. They showed us how to be steadfast on Sahih Iman during dark times of oppression and corruption. Their sacrifices were important for Islam's continuation as a truthful religion till the day of Resurrection. This is the reason Hasanian karimain (رضى الله تعالى عنهما) are regarded as leaders of Muslims, both in this world and in Paradise.

**It is in Hadith** - The Prophet (صلى الله عليه وآله وسلم) declared "these two sons of mine (Hadhrat Hassan - رضى الله تعالى عنه and Hadhrat Hussain - رضى الله تعالى عنه) are **the leaders** of the youth in Paradise. (Tirmidhi, Vol 5, page 426).

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