

AL-FAWĀ'ID AL-NĀFI'AH

BIOGRAPHIES OF SAYYIDUNĀ ḤASAN & SAYYIDUNĀ ḤUSAYN

BY:

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Transliteration key

أ-'	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

Contents

Foreword	11
Ḥusayn was not estranged from the Ummah after Karbalā'	13
Zayn al-Ābidīn 'Alī ibn Ḥusayn: The Scholar of Madīnah Munawwarah	13
Various Stages of Ḥasan's Life	14
Biography of Ḥasan and Ḥusayn	17
A Brief Overview of the Book	18
Chapter One: During the Lifetime of Rasūlullāh ﷺ	19
Name and Lineage	19
Birth	19
Adhān	19
Taḥnīk	20
Naming of Ḥasan and Ḥusayn	20
Shaving of the Head	21
'Aqīqah	22
Seeking Protection for Ḥasan and Ḥusayn	23
Dislike for Silver Jewellery	24
Considering the one who requested first	25
Impermissibility of Ṣadaqah for the Family of Rasūlullāh ﷺ	26
Teaching him Du'ā' al-Qunūt and other Supplications	27
Āyat al-Kursī after Farq Ṣalāh	28
Abstaining From the Doubtful	28
Pledging Allegiance for the sake of Barakah	29
An Outstanding Prophecy Regarding Ḥasan	30
Their Childhood Teacher	30
Rasūlullāh ﷺ Seating Ḥasan and Ḥusayn alongside him when riding	31
Virtues and Merits	31
Rasūlullāh ﷺ Supplicates as Ḥasan sits on his Shoulders	32
A Special Supplication for those who love Ḥasan	32
Encouraging others to love Ḥasan and Ḥusayn	33
Another Incident Outlining the Love of Rasūlullāh ﷺ	33
Another Incident	34
Similar Features to that of Rasūlullāh ﷺ	34

The Şaḥābah's Display of Love and Affection for Ḥasan and Ḥusayn	35
The Leaders of the Youth of Jannah	36
The Verse of Taḥḥīr and Ḥadīth al-Kisā'	37
Mubāhalah and the Virtue of Ḥasan and Ḥusayn	39
The Command to show Due Consideration and Take Care of the Ahl al-Bayt	40
Chapter Two: The Era of the First Three Khulafā'	43
The Era of Sayyidunā Abū Bakr al-Şiddīq	43
Love and Appreciation for Sayyidunā Ḥasan and Sayyidunā Ḥusayn	43
Expressing love	43
A Şhī' Corroboration	44
The Era of Sayyidunā 'Umar	44
Giftng a Set of Clothes	44
Taking into consideration the monetary rights of and looking after the financial state of Ḥasan and Ḥusayn	45
Distributing the Treasures of Kisrā, the Persian King	46
The Booty from Iraq	46
Entering and Leaving the Home of 'Umar	47
Participating in Jihād	47
'Umar's Concern for the Hereafter and the Testimony of 'Alī and Ḥasan	48
The Era of 'Uthmān ibn 'Affān	49
An Important Preliminary Matter	49
The Testimony of 'Urwah ibn al-Zubayr	50
The Testimony of Ḥasan al-Başrī	50
Monetary Prosperity and Well-being	52
The Religious Services of Ḥasan and Ḥusayn During the Era of 'Uthmān	52
The Battle of Tripoli and Africa (26 A.H)	52
The Expedition of Khorasan, Tabristān, and Jurjān (30 A.H)	53
A Special Gift	55
Ḥasan and Ḥusayn and the siege of 'Uthmān	56
Ḥasan gets injured	59
'Alī and Ḥasan participate in the janāzah and burial of 'Uthmān	60
Chapter Three: The Era of Sayyidunā 'Alī ؑ	63
The opinion and counsel of Ḥasan	64

The opinion and counsel of Sayyidunā ‘Abd Allāh ibn Salām	64
The opinion of Ḥasan	65
About The Battle of Jamal	67
Intercession on behalf of Marwān	68
Arrangements for ‘Ā’ishah journey back to Ḥijāz	69
‘Alī expresses deep regret over the fighting which took place at Ṣiffīn	69
The oratory skills of Ḥasan	70
Ḥasan’s distribution of wealth amongst the needy	71
The reward of ‘ibādah	71
Advice regarding abstinence from the world	72
Guidelines for appointing a Khalīfah	72
Parting advices	73
Ghusl, kafan, janāzah and burial	73
Ḥasan refutes a baseless ideology	74
Pledging of allegiance to the Khalīfah	75
An Important Testimony of Ḥasan	75
Chapter Four: The Era of Ḥasan	77
Ṭalāq (divorce) upon congratulations of khilāfah	77
Ḥasan expresses his displeasure with the people of Iraq	79
Reconciliation with Mu’āwiyah	81
Prophecy of this reconciliation	82
The terms and conditions of reconciliation	82
Ḥasan returns to Madīnah Munawwarah	83
Date of reconciliation	84
The objectives and results of the reconciliation	84
Clarifying a misconception or removing a doubt	86
Return from Iraq to Madīnah Munawwarah	87
Livelihood and financial well being	88
Bequests for Ḥasan	88
Gifts and allowances	89
‘Ibādah	90
Taqwā	92
Ḥasan’s routine and practices while in Makkah Mukarramah	92
Qiyām al-Layl (Tahajjud/worship at night)	93

Performing Ṣalāh behind the Khulafā'	93
The research of the Shī'ī scholars	94
Ḥajj	95
Envy of Ibn 'Abbās	96
Charity	96
Charity after the passing away of 'Alī	97
Generosity	97
Forbearance and Tolerance	98
Fulfilling the Rights of Others	99
Inviting and Accepting the Invitation of Others	100
Fulfilling the Needs of Others	101
'Ilmī (academic) excellence	102
Narrating of Aḥādīth	103
Competing in 'Ilm	105
An Important Sermon	105
Applying Henna	107
Wearing a Ring	107
Abstention from Obscene Speech	107
Reconciling after an Argument	108
Respect of the elders and granting them their due	109
The Journey to the Afterlife	111
A dream	111
Poison	111
Dispelling a Doubt	114
Demise and Janāzah	115
Burial in Jannat al-Baqī'	116
A Huge Crowd	117
Announcement by Abū Hurayrah	118
Wives and Children	118
Chapter Five: Ḥusayn ibn 'Alī al-Murtaḍā	123
Name and Lineage	123
Glad tidings of his Birth	123
Date of Birth	124
Adhān, Taḥnīk, and Shaving of the Head	125

‘Aqīqah	126
Leader of the Youth of Jannah	126
Narrating aḥādīth	127
Climbing on the Back of Rasūlullāh ﷺ during Ṣalāh	127
Ḥusayn is from me and I am from him	128
Gifts from Abū Bakr	130
The Status of Ḥusayn	131
Gifting a Set of Clothes	131
Monetary Rights and Stipulating an Allowance	132
Visiting Umm Kulthūm	133
Accompanying ‘Uthmān for ‘Umrah	133
Participation in Battles	134
A Special Gift	135
Defending ‘Uthmān when he was besieged	135
The Battle of Jamal	137
Consideration for Ḥusayn in the Battle of Ṣiffīn	137
Battle against the Khawārij	138
Support for Ḥasan	138
The Final Advices of ‘Alī	139
Participating in the Ghusl, Kafan and Burial of ‘Alī	139
Assisting Amīr Mu‘āwiyah	139
The Ṣaḥābah respecting and honouring Ḥusayn	140
Fulfilling the Needs of Others	142
Narrating of Aḥādīth	143
Conducting Lessons in Masjid al-Nabawī	144
Performing Ṣalāh behind the Khulafā’	145
Recitation of the Glorious Qur’ān	146
Good Deeds	146
Ḥajj	147
Siqāyat al-Ḥajj (Providing drinking water to the Ḥujjāj)	147
Return from Muzdalifah	148
Istilām of the Corners of the Ka’bah	148
Performing Two Rak‘āt in the Ka’bah	149
Applying Henna	149

Islamic Rulings	150
Maintaining the Reconciliation	152
Participation in the Battle of Constantinople	156
Gifts and Stipends	157
Properties and Land in the Vicinity of Madīnah Munawwarah	158
The Battle of Karbalā'	161
Yazīd becomes Khalīfah	161
What was the political need of the time?	161
Invitation from the people of Kūfah	164
The journey to Iraq	165
A Misconception and its Clarification	168
Muslim ibn 'Aqīl travels to Iraq	169
Ibn Ziyād is appointed governor of Kūfah	170
Muslim ibn 'Aqīl gets killed	171
Ḥusayn departs from Makkah Mukarramah	171
The Tragedy of Karbalā'	172
Books written on the Martyrdom of Ḥusayn	173
Collecting and writing the details of exactly what happened at Karbalā' is no easy task	174
Acknowledging the truth of the matter	174
Beneficial Discussions relating to the Incident of Karbalā'	175
Paying off Debts	175
Another similar incident	176
The question about rebelling against the Khalīfah of the time and its clarification	176
The research of Shaykh Ḥarrānī and Ḥāfiẓ al-Dhahabī	177
Ḥusayn had no intention of fighting	178
The research of Ibn Khaldūn	179
In support of the above	179
Ibn Ḥajar 'Asqalānī's research	180
Substantiations for Ḥusayn's proposals	181
Quotations from the Shī'ah	182
The crux	183
The blessed head of Ḥusayn is presented before Yazīd	184
The actions of those who invited Ḥusayn to Kūfah	185

Support of the above from Shīṭ sources	188
Conclusion	189
Statements of the Senior Ṣaḥābah	189
Importance of Ṣalāh	190
Mourning in Islam	192
The command to adopt patience and the prohibition of wailing	192
Corroboration from Shīṭ books	194
The History of Mourning and Wailing	195
Support from Shīṭ sources	197
The martyrs of Karbalā'	198
The Date of Martyrdom	199
Age	200
Burying of Ḥusayn's Blessed Head	200
The killers	201
The evil end of the murderers of Ḥusayn	201
'Umar ibn Sa'd	201
Shamar ibn Dhī al-Jawshan	201
Khawlā ibn Yazīd	202
'Ubayd Allah ibn Ziyād	202
Wives and children	203
A brief glimpse into the life of Zayn al-'Ābidīn	205
Ḥusayn's Family by Ibn Ziyād and then by Yazīd	205
Return to Madīnah Munawwarah	207
Residing in Madīnah Munawwarah	207
Excessive worship of Allah	207
Excessive Charity	208
Fear of Allah	208
Reforming the Society	209
Abstaining from Ghuluw (Extremism)	210
Conclusion with Goodness	211
Bibliography	212
Shīṭ Books	216

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Foreword

By ‘Allāmah Khālīd Maḥmūd (Manchester, United Kingdom)

الحمد لله وسلام على عباده الذين اصطفى اما بعد

All praise belongs to Allah and peace upon His servants whom He has selected.

There are six names which are very common in the Muslim world. In the Indo-Pak subcontinent where people have double names, we will find one of these six being commonly used. The Arabs usually add the names of their fathers to their own, thus making it a double name. These six names are: Allah, Muḥammad, Aḥmad, ‘Alī, Ḥasan, and Ḥusayn. Now let us take a look at how these names are used.

1. The name is joined with the name of our Sustainer, Allah, e.g. ‘Abd Allāh, Samī Allāh, Ḥafīz Allāh, etc.
2. Then some names will begin with Muḥammad or end with Aḥmad, e.g. Muḥammad ‘Umar, Muḥammad Bāqir, ‘Alī Aḥmad, Shabbīr Aḥmad, ‘Irfān Aḥmad, etc.
3. Sometimes the second name is Ḥasan or Ḥusayn, e.g. Izhār Ḥasan, Imtiyāz Ḥasan, Ghulām Ḥusayn, Masrūr Ḥusayn, etc.
4. ‘Alī also gets attached to many names, e.g. Muḥammad ‘Alī, Ṣafdar ‘Alī, ‘Uthmān ‘Alī, etc.

Besides these six names, there are very few names which are used in double names. Among the Arabs, besides attaching the name Allah, generally the names are single, e.g. Muḥammad, Aḥmad, ‘Alī, Ḥasan, and Ḥusayn. From this we can gauge the natural affiliation and attachment the ummah has for these names.

It could be said about the first two, i.e. Allah and Muḥammad, that we are recognised by these names, and without knowing and believing in them no person can be a Muslim. However the bond and attachment the ummah has for ‘Alī, Ḥasan, and Ḥusayn رضي الله عنهم is also very strong. The truth of the matter is that in all Muslim societies these names have been revered and regarded as a means of honour, without any difference of opinion. This love and attachment is not only found in a certain Muslim country or amongst a few tribes. Rather, the entire Muslim ummah regards it as a matter of pride and honour to have either the name of Allah, or the name of Muḥammad, or Aḥmad, attached to their names, and thereafter the blessed names of ‘Alī, Ḥasan, and Ḥusayn are revered and honoured by the entire ummah.

There has never been any difference regarding the personalities of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما amongst the ummah, and this is the historical truth. Sayyidunā Ḥasan رضي الله عنه was prepared to relinquish the right to the khilāfah, but was not prepared to see the ummah divided into various factions. Although Sayyidunā Ḥusayn رضي الله عنه was alone in Karbalā’ and the events that transpired took place suddenly, the truth is that the hearts of the entire ummah were with him. This is also an established fact that perhaps there is no book of ḥadīth of the Ahl al-Sunnah wa l-Jamā‘ah which does not contain a chapter on the virtues and merits of the Ahl al-Bayt, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رضي الله عنهما.

After the son of Sayyidunā Ḥusayn, Zayn al-‘Ābidīn ‘Alī ibn al-Ḥusayn, took up residence in Madīnah Munawwarah—after the tragic events of Karbalā’—the ‘ulamā’ and muḥaddithīn of the ummah would attend his lessons and benefit from his vast knowledge and spirituality. This is a well-known fact amongst the ‘ulamā’.

If a person’s īmān cannot be complete without loving Rasūlullāh صلى الله عليه وسلم, then a person’s īmān cannot be complete without loving those whom Rasūlullāh صلى الله عليه وسلم loved. Since Rasūlullāh صلى الله عليه وسلم loved Sayyidunā Ḥusayn رضي الله عنه, he also wished that others should love him. In fact, Rasūlullāh صلى الله عليه وسلم supplicated to this effect:

اللهم إني أحبه فأحبه

O Allah, I love him, so You also love him.¹

These are noble personalities, the love of whom we have inherited from Allah and His Messenger ﷺ, and we hope that every person who believes in Allah and His Messenger ﷺ will also love them.

Ḥusayn was not estranged from the Ummah after Karbalā'

What transpired at Karbalā' was a rash reckless reaction to Sayyidunā Ḥusayn's ﷺ journeying to Kūfah, and a result of the treachery of the people of Iraq. The entire ummah of Rasūlullāh ﷺ grieved at the occurrences of Karbalā'.

Wherever, in the Muslim world, mention is made of Ḥusayn ﷺ, the hearts of the Muslims radiate with love for him, and are moved upon hearing of the cruelties committed against him. The people of Shām (the Levant) themselves cursed Ibn Marjānā (ʿUbayd Allāh ibn Ziyād). Until this point in time there was no split in the ummah with regards to beliefs.

We can clearly understand from this that the stance taken by Sayyidunā Ḥusayn ﷺ did not result in him becoming estranged from the the Ummah or despised by them. He regarded his presence at the borders of the Muslim state as a great service to Islam, for which he had volunteered and presented himself. He did not desire any type of fragmentation or disorder to arise in the Muslim world.

Zayn al-ʿĀbidīn ʿAlī ibn Ḥusayn: The Scholar of Madīnah Munawwarah

When Zayn al-ʿĀbidīn, who was the son of Sayyidunā Ḥusayn ﷺ, arrived in Madīnah Munawwarah, he studied under Sayyidunā Jābir (d. 74 A.H), Sayyidunā ʿAbd Allāh ibn ʿAbbās (d. 68 A.H), and Sayyidunā ʿAbd Allāh ibn ʿUmar (d. 74 A.H) ﷺ. He also had a close relationship with Sayyidunā Abū Hurayrah ﷺ, who

1 *Ṣaḥīḥ al-Bukhārī*.

in turn loved him deeply. Imām al-Zuhrī said, “I never saw a greater *faqīh* (jurist) than Zayn al-‘Ābidīn.”

His lessons held in Masjid al-Nabawī were attended by all and sundry, just like the gatherings and lessons of other great ‘ulamā’ of the time. No difference of opinion with regards to beliefs existed between Zayn al-‘Ābidīn and the other ‘ulamā’ of the time. Thereafter, Imām Muḥammad al-Bāqir and Imām Ja‘far al-Ṣādiq became leading personalities in Ḥijāz, following in the footsteps of their forefathers.

However, there were those elements who were attempting to create a rift within the belief structure of the ummah, soon after the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه. Sayyidunā ‘Alī رضي الله عنه had a number of such deviants burnt alive. Towards the end of the third century, their sinister plots began yielding its fruits and now a picture of the Ahl al-Bayt being totally estranged from the rest of the Ummah had been painted in the minds of many. Some historians and narrators tried to take this picture and establish its occurrence earlier on. It then became the duty of the scholars of the truth to educate the ummah regarding the Ahl al-Bayt in that era, so that they do not look upon them with scepticism and judge them with some obscure yardstick. Instead they should regard them in the same manner they regard and revere the other great personalities of the ummah.

Various Stages of Ḥasan’s Life

Stage 1: In the company of Rasūlullāh صلى الله عليه وسلم.

In this phase there is no issue regarding which there can be any difference of opinion.

Stage 2: During the khilāfah of the first three Khulafā’.

Stage 3: During the khilāfah of his father, Sayyidunā ‘Alī رضي الله عنه.

Stage 4: His period of khilāfah while in Kūfah.

Stage 5: During the khilāfah of Sayyidunā Mu‘āwiyah رضي الله عنه after the *ṣulḥ* (reconciliation).

During this period, Sayyidunā Ḥasan رضي الله عنه took up residence in Madīnah Munawwarah. Sayyidunā Ḥusayn رضي الله عنه stood by the side of his brother and spent these five stages of his life together with Sayyidunā Ḥasan رضي الله عنه.

Stage 6: This is the stage of their lives after the demise of Sayyidunā Ḥasan رضي الله عنه. It was during this time that the journey to Karbalā’ took place.

Many books have been authored about Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, and many of them expound upon their lofty status, while others concentrate only upon the grief and difficulty they endured, (exaggerating at times and relying upon unfounded narrations).

Therefore the need was felt for a work, which will not only deal with their martyrdom and oppression, but will discuss their biography in light of authentic narrations and historical facts.

Sayyidunā Ḥasan رضي الله عنه enjoyed a lofty rank with regards to knowledge of the Noble Qur’ān, and possessed deep insight in political matters, which was scarcely found among the people of his era. The priceless recommendations which he forwarded to his father, Sayyidunā ‘Alī رضي الله عنه, concerning various political issues are worthy of being written in gold. Merely claiming to love and revere such great personalities is no true achievement; rather one should study their lives in light of the established facts, while adopting the path of moderation, and thereby gain true insight into the loftiness and greatness of these noble personalities.

Moulānā Muḥammad Nāfi‘ (may Allah benefit us from his knowledge) has to be commended for taking up this momentous task and discussing the various phases and stages of Sayyidunā Ḥasan’s رضي الله عنه life. The manner and style he adopted clearly shows that he was not at all biased when penning these incidents. His pen just flowed, capturing all the historical facts and incidents, without showing any concern for the sceptics and critics.

The author, in explaining these incidents has covered certain aspects in such a wondrous manner that all the doubts which could arise are dispelled while reading, without even the reader noticing it.

I am at the moment in Pakistan. A few days ago I received an unexpected phone call informing me that Moulānā Muḥammad Nāfi‘ was on his way to Lahore to meet me. Moulānā arrived and for two full days we discussed the topic at hand. It is my sincere opinion that the book before you has done justice to the topic. Moulānā has strung scattered pearls together, and without touching on the usual differences between the Ahl al-Sunnah and Shī‘ah, he has invited both groups to ponder over the insight of Sayyidunā Ḥasan رضي الله عنه and the knowledge and belief of Sayyidunā Ḥusayn رضي الله عنه. We will not find such research, penned in this style, in the past centuries.

I advise the students of history to study these historical events without any pre-conceived notions and ideas. The truth demands from us that we accept it as the truth. And the senior personalities of this ummah should not just be revered for the sake of it; rather we should take them as our leaders and guides in our thinking and practical life as well.

نقتدي بـمن قبلنا و يقتدي بنا من بعدنا

We follow those before us, and those after us will follow us.

Khālīd Maḥmūd (May Allah forgive him)

Presently in Pakistan

25/11/1999

Biography of Ḥasan and Ḥusayn

أحمد لله رب العالمين والصلاة والسلام على سيد الأولين والآخرين إمام الرسل وخاتم النبيين وعلى آله وأهل بيته وأصحابه وعلى أتباعه بإحسان إلى يوم الدين وعلى جميع عباد الله الصالحين

All praise belongs to Allah and peace and blessings be upon Rasūlullāh ﷺ.

Previously I compiled a detailed biography of Sayyidunā ‘Alī رضي الله عنه, and it is now my intention to discuss the biographies of his two sons—the dear grandsons of Rasūlullāh صلى الله عليه وسلم: Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما. The position and status of these two illustrious personalities is extremely lofty and collecting their biographies is an important task. Over the centuries, the ‘ulamā—according to their personal style—have written on this topic. It is now my honour to present to the esteemed readers whatever subject matter, as per my limited and deficient ability, I have managed to gather on this subject. I have tried to the best of my ability to present and bring to the fore the virtues and merits of these two personalities, as far as their character, ‘ibādah (worship), social dealings, and services rendered to the ummah are concerned.

The learned are well aware that the incidents of the lives of these two personalities, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما—from the beginning to the end—are intertwined, and the story or narration of one is somehow or the other linked to the next. It is only the latter part of their lives that were separate. Due to this, there was some difficulty in compiling the biographies of these two august personalities separately, and it was virtually impossible to abstain from repeating certain incidents.

Nevertheless, this humble servant has divided their biographies into 5 chapters, wherein I have tried to present their life story following a certain pattern, together with adding some important discussions at the end of the fifth chapter. Please excuse the humble author if you find any discrepancies or deficiencies in this manner of presentation.

And the noble always accept the excuse presented before them.

A Brief Overview of the Book

The book has been divided into the following chapters:

Chapter 1: Their lives during the era of Rasūlullāh ﷺ.

Chapter 2: Their lives during the reign of the first three Khulafā' رَضِيَ اللهُ عَنْهُمْ.

Chapter 3: Their lives during the reign of their father, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ.

Chapter 4: Incidents during the reign of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ and a brief discussion on the circumstances surrounding his death.

Chapter 5: The events that occurred during the time of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ. His martyrdom will be discussed towards the end. Other important aspects will be added thereafter. And as a conclusion, we will briefly discuss his son, Zayn al-'Ābidīn, Allah willing.

Important Note:

It would be beneficial to mention on the outset that this biography has been written in accordance to the stance of the Ahl al-Sunnah wa l-Jamā'ah, and not in accordance to the stance of the Shī'ah. It also does not conform to the views of the Khawārij and Nawāṣib, who have also overstepped the path of moderation.

The correct path is the path adopted by the Ahl al-Sunnah wa l-Jamā'ah, which is the path of moderation, and with the help of Allah we will present this biography in accordance to their beliefs.

Chapter One

During the Lifetime of Rasūlullāh ﷺ

Name and Lineage

His name is Ḥasan ibn ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib ibn Hāshim. He is the first child born to Sayyidah Fāṭimah al-Zahrā’ رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh ﷺ. His *kunyah* (agnomen) was Abū Muḥammad. He is al-Qurashī (belonging to the Quraysh tribe), al-Hāshimī (belonging to the clan of Banū Hāshim). He was the beloved grandson of the leader of both the worlds, Rasūlullāh ﷺ.

He is also known by the titles: *Sibt Rasūlillāh* (the grandson of Rasūlullāh ﷺ), *Rayḥānat al-Nabī* (the flower of the Nabī ﷺ) and *Shabīh bi al-Rasūl* (the one who resembled the Rasūl ﷺ).

Birth

Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ was born in Madīnah Munawwarah in the middle of Ramaḍān 3 A.H. Although there are other narrations about the date of his birth, we have mentioned the preferred opinion.

Adhān

As is the practice in Islam, Adhān was called out in the ears of the new-born baby. Rasūlullāh ﷺ himself called out the Adhān in the ears of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ.

The slave of Rasūlullāh ﷺ, Abū Rāfi‘, has narrated this incident, and both Imām Abū Dāwūd and Imām al-Tirmidhī have included it in their ḥadīth collections and regarded it as authentic.

The incident is as follows:

و عن أبي رافع قال رأيت رسول الله صلى الله عليه و سلم أذن في أذن الحسن حين ولدته فاطمة بالصلوة

Abū Rāfi‘ narrates, “I saw Rasūlullāh ﷺ calling out the Adhān for ṣalāh in Ḥasan’s ears after Fāṭimah gave birth to him.”¹

Muḥibb al-Dīn al-Ṭabarī has recorded this narration in *Dhakhā’ir al-‘Uqbā* and ‘Allāmah al-Dhahabī has recorded it in *Siyar A’lām al-Nubalā*².

Taḥnīk

Rasūlullāh ﷺ was informed of Sayyidunā Ḥasan’s ﷺ birth. He proceeded to the house of Sayyidah Fāṭimah ﷺ.

فحنكه رسول الله صلى الله عليه وسلم بريقه وسماه حسنا

Rasūlullāh ﷺ placed his blessed saliva in his mouth and named him Ḥasan.³

Sayyidunā ‘Alī had first named him *Ḥarb* (war) but Rasūlullāh ﷺ changed his name to *Ḥasan* (beautiful, pleasant). Rasūlullāh ﷺ loved Sayyidunā Ḥasan deeply and was very fond of him.

Naming of Ḥasan and Ḥusayn

Sayyidunā ‘Alī ﷺ reports:

لما ولد الحسن جاء رسول الله صلى الله عليه وسلم فقال أروني ابني ما سميتموه؟ قلت سميتته حربا قال بل هو حسن فلما ولد الحسين قال أروني ابني ما سميتموه؟ قلت سميتته حربا قال بل هو محسن الثالث جاء النبي صلى الله عليه وسلم فقال أروني ابني ما سميتموه؟ قلت سميتته حربا قال بل هو محسن ثم قال إني سميتهم بأسماء ولد هارون شبر وشبير ومشبر

1 *Dhakhā’ir al-‘Uqbā*, pg. 120.

2 *Siyar A’lām al-Nubalā*, 3/166.

3 *Al-Bidāyah wa al-Nihāyah*, 8/33.

When Ḥasan was born, Rasūlullāh ﷺ arrived and said, “Show me my son. What have you named him?”

I replied, “I named him Ḥarb.”

Rasūlullāh ﷺ said, “Nay, he is Ḥasan.”

When Ḥusayn was born, he [came and] said, “Show me my son. What have you named him?”

I replied, “I named him Ḥarb.”

He said, “Rather, he is Ḥusayn.”

When my third son was born, Rasūlullāh ﷺ came and said, “Show me my son. What have you named him?”

I replied, “I named him Ḥarb.”

He said, “Nay, he is Muḥassin.”

Rasūlullāh ﷺ then remarked, “I have named them after Nabī Hārūn’s ﷺ children viz. Shabar, Shubayr and Mushabbir.”¹

Shaving of the Head

Another law pertaining to a new-born baby is that the hair of the head be shaved on the seventh day after birth.

In *Dhakhā’ir al-‘Uqbā*, a *mursal*² narration is mentioned from Muḥammad al-Bāqir:

1 *Faḍā’il al-Ṣaḥābah*, 2/772, 773.

2 *Mursal*: A narration wherein a Tābiṭī reports directly from Rasūlullāh ﷺ, or reports an incident from the time of the Ṣaḥābah which he was not present at, omitting the person he heard it from.

وعن جعفر بن محمد عن أبيه أن فاطمة حلقت حسنا وحسينا يوم سابعهما فوزنت شعرها فتصدقت بوزنه فضة

Ja'far ibn Muḥammad (al-Ṣādiq) narrates from his father (Muḥammad al-Bāqir) that Fāṭimah shaved the heads of Ḥasan and Ḥusayn on the seventh day (after their birth). She then weighed it and gave silver equivalent to its weight in charity.¹

It is reported in another mursal narration in *Marāsīl Abī Dawūd*:

وعن جعفر بن محمد عن أبيه أنه قال وزنت فاطمة ابنة رسول الله صلى الله عليه وسلم شعر الحسن والحسين وزينب وأم كلثوم و تصدقت بوزن ذلك فضة

Ja'far ibn Muḥammad narrates from his father: "Fāṭimah رضي الله عنها, the daughter of Rasūlullāh صلى الله عليه وسلم, weighed the hair of Ḥasan, Ḥusayn, Zaynab, and Umm Kulthūm رضي الله عنهن and gave silver equal to its weight in charity."²

This practice is Sunnah for all children.

‘Aqīqah

On the seventh day after birth, after the shaving of the head, it is Sunnah to carry out the ‘aqīqah. In the books of ḥadīth there are clear narrations regarding the ‘aqīqah of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما.

The following appears in *Muṣannaf ‘Abd al-Razzāq*:

عبد الرزاق عن ابن جريج قال حدثت حديثا رفع إلى عائشة أنها قالت عق رسول الله صلى الله عليه وسلم عن حسن شاتين وعن حسين شاتين ذبحهما يوم السابع قال ومشتقهما وأمر أن يماط عن رؤوسهما الأذى قالت قال رسول الله صلى الله عليه وسلم اذبحوا على اسم الله و قولوا بسم الله اللهم لك وإليك هذه عقيقة فلان قال وكان أهل الجاهلية يخضبون قطنة بدم العقيقة فاذا حلقتوا الصبي وضعوها على رأسه

1 *Dhakhā'ir al-'Uqbā*, pg. 77.

2 *Marāsīl Abī Dawūd*, pg. 41.

فأمرهم النبي صلى الله عليه وسلم أن يجعلوا مكان الدم خلوقا يعني مشقهما وضع على رأسهما طين مشق مثل الخلوق

‘Abd al-Razzāq reports from Ibn Jurayj that ‘Ā’ishah said:

Rasūlullāh ﷺ slaughtered on the seventh day after birth, two sheep for Ḥasan and two sheep for Ḥusayn. He also instructed that their heads be shaved and perfume be applied to their heads.

‘Ā’ishah narrates that Rasūlullāh ﷺ instructed, “Slaughter in the name of Allah, and say: O Allah! This is purely for you. This is the ‘aqīqah of so and so.”

The narrator explains that it was the practice of the era of ignorance that they would dip a piece of cottonwool in the blood of the slaughtered animal and place it on the head of the child after it was shaved. Rasūlullāh ﷺ instructed that perfume be applied to the head instead of blood.¹

In doing so, Rasūlullāh ﷺ did away with one of the customs of *Jāhiliyyah* (the period of ignorance).

Note:

In *Mishkāṭ*, under the second section in the chapter on ‘aqīqah, there are narrations of Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ reported by Abū Dāwūd and al-Nasa’ī wherein mention is made of one ram and of two rams being slaughtered for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ. The best and most virtuous is to slaughter two sheep or goats. However, the Sunnah of ‘aqīqah itself will be fulfilled by slaughtering even one animal.

Seeking Protection for Ḥasan and Ḥusayn

عن ابن عباس قال كان رسول الله صلى الله عليه وسلم يعوذ الحسن والحسين يقول أعيدكما بكلمات الله التامة من كل شيطان وهامة ومن كل عين لامة ويقول إن أباكم إبراهيم كان يعوذ بها إسماعيل وإسحاق

1 *Muṣannaf ‘Abd al-Razzāq*, 4/330, 331.

Ibn ‘Abbās رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم would seek protection for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما with the following supplication, “I place both of you in the protection of Allah from the evil of every devil, harmful animal, and every evil glance.”

He would observe, “Indeed your father Ibrāhīm would seek protection for Ismā‘īl and Ishāq with these words.”¹

Dislike for Silver Jewellery

Rasūlullāh صلى الله عليه وسلم disliked the use of silver jewellery for his family. On one occasion, Rasūlullāh صلى الله عليه وسلم removed silver bracelets from the hands of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, and advised them to use some ivory instead. From this incident we learn the teaching of Rasūlullāh صلى الله عليه وسلم with regards to abstaining from worldly adornments.

In *Mishkāt*, it is narrated from Sayyidunā Thawbān رضي الله عنه that whenever Rasūlullāh صلى الله عليه وسلم used to depart on a journey, the last person he would meet before leaving and the first person he would meet upon returning was his beloved daughter, Sayyidah Fāṭimah رضي الله عنها.

Once on returning from a certain battle, Rasūlullāh صلى الله عليه وسلم went to the house of Fāṭimah رضي الله عنها, as was his habit, but noticed a fancy embroidered curtain hanging over the entrance. He also saw Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما wearing silver bracelets. Rasūlullāh صلى الله عليه وسلم did not enter the house and moved on. When Sayyidah Fāṭimah رضي الله عنها learnt that it was these things which prevented Rasūlullāh صلى الله عليه وسلم from entering her home, she immediately pulled down the curtain and removed the bracelets from the hands of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما. The two children came crying to Rasūlullāh صلى الله عليه وسلم (upon having the bracelets taken away from them).

1 *Ṣaḥīḥ al-Bukhārī*; *Mishkāt*, pg. 134; *Muṣannaf Ibn Abī Shaybah*, 8/49; *Musnad Aḥmad*, 1/236.

The narration continues:

فقال يا ثوبان اذهب بهذا إلى آل فلان إن هؤلاء أهلي أكره أن يأكلوا طيباتهم في حياتهم الدنيا يا ثوبان اشتر
لفاطمة قلادة من عصب و سوارين من عاج

Rasūlullāh ﷺ instructed, “O Thawbān! Take these (bracelets) to a certain [poor] family.”

He then mentioned, “This is my family. I dislike for them to enjoy the luxuries and adornments of this world. [That is reserved for them in the Hereafter.]”

He then instructed, “O Thawbān, purchase for Fāṭimah a necklace made of ‘aşab (the bones of a certain fish) and 2 ivory bracelets for her children.”¹

Here Rasūlullāh ﷺ advised adopting a simple lifestyle and abstaining from the luxuries and adornments of this world.

Considering the one who requested first

Sayyidunā ‘Alī رضي الله عنه narrates:

زارنا النبي صلى الله عليه وسلم و الحسن و الحسين نائمان فاستسقى الحسين فقام رسول الله صلى
الله عليه وسلم إلى قربة لنا فجعل يعصرها في القدر ثم جاء يسقيه فتناول الحسن ليشرب فمنعه و بدأ
بالحسين فقالت فاطمة يا رسول الله كأنه أحبهما إليك قال لا ولكنه استسقى أول مرة

Once Rasūlullāh ﷺ came to visit us while Ḥasan and Ḥusayn were asleep. Ḥusayn woke up and asked for water. Rasūlullāh ﷺ poured water from the water-bag into a cup and was about to give it to Ḥusayn when Ḥasan came forward to drink. Rasūlullāh ﷺ refused to give it to him and gave it first to Ḥusayn. On seeing this, Fāṭimah commented, “O Messenger of Allah! It seems as if he (Ḥusayn) is more beloved to you from the two?”

1 *Mishkāt*, p. 383, on the authority of Aḥmad and Abū Dāwūd.

Rasūlullāh ﷺ replied, “No. Rather he asked for the water first.”¹

This incident is also mentioned in the famous Shīrī book *al-Amālī*² of the renowned Shīrī scholar al-Ṭūsī.

Impermissibility of Ṣadaqah for the Family of Rasūlullāh ﷺ

Amongst the laws of Islam is that it is impermissible for Rasūlullāh ﷺ and his family to consume or accept any offerings from farḍ or wājib ṣadaqah. There are many saying of Rasūlullāh ﷺ to this effect. We feel it appropriate to reproduce below an incident of this nature which occurred with Sayyidunā Ḥasan رضي الله عنه, in which Rasūlullāh ﷺ prohibited the use of such ṣadaqah upon his family.

حدثنا محمد بن زياد قال سمعت أبا هريرة قال أخذ الحسن بن علي تمرة من تمر الصدقة فجعلها في فيه فقال النبي صلى الله عليه وسلم كخ كخ ليطرحها ثم قال أما شعرت أنا لا نأكل الصدقة

Muḥammad ibn Ziyād reports that he heard Abū Hurayrah relating, “Once Ḥasan ibn ‘Alī رضي الله عنه picked up a date from the dates of ṣadaqah and put it in his mouth. Rasūlullāh ﷺ instructed him to spit it out and declared, ‘Are you not aware that we do not eat from ṣadaqah?’”³

Another narration by Rashīd ibn Mālik is as follows:

كنت عند رسول الله صلى الله عليه وسلم ذات يوم فجاء رجل يطبق عليه تمر فقال ما هذا صدقة أم هدية فقال الرجل بل صدقة قال فقدمها إلى القوم قال والحسن يعفر بين يديه فأخذ تمرة فجعلها في فيه فنظر إليه رسول الله صلى الله عليه وسلم فأدخل إصبعه في فيه فانتزع التمرة ثم قذفها ثم قال إنا آل محمد لا نأكل الصدقة

1 Tahdhīb Tārīkh Ibn ‘Asākir, 4/317; Majma‘ al-Zawā‘id, 9/169; Siyar A‘lām al-Nubalā’, 3/171; Al-Bidāyah wa al-Nihāyah, 8/207.

2 Al-Amālī, 2/206.

3 Mishkāt, pg. 361 on the authority of al-Bukhārī.

Once I was present in the company of Rasūlullāh ﷺ when a person presented a dish filled with dates. Rasūlullāh ﷺ asked him whether it was ṣadaqah or a gift. He replied that it was ṣadaqah. Rasūlullāh ﷺ thereupon instructed him to distribute it amongst the people. Meanwhile, Ḥasan was playing in the sand in front of Rasūlullāh ﷺ. He took a date and placed it in his mouth. Rasūlullāh ﷺ saw him so he inserted his finger into his mouth and removed the date. He then remarked, “We, the family of Muḥammad, do not consume ṣadaqah.”¹

There are many narrations of this nature from which we understand that Rasūlullāh ﷺ did not consume or use ṣadaqah for himself or for his family.

Teaching him Du‘ā’ al-Qunūt and other Supplications

One of the things Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ learnt from Rasūlullāh ﷺ in his childhood was Du‘ā’ al-Qunūt.

Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ narrates:

علمني رسول الله صلى الله عليه وسلم كلمات أقولهن في قنوت الوتر اللهم اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ وَفِي سِرِّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Rasūlullāh ﷺ taught me the words I should recite in the Qunūt of Witr:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ وَفِي سِرِّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah! Guide me together with those whom You have guided. Grant me ‘āfiyah (peace and protection) together with those whom You have granted ‘āfiyah. Befriend me together with those whom

1 Ṭabaqāt ibn Sa‘d, 6/29.

You have befriended. Bless me in whatever you have given me and protect me from the evil of that which You have decreed. Indeed You pass decisions and none can pass a decision against Your will. Whoever you guide will not be disgraced. O Allah! You are Blessed and Exalted.¹

This Du‘ā’ has been recorded with the exact same words in *Muṣannaf Ibn Abī Shaybah*².

Āyat al-Kursī after Farḍ Ṣalāh

Sayyidunā Ḥasan رضي الله عنه has narrated from Rasūlullāh صلى الله عليه وسلم:

من قرأ آية الكرسي في دبر الصلوة المكتوبة كان في ذمة الله إلى الصلاة الأخرى

He who recites Āyat al-Kursī after farḍ ṣalāh will remain in the protection of Allah till the next ṣalāh.³

This is an excellent virtue of Āyat al-Kursī which every Muslim should practice upon and recite after every farḍ ṣalāh. Although others have narrated this, Sayyidunā Ḥasan رضي الله عنه also has a share in passing on this blessed practice to the ummah.

Abstaining From the Doubtful

Sayyidunā Ḥasan رضي الله عنه has also memorised and passed on other advises of Rasūlullāh صلى الله عليه وسلم like the following one:

دع ما يريبك إلى ما لا يريبك فإن الصدق طمأنينة و إن الكذب ريبة

1 *Mishkāt*, p. 112 on the authority of al-Tirmidhī, Abū Dāwūd, Nasaī, and Ibn Mājah.

2 *Muṣannaf Ibn Abī Shaybah*, 10/384.

3 Ṭabarānī in *al-Kabīr* as mentioned in *Majma‘ al-Zawā‘id*, 2/148.

Abstain from what is doubtful, and choose that which is not doubtful, since truth creates tranquillity in the heart while falsehood creates doubts.¹

Many other aḥādīth have been narrated by Sayyidunā Ḥasan رضي الله عنه, however, for the sake of brevity we are unable to reproduce all of them here.

Pledging Allegiance for the sake of Barakah

There were various forms of pledges which Rasūlullāh صلى الله عليه وسلم took from his Ṣaḥābah, such as:

- Pledging allegiance upon accepting Islam.
- Pledging allegiance to fulfil a specific task.
- Pledging allegiance upon jihād.
- Pledging allegiance as repentance.

On some occasions little children also pledged their allegiance. The ‘ulamā’ term this allegiance as an “allegiance for the sake of *barakah* (blessing)”.

Ibn ‘Asākir narrates:

عن جعفر بن محمد عن أبيه أن النبي صلى الله عليه وسلم بايع الحسن والحسين و عبد الله بن عباس و عبد الله بن جعفر و هم صغار لم يبلغوا قال و لم يبايع صغيرا إلا منا

Ja’far ibn Muḥammad narrates from his father: “Rasūlullāh صلى الله عليه وسلم took the pledge of allegiance from Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Abbās, and ‘Abd Allāh ibn Ja’far whereas they were minors and had not yet attained puberty.”

He comments, “He did not take the pledge of allegiance from any minor besides us.”²

1 *Usd al-Ghābah*, 2/11; *Siyar A’lām al-Nubalā’*, 3/165; *Musnad Aḥmad*, 1/200; *Akhbār Aṣḥabān*, 1/45.

2 *Tahdhīb Tārīkh Ibn ‘Asākir*, 4/323.

These young personalities were honoured by Rasūlullāh ﷺ, and the effects and blessings of this pledge were seen later in their life through the virtuous deeds they carried out. These fortunate Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were blessed with the ability of doing good for the rest of their lives on account of the blessings they received through this pledge.

An Outstanding Prophecy Regarding Ḥasan

Once Rasūlullāh ﷺ was sitting on the pulpit while Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ was seated next to him. Rasūlullāh ﷺ then look towards his grandson, Ḥasan رَضِيَ اللَّهُ عَنْهُ and said to the Ṣaḥābah:

إن ابني هذا سيد و لعل الله أن يصلح به بين فئتين عظيمتين من المسلمين

This son of mine is a leader. Perhaps Allah will use him to bring about reconciliation between two major groups of Muslims.¹

As per this prophecy, in Rabī al-Awwal 41 A.H., reconciliation took place between Sayyidunā Ḥasan and Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهَا regarding the khilāfah, the details of which will be discussed later, Allah willing.

Their Childhood Teacher

Abū Ja‘far Muḥammad ibn Ḥabīb ibn Umayyah al-Baghdādī (d. 245 A.H.) writes under the heading “noble teachers and jurists” in his book, *al-Muḥabbar*, that Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا were taught by ‘Abd Allāh ibn Ḥabīb.² I have tried to confirm this information from other historical sources, but my limited research bore no fruits. Perhaps Allāh ﷻ will allow me to find corroborating proof at a later stage.

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3629, 3747, 7109.

2 *Al-Muḥabbar*, p. 475.

Rasūlullāh ﷺ Seating Ḥasan and Ḥusayn alongside him when riding

The Muḥaddithīn have recorded many incidents which illustrate the affection Rasūlullāh ﷺ displayed to his two beloved grandsons. ‘Abd Allāh ibn Ja‘far al-Ṭayyār رَضِيَ اللهُ عَنْهُ relates an incident from his childhood days. He says:

كان رسول الله صلى الله عليه وسلم إذا قدم من سفر تلقى بنا قال فتلقى بي و الحسن و الحسين قال
فحمل أحدنا بين يديه و الآخر خلفه حتى دخلنا المدينة

When Rasūlullāh ﷺ would return from a journey, he would meet us (the children) first. So he met me, Ḥasan, and Ḥusayn (on the outskirts of Madīnah). He seated one of us in front of him and the other behind him and we entered Madīnah in this manner.¹

One of the Ṣaḥābah رَضِيَ اللهُ عَنْهُ relates an incident of this nature:

لقد قدت بالنبى صلى الله عليه وسلم والحسن والحسين بغلته الشهباء حتى أدخلتهم حجرة النبى صلى
الله عليه وسلم هذا قدامه و هذا خلفه

I led Rasūlullāh ﷺ on his white mule and seated with him were Ḥasan and Ḥusayn, one in front of him and the other behind him. I led them in this manner until they dismounted right in front of the home of Rasūlullāh ﷺ.²

In this manner, Rasūlullāh ﷺ displayed his love for them. They too were naturally delighted and honoured to be treated in this way. They were extremely close to and familiar with Rasūlullāh ﷺ.

Virtues and Merits

We have mentioned in the foregoing pages some incidents relating to the childhood of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا. Now we wish to

1 Muṣannaf Ibn Abī Shaybah, 9/35.

2 Ṣaḥīḥ Muslim as mentioned in Dhakhā'ir al-'Uqbā, pg. 133 and Jam' al-Fawā'id, 1/293.

focus specifically on their virtues and merits related to their childhood period. There are many narrations mentioning their virtues and merits, and mentioning all of them would be difficult, hence we will suffice by noting down those which are famous and commonly known. As the saying goes:

ما لا يدرك كله لا يترك كله

If you cannot get them all, don't leave them all!

Rasūlullāh ﷺ Supplicates as Ḥasan sits on his Shoulders

The renowned Ṣaḥābī Sayyidunā Barā' ibn 'Āzib رَضِيَ اللَّهُ عَنْهُ relates:

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ بْنُ عَلِيٍّ عَلَى عَاتِقِهِ يَقُولُ اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ

I saw Rasūlullāh ﷺ supplicating, while Ḥasan ibn 'Alī sat on his shoulders, “O Allah! I love him. You also love him.”¹

Sa'd ibn Zayd al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates:

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمَلَ حَسَنًا ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ مَرَّتَيْنِ

Rasūlullāh ﷺ lifted Ḥasan and supplicated, “O Allah! I love him, so You also love him.” He repeated this twice.²

A Special Supplication for those who love Ḥasan

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِحَسَنِ اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ وَأَحِبُّ مَنْ يَحِبُّهُ

Abū Hurayrah narrates that Rasūlullāh ﷺ supplicated regarding Ḥasan: “O Allah! I love him, so You also love him, and love the one who loves him.”³

1 Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, as reported in Mishkāṭ; Al-Bidāyah wa al-Nihāyah, 8/34, Faḍā'il al-Ṣaḥābah, 2/768, al-Sunan al-Kubrā, 5/49.

2 Al-Iṣābah, 2/26.

3 Faḍā'il al-Ṣaḥābah, 2/767.

Encouraging others to love Ḥasan and Ḥusayn

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من أحبهما فقد أحبني ومن أبغضهما فقد أبغضني
يعني الحسن والحسين

Abū Hurayrah has also narrated that Rasūlullāh ﷺ said with regards to Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا: “Whoever loves them loves me and whoever hates them hates me.”¹

We can easily gauge from the narrations cited above that love for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا was cherished by Rasūlullāh ﷺ, and hatred and enmity for them is indeed an evil and despicable trait.

Another Incident Outlining the Love of Rasūlullāh ﷺ

Sayyidunā Buraydah al-Aslamī رَضِيَ اللهُ عَنْهُ narrates:

كان رسول الله صلى الله عليه وسلم يخطبنا إذ جاء الحسن والحسين عليهما قميصان أحمران يمشيان و
يعثران فنزل رسول الله صلى الله عليه وسلم من المنبر فحملهما ووضعهما بين يديه ثم قال صدق الله
إنما أموالكم وأولادكم فتنة نظرت إلى هذين الصبيين يمشيان ويعثران فلم أصبر حتى قطعت حديثي و
رفعتهما

Once Rasūlullāh ﷺ was delivering a *khuṭbah* (sermon). As the *khuṭbah* was in progress, Ḥasan and Ḥusayn came into the Masjid adorned in red throbes, walking (towards Rasūlullāh ﷺ) and stumbling. Rasūlullāh ﷺ descended from the pulpit and lifted them onto the pulpit with him. He then remarked, “Allah has spoken the truth, ‘*Verily your wealth and your offspring are a test (to you).*’ I saw these children walking and stumbling and could not help myself until I stopped my lecture and picked them up.”

From this incident we realise how attached Rasūlullāh ﷺ was to his grandsons and how much love he had for them. They in turn were also closely attached to Rasūlullāh ﷺ.

1 *Faḍā'il al-Ṣaḥābah*, 2/771, *al-Sunan al-Kubrā*, 5/49.

Another Incident

الاقرع بن حابس التميمي كان احد الرؤساء قدم على رسول الله صلى الله عليه وسلم مع وفد بني تميم ... و هو القائل و قد رأى رسول الله صلى الله عليه وسلم يقبل الحسن أتقبله؟ و الله إن لي عشرة الولد ما قبلت واحدا منهم فقال من لا يرحم لا يرحم

Aqra' ibn Ḥābis al-Tamīmī was one of the leaders who came to Rasūlullāh ﷺ with the delegation of Banū Tamīm.

On seeing Rasūlullāh ﷺ affectionately kiss Ḥasan, he remarked, “Do you kiss him? By Allah, I have ten children, yet I have not kissed one of them.”

On hearing this, Rasūlullāh ﷺ commented, “He who does not show mercy will not be shown mercy.”¹

Similar Features to that of Rasūlullāh ﷺ

In the foregoing pages we discussed the virtues and merits of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا. Now we will discuss their physical attributes and how they resembled Rasūlullāh ﷺ. This is an honour which was reserved for them. The Muḥaddithīn and those who recorded the biographies of narrators have mentioned numerous narrations in this regard, which have reached the level of *mash-hūr*². Hereunder we will mention few such narrations.

Ibn Abī Mulaykah reports that Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا used to lovingly toss Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ in the air and say:

بأبي شبه النبي ليس شبيها بعلي

By my father, he resembles the Nabī and not ‘Alī.³

1 Al-Bidāyah wa al-Nihāyah, 7/141.

2 A narration that is profusely narrated but fails to reach the level of Tawātur.

3 Musnad Aḥmad, 6/283, Musnad al-Ḥumaydī, 2/393, Faḍā'il al-Ṣaḥābah, 2/766, Tahdhīb Tārīkh Ibn 'Asākir, p. 313, Al-Iṣābah, 3/60

Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ, the famous attendant of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned that none resembled Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ closer than Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ. He also said regarding Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ that he too bore close resemblance to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.¹ Many narrations to this effect have been reported from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. In one narration he is reported to have said that Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ resembled Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his upper body, while Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ resembled Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his lower body.² To resemble Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his physical appearance is a rare honour and distinction, which Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ enjoyed more than anyone else.

The Ṣaḥābah’s Display of Love and Affection for Ḥasan and Ḥusayn

The Ṣaḥābah رَضِيَ اللهُ عَنْهُ often displayed their love and affection for the grandchildren of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Incidents of this nature are widespread in the books of ḥadīth and biographies. The Muḥaddithīn have narrated an incident of Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ. ‘Umayr ibn Ishāq says:

كنت مع الحسن بن علي فلقينا أبو هريرة فقال أرني أقبلك منك حيث رأيت رسول الله صلى الله عليه وسلم فقال ورفع قميصه قال فقبل سرتي

Once we were walking with Ḥasan ibn ‘Alī when Abū Hurayrah passed us. He requested Ḥasan to show him the place on his body where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had kissed him, so that he too may kiss the same place. Ḥasan raised his shirt and Abū Hurayrah kissed his navel.³

This narration has also been reported in *Majma‘ al-Zawā‘id*⁴ with a slight difference in wording. From this incident we can gauge the extent of love and respect between the Ṣaḥābah رَضِيَ اللهُ عَنْهُ and the Ahl al-Bayt.

1 Ṣaḥīḥ al-Bukhārī.

2 Sunan al-Tirmidhī.

3 *Al-Fath al-Rabbānī bi Tartīb Musnad Aḥmad*, 22/167, *Majma‘ al-Zawā‘id*, 9/177.

4 *Majma‘ al-Zawā‘id*, 9/177.

The Leaders of the Youth of Jannah

The famous Ṣaḥābī, Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه, narrates:

قال رسول الله صلى الله عليه وسلم الحسن والحسين سيدا شباب أهل الجنة

Rasūlullāh صلى الله عليه وسلم said: “Ḥasan and Ḥusayn will be the leaders of the youth of Jannah.”

The above narration has been narrated briefly. In some narrations, Sayyidunā Abū Saʿīd رضي الله عنه mentioned the following exception:

قال النبي صلى الله عليه وسلم الحسن والحسين سيدا شباب أهل الجنة إلا ابني الخالة عيسى بن مريم
ويحيى بن زكريا

Rasūlullāh صلى الله عليه وسلم said: “Ḥasan and Ḥusayn will be the leaders of the youth of Jannah, except the two (maternal) cousins, ʿĪsā ibn Maryam and Yaḥyā ibn Zakariyyā.”¹

In some narrations it appears:

الحسن والحسين سيدا شباب أهل الجنة وأبوهما خير منهما

Ḥasan and Ḥusayn will be the leaders of the youth of Jannah, and their father is more virtuous than them.²

This narration has been quoted by Ḥāfiẓ Ibn Ḥajar in the biography of Mālik ibn Ḥasan in *Al-Iṣābah* from Imām al-Baghawī.

In the light of the above narrations, the commentators of ḥadīth have mentioned that in such narrations there are exceptions which are generally understood by

1 *Maʿrifat wa al-Tārīkh*, 2/644, *Ḥilyat al-Awliyāʾ*, 5/71, *Mukhtaṣar Tārīkh Ibn ʿAsākir*, 7/119, *al-Sunan al-Kubrā*, 5/50.

2 *Al-Iṣābah*, 3/480.

all or intellect demands they be exempted, therefore there is no need to explicitly mention these exemptions. Based on the above principle, the commentators of ḥadīth have explained the ḥadīth as follows:

إنهما سيدا أهل الجنة سوى الأنبياء و الخلفاء الراشدين

They (Ḥasan and Ḥusayn رضي الله عنهما) will be the leaders of the youth of Jannah, with the exception of the Ambiyā' and the al-Khulafā' al-Rāshidīn.¹

An example of this is that if the young prince comes into the gathering of the grand minister of the king, he is shown special affection and is treated with great respect, but this does not mean that his position is higher than that of the grand minister.

This leadership has been bestowed upon them due to them being the grandchildren of Rasūlullāh صلى الله عليه وسلم.

The Verse of Taḥīr and Ḥadīth al-Kisā'

It appears in a narration that Rasūlullāh صلى الله عليه وسلم wrapped his blessed shawl around Sayyidunā Ḥasan, Sayyidunā Ḥusayn, Sayyidunā 'Alī, and Sayyidah Fāṭimah رضي الله عنهم and recited the following verse:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity (of sin), O people of the (Nabī's) household, and to purify you with (extensive) purification.^{2,3}

In some narrations these words are added:

1 *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, 11/390.

2 *Sūrah al-Aḥzāb*: 33.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2424.

اللهم هؤلاء أهل بيتي

O Allah! These are my Ahl al-Bayt.¹

The stance of the Ahl al-Sunnah wa l-Jamā‘ah is that based upon the preceding and following verses—which are addressing the pure wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—this verse too was revealed regarding them. It is the pure wives who have been addressed in this verse and they have been honoured by its revelation. However, after this verse was revealed, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by means of this supplication also included Sayyidah Fāṭimah, Sayyidunā ‘Alī, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمْ in this honour and virtue.

‘Allāmah al-Qurṭubī writes in his *Tafsīr al-Jāmi‘ li Ahkām al-Qur’ān* under the commentary of this verse:

فهذه دعوة من النبي صلى الله عليه وسلم لهم بعد نزول الآية أحب أن يدخلهم في الآية التي خوطب بها
الأزواج

This is a supplication of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in their favour after the revelation of the verse. He wished to include them in the verse which was addressed to the noble wives.²

Here we deem it appropriate to quote from *Tuḥfah Ithnā ‘Ashariyyah* of Shāh ‘Abd al-‘Azīz Muḥaddith Dahlawī رَضِيَ اللهُ عَنْهُ:

Umm al-Mu‘minīn Umm Salamah رَضِيَ اللهُ عَنْهَا requested Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to also include her in this supplication, and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “You are already upon goodness,” or, “You are already on your position.” In other words, there is no need to make this supplication for you (since the verses were revealed about you).

1 *Al-Mustadrak*, Ḥadīth: 3559.

2 *Tafsīr al-Jāmi‘ li Ahkām al-Qur’ān*, 14/183-184.

This is a clear proof that this verse was revealed regarding the pure wives. Rasūlullāh ﷺ by means of his supplication included these four august personalities in its virtue. If the verse was revealed regarding these four then there would have been no need for the subsequent supplication. Why would Rasūlullāh ﷺ then try to achieve what was already achieved, which is termed *taḥṣīl al-ḥāṣil* (attempting to attain what is already attained)? It is precisely for this reason that Rasūlullāh ﷺ did not include Umm Salamah رَضِيَ اللَّهُ عَنْهَا in the supplication, since it would be tantamount to achieving the achieved.¹

In short, by means of this supplication, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا were included in this virtue.

Mubāhalah and the Virtue of Ḥasan and Ḥusayn

The incident of Mubāhalah took place with the Christians of Najrān in 9 A.H. The background to the incident is that a delegation of their senior priests came to Rasūlullāh ﷺ and he invited them to Islam. After a lengthy discussion with Rasūlullāh ﷺ they refused to acknowledge the truth, upon which the following verses of Sūrah Āl ‘Imrān were revealed:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لُغْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

*Then whoever argues with you about it after (this) knowledge has come to you - say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly (together) and invoke the curse of Allah upon the liars (among us, which is called Mubāhalah).”*²

After this verse was revealed, Rasūlullāh ﷺ invited the Christians of Najrān to Mubāhalah. However, after consulting with their seniors, they felt they should

1 *Tuḥfah Ithnā ‘Ashariyyah*, pg. 303.

2 Sūrah Āl ‘Imrān: 61.

not go ahead with the Mubāhalah and chose to pay Jizyah to the Muslims instead. Thus, the actual Mubāhalah did not take place.

In some narrations, mention is made of Rasūlullāh ﷺ actually preparing for the Mubāhalah, for which he called Sayyidunā ‘Alī, Sayyidunā Ḥasan, Sayyidunā Ḥusayn, and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. This narration is correct and authentic. It should be noted that the other three daughters of Rasūlullāh ﷺ had already passed away before this incident occurred.

There are other narrations which mention that Rasūlullāh ﷺ took with him Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and his children, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ and his family, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and his family, as well as Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and his family.¹

After reading all these narrations, we come to the conclusion that if the Mubāhalah were to have taken place then Rasūlullāh ﷺ would have definitely included, as per the command of Allah, the *Azwāj Muṭahharāt* (the pure wives), just as he was prepared to take along ‘Alī, Fāṭimah, Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ, and the three *Khulafā’* and their children.

The Command to show Due Consideration and Take Care of the Ahl al-Bayt

In the foregoing pages many of the virtues and merits of the Ahl al-Bayt have been mentioned, and there are many others which could be mentioned. There is one specific narration commonly known as *Ḥadīth al-Thaqalayn* (the ḥadīth concerning the two weighty things), in which the status and position of the family and children of Rasūlullāh ﷺ has been mentioned.

حدثني يزيد بن حبان قال انطلقت أنا و حصين بن سبرة و عمر بن مسلم إلى زيد بن أرقم فلما جلسنا إليه قال له الحصين لقد لقيت يا زيد خيرا كثيرا رأيت رسول الله صلى الله عليه و سلم و سمعت حديثه و غزوت معه و صليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله

1 *Al-Durr al-Manthūr*, 3/40, *Rūḥ al-Ma’ānī*, 3/190, *Tafsīr al-Shawkānī*, 2/28.

عليه و سلم فقال والله يا ابن أخي لقد كبرت سنى و قدم عهدى و نسبت بعض الذى كنت أعى من رسول الله صلى الله عليه و سلم فما حدثتكم فاقبلوا وما لا فلا تكلفوني ثم قال قام رسول الله صلى الله عليه و سلم يوما فينا خطيبا بماء يدعى خما بين مكة و المدينة فحمد الله و أثنى عليه و وعظ و ذكر ثم قال أما بعد ألا أيها الناس إنما أنا بشر يوشك أن يأتيني رسول ربي فأجيب و أنا تارك فيكم الثقلين أولهما كتاب الله فيه الهدى و النور فخذوا بكتاب الله تعالى و استمسكوا به فحث على كتاب الله و رغب فيه ثم قال و أهل بيتي أذكركم الله فى أهل بيتي أذكركم الله فى أهل بيتي فقال له الحصين و من أهل بيته يا زيد أليس نساءه من أهل بيته؟ قال نساءه من أهل بيته ولكن أهل بيته من حرم الصدقة بعده قال من هم؟ قال هم آل علي و آل عقيل و آل جعفر و آل عباس قال كل هؤلاء حرم الصدقة؟ قال نعم

Yazīd ibn Ḥayyān narrated: I went with Ḥuşayn ibn Saburah and `Umar ibn Muslim to Zayd ibn Arqam رضي الله عنه. After taking our seats, Ḥuşayn said to him: “O Zayd, you have been granted great virtue. You saw Rasūlullāh صلى الله عليه وسلم, heard his speech, joined him on expeditions and performed ṣalāh behind him. Indeed Zayd, you have encountered a great amount of goodness! Narrate to us, O Zayd, some of that which you have heard from Nabi صلى الله عليه وسلم.”

Zayd said: “O my nephew, I have reached old age, my time has passed a very long time ago and I have forgotten some of that which I had memorised regarding Rasūlullāh صلى الله عليه وسلم. Therefore accept from me that which I narrate to you and what I do not then do not burden me with narrating it.”

He then said: “Once Rasūlullāh صلى الله عليه وسلم stood up to deliver to us a sermon at a well known as Khum, which was situated between Makkah and Madīnah. He praised Allah abundantly, advised us, and reminded us. Thereafter he said: ‘Pay attention O people, Indeed, I am only a human and it is possible that soon the messenger of my Rabb will come to me and I will respond to him. Indeed I will leave amongst you the *Thaqalayn* (two weighty things). The first of the two is the Book of Allah, in it is guidance and light, so hold onto the Book of Allah and never let it go!’ He continued to encourage and urge regarding the Book of Allah.

He then said: ‘And my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt! I remind you to fear Allah regarding my Ahl al-Bayt.’”

So Ḥusayn enquired: “And who are his Ahl al-Bayt, O Zayd? Are not his wives part of his Ahl al-Bayt?”

Zayd replied: “His wives are part of his Ahl al-Bayt. But his Ahl al-Bayt also includes those upon whom zakāh is forbidden.”

Ḥusayn asked: “Who are they?”

Zayd replied: “They are the family of ‘Alī, the family of ‘Aqīl, the family of Ja‘far and the family of ‘Abbās.”

Ḥusayn asked: “Is zakāh forbidden for all of them?”

Zayd replied: “Yes.”¹

In summary, this narration is an exhortation to uphold good ties and excellent conduct with the members of the Ahl al-Bayt, which include Sayyidunā Ḥasan and Sayyidunā Ḥusayn عليه السلام. They should always be treated with love, compassion, and honour. Due consideration should be given to fulfilling their rights under all circumstances, ensuring that they never become the targets of oppression and harassment.

1 *Ṣaḥīḥ Muslim.*

Chapter Two

The Era of the First Three Khulafā'

The Era of Sayyidunā Abū Bakr al-Ṣiddīq

In the first chapter we mentioned a few incidents regarding Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا which took place during the blessed lifetime of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Now we will discuss those incidents that occurred during the era of the first three Khulafā'.

Love and Appreciation for Sayyidunā Ḥasan and Sayyidunā Ḥusayn

Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ loved the grandchildren of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ immensely, and displayed his affection for them on numerous occasions. Ibn Kathīr writes in *Al-Bidāyah wa al-Nihāyah*:

و قد كان الصديق يجله و يعظمه و يكرمه و يحبه و يتفاده¹

Al-Ṣiddīq would honour Ḥasan, revere him, display kindness to him, love him, and was prepared to sacrifice his life for him...¹

Now we will present a few incidents which took place during the era of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ.

Expressing love

It appears in *Ṣaḥīḥ al-Bukhārī*:

عن عقبة بن الحارث قال رأيت أبا بكر حمل الحسن و هو يقول بأبي شبيه بالنبي صلى الله عليه وسلم
ليس شبيه بعلي و علي يضحك

1 *Al-Bidāyah wa al-Nihāyah*, 8/36.

‘Uqbah ibn Ḥārith narrates that once after leading the ‘Aṣr Ṣalāh, Sayyidunā Abū Bakr رضي الله عنه exited from Masjid al-Nabawī together with Sayyidunā ‘Alī رضي الله عنه. They passed Sayyidunā Ḥasan رضي الله عنه who was playing with the children. Sayyidunā Abū Bakr رضي الله عنه lifted Ḥasan on his shoulders and said: “This child resembles Rasūlullāh صلى الله عليه وسلم, not ‘Alī.”

Sayyidunā ‘Alī رضي الله عنه smiled upon hearing this.¹

A Shīī Corroboration

The Shīī historian al-Ya‘qūbī, mentions this incident in *Tārīkh al-Ya‘qūbī* in the following words:

إن أبا بكر قال له و قد لقيه في بعض طريق المدينة بأبي شبيهه بالنبي غير شبيهه بعلي

Once, Abū Bakr met Ḥasan ibn ‘Alī on one of the streets of Madīnah and remarked: “This child resembles Rasūlullāh صلى الله عليه وسلم, not ‘Alī.”²

From this incident we learn how these august personalities appreciated each other, and how they acknowledged each other’s virtue.

The Era of Sayyidunā ‘Umar

Now we will proceed to mention those incidents which took place during the era of Sayyidunā ‘Umar رضي الله عنه. Sayyidunā ‘Umar رضي الله عنه used to greatly honour and respect the grandchildren of Rasūlullāh صلى الله عليه وسلم, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما.

Gifting a Set of Clothes

Many conquests took place during the era of Sayyidunā ‘Umar رضي الله عنه and the spoils of war poured into Madīnah Munawwarah. Once, a number of exquisite

1 *Ṣaḥīḥ al-Bukhārī*, 1/530; *al-Fatḥ al-Rabbānī*, 23/ 168; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/8; *Al-Bidāyah wa al-Nihāyah*, 8/33; *Ruḥamā’ Baynahum*, 1/402; *al-Sunan al-Kubrā* of al-Nasa’ī, 5/48.

2 *Tārīkh al-Ya‘qūbī*, 2/117.

garments arrived in Madīnah Munawwarah from Yemen. Sayyidunā ‘Umar رضي الله عنه distributed it amongst the children of the Ṣaḥābah رضي الله عنهم, but there was no set suitable for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما. Sayyidunā ‘Umar رضي الله عنه therefore wrote to the governor of Yemen to have two sets tailor-made for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما. When the clothes were sewn and sent, and after Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما wore it, Sayyidunā ‘Umar رضي الله عنه exclaimed: “Now I am pleased.”¹

Taking into consideration the monetary rights of and looking after the financial state of Ḥasan and Ḥusayn

Here we will mention how the monetary rights of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما were fully taken into consideration by Sayyidunā ‘Umar رضي الله عنه, and the stipend was allocated to them according to their status, just like others. We present to you some incidents in this regard.

عن جعفر بن محمد عن أبيه أن عمر ألحق الحسن والحسين بأبيهما و فرض لهما في خمسة آلاف خمسة آلاف

Imām Ja’far al-Ṣādiq رضي الله عنه narrates from his father, Muḥammad al-Bāqir رضي الله عنه, “‘Umar stipulated for Ḥasan and Ḥusayn a stipend equal to the stipend received by their father, ‘Alī. They used to receive 5000 *dirhams* (silver coins) per annum (which was the amount stipulated for those Ṣaḥābah who participated in the Battle of Badr).²

إن عمر بن الخطاب لما دون الدواوين و فرض العطاء ألحق الحسن والحسين بفريضة أبيهما مع أهل بدر لقرابتهما من رسول الله صلى الله عليه وسلم ففرض لكل واحد منهما خمسة آلاف درهم

When ‘Umar رضي الله عنه drew up the register for the allowances to be received from the Bayt al-Māl, he stipulated for Ḥasan and Ḥusayn an amount equal

1 *Siyar A’lām al-Nubalā’*, 3/191; *Sīrat ‘Umar ibn al-Khaṭṭāb* of Ibn al-Jawzī, p. 97; *Al-Bidāyah wa al-Nihāyah*, 8/207; *al-Riyāḍ al-Naḍīrah*, 2/28; *Kanz al-‘Ummāl*, 7/102; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/12.

2 *Kitāb al-Amwāl* of Abū ‘Ubayd Qāsim ibn Salām, p. 224; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/127; *Sharḥ Ma’ānī al-Āthār* of al-Ṭaḥāwī, 2/181; *Dhakhā’ir al-‘Uqbā*, p. 135.

to that of their father, which was the amount allocated to the participants of Badr. He did this (although they did not participate in the Battle of Badr) because they were closely related to Rasūlullāh ﷺ. The amount allocated per person was 5000 dirhams annually.¹

Distributing the Treasures of Kistrā, the Persian King

The famous Muḥaddith, Imām ‘Abd al-Razzāq Ṣan‘ānī has recorded the following in his *magnum opus al-Muṣannaf*. When the treasures of Kistrā were brought before Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ He consulted the Ṣaḥābah on the method of distribution:

ثم قال أنكيل لهم بالصاع أم نحثو؟ فقال علي بل أحثو لهم ثم دعا حسن بن علي أول الناس فتحثا له ثم دعا حسينا ثم أعطى الناس و دون الدواوين و فرض للمهاجرين لكل رجل منهم خمسة آلاف درهم في كل سنة و للانصار لكل رجل منهم أربعة آلاف درهم و فرض لأزواج النبي صلى الله عليه و سلم لكل امرأة منهن اثني عشر ألف درهم

“Should it be weighed and distributed or should handfuls be given to the recipients?”

‘Alī رَضِيَ اللهُ عَنْهُ was of the opinion that handfuls should be given. ‘Umar رَضِيَ اللهُ عَنْهُ then called Ḥasan and gave him a handful, and thereafter Ḥusayn and gave him a handful as well. Thereafter the distribution amongst everyone else began.

‘Umar then drafted a register for the stipends: Each Muhājir was given 5000 dirhams, while each Anṣārī was given 4000 dirhams. The *Azwāj Muṭahharāt* (pure wives of Rasūlullāh ﷺ) were each given 12 000 dirhams a year.²

The Booty from Iraq

عن حماد بن زيد عن النعمان بن راشد عن الزهري إن عمر بن الخطاب قال إن جاءني خمس العراق لا أدع هاشميا إلا زوجته ولا من لا جارية له إلا أخذته قال و كان يعطي الحسن والحسين

1 *Tahdhīb Tārīkh Ibn ‘Asākir*, 4/212; *al-Sunan al-Kubrā* of al-Bayhaqī, 6/350; *Al-Bidāyah wa al-Nihāyah*, 8/36; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/147.

2 *Muṣannaf ‘Abd al-Razzāq*, 11/100.

Ḥammād ibn Zayd reports from Nu‘mān ibn Rāshid from al-Zuhrī: Once ‘Umar said, “If the khumus (one fifth of the booty) of Iraq comes to me, I will use it to get every bachelor from the Banū Hāshim married, and I will give a servant to every Hāshimī who does not have one.”

‘Umar also used to give Ḥasan and Ḥusayn from the khumus.¹

Entering and Leaving the Home of ‘Umar

Sayyidunā ‘Alī رضي الله عنه had given his daughter Umm Kulthūm in marriage to Sayyidunā ‘Umar رضي الله عنه. As a result Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما would come visit their sister frequently in the home of Sayyidunā ‘Umar رضي الله عنه. The Muḥaddithīn have mentioned this while discussing the permissibility of a person looking at the hair of his sister or daughter. Ibn Abī Shaybah رحمه الله has recorded with his chain of transmission:

إن الحسن و الحسين كانا يدخلان على أختهما أم كلثوم و هي تمشط

Ḥasan and Ḥusayn would visit their sister Umm Kulthūm and (sometimes) she would be combing her hair at the time.²

Participating in Jihād

The Shī‘ī scholars mention a miracle of Sayyidunā Ḥasan رضي الله عنه. The incident is as follows:

There is a *maṣjid* in Isfahan which is known as *Lisān al-Arḍ*. It is situated close to the grave of Fāḍil Hindī. The senior and elderly people of that area narrate that during the era of Sayyidunā ‘Umar رضي الله عنه, Sayyidunā Ḥasan رضي الله عنه reached this place with the Muslim army, conquering place after place. The spot where the *maṣjid* is conversed with Sayyidunā Ḥasan رضي الله عنه. That is why the people call it *Lisān al-Arḍ* (the tongue of the earth).

1 Kitāb al-Amwāl p. 335; *al-Riyāḍ al-Naḍīrah*, 2/28; *Kanz al-Ummāl*, 2/305; *Ruḥamā’ Baynahum*, 2/186.

2 *Muṣannaf Ibn Abī Shaybah*, 4/336.

The Shīī scholar ‘Abbās al-Qummī has recorded this in his book *Tatimmat al-Muntahā*¹.

We learn from this that Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ would participate in the jihād expeditions during the era of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. This testifies to his excellent relationship and affinity with the Khulafā’ of Islam and his association with their religious activities.

Note: The responsibility of authenticating this narration is upon the shoulders of the Shīī scholars. We have just quoted it from their books as a proof against them.

‘Umar’s Concern for the Hereafter and the Testimony of ‘Alī and Ḥasan

The author of *Kanz al-‘Ummāl* quotes a narration from Ibn ‘Asākir. Abū Maṭar says that he heard from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ:

When ‘Umar was stabbed by the fire worshipper, Abū Lu’lu’, I went to his side. He was very worried so I asked, “O Amīr al-Mu’minīn! What worries you?”

‘Umar replied, “I do not know what decision has been passed with regards to me, whether I will be a dweller of Jannah or Jahannam, therefore I am worried.”

فقلت له أبشر بالجنة فإني سمعت رسول الله صلى الله عليه وسلم يقول ما لا أحصيه سيدا كهول أهل الجنة أبو بكر و عمر و أنعما فقال شاهد أنت لي يا علي بالجنة قلت نعم و أنت يا حسن فاشهد على أبيك أن رسول الله صلى الله عليه وسلم قال إن عمر من أهل الجنة

I said to him, “Glad tidings of Jannah for you, since I have heard innumerable times from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the leaders of the middle-aged in Jannah will be Abū Bakr and ‘Umar, and they are definitely great leaders.”

1 *Tatimmat al-Muntahā fī Waqā’i’ Ayyām al-Khulafā’*, p. 272-390.

‘Umar asked whether I will testify to him being from the people of Jannah. I replied in the affirmative. He then turned to Ḥasan and told him, “O Ḥasan, bear witness to what your father is saying that Rasūlullāh ﷺ affirmed that ‘Umar is a man of Jannah?”¹

Note: This glad tidings of them being the leaders of the middle-aged in Jannah excludes the Ambiyā’, as we have previously discussed and elaborated in our book *Ruḥamā’ Baynahum* under the section concerning Sayyidunā Abū Bakr رضي الله عنه.²

The Era of ‘Uthmān ibn ‘Affān

In the foregoing pages we mentioned certain incidents concerning Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما which took place during the era of Sayyidunā ‘Umar رضي الله عنه. For the sake of brevity, not all the incidents were mentioned. Just a few were mentioned to shed some light on the harmonious relationship that existed between them.

We now discuss the incidents which took place during the era of Sayyidunā ‘Uthmān رضي الله عنه. Here again, it will not be possible to cover every single incident. However, whatever we have come across—in our limited research—will be presented to the readers.

In the era of Sayyidunā ‘Umar رضي الله عنه, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما were still in their youth and did not participate in any major services. However, during the era of Sayyidunā ‘Uthmān رضي الله عنه, they were in the prime of their youth and could now participate in many tasks and render many services. So their practical life in actuality begins in this era.

An Important Preliminary Matter

Before discussing the incidents pertaining to Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما during the era of Sayyidunā ‘Uthmān رضي الله عنه, I feel it would be

1 *Kanz al-‘Ummāl*, 6/364.

2 *Ruḥamā’ Baynahum*, p. 330 – 332.

appropriate, as an introduction, to clarify an important matter. During the khilāfah of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, the monetary needs of the Muslim public were fulfilled by the Khalīfah, and each deserving person was given his respective share. The Banū Hāshim and the relatives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were also given their due right. In fact, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ showed a great amount of compassion and consideration for them.

We feel it important to mention a few incidents regarding the fulfilment of their monetary rights. After reading these incidents, it will be clearly brought to light how, in the era of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, each deserving recipient—including the relatives and family members of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—were given their share. No rights were usurped and no honour was trampled upon.

The Testimony of ‘Urwah ibn al-Zubayr

One of the old historians, ‘Amr ibn Shabbah al-Namīrī (d. 262 A.H) has recorded in his book entitled *Tārīkh al-Madīnah al-Munawwarah* with his chain of transmission from the famous Tābi‘ī, ‘Urwah ibn al-Zubayr رَضِيَ اللهُ عَنْهُ, who says:

أدرکت زمن عثمان وما من نفس مسلمة إلا ولها في مال الله حق

I witnessed the era of ‘Uthmān. There was not a single Muslim except that he was allotted a monetary share from the Bayt al-Māl.¹

This is the testimony of a reliable, trustworthy Tābi‘ī that during the reign of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ the monetary rights of the people were taken into consideration and they received their shares accordingly.

The Testimony of Ḥasan al-Baṣrī

Ḥasan al-Baṣrī رَضِيَ اللهُ عَنْهُ is a famous reliable Tābi‘ī. He describes the era of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in the following words:

1 *Tārīkh al-Madīnah al-Munawwarah*, 2/135.

رأيت عثمان رضي الله عنه و ما من يوم إلا و مناد ينادي هلم إلى أعطياتكم حتى والله يذكر السمن و العسل

I had witnessed the era of Sayyidunā ‘Uthmān رضي الله عنه. Daily announcements used to be made on behalf of the Khalīfah, “Come to collect your stipends,” to the extent that sometimes the announcement was made, “Come and collect butter and honey.”

Ḥasan al-Baṣrī رحمه الله also narrates:

أدرت عثمان رضي الله عنه و أنا يومئذ قد راهقت الحلم فسمعته يخطب و ما من يوم إلا و هم يقسمون فيه خيرا يقال يا معشر المسلمين اعدوا على أرزاقكم فيعدون و يأخذونها و افرة يا معشر المسلمين اعدوا على كسوتكم فيجاء بالحلل فتقسم بينهم قال الحسن حتى و الله سمع أوس يقال اعدوا السمن و العسل

I had witnessed the era of Sayyidunā ‘Uthmān رضي الله عنه and I also heard him delivering sermons. I was nearing adolescence at that time. Money would be distributed daily. An announcement would be made: “O Muslims! Come to collect your stipends.” Accordingly, people would go and collect adequate money. Then the announcement used to be made: “O Muslims! Come to collect your clothing. Garments would be brought and distributed among the people. To the extent that Aws heard an announcement, “Come and collect butter and honey.”

While describing this era, Ḥasan al-Baṣrī رحمه الله also mentioned:

و العدو ينفر و العطيات دارة و ذات البين حسن و الخير كثير ما على الأضر مؤمن يخاف مؤمنا

1. The enemies of Islam were afraid of the Muslims.
2. Every Muslim received stipends.
3. The relationship between the Muslims was excellent (i.e., there was unity and no hypocrisy, etc.)
4. There was an abundance of wealth and plenty of blessings.

5. No Muslim on the face of the earth feared another Muslim. (This was the extent of peace and safety).¹

We have produced two testimonies from senior Tābī‘īn regarding the situation of that era.

Monetary Prosperity and Well-being

The above narrations lends credence to what we actually want to prove. If the rights of the general Muslims were being fulfilled in this manner, where they were called to collect what was due to them, and over and above they were given various gifts, etc., then it is quite obvious that the monetary rights of the Banū Hāshim, the other family and relatives of Rasūlullāh ﷺ, the Azwāj Muṭahharāt, and his children would be properly discharged as well, and they would also be given their fair share of the khumus, booty, etc.

In short, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما enjoyed an affluent life in the era of Sayyidunā ‘Uthmān رضي الله عنه, without any financial concerns. They were at ease with regards to their monetary position, and could therefore dedicate themselves fully to the service of Islam and to participate in missions for the progress and advancement of Islam.

The Religious Services of Ḥasan and Ḥusayn During the Era of ‘Uthmān

Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, just like the other Ṣaḥābah رضي الله عنهم, participated in important religious matters and assisted in the Jihād expeditions during the reign of Sayyidunā ‘Uthmān رضي الله عنه. Here we will mention some of the expeditions in which they participated.

The Battle of Tripoli and Africa (26 A.H)

The historian Ibn Khaldūn has recorded this expedition as follows:

1 *Tārīkh al-Madīnah al-Munawwarah*, 2/135; *al-Istī‘āb*, 3/73; *Al-Bidāyah wa al-Nihāyah*, 7/213.

ثم لما ولي عبد الله بن أبي سرح استأذن عثمان في ذلك و استمده فاستشار عثمان الصحابة فأشاروا به فجهز العساكر من المدينة و فيهم جماعة من الصحابة منهم ابن عباس و ابن عمر و ابن عمرو بن العاص و ابن جعفر و الحسن و الحسين و ابن الزبير و ساروا مع عبد الله ابن أبي سرح سنة ست و عشرين و لقيهم عقبة بن نافع فيمن معه من المسلمين ببرقة ثم ساروا إلى طرابلس فتهيأ الروم عندها ثم ساروا إلى أفريقية و بثوا السرايا كل ناحية

When ‘Abd Allah ibn Abī Sarḥ was appointed as the governor of Egypt, he requested ‘Uthmān permission to send troops [towards Tripoli and the other parts of North West Africa.] ‘Uthmān رضي الله عنه in turn consulted with the senior Ṣaḥābah رضي الله عنهم, who forwarded their opinion that they should be given permission to go ahead.

An army was prepared in Madīnah which comprised of a group of Ṣaḥābah رضي الله عنهم, inter alia, ‘Abd Allāh ibn ‘Abbās, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, ‘Abd Allāh ibn Ja‘far, Ḥasan, Ḥusayn, and ‘Abd Allāh ibn Zubayr رضي الله عنهم.

This army, under the leadership of ‘Abd Allāh ibn Abī Sarḥ, set out in 26 A.H and met up with ‘Uqbah ibn Nāfi‘ and his group of Muslims at a place called Barqah. They all proceeded towards Tripoli and engaged with the Romans there. Thereafter, they proceeded to [North West] Africa and sent detachments in every direction.¹

Note: Some historians have recorded this under the events of the year 27 A.H.

The Expedition of Khorasan, Tabristān, and Jurjān (30 A.H)

A few years after the above mentioned expedition, another important military expedition took place in which Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما participated. The historians have recorded this under the events of the year 30 A.H. Ibn Kathīr, quoting al-Madā‘inī, writes:

1 *Tārīkh ibn Khaldūn*, 2/1003; *Tārīkh Khalīfah ibn Khayyāt*, 1/134; *Ruḥamā’ Baynahum*, 3/145.

أن سعيد بن العاص ركب في جيش فيه الحسن والحسين و العبادلة الاربعة و حذيفة بن اليمان في خلق من الصحابة و سار بهم فمر على بلدان شتى يصلحونه على أموال جزيلة حتى انتهى إلى بلد معاملة جرجان فقاتلوه حتى احتاجوا إلى صلوة الخوف

Sa'īd ibn al-ʿĀṣ al-Umawī (who at that time was the governor of Kūfah appointed by Sayyidunā ʿUthmān رضي الله عنه), proceeded with an army which comprised of Ḥasan, Ḥusayn, ʿAbd Allāh ibn ʿAbbās, ʿAbd Allāh ibn ʿUmar, ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ, ʿAbd Allāh ibn Zubayr, Ḥudhayfah ibn al-Yamān and scores of other Ṣaḥābah. They passed many territories and cities where peace treaties were signed in lieu of a huge amount of wealth, until they finally reached Jurjān. At Jurjān a fierce battle ensued in which they were compelled to perform *Ṣalāt al-Khawf*.²

Abū Nuʿaym al-Iṣfahānī writes in *Akḥbār Aṣbahān* that Sayyidunā Ḥasan رضي الله عنه passed through Isfahan on his way towards Jurjān:

دخل اصبهان غازيا مجتازا الى غزاة جرجان الخ

Ḥasan passed through Isfahan en route towards Jurjān.³

We learn from these narrations that Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما participated in the expeditions during the time of Sayyidunā ʿUthmān رضي الله عنه, and like all the other Ṣaḥābah رضي الله عنهم, they were in the forefront for serving the cause of Islam. Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما were not like the children of the elite, who are treated like some delicate entity and are spoiled, etc. Rather they participated in the campaigns of that time.

1 Ṣalāt al-Khawf is performed when battle is ongoing or there is fear of an attack. Some leave the battle front, perform their ṣalāh and return to take up arms and their positions. Thereafter, the others leave to perform their ṣalāh. There are certain conditions and details regarding the method of performing Ṣalāt al-Khawf. – translator

2 *Al-Bidāyah wa al-Nihāyah*, 7/154; *Tārīkh ibn Khaldūn*, 2/1018, *Ruḥamāʾ Baynahum*, 3/148, *Tārīkh al-Ṭabarī*, 5/57.

3 *Akḥbār Aṣbahān*, 1/44.

A Special Gift

In the foregoing pages we have read how Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما participated in the military campaigns during the khilāfah of Sayyidunā ‘Uthmān رضي الله عنه. Due to the amount of conquests, an abundance of wealth came into the hands of the Muslims. The details regarding this influx of wealth is discussed in the appropriate chapters of various books. Sayyidunā ‘Uthmān رضي الله عنه gave Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما a special gift, the details of which follow.

Before presenting this incident, we need to clarify that we are quoting this from the books considered to be reliable by the Shī‘ah.

The Shī‘ scholar, ‘Abd Allāh al-Māmaqānī, writes in his book, *Tanqīḥ al-Maqāl*:

عن سهل بن القاسم البوشنجاني قال قال لي الرضا بخراسان إن بيننا وبينكم نسبا قلت ما هو أيها الأمير قال إن عبد الله بن عامر بن كريز لما افتتح خراسان أصاب ابنتين ليزدجرد بن شهريار ملك الأعاجم فبعث بهما إلى عثمان بن عفان فوهب إحداهما للحسن والأخرى للحسين فماتتا عندهما نفساوين و كانت صاحبة الحسين نفست بعلي بن الحسين عليهما السلام

Sahl ibn Qāsim Bawshanjānī narrates: “‘Alī al-Riḍā told me once while we were in Khorasan that we are relatives to each other. I asked him, ‘How is that so?’

‘Alī al-Riḍā replied, ‘When ‘Abd Allāh ibn ‘Āmir (Sayyidunā ‘Uthmān’s رضي الله عنه cousin) conquered Khorasan, two daughters of the king, Yazdegerd ibn Shahriyar, fell into the Muslim hands as booty. He sent them to ‘Uthmān, who gifted one to Ḥasan and the other to Ḥusayn. Both of them bore children for Ḥasan and Ḥusayn and passed away while being married to them. The girl who was gifted to Ḥusayn gave birth to ‘Alī ibn al-Ḥusayn (Zayn al ‘Ābidīn).¹

1 *Tanqīḥ al-Maqāl*, 3/80.

Note: Here we need to clarify that this incident about the daughters of Yazdegerd has been mentioned by Shīī scholars and authors in the books considered reliable by them. There are many contradictions and problematic areas which arise due to this incident, but explaining it and removing the contradiction is the responsibility of their scholars. We have merely quoted it as proof against them from their own writings.

In short, Sayyidunā `Umar and Sayyidunā `Uthmān رضي الله عنه, both made sure that the monetary rights of the Banū Hāshim were fulfilled and they did not allow it to be trampled upon. Furthermore, the daughters of Yazdegerd were specially gifted to Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنه. These incidents are clear cut proofs of how their monetary affairs were taken into consideration and seen to.

Another fact that is established is that the first three Khulafā' recognised the lofty status and position of Sayyidunā `Alī رضي الله عنه and his children and treated them accordingly. In turn, Sayyidunā `Alī رضي الله عنه and his offspring had excellent relations with the Khulafā', and accepted their actions and procedures to be correct and in order.

We also wish to point out that we have mentioned this incident about the daughters of Yazdegerd in our book *Ruḥamā' Baynahum*¹. There, we clarified that we were unable to meaningfully consolidate the contradictions found in the Shīī narrations.

Ḥasan and Ḥusayn and the siege of `Uthmān

In the foregoing pages we mentioned a few selected incidents relating to Ḥasan and Ḥusayn رضي الله عنه which took place during the Khilāfah of Sayyidunā `Uthmān رضي الله عنه.

Now we are going to discuss the siege of Sayyidunā `Uthmān رضي الله عنه by the rebels and what assistance was rendered by Ḥasan and Ḥusayn رضي الله عنه to Sayyidunā `Uthmān رضي الله عنه.

1 *Ruḥamā' Baynahum*, 1/477-479; 2/266-268; 3/152-158.

When the rebels rose against the Khalīfah, Sayyidunā ‘Uthmān رضي الله عنه, and eventually laid siege to his house, the Ṣaḥābah رضي الله عنهم repeatedly requested permission from Sayyidunā ‘Uthmān رضي الله عنه to repel the rebels, but each time he emphatically prohibited them from doing so and sent them back.

Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما also came to defend Sayyidunā ‘Uthmān رضي الله عنه, but due to his high level of patience and taqwā he did not allow anyone to take up arms. He displayed such patience and perseverance, the likes of which are unparalleled. Sayyidunā ‘Alī رضي الله عنه sent his two sons, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما to stand guard at the house of Sayyidunā ‘Uthmān رضي الله عنه, which they did to the best of their ability. Below we will reproduce some narrations relating to this incident.

The famous muḥaddith, ‘Abd al-Razzāq al-Ṣan‘ānī has recorded in his *al-Muṣannaf* from ‘Abd Allāh ibn Rabāḥ who relates:

فلقيت الحسن بن علي رضي الله عنه داخلا عليه فرجعنا معه نسمع ما يقول قال أنا هذا يا أمير المؤمنين فأمرني بأمرك قال اجلس يا ابن أخي حتى يأتي الله بأمره فإنه لا حاجة لي في الدنيا أو قال في القتال

I met Ḥasan ibn ‘Alī as he was on his way to ‘Uthmān during the siege. We returned with him to listen to their conversation. Ḥasan told ‘Uthmān, “Whatever command you give me, I will carry it out.”

‘Uthmān رضي الله عنه replied: “O my nephew! Wait till the decree of Allah comes to pass. I do not have any need for this world—or he said—I do not have any need to fight.”¹

Nafī, the slave and student of Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه, relates from him:

أقبل هو والحسن بن علي يوم قتل عثمان فقالوا لو أمرنا لقاتلنا ولكنه قال كفوا

1 *Muṣannaf ‘Abd al-Razzāq*, 11/447.

The day ‘Uthmān was martyred, Ḥasan and ‘Abd Allāh ibn ‘Umar said: “If ‘Uthmān had commanded us, we would have fought (and repelled these rebels), but he commanded that everyone should hold back their hands (and not take up arms).”¹

Shaykh ‘Alī al-Ḥajwīrī has also written in his famous Persian book *Kashf al-Mahjūb* about Sayyidunā Ḥasan رضي الله عنه and his efforts to defend Sayyidunā ‘Uthmān رضي الله عنه:

Ḥasan رضي الله عنه entered, greeted, and consoled ‘Uthmān رضي الله عنه on the difficulties facing him, and then said: “O Amīr al-Mu‘minīn! Without your permission I do not want to unsheathe my sword. You are the rightful Imām and leader. If you permit me, I will repel this calamity which has befallen you.”

‘Uthmān رضي الله عنه replied: “O my nephew! Return to your home and wait till the decree of Allah comes to pass. We do not want the blood of Muslims to be shed.”²

The famous historian, Khalīfah ibn Khayyāṭ (d. 240 A.H.) has recorded with his chain of narrators from Muḥammad ibn Sīrīn رضي الله عنه:

عن محمد بن سيرين قال انطلق الحسن والحسين وابن عمر و ابن الزبير و مروان كلهم شاك في السلاح حتى دخلوا الدار فقال عثمان أعزم عليكم لما رجعتم فوضعتم أسلحتكم و لزمتم بيوتكم

Muḥammad ibn Sīrīn reports:

Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn Zubayr, and Marwān came to the house of ‘Uthmān, armed with their weapons to defend him. ‘Uthmān told them: “I entreat you on oath to return, lay down your weapons, and remain in your homes.”³

1 *Akbār Aṣbahān*, 2/139.

2 *Kashf al-Mahjūb* by Shaykh Sayyid ‘Alī ibn ‘Uthmān ibn ‘Alī al-Ghaznawī al-Ḥajwīrī then Lāhorī 7/86 (Samarqand Print) pg. 53 (Lahore Print).

3 *Tārīkh Khalīfah ibn Khayyāṭ*, 1/151, 152; *Tārīkh al-Islām*, 2/134.

Ḥāfiẓ Ibn Kathīr has related this incident with a little more detail:

كان الحصار مستمرا من أواخر ذي القعدة إلى يوم الجمعة الثامن عشر ذي الحجة سنة ٣٥هـ للذين عنده في الدار من المهاجرين والانصار... فيهم عبد الله بن عمر و عبد الله بن الزبير و الحسن و الحسين و مروان و أبو هريرة و خلق من مواليه و لو تركهم لمنعوه فقال لهم أقسم على من لي عليه حق أن يكف يده و أن ينطلق إلى منزله و عنده من أعيان الصحابة و أبنائهم جم غفير و قال لرفيقه من أعمد سيفه فهو حر

The siege lasted from the end of Dhū al-Qa'dah till Friday the 18 of Dhū al-Ḥijjah 35 A.H. The Muhājirīn and Anṣār were at the home of 'Uthmān (to defend him). Amongst them were 'Abd Allāh ibn 'Umar, 'Abd Allāh ibn Zubayr, Ḥasan, Ḥusayn, Marwān, and Abū Hurayrah and a number of his servants and slaves. If 'Uthmān did not prevent them, they would have stopped the rebels.

However, 'Uthmān implored them on oath to hold back their hands and return home, although the senior Ṣaḥābah and their sons were present in large numbers. In fact, 'Uthmān told his own slaves: "Whoever will put down his weapons is free!"¹

Ḥasan gets injured

We have seen how Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما were prepared to defend and protect Sayyidunā 'Uthmān رضي الله عنه during the siege. That's not all. They were even injured by the rebels, yet they left no stone unturned in protecting Sayyidunā 'Uthmān رضي الله عنه.

The historians have recorded:

و جرح عبد الله بن الزبير جراحات كثيرة و كذلك جرح حسن بن علي و مروان بن الحكم

'Abd Allāh ibn Zubayr was wounded multiple times. Similarly, Ḥasan ibn 'Alī was injured as well as Marwān ibn al-Ḥakam.²

1 *Al-Bidāyah wa al-Nihāyah*, 7/181 and 8/36 – 37.

2 *Al-Bidāyah wa al-Nihāyah*, 7/188; *Ansāb al-Ashrāf* 5/68, 69.

The efforts of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا in protecting and defending Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ during the siege has been mentioned in detail by al-Balādhurī in *Ansāb al-Ashraf* (volume 5) and also by al-Dhahabī in *Tārīkh al-Islām* (volume 2).

More details can be found in *Tārīkh al-Khulafā’*¹ of al-Suyūṭī quoting from Ibn ‘Asākir and in *‘Aqīdat al-Safārīnī*² of Shaykh Muḥammad ibn Aḥmad al-Safārīnī.

‘Alī and Ḥasan participate in the janāzah and burial of ‘Uthmān

The siege lasted for a long period. We have already read in the past pages about their efforts to protect and defend Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. Eventually the wretched rebels heartlessly murdered Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, and thereafter tried to prevent the janāzah and burial from taking place. The senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and Tābi‘īn made an effort to secure his body, gave him ghusl, shrouded him, and buried him.

Here we will suffice on mentioning one narration.

وخرج به ناس يسير من أهله والزبير والحسن بن علي وأبو جهم و مروان بن الحكم بين العشائين فأتوا به حائطا من حيطان المدينة يقال له حش كوكب خارج البقيع فصلى عليه جبير بن مطعم وقيل حكم بن حزام وقيل مروان وقيل صلى عليه الزبير كذا ذكره الإمام أحمد في المسند

Some members of his household, together with a few others, like Zubayr ibn al-‘Awwām, Ḥasan ibn ‘Alī, Abū Jahm, Marwān ibn al-Ḥakam, etc., took the body of ‘Uthmān out of the house between Maghrib and ‘Ishā’ and went to a garden outside Baqī’ known as *Hash Kawkab*. The Ṣalāt al-Janāzah was led by Jubayr ibn Muṭ‘im, Ḥākīm ibn Ḥizām, Marwān, or Zubayr ibn al-‘Awwām (as per the various narrations) and he was thereafter buried in that garden. Imām Aḥmad has reported this in *al-Musnad*.³

1 *Tārīkh al-Khulafā’*, pg. 113.

2 *‘Aqīdat al-Safārīnī*, 2/326.

3 *Al-Tamhīd wa al-Bayān fī Maqal al-Shahīd ‘Uthmān*, pg. 142 with reference to *Musnad Aḥmad*, 1/74; *al-Fitnah wa Waq‘at al-Jamal*, pg. 48; *Tārīkh al-Ṭabarī*, 5/144.

The narrations which mention that for three days the body of Sayyidunā ‘Uthmān رضي الله عنه lied without anyone attending to it, and no Ṣalāt al-Janāzah was performed, etc., are all baseless fabrications concocted by the enemies of Sayyidunā ‘Uthmān رضي الله عنه.

The narrations mentioned above refute these claims and clearly spell out what actually took place. Therefore, these narrations will be accepted and the narrations of the opposite party will be set aside.

In conclusion...

Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما stood by the side of Sayyidunā ‘Uthmān رضي الله عنه in the last days of his khilāfah as well. A brief glimpse has been given in the past pages. More details can be found in our book *Ruḥamā’ Baynahum*, wherein we have included narrations from SHĪTĪ books as well which lend support to what has been mentioned.

Here we have briefly mentioned incidents of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما which took place during the khilāfah of Sayyidunā ‘Uthmān رضي الله عنه.

After reading this, it becomes apparent how during the khilāfah of Sayyidunā ‘Uthmān رضي الله عنه, the children of Sayyidunā ‘Alī, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, just like the other Ṣaḥābah رضي الله عنهم and Tābi‘īn, participated in major Islamic causes, and how much effort they made for the advancement and progress of Islam. In fact, they were at the forefront and they duly fulfilled the responsibility of assisting Islam. The incidents mentioned in the foregoing pages attest to what we have said.

Chapter Three

The Era of Sayyidunā ‘Alī رضي الله عنه

Here, in chapter three, we are going to mention those incidents which took place during the era of Sayyidunā ‘Alī رضي الله عنه.

In this period, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما were always by the side of their father and they carried on their lives as per his instructions.

Here again it will be quite an arduous task to gather and mention each and every incident which took place. However, as per our limited research we will present a few.

It is a known and accepted fact that after the Khalīfah Sayyidunā ‘Uthmān رضي الله عنه was martyred, the people wanted to pledge allegiance to Sayyidunā ‘Alī رضي الله عنه, but he initially refused. Afterwards, however, he accepted. The details of this is mentioned in books dealing with the topic.

Due to the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه, the situation was quite tense, and different people now held different viewpoints. Some felt that the murderers of Sayyidunā ‘Uthmān رضي الله عنه must be brought to justice first, thereafter the pledge of allegiance will be taken. Although most people pledged their allegiance to Sayyidunā ‘Alī رضي الله عنه, they were also demanding the *qiṣāṣ*, i.e. that the murderers be brought to justice. The situation was so volatile that after pledging allegiance some people left Madīnah Munawwarah for Shām, while other senior personalities (like Sayyidunā Ṭalḥah and Zubayr رضي الله عنهما) left for Makkah Mukarramah.

Sayyidunā ‘Alī رضي الله عنه also felt it necessary, under these circumstances, for him to move to Kūfah. The reason was that there was great hope of those people assisting and supporting him in this delicate situation.

و استخلف عليهم قثم بن عباس و هو عازم أن يقاتل بمن أطاعه من عصاه و خرج عن أمره و لم يبايعه
من الناس

He appointed Qutham ibn ‘Abbās as governor over the Muslims of (Madīnah Munawwarah). He resolved to fight with those who obeyed him against those who disobeyed him, were not prepared to obey and submit to him, and did not pledge allegiance to him.¹

The opinion and counsel of Ḥasan

و جاء إليه ابنه الحسن بن علي فقال يا ابي دع هذا فإن فيه سفك دماء المسلمين و وقوع الاختلاف بينهم فلم يقبل منه ذلك بل صمم على القتال و رتب الجيش فدفع اللواء إلى محمد ابن الحنفية

His son, Ḥasan ibn ‘Alī approached him and presented the following proposition: “O my father! Do not fight, at the moment, since there is a great fear of Muslim blood being shed and great disorder coming about in the ranks of the Muslims. ‘Alī did not accept this proposition and instead firmly resolved to fight. He prepared an army and gave over the flag to Muḥammad ibn al-Ḥanafīyah.²

NB: According to one narration Sayyidunā Qutham ibn ‘Abbās رضي الله عنه was appointed as governor over Madīnah Munawwarah, however another narration has it that Sayyidunā ‘Alī رضي الله عنه appointed Tammām ibn ‘Abbās as governor of Madīnah Munawwarah and Qutham as governor of Makkah Mukarramah.³ There are other versions also.

The opinion and counsel of Sayyidunā ‘Abd Allāh ibn Salām

The historians have also recorded the advice tendered by the famous Ṣaḥābī, Sayyidunā ‘Abd Allāh ibn Salām رضي الله عنه.

He presented himself before Sayyidunā ‘Alī رضي الله عنه and counselled him not to leave Madīnah saying:

1 *Al-Bidāyah wa al-Nihāyah*, 7/229.

2 *Al-Bidāyah wa al-Nihāyah*, 7/229.

3 *Al-Bidāyah wa al-Nihāyah*, 7/233.

فوالله لئن خرجت منها اي المدينة لا يعود اليها سلطان المسلمين ابدا فسيب بعض الناس فقال علي دعوه
فنعم الرجل من اصحاب النبي صلى الله عليه وسلم

“By Allah, once you leave it i.e. Madīnah, no leader of the Muslims will ever return to it.”

On hearing this some people began speaking ill of ‘Abd Allāh ibn Salām. ‘Alī forbade them saying: “He is an excellent Ṣaḥābī of Nabī ﷺ. (In other words, he has said this out of goodwill and wishing well for us.)¹

The opinion of Ḥasan

After speaking to ‘Abd Allāh ibn Salām ﷺ, Sayyidunā ‘Alī ﷺ departed towards Baṣrah with his companions.

The historians write that on this occasion again, Sayyidunā Ḥasan ﷺ approached his father and put forward his opinion. He said:

I had prevented you from going ahead before this. It should not happen such that some harm or calamity befalls you, due to the people not supporting and standing by your side.

Sayyidunā ‘Alī ﷺ responded: Your opinion is very weak.

Sayyidunā ‘Alī ﷺ did not accept the advice of Sayyidunā Ḥasan ﷺ and proceeded until they reached a place called Dhū Qār, on the way to Kūfah. From there, Sayyidunā ‘Alī ﷺ sent Sayyidunā Ḥasan ﷺ and ‘Ammār ibn Yāsir ﷺ to Kūfah to inform the people of the reason of their coming and to prepare them to join Sayyidunā ‘Alī ﷺ.

Sayyidunā Abū Mūsā Ash‘arī ﷺ was the governor of Kūfah at the time. He was not in favour of fighting taking place between the Muslims and accordingly was preventing the people from getting involved.

1 Al-Bidāyah wa al-Nihāyah, 7/233.

ثم قام عمار و الحسن بن علي في الناس على المنبر يدعون الناس الى التغير الى امير المؤمنين فانه انما يريد الاصلاح بين الناس

‘Ammār and Ḥasan ibn ‘Alī stood up to address the people and invited them to join Amīr al-Mu’minīn ‘Alī in his cause, saying, “His only objective is iṣlāḥ (reconciliation) between the people.”¹

Upon their encouragement, many people of Kūfah got ready and proceeded to Dhū Qār, where they joined the army of Sayyidunā ‘Alī رضي الله عنه. Here again Sayyidunā Ḥasan spoke to Sayyidunā ‘Alī رضي الله عنه. From this we can gauge the foresight and farsightedness of Sayyidunā Ḥasan رضي الله عنه.

After addressing the people of Kūfah, when Sayyidunā Ḥasan رضي الله عنه and ‘Ammār ibn Yāsir رضي الله عنه returned to Dhū Qār, Sayyidunā Ḥasan رضي الله عنه met Sayyidunā ‘Alī رضي الله عنه and spoke to him. The historians have recorded this conversation with slight variations in wording. We will however present the gist of what was said.

Sayyidunā Ḥasan told Sayyidunā ‘Alī رضي الله عنه:

When the rebels had laid siege to Sayyidunā ‘Uthmān رضي الله عنه, I advised you to leave Madīnah Munawwarah, so that if Sayyidunā ‘Uthmān رضي الله عنه happens to be martyred, you would not be present in Madīnah Munawwarah, but you did not accept my suggestion.

Then when Sayyidunā ‘Uthmān رضي الله عنه was martyred and the people wanted to pledge allegiance to you, I advised you to postpone taking the bay‘ah until the Muslims of all the various territories are pleased and willing to pledge allegiance to you.

Then when Sayyidunā Ṭalḥah, Zubayr and Umm al-Mu’minīn Sayyidah ‘Ā’ishah رضي الله عنها proceeded with their companions to Baṣrah, I advised you to return to Madīnah Munawwarah and remain there (until everything settles), but you did not accept my advice.

1 Al-Bidāyah wa al-Nihāyah, 7/236.

Sayyidunā ‘Alī رضي الله عنه responded:

It was impossible for me to leave Madīnah Munawwarah when the rebels laid siege to Sayyidunā ‘Uthmān رضي الله عنه, since I was also sort of held up. The rebels were closely monitoring my movements and I was not free to move about.

With regards to the bay‘ah, it was not necessary to wait for the entire Muslim world to agree and unanimously accept it. The right of appointing someone was up to the Muhājirīn and Anṣār present in the Ḥaramayn. It becomes binding on the rest of the Muslim world to accept whoever they pledge allegiance to and take as their leader and to submit to him.

As for your opinion about returning to Madīnah Munawwarah now and remaining within the confines of my house, this will be tantamount to being treacherous and disloyal to the Muslim Ummah, and it will be a cause of more dissention amongst the Muslims.

Sayyidunā ‘Alī رضي الله عنه then told Sayyidunā Ḥasan رضي الله عنه:

Do not get involved in these matters, since I am more aware and understand these issues better than you.¹

About The Battle of Jamal

We have already written about The Battle of Jamal in our book *Sīrat Sayyidinā ‘Alī al-Murtaḍā*. Here we will mention those aspects which are related to Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما.

The Battle of Jamal took place in 36 A.H. It was a severe battle considering the circumstances under which it took place and many people were killed. Sayyidunā

1 *Al-Akhbār al-Ṭiwāl* of Abū Ḥanīfah Aḥmad ibn Dāwūd al-Dīnawarī (d. 282 A.H.), pg. 145, 146; *Al-Bidāyah wa al-Nihāyah*, 7/223, 234.

Ḥasan رضي الله عنه was one of the commanders of the right wing of the army. Under his supervision and instructions military operations were carried out.¹

Sayyidunā ‘Alī رضي الله عنه was very worried and concerned at that time. He told Sayyidunā Ḥasan رضي الله عنه:

“If only your father had passed away twenty years ago.”

Ḥasan responded: “I had prevented you from going ahead.”

‘Alī replied: “I did not realize that matters will become so severe and it would reach this stage.”²

Intercession on behalf of Marwān

When The Battle of Jamal was over, Sayyidunā ‘Alī رضي الله عنه made an announcement:

من اغلق عليه باب داره فهو آمن و من طرح السلاح فهو آمن

Whoever closes his door will be granted safety and whoever lays down his weapons will be granted safety.

قال مروان و قد كنت دخلت دار فلان ثم ارسلت الى حسنين ابني علي و عبد الله بن عباس و عبيد الله بن عباس و عبد الله بن جعفر كلموه قال هو آمن ...

Marwān says: “I was in a certain person’s house. I sent Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Abbās, ‘Ubayd Allah ibn ‘Abbās, and ‘Abd Allāh ibn Ja‘far to speak to ‘Alī on my behalf regarding safety for me. Accordingly, ‘Alī granted me safety.³

The shī‘ī historians have also recorded this incident.⁴

1 *Tahdhīb Tārīkh Ibn ‘Asākir*, 4/325.

2 *Al-Bidāyah wa al-Nihāyah*, 7/240.

3 *Al-Sunan of Sa‘īd ibn Manṣūr*, pg. 366 Hadith: 2947.

4 *Nahj al-Balāghah*, pg. 123; *Murāj al-Dhahab*, 2/378.

We have also mentioned this in our book *Mas'alah Aqribā' Nawāzī* under the heading: relationship with Marwān ibn Ḥakam. Whoever wishes may refer to it for more details.

Arrangements for 'Ā'ishah journey back to Ḥijāz

After The Battle of Jamal was over, Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا intended to return to Ḥijāz. Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ himself went to see her off. The narration reads:

سار علي معها مودعا و مشيعا أميالا و سرح بنيه معها بقيه ذلك اليوم و كان يوم السبت مستهل رجب سنة
ست وثلاثين

'Alī walked for a few miles with her to see her off and bid her farewell. He then sent his children to accompany her for the rest of the day. It was Saturday, 1st of Rajab 36 A.H. ¹

Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا, as per the instruction of their father, bid her farewell with due respect and reverence. They walked alongside her conveyance for many miles.

In the foregoing pages we mentioned a few incidents relating to Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ. We can see that Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ was alongside his father throughout the various stages of The Battle of Jamal, and also voiced his opinion at various junctures, based upon the deep insight and foresightedness Allah سُبْحَانَهُ وَوَعَالَ had blessed him with.

'Alī expresses deep regret over the fighting which took place at Ṣiffīn

During the Battle of Ṣiffīn, fighting took place a few times, and the situation went totally out of control. Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ was greatly saddened and worried at what was transpiring.

1 *Al-Bidāyah wa al-Nihāyah*, 7/245; *Tārīkh al-Ṭabarī*, 5/183; *Murūj al-Dhahab*, 2/377; *Sīrat Sayyidinā 'Alī al-Murtaḍā*, pg. 269.

At one point he addressed his son, Sayyidunā Ḥasan رضي الله عنه as follows:

يا ليت امي لم تلدني و ليت اني مت قبل اليوم

If only my mother had never given birth to me! If only I had died before this day!¹

In short, Sayyidunā ‘Alī رضي الله عنه was greatly perturbed and worried and such words were heard from him which were narrated by his children.

[If these statements are regarded to have been uttered under these compelling circumstances, there remains no need for any explanation or scrutiny from any other angle.]

The oratory skills of Ḥasan

The senior ‘Ulamā’ have written:

و كان علي يكرم الحسن اكراما زائدا و يعظمه و يبجله و قد قال له يوما يا بني الا تخطب حتى اسمعك؟ فقال اني استحيي ان اخطب و انا اراك فذهب علي فجلس حيث لا يراه الحسن ثم قام الحسن في الناس خطيبا و علي يسمع فادى خطبته بليغة فصيحة فلما انصرف جعل علي يقول ذرية بعضها من بعض و الله سميع علم

‘Alī greatly respected and honoured Ḥasan رضي الله عنه. Once he said to him, “O my beloved son, why do you not deliver a lecture, as I wish to listen to you.”

Ḥasan replied, “I feel shy to deliver a lecture while looking at your countenance.”

So ‘Alī went away and sat at a place where Ḥasan could not see him. Ḥasan then delivered an extremely eloquent lecture, which ‘Alī heard from a distance. ‘Alī then commented: “*Descendants, some of them from others. And Allah is All-Hearing, All-Knowing*”.^{2,3}

1 Al-Tārīkh al-Kabīr, 3/384; Kitāb al-Sunnah, pg. 192; Sīrat Sayyidinā ‘Alī al-Murtaḍā, pg. 336.

2 Sūrah Āl ‘Imrān: 34.

3 Al-Bidāyah wa al-Nihāyah, 8/37.

Ḥasan's distribution of wealth amongst the needy

Once Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ delivered a lecture in Kūfah. He mentioned, *inter alia*, that your brother Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ has gathered some wealth which he wants to distribute amongst the people. The people thought it was a general announcement, so they all gathered. Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ addressed them and said: “Actually I had intended to distribute this wealth amongst the poor and needy.” About half of the gathering went forward to collect the money from him. The first to stand was up was Ash‘ath ibn Qays.¹

From this incident we can gauge how generous was Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ, and how much he cared for the poor and needy.

The reward of ‘ibādah

The Muḥaddithīn have recorded an incident relating to the illness of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ.

عن عبد الله بن نافع قال عاد ابو موسى الاشعري الحسن بن علي فقال له علي اعاندا جئت ام زاترا فقال ابو موسى بل جئت عاندا فقال علي سمعت رسول الله صلى الله عليه وسلم يقول من عاد مريضا بكرا شيعه سبعون الف ملك كلهم يستغفرون له حتى يمسي و كان له خريف في الجنة و إن عاد مساء شيعه سبعون الف ملك كلهم يستغفرون له حتى يصبح و كان له خريف في الجنة

‘Abd Allah ibn Nāfi‘ reports:

Abū Mūsā Ash‘arī came to visit Ḥasan when he was ill. ‘Alī asked Abū Mūsā whether he came to visit him (i.e. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ) or to visit Ḥasan. Abū Mūsā Ash‘arī replied, “In fact, I came to visit Ḥasan, since he was ill.”

Upon hearing this reply, ‘Alī said that he heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever goes in the morning to visit a sick person, 70 000 angels accompany him seeking forgiveness on his behalf till the evening, and he

1 Muṣannaf Ibn Abī Shaybah, 11/14; Tahdhīb Tārīkh Ibn ‘Asākīr, 4/214.

will have a garden in Jannah. And if he visits in the evening, 70 000 angels accompany him seeking forgiveness on his behalf till the morning, and he will have a garden in Jannah.¹

Advice regarding abstinence from the world

Abān ibn al-Ṭufayl says that once Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ gave the following advice to his son Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ:

كن في الدنيا ببدنك و في الآخرة بقلبك

Your body should be in the world, but your heart should be attached to Ākhirah.²

This advice is very concise, yet very profound. It teaches us that we have to give preference to the Ākhirah over this world. This is how the special servants of Allah advise people; that the concern for the next life should be dominant in the heart of a Muslim.

Guidelines for appointing a Khalifah

Towards his end, when Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was attacked and there was no hope of recovery, Jundub ibn ‘Abd Allāh asked Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ:

يا امير المؤمنين ان مت نبايع الحسن فقال لا آمرکم ولا انهاکم اتم ابصر

O Amīr al-Mu‘minīn! If you pass away, should we pledge allegiance to Ḥasan?

‘Alī replied: I do not instruct you to take the bay‘ah on his hands, neither do I prevent you from doing so. You should do as you feel most appropriate.³

1 *Musnad Aḥmad*, 1/121.

2 *Ḥilyat al-Awliyā’*, 2/37.

3 *Al-Bidāyah wa al-Nihāyah*, 7/327.

Parting advices

Just before his demise, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ gave some special parting advices to Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا. Some of it is as follows:

وقد اوصى ولديه الحسن والحسين بتقوى الله والصلاة والزكاة و كظم الغيظ و صلة الرحم و الحلم عن الجاهل و التفقه في الدين و الثبوت في الامر و التعاهد للقرآن و حسن الجوار و الأمر بالمعروف و النهي عن المنكر و اجتناب الفواحش و وصاهما باخيهما محمد ابن الحنفية و وصاه بما وصاهما به و ان يعظهما و لا يقطع امرا دونهما و كتب ذلك كله فيكتب وصيته رضي الله عنه و ارضاه

He instructed his sons Ḥasan and Ḥusayn to fear Allah, establish ṣalāh, discharge Zakāh, control their anger, be good to their relatives, exercise patience and be tolerant towards the ignorant, be well grounded in understanding the laws of dīn, be steadfast in their matters, safeguard the Qur’ān, be good to their neighbours, command what is good, and prevent what is evil.

‘Alī then advised them to treat their brother Muḥammad ibn al-Ḥanafīyyah well, and he also advised Muḥammad ibn al-Ḥanafīyyah to be good to Ḥasan and Ḥusayn, to honour them and not to make any major decision without consulting them. He wrote this down, hence his bequest is recorded. May Allah be pleased with him and please him.¹

Ghusl, kafan, janāzah and burial

On the 17th of Ramaḍān 40 A.H., ‘Abd al- Raḥmān ibn Muljim Murādī Khārījī attacked and stabbed Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. He succumbed to his wounds after three days.

و غسله الحسن والحسين و عبد الله بن جعفر و كفن في ثلاثة اثواب ليس فيها قميص

Ḥasan, Ḥusayn, and ‘Abd Allāh ibn Ja’far gave him *ghusl* (ritual bath) and enshrouded him in a kafan. The kafan comprised of three pieces of cloth, excluding a *qamīṣ* (shirt).²

1 *Al-Bidāyah wa al-Nihāyah*, 7/327.

2 *Ṭabaqāt ibn Sa’d*, 3/25; *Sīrat Sayyidinā ‘Alī al-Murtaḍā*, pg. 525.

They then made preparations for the Ṣalāt al-Janāzah which was led by his eldest son:

ان الحسن بن علي صلى على علي بن ابي طالب فكبر عليه اربع تكبيرات

Ḥasan led the Ṣalāt al-Janāzah upon ‘Alī ibn Abī Ṭālib, which consisted of four takbīrs.¹

With regards to his place of burial, Ibn Kathīr writes:

و دفن كما ذكرنا بدار الامارة على الصحيح من اقوال الناس

‘Alī was buried, as we mentioned, in the capital (i.e. Kūfah) according to the most authentic view.

There are other views, but this is the most correct one.

Ḥasan refutes a baseless ideology

After Sayyidunā ‘Alī عليه السلام was martyred, some of his followers came up with the corrupt ideology that Sayyidunā ‘Alī عليه السلام will return to the world before Qiyāmah. He has merely disappeared from their sight and did not pass away. This ideology is totally incorrect and goes against the Qur’ān, ḥadīth, and established principles of Sharī‘ah.

We will mention the decisive declaration of Sayyidunā Ḥasan عليه السلام on this issue:

عن عمرو بن الاصم قال دخلت على الحسن بن علي و هو في داره عمرو بن حريث فقلت له ان ناسا يزعمون ان عليا يرجع قبل يوم القيامة فضحك و قال سبحان الله لو علمنا ذلك ما زوجنا نساء و لا ساهمنا ميراثه

1 Ṭabaqāt ibn Sa’d, 3/25; Sirat Sayyidinā ‘Alī al-Murtaḍā, pg. 525 – 526, 503 – 504; Al-Mustadrak, 3/143; Faḍā’il al-Ṣaḥābah, 2/558.

‘Amr ibn Aṣam reports that once he went to visit Ḥasan ibn ‘Alī when he was in the home of ‘Amr ibn Ḥurayth. He told him, “Some people believe that ‘Alī will return to the world before Qiyāmah.”

Ḥasan laughed and said: “Subhān Allah! If we were aware of this fact, we would not have allowed his wives to marry other men, neither would we have distributed his estate.”¹

NB: This belief is termed as *Raj‘ah* by the Shī‘ah. Many people hold this warped belief up to this day, although it had been refuted at that time already by the Imāms themselves.

Pledging of allegiance to the Khalīfah

After the burial of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, the next important issue which was attended to was pledging allegiance to Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ.

ثم انصرف الحسن بن علي من دفنه فدعا الناس إلى بيعته فبايعوه

After returning from his (father’s) burial, Ḥasan ibn ‘Alī invited the people to pledge allegiance to him. Subsequently, they took the bay‘ah at his hands.²

There was peace and calm for the next few months after the bay‘ah.

An Important Testimony of Ḥasan

In the foregoing pages we mentioned incidents regarding Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ which took place during the khilāfah of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. The character, noble qualities, and services rendered to Islam by Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ were also

1 *Ṭabaqāt ibn Sa‘d*, 3/26; *Musnad Aḥmad*, 1/147; *Al-Mustadrak*, 3/145; *Siyar A‘lām al-Nubalā’*, 3/175; *Al-Bidāyah wa al-Nihāyah*, 8/41; *Faḍā’il al-Ṣaḥābah*, 2/662.

2 *Ṭabaqāt ibn Sa‘d*, 3/25; *Sīrat Sayyidinā ‘Alī al-Murtaḍā*, pg. 527.

mentioned briefly. More details will follow in the ensuing pages when we discuss his khilāfah.

Here, as we conclude the era of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, we would like to reproduce the testimony given by Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ about Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Ibn Sammān quotes the saying of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ in his book *al-Muwāfaqah Bayn Ahl al-Bayt wa al-Ṣaḥābah*:

عن الحسن بن علي قال لا اعلم عليا خالف عمر و لا غير شيئا مما صنع حين قدم الكوفة

Ḥasan ibn ‘Alī declared, “Since ‘Alī came to Kūfah, he did not oppose ‘Umar in any matter, neither did he change anything which was done during the time of ‘Umar.”¹

It is as if to say, the matters of khilāfah during the time of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ were one and the same.

This is an important and weighty testimony of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ that there was no opposition and enmity between these two great personalities, Sayyidunā ‘Umar and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.

After this testimony of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ, there is no scope left for anyone to paint a picture of differences, dispute, and opposition between these luminaries.

1 *Al-Riyāḍ al-Naḍīrah fī Manāqib al-‘Asharah*, 2/85; *Izālat al-Khafā’ ‘an Khilāfat al-Khulafā’*, 1/107; *Ruḥamā’ Baynahum*, Fārūqī section, pg. 320.

Chapter Four

The Era of Ḥasan

In the foregoing pages we briefly mentioned certain incidents which took place during the time of Sayyidunā ‘Alī رضي الله عنه. After the martyrdom of Sayyidunā ‘Alī رضي الله عنه in Ramaḍān 40 A.H., the khilāfah of Sayyidunā Ḥasan رضي الله عنه began. As we mentioned recently, the people of Kūfah pledged allegiance to Sayyidunā Ḥasan رضي الله عنه and accepted him as the Khalīfah.

Ṭalāq (divorce) upon congratulations of khilāfah

An incident which occurred in the initial period of Sayyidunā Ḥasan’s رضي الله عنه khilāfah as recorded by Ḥāfiẓ al-Dhahabī is as follows:

عن سويد بن غفلة قال كانت الخثعمية تحت الحسن فلما قتل علي و بويع الحسن دخل عليها فقالت
لتهنئك الخلافة فقال اظهرت الشماتة بقتل علي انت طالق ثلاثا فقالت ما اردت هذا ثم بعث اليها بعشرين
الفا فقالت متاع قليل من حبيب مفارق

Suwayd ibn Ghafalah reports, “(‘Ā’ishah bint Khalīfah) who belonged to the tribe of Khath‘am was married to Ḥasan. After ‘Alī was martyred and the people pledged allegiance to Ḥasan, he entered her presence and she congratulated him saying: ‘Congratulations on becoming Khalīfah.’

Ḥasan became angry and responded, ‘You have expressed happiness at the killing of ‘Alī! You are divorced thrice.’

She explained, ‘I did not intend this.’

Ḥasan thereafter sent to her twenty thousand dirhams.

On this she regrettably uttered: ‘This is a small amount from the beloved who is leaving me.’¹

1 *Siyar A‘lām al-Nubalā’*, 3/174; *Al-Iṣābah*, 1/456.

Many other historians have recorded this incident.

For the benefit of our readers, we will like to quote this incident from *Mukhtaṣar Tārīkh Ibn ‘Asākīr* by Ibn Manẓūr:

قال سويد بن غفلة كانت عائشة الخثعمية عند الحسن بن علي فلما قتل علي قالت لتهنئك الخلافة قال بقتل علي تظهرين الشمامة اذهبي فانتي طالق ثلاثا قال فتلعفت بشياها و قالت و الله ما اردت هذا و قعدت حتى انقضت عدتها فبعث اليها ببقية من صداقها و بمتعة عشرين الف درهم فلما جاءها الرسول و رات المال قالت متاع قليل من حبيب مفارق فاخبر الرسول الحسن بن علي فيكى و قال لولا اني سمعت ابي يحدث عن جدي النبي صلى الله عليه وسلم انه قال من طلق امراته ثلاثا لم تحل له حتى تنكح زوجا غيره لراجعته

Suwayd ibn Ghafalah reports:

‘Ā’ishah al-Khath‘amiyyah was married to Ḥasan ibn ‘Alī. After ‘Alī was martyred she congratulated him saying: ‘Congratulations on becoming Khalīfah.’

Ḥasan responded, ‘You have expressed happiness at the killing of ‘Alī! You are divorced thrice.’

She covered herself with her clothes and explained, ‘By Allah, I did not intend this.’

She then sat (in ‘iddah) until her waiting period ended. Ḥasan sent to her the remainder of her dowry coupled with twenty thousand dirhams extra. When the messenger came to her and she saw the money, she uttered: ‘This is a small amount from the beloved who is separating from me.’

The messenger informed Ḥasan ibn ‘Alī of this, who cried and said, ‘I would have taken her back, but I have heard my father quoting my grandfather (Rasūlullāh ﷺ) as follows: The man who issues three ḥalāqs to his wife, she is not ḥalāl for him, until she marries another man.’”¹

1 *Mukhtaṣar Tārīkh Ibn ‘Asākīr*, 7/28.

NB: From the above narration, a *fiqhī* rule is also understood. If the husband issues his wife with three ṭalāqs at once (in one utterance), then too it is regarded as three ṭalāqs, not as one. The divorced woman is now not ḥalāl for the husband who issued the divorce until she marries another man and is divorced or widowed. The senior ‘Ulamā’ of the Ahl al-Sunnah wa l-Jamā’ah are unanimous on this fact.

The Shī’ah differ on this matter by stating that ṭalāq issued in this manner would only be considered as one ṭalāq. There is some direction and guidance for them in this incident, since the declaration of Rasūlullāh ﷺ is being quoted and is confirmed by the statement of his grandchild. Hence, it is compulsory to practice on it.

Ḥasan expresses his displeasure with the people of Iraq

After Sayyidunā Ḥasan رضي الله عنه took the pledge of allegiance, there was stability and calm for only a few months. Thereafter, Sayyidunā Ḥasan رضي الله عنه got news of the people of Shām making military preparations and advancing. Owing to this, ‘Abd Allāh ibn ‘Āmir was sent to Madā’in.

The generals of Sayyidunā Ḥasan’s رضي الله عنه army and his advisors wanted him to fight the people of Shām, but Sayyidunā Ḥasan رضي الله عنه did not approve of the idea of Muslims fighting Muslims. Due to the situation, he was forced to move forward to face and confront the people of Shām. He moved to Madā’in where his military headquarters were.

At this point we find various narrations given by the historians, which all boil down to this that some from amongst the followers of Sayyidunā Ḥasan رضي الله عنه tried to harm him and treated him in an unbecoming manner, due to which Sayyidunā Ḥasan رضي الله عنه became disheartened and decided on reconciling with the opposition.

A narration of ‘Ammār al-Dahni is given:

عن عمار الدهني قال نزل الحسن بن علي المدائن و كان قيس بن سعد على مقدمته و نزل الانبار فطعنوا حسنا و انتهوا سرادقه

‘Ammār al-Dahni reports, “Ḥasan ibn ‘Alī arrived at al-Madā’in. Qays ibn Sa’d was leading the front of the army. Thereafter he went to Anbār, where some of his army members pierced him with spears and looted his personal wealth.¹

عون بن موسى قال سمعت هلال بن خباب، حبان، يقول جمع الحسن بن علي رؤؤس اصحابه في قصر مدائن فقال يا اهل العراق لو لم تذهل نفسي عنكم الا لثلاث خصال لذهلت بقتلكم ابي و مطعنكم بغلتي و انتهابكم ثقلتي او قال ردائي عن عاتقي و انكم قد بايعتموني على ان تسالموا من سالمتم و تحاربوا من حاربتم و اني قد بايعت معاوية فاسمعوا له و اطيعوا قال ثم نزل فدخل القصر

‘Awn ibn Mūsā says that he heard Hilāl ibn Khabbāb saying, “Ḥasan رضي الله عنه gathered his senior officers in the fort at Madā’in and addressed them as follows: ‘O people of Iraq! I wish to forget about you and turn a blind eye to you, but there are three things which prevent me from doing so. Firstly, you killed my father. Secondly, you stabbed my mule. And thirdly, you looted my personal wealth and even snatched my shawl off my shoulder. Whereas you had pledged allegiance to me on this condition that you shall make peace with whomsoever I make peace with and you shall declare war upon whomsoever I declare war upon. I have intended pledging allegiance to Mu‘āwiyah. Therefore, you should obey and follow him.’

He then came down and entered the fort.”²

From the foregoing narration, it is clear that at Madā’in Sayyidunā Ḥasan رضي الله عنه became disheartened from his companions and expressed anger at them. He also expressed his intention of reconciling and taking bay‘ah to Sayyidunā Mu‘āwiyah رضي الله عنه and advised his followers to also obey and follow Sayyidunā Mu‘āwiyah رضي الله عنه.

1 Kitāb al-Ma‘rifah wa al-Tārīkh, pg. 755, 756; Tārīkh Baghdād, 1/178; Siyar A‘lām al-Nubalā’, 3/96.

2 Tārīkh Baghdād, 1/139; Kitāb al-Ma‘rifah wa al-Tārīkh, 3/317; Al-Iṣābah, 1/330.

Reconciliation with Mu'āwiyah

Thereafter, due to the situation, Sayyidunā Ḥasan رضي الله عنه was prepared to pledge allegiance to those who were politically opposed to him, Sayyidunā Mu'āwiyah رضي الله عنه and his group.

Here the narrations of the historians differ considerably, but we will present a narration of the Muḥaddithīn which throws light on the reality of the situation.

There is a narration of Ḥasan Baṣrī رحمته الله recorded in *Ṣaḥīḥ al-Bukhārī* under the chapter entitled *kitāb al-ṣulḥ* (reconciliation), the crux of which is as follows:

The armies of Sayyidunā Ḥasan and Sayyidunā Mu'āwiyah رضي الله عنه, which were like two mountains, were facing each other. 'Amr ibn al-'Āṣ رضي الله عنه, on seeing this, remarked: "There is no way out except that these two armies attack and fight each other."

Ḥasan al-Baṣrī رحمته الله says: "I swear by Allah, Sayyidunā Mu'āwiyah رضي الله عنه was the better of the two, i.e., he was better than 'Amr ibn al-'Āṣ. He told 'Amr ibn al-'Āṣ رضي الله عنه: 'If both armies have to fight and kill each other, than who will be left to see to the affairs of the people? Who will look after the women, children, and the weak?'"

Sayyidunā Mu'āwiyah رضي الله عنه then sent two persons from the Banū 'Abd Shams tribe, 'Abd al-Raḥmān ibn Samurah and 'Abd Allāh ibn 'Āmir, to approach Sayyidunā Ḥasan رضي الله عنه and present before him the option of reconciling and encourage him to opt for the same. They met Sayyidunā Ḥasan رضي الله عنه and discussed the issue.

Sayyidunā Ḥasan رضي الله عنه replied, "We are the Banū 'Abd al-Muṭṭalib (it is part of our nature to look after and spend on our families, relatives, and servants, and we fulfil all of their rights from this wealth). A lot of dissension has come into the Ummah due to the situation which has arose."

The two envoys assured him that his needs will be fulfilled and his demands will be met. Sayyidunā Ḥasan رضي الله عنه asked as to who will guarantee

the fulfilment of these promises, to which they replied that they will stand as guarantee for its fulfilment.

After this, Sayyidunā Ḥasan رضي الله عنه reconciled with Sayyidunā Mu'āwiyah رضي الله عنه on the issue of khilāfah.

Prophecy of this reconciliation

Ḥasan Baṣrī رحمه الله says:

لقد سمعت ابا بكره يقول رايت رسول الله صلى الله عليه وسلم على المنبر والحسن بن علي الى جنبه و هو يقبل على الناس مرة و عليه اخرى و يقول ان ابني هذا سيد و لعل الله ان يصلح به بين فئتين عظيمتين من المسلمين

I heard Abū Bakrah saying, “I saw Rasūlullāh صلى الله عليه وسلم on the pulpit and Ḥasan ibn 'Alī was sitting next to him. At times Rasūlullāh صلى الله عليه وسلم would glance at the audience and at times towards Ḥasan. Then Rasūlullāh صلى الله عليه وسلم mentioned: “This grandson of mine is a Sayyid (leader) and probably Allah سبحانه وتعالى will use him to reconcile two major groups of the Muslims.”¹

The terms and conditions of reconciliation

In the aforementioned lines, we were discussing the reconciliation between Sayyidunā Ḥasan and Sayyidunā Mu'āwiyah رضي الله عنهما. The commentators of ḥadīth have mentioned the details of this reconciliation which we will, for the benefit of our readers, reproduce.

Ḥāfiẓ ibn Ḥajar رحمه الله has written:

قال ابن بطال سلم الحسن لمعاوية الامر و بايعه على اقامة كتاب الله و سنة نبيه و دخل معاوية الكوفة و بايعه الناس فسميت سنة الجماعة لاجتماع الناس و انقطاع الحرب و بايع معاوية كل من كان معتزلا للقتال كابن عمر و سعد بن ابي وقاص و محمد بن مسلمة و اجاز معاوية الحسن بثلاث مائة الف و الف ثوب و ثلاثين عبدا و مائة جمل

1 *Ṣaḥīḥ al-Bukhārī*, 1/272; *Sīrat Ḥaḍrat Amīr Mu'āwiyah*, 1/313.

Ibn Baṭṭāl has written that Ḥasan handed over to Mu‘āwiyah the matters of khilāfah and he pledged allegiance to him on condition that the Book of Allah and the Sunnah of Rasūlullāh ﷺ be upheld.

Mu‘āwiyah entered Kūfah and the people pledged allegiance to him. Due to the fighting and wars coming to an end and unity coming about, this year was called ‘*ām al-jamā‘ah* (the year of unity).

Those who had remained aloof and did not side with anyone before this, like ‘Abd Allāh ibn ‘Umar, Sa‘d ibn Abī Waqqāṣ, Muḥammad ibn Maslamah, and others, also took the bay‘ah at the hands of Mu‘āwiyah.

Mu‘āwiyah gave Ḥasan ﷺ 300 000 dirhams, 1 000 sets of clothing, 30 slaves and 100 camels.¹

Ḥasan returns to Madīnah Munawwarah

وانصرف الى المدينة وولى معاوية الكوفة المغيرة بن شعبة و البصرة عبد الله بن عامر و رجع الى دمشق

Ḥasan returned to Madīnah. Mu‘āwiyah appointed Mughīrah ibn Shu‘bah as the governor of Kūfah and ‘Abd Allāh ibn ‘Āmir as the governed of Baṣrah, and he himself returned to Damascus.²

This has also been recorded by Ḥāfiẓ al-Dhahabī in *Siyar A‘lām al-Nubalā’*³.

From these terms and conditions laid down by Sayyidunā Ḥasan ﷺ at the time of reconciliation we come to understand that Sayyidunā Ḥasan and Sayyidunā Mu‘āwiyah ﷺ, both, believed in the same Qur’ān, and the Sunnah they followed was also one.

1 *Fatḥ al-Bārī* 13/53.

2 *Fatḥ al-Bārī*, 13/53.

3 *Siyar A‘lām al-Nubalā’*, 3/91.

If Sayyidunā ‘Alī رضي الله عنه had a different Qur’ān which was gathered according to the sequence in which the verses were revealed, then Sayyidunā Ḥasan رضي الله عنه would have invited Sayyidunā Mu‘āwiyah رضي الله عنه to act according to this Qur’ān.

Date of reconciliation

The senior ‘Ulamā’ have written that, according to the famous view, this reconciliation between Sayyidunā Ḥasan and Sayyidunā Mu‘āwiyah رضي الله عنهما took place towards the end of Rabī‘ al-Ākhir 41 A.H:

و تسلم معاوية الخلافة في اخر ربيع الاخر و سمي عام الجماعة لاجتماعهم على امام و هو عام واحد و اربعين

Mu‘āwiyah was handed the khilāfah towards the ending of Rabī‘ al-Ākhir. This year became known as the year of unity owing to the Ummah uniting on one Imām. This happened in the year 41 A.H.¹

The objectives and results of the reconciliation

This reconciliation is regarded as a major event in Islamic history and is recorded as a great achievement of Sayyidunā Ḥasan رضي الله عنه which was undertaken keeping in view the general benefit of the Muslims.

- a. Due to this reconciliation, the fighting between two major groups of the Muslims which was carrying on for some time came to an end.
- b. The Muslims regained their strength which was lost due to the incidents which transpired before this.
- c. The opposition amongst the Muslims regarding the issue of khilāfah was done away with.

1 *Siyar A‘lām al-Nubalā’*, 3/96; *Al-Bidāyah wa al-Nihāyah*, 8/41; *Tārīkh Khalīfah ibn Khayyāt*, 1/186.

These great achievements were achieved due to the disposition of Sayyidunā Ḥasan رضي الله عنه and his inclination to reconcile. The prophecy of Rasūlullāh صلى الله عليه وسلم materialized and the miracle of Rasūlullāh صلى الله عليه وسلم became manifest.

Below we will reproduce a few historical narrations which clarify the stance of Sayyidunā Ḥasan رضي الله عنه. The maḥfūz narration is that this last speech of Sayyidunā Ḥasan رضي الله عنه took place after the reconciliation and unity as documented by Saʿīd ibn Manṣūr and al-Bayhaqī in *al-Dalāʿil* from his chain and other leadings up to al-Shaʿbī who reports:

لما صالح الحسن بن علي معاوية قال له معاوية قم فتكلم فقام فحمد الله و اثني عليه ثم قال اما بعد فان اكيس الكيس الكيس التقى و ان اعجز العجز الفجور الا و ان هذا الامر الذي اختلفت فيه انا و معاوية حتى لا امرئ كان احق به مني او حق لي تركته لارادة اصلاح المسلمين و حقن دمايتهم و ان ادري لعله فتنة لكم و متاع الى حين ثم استغفر و نزل

Once Ḥasan ibn ʿAlī reconciled with Muʿāwiyah, the latter instructed him to stand up and speak. Accordingly, he stood up, praised, and glorified Allah and then said: The most intelligent one is he who fears Allah the most. The most helpless is the one who transgresses the commands of Allah. There was differences between myself and Muʿāwiyah regarding the issue of khilāfah, whether I am more befitting or whether he is. Anyhow, I relinquish my right in order to bring about peace amongst the Muslims and to prevent any further bloodshed. I do not know perhaps it is a trial for you and enjoyment for a time.” Ḥasan then recited istighfār and descended from the pulpit.¹

فلما قدم الحسن بن علي على الكوفة قال له رجل منا يقال له ابو عامر سفيان بن ليلى و قال ابن الفضل سفيان بن الليل السلام عليك يا مدل المؤمنين قال لا تغل ذاك يا ابا عامر لست بمدل المؤمنين و لكني كرهت ان اقتلهم على الملك

When Ḥasan ibn ʿAlī arrived at Kūfah, a person from us known as Abū ʿĀmir Sufyān ibn Laylā—Ibn al-Faḍl said: Sufyān ibn al-Layl— addressed him by saying, “Peace be upon you, O ye who disgraced the Muslims!”

1 *Fath al-Bārī*, 13/53; *Muṣannaf Ibn Abī Shaybah*, 15/100; *Mukhtaṣar Tārīkh Ibn ʿAsākir*, 7/36; *Siyar Aʿlām al-Nubalāʾ*, 1/181; *Ḥilyat al-Awliyāʾ*, 2/37; *al-Sunan al-Kubrā*, 8/173.

Ḥasan replied: O Abū ‘Āmir! Do not speak like this. I have not disgraced the Muslims, rather I disliked the killing of Muslims for the sake of leadership.”¹

Clarifying a misconception or removing a doubt

In a ḥadīth we read some prophecies about certain future events which are described in the following words:

هدنة على دخن

There will be a reconciliation based upon deception.

Based upon this prophecy, some people relate it to the reconciliation between Sayyidunā Mu‘āwiyah and Sayyidunā Ḥasan رضي الله عنه, and therefore remark that this reconciliation was a deception and the objective was treachery.

Regarding this misconception, we would like to briefly mention that no name of any party is mentioned in any of the narrations, neither is the era and place stipulated. Allah knows best in which era this type of reconciliation will take place and who it refers to. Since the narrations are silent about these details, it would be highly inappropriate to paste it on to that reconciliation which Rasūlullāh صلى الله عليه وسلم praised and spoke highly about.

It should be remembered that the reconciliation between Sayyidunā Ḥasan and Sayyidunā Mu‘āwiyah رضي الله عنه was the fulfilment of a prophecy of Rasūlullāh صلى الله عليه وسلم:

ابني هذا سيد لعل الله ان يصلح به بين فئتين عظيمتين من المسلمين

This grandson of mine is a Sayyid (leader) and probably Allah سبحانه وتعالى will use him to reconcile two major groups of the Muslims.²

1 *Kitāb al-Ma‘rifah wa al-Tārīkh*, 3/317; *Muṣannaf Ibn Abī Shaybah*, 11/940; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/35; *Siyar A‘lām al-Nubalā’*, 3/182; *Sīrat Ḥaḍrat Amīr Mu‘āwiyah*, 1/333.

2 *Ṣaḥīḥ al-Bukhārī*, 1/272; *Sīrat Ḥaḍrat Amīr Mu‘āwiyah*, 1/313.

Here Rasūlullāh ﷺ expressed his hope on a commendable reconciliation which will be true. If the narration which mentions the reconciliation based upon deception applies to this reconciliation, then the great hopes pinned by Rasūlullāh ﷺ would not have been realized. This will then lead to contradiction between these narrations.

What is also worth mentioning is that senior personalities of the Banū Hāshim and other senior Ṣaḥābah were present on the occasion of this reconciliation. If this reconciliation was based upon deception, would they not have realized it? Were they so naïve that they could not notice the deception of the opposition?

Moreover, this is also worth considering that those senior members of the Banū Hāshim, including Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا, enjoyed extremely good relations with Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ until the end of their lives. This proves that this reconciliation was not based upon deception and there was no ill feelings between them.

Therefore there is absolutely no scope for such a doubt or misconception being entertained.

Return from Iraq to Madīnah Munawwarah

After this great reconciliation took place between Sayyidunā Ḥasan and Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُمَا, and dissention amongst the Muslims had come to an end, each one returned to his base with his group of followers.

Ḥāfiẓ Ibn Kathīr writes:

ترحل الحسن بن علي و معه اخوه الحسين و بقية اخوتهم و ابن عمهم عبد الله بن جعفر من ارض العراق الى ارض المدينة النبوية على ساكنها افضل الصلاة و السلام و جعل كلما مر يحي من شيعتهم يكتونه على ما صنع من نزوله عن الامر لمعاوية و هو في ذلك هو البار الراشد الممدوح و ليس يجد في صدره حرجا و لا لوما و لا ندما بل هو راض بذلك مستبشر به

Ḥasan ibn ‘Alī, together with his brother, Ḥusayn, his other brothers and his cousin, ‘Abd Allāh ibn Ja‘far left Iraq and proceeded towards Madīnah (May the best of salutations and peace be upon its resident).

En route, as they passed their supporters, some of them taunted or rebuked Ḥasan on handed over the khilāfah to Mu‘āwiyah. Ḥasan however was pious, upright, and praiseworthy for this action of his and he did not feel ashamed or regret over what he did, rather he was pleased at what had transpired.¹

Livelihood and financial well being

From the beginning, Sayyidunā Ḥasan رضي الله عنه was financially well off. During the era of Sayyidunā ‘Umar رضي الله عنه, when allowances were stipulated for the Ṣaḥābah رضي الله عنهم, Sayyidunā ‘Alī رضي الله عنه was allocated 5000 dirhams annually. Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, due to their relationship with Rasūlullāh صلى الله عليه وسلم, were each also allocated 5000 dirhams annually. During the era of Sayyidunā ‘Uthmān رضي الله عنه this amount was left the same, without any reduction. This has been discussed briefly in the second chapter of this book. Thereafter Sayyidunā ‘Alī رضي الله عنه was appointed the Khalīfah. He kept these stipends as is. The references for the above can be found in the second (*Fārūqī*) and third (*‘Uthmānī*) part of our book *Ruḥamā’ Baynahum*.

Bequests for Ḥasan

Besides the above, the historians have recorded that some of the senior Ṣaḥābah رضي الله عنهم had made bequests in favour of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما.

One of them was Sayyidunā Miqdād ibn al-Aswad رضي الله عنه who was a famous Ṣaḥābī and is counted amongst the initial persons to accept Islam. He joined Rasūlullāh صلى الله عليه وسلم in all the battles and expeditions and spent his entire life serving the

1 *Al-Bidāyah wa al-Nihāyah*, 8/19.

cause of Islam. He passed away during the era of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in 33 A.H. at a place near Madīnah Munawwarah called Jaraf. He was brought to and buried in Madīnah Munawwarah. Just before passing away, he made a few bequests, one of them is reproduced below.

و عن كريمة بنت المقداد ان المقداد اوصى للحسن والحسين بستة و ثلاثين الفا و لامهات المؤمنين لكل واحد بسبعة آلاف درهم

Karīmah bint al-Miqdād reports:

Miqdād made a bequest of 36 000 dirhams in favour of Ḥasan and Ḥusayn and 7000 dirhams for each of the *Ummahāt al-Mu’minīn* (the wives of Rasūlullāh رَضِيَ اللهُ عَنْهُ).¹

This incident also points to the fact that there were no differences in ‘*aqīdah*’ (beliefs) between Sayyidunā Ḥasan and Sayyidunā Ḥusayn and the *Ummahāt al-Mu’minīn* رَضِيَ اللهُ عَنْهُ, therefore bequests were made to both at once.

From this incident it is clear how some of the Ṣaḥābah رَضِيَ اللهُ عَنْهُ monetarily assisted Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ by means of bequests, so that they may live comfortably.

Gifts and allowances

After relinquishing his right of the khilāfah to Sayyidunā Mu’āwiyah رَضِيَ اللهُ عَنْهُ, Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ resided in Madīnah Munawwarah till his demise. The stipend allocated to them were sent to them timeously by Sayyidunā Mu’āwiyah رَضِيَ اللهُ عَنْهُ, from 41 A.H. till their demise. There was no deficiency in this regard, and never was any amount missed. The details of this can be found in our book *Mas’alah Aqribā’ Nawāzī*² and in our other book *Sīrat Ḥaḍrat Amīr Mu’āwiyah*³.

1 *Siyar A’lām al-Nubalā’*, 1/280.

2 *Mas’alah Aqribā’ Nawāzī*, pg. 201 – 204.

3 *Sīrat Ḥaḍrat Amīr Mu’āwiyah*, 1/548-559.

We will suffice with reproducing the following two references

Ibn ‘Asākir رَضِيَ اللهُ عَنْهُ has mentioned in his famous book *Tārīkh Dimashq*:

فاعطاه اربع مائة الف درهم و روى المبرد ان الحسن كان يقد كل سنة على معاوية فيصله بمائة الف درهم

Mu‘āwiyah (at times) gifted 400 000 dirhams to Ḥasan.

Thereafter, he narrated from Mubarrad that every year, Ḥasan would visit Mu‘āwiyah, who used to favour him with 100 000 dirhams.¹

كان له جائزة و كان يقد اليه فريما اجازته باربعمائة الف درهم و راتبه في سنة مائة الف

He had a stipend which was allocated to him. At times, he would favour him with 400 000 dirhams and follow it up with 100 000 the same year.²

From the above narrations, we realise that Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ passed the various stages of his life comfortably and was not faced with any monetary difficulties.

From these incidents it is clear that the propaganda and misgivings which some people entertain regarding the first three Khulafā’, that they had not fulfilled the monetary rights of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا, rather they usurped what was due to them, etc., are all baseless.

‘Ibādah

The worship of Allah سُبْحَانَكَ وَبِحَمْدِكَ was the object of their lives and was one of the most beloved actions to them. A major portion of their lives were spent in ‘ibādah. In fact, ‘ibādah is the object of every Muslim’s life, and the ummah has learnt the

1 *Tahdhīb Tārīkh Dimashq*, 4/200.

2 *Al-Iṣābah*, 1/329; *al-Bidāyah*, 8/37, 41 – 44.

various habits and stages of ‘ibādah from the teachings and practices of these personalities.

The Muḥaddithīn have written that at times when Sayyidunā Ḥasan رضي الله عنه used to perform ṣalāh, he used to wrap a sheet or big shawl over himself.

عن ابي العلاء قال رايت الحسن بن علي يصلي مقنعا راسه

Abū al-‘Alā reports, “I saw Ḥasan ibn ‘Alī performing ṣalāh with his head wrapped with a large shawl.”¹

To perform ṣalāh in this manner is preferred.

The ‘Ulamā’ have recorded a practice of Sayyidunā Ḥasan رضي الله عنه in Masjid al-Nabawī:

كان اذا صلى الغداة جلس في مصدره حتى تطلع الشمس ثم يسند ظهره فلا يبقى في مسجد رسول الله صلى الله عليه و سلم رجل له شرف الا اتاه فيتحدثون حتى يرتفع النهار فاذا ارتفع صلى ركعتين فنهض ثم ياتي امهات المؤمنين فيسلم عليهن فربما اتحفنه ثم ينصرف الى منزله ثم يروح فيصنع مثل ذلك ...

After performing Ṣalāt al-Fajr (with jamā‘ah), Ḥasan used to remain seated in his place, involved in the dhikr of Allah until sunrise. He then used to lean his back (on a cushion). Thereafter the noble members of the community used to come and gather around him. Discussions regarding religious and academic matters used to take place. This used to continue till the sun had risen quite a bit. Thereafter, he used to perform two rak‘āt of Ṣalāt al-Ḍuḥā. After completing his ṣalāh, he would go to the homes of the Ummahāt al-Mu‘minīn to greet them. At times the Ummahāt al-Mu‘minīn would present a gift to him which he would happily accept. (This was the wonderful relationship and love they had for each other.) He would then return home and do the same in the evening.²

1 Muṣannaf Ibn Abī Shaybah, 8/563.

2 Tahdhīb Tārīkh Ibn ‘Asākīr, 4/213; Al-Bidāyah wa al-Nihāyah, 7/37; Mukhtaṣar Tārīkh Ibn ‘Asākīr, 7/23.

Taqwā

The ‘Ulamā’ have written regarding the *taqwā* (piety) of Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما the following:

عن محمد بن علي قال كان الحسن و الحسين لا يريان امهات المؤمنين قال ابن عباس و ان رؤيتهن لهما حلال

Muḥammad (Bāqir) ibn ‘Alī narrates that Ḥasan and Ḥusayn, exercising the laws of ḥijāb, never used to look at the Ummahāt al-Mu‘minīn.

When Ibn ‘Abbās heard of this, he remarked that it was permissible for them to look at the Ummahāt al-Mu‘minīn.¹

Exercising ḥijāb from the Ummahāt al-Mu‘minīn was an act based on *taqwā*, and the statement of Ibn ‘Abbās رضي الله عنهما was according to the shar‘ī law, i.e. in this instance ḥijāb is not compulsory.

Ḥasan’s routine and practices while in Makkah Mukarramah

In the foregoing pages mention was made of Sayyidunā Ḥasan’s رضي الله عنهما ‘ibādah and practices in Maṣjid al-Nabawī. Here we will mention, in brief, his ‘ibādah in Makkah Mukarramah.

و قال ابو سعيد رايت الحسن و الحسين صليبا مع الامام العصر ثم اتيا الحجر فاستلماه ثم طاف اسبوعا و صليبا ركعتين فقال الناس هذان ابنا بنت رسول الله صلى الله عليه وسلم فحطهما الناس حتى لا يستطيعا ان يمضيا و معهما رجل من الركانات فاخذ الحسن بيد الركاني و رد الناس عن الحسين ...

Abū Sa‘īd narrates: I saw Ḥasan and Ḥusayn (in Makkah Mukarramah) performing Ṣalāt al-‘Aṣr behind the imām after which they proceeded to the al-ḥajar al-aswad, kissed it, performed seven circuits of ṭawāf around the Ka‘bah and performed two rak‘āt after that.

1 *Kitāb al-Sunan*, 3/234.

When the people came to know that these are the grandchildren of Rasūlullāh ﷺ, out of love and admiration they gathered around them to such an extent that the pathway was totally blocked, and they could not walk any further. A person from Rukānāt was with them. Ḥasan caught hold of the hand of the man and he cleared the people away from Ḥusayn.¹

Qiyām al-Layl (Tahajjud/worship at night)

روى مغيرة بن مقسم عن ام موسى كان الحسن بن عليا اذا أوى الى فراشه قرأ الكهف

Mughīrah ibn Maqsim narrates from Umm Mūsā that when Ḥasan would lie down at night, (then besides all his other practices,) he would recite Sūrah al-Kahf.²

He was punctual on awakening at night and spending the night in the worship of Allah, which has always been the practice of the special servants of Allah.

The Muḥaddithīn have recorded that their practice of enlivening the night with ‘ibādah was that Sayyidunā Ḥasan ﷺ would spend the first part of the night in ‘ibādah and Sayyidunā Ḥusayn ﷺ would spend the latter part in ‘ibādah.

قالت كان الحسن بن علي ياخذ نصيبه من قيام الليل اول الليل و كان الحسين ياخذ نصيبه من آخر الليل

Ḥasan ibn ‘Alī would complete his *qiyām al-layl* in the first portion of the night and Ḥusayn would do the same in the last portion of the night.³

Performing Ṣalāh behind the Khulafā’

Here we wish to mention a certain beneficial aspect related to the ṣalāh of Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﷺ.

1 *Tahdhīb Tārīkh Ibn ‘Asākir*, 4/212; *Al-Bidāyah wa al-Nihāyah*, 8/37; *Majma’ al-Zawā’id*, 3/245.

2 *Siyar A’lām al-Nubalā’*, 3/173.

3 *Muṣannaf Ibn Abī Shaybah*, 2/272.

عن جعفر عن ابيه قال كان الحسن بن علي و الحسين يصليان خلف مروان قال فقيل له اما كان ابوك يصلي اذا رجع الى البيت قال فيقول لا والله ما كانوا يزيدون على صلاة الائمة

Imām Ja‘far al-Şādiq narrates from his father, Imām Muḥammad al-Bāqir, “Ḥasan ibn ‘Alī and Ḥusayn would perform ṣalāh behind Marwān.”

Somebody asked him: “Would your father repeat those ṣalāh performed behind Marwān upon returning home?”

He replied: “No, by Allah. They would not add onto the ṣalāh of the imāms.”¹

جعفر بن محمد عن ابيه كان الحسن و الحسين يصليان خلف مروان و لا يعيدانه

Ja‘far ibn Muḥammad reports from his father, “Ḥasan and Ḥusayn used to perform ṣalāh behind Marwān, and they never used to repeat their ṣalāh afterwards.”²

The research of the Shī‘ī scholars

The research of the Shī‘ī scholars on this aspect is just as we have mentioned.

عن موسى بن جعفر عن ابيه قال كان الحسن و الحسين يصليان خلف مروان بن الحكم فقالوا لاحدهما ما كان ابوك يصلي اذا رجع الى البيت فقال لا والله ما كان يزيد على صلاة

Mūsā ibn Ja‘far al-Şādiq narrates from his father “Ḥasan ibn ‘Alī and Ḥusayn would perform ṣalāh behind Marwān ibn al-Ḥakam.”

They asked him: “Would your father repeat that ṣalāh upon returning home?”

He replied: “No, by Allah. He would not perform more than one ṣalāh (i.e. he would not repeat it).”³

1 *Muṣannaf Ibn Abī Shaybah*, 2/378; *Al-Bidāyah wa al-Nihāyah*, 8/258.

2 *Siyar A‘lām al-Nubalā’*, 3/315.

3 *Al-Ash‘athiyāt*, pg. 52; *Bihār al-Anwār*, 10/141; *Mas‘alat Aqribā Nawāzī*, pg. 276.

From the above quotations it is clear that Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما used to perform the five daily ṣalāh behind the Khulafā', without practicing any form of taqiyyah, and they would not repeat those ṣalāh upon returning home.

From the practice of these noble personalities it is understood that performing ṣalāh in jamā'ah behind the Khalīfah of the time is an important aspect of Islam, and this has been the practice of the Muslims throughout the ages.

Ḥajj

Ḥajj is one of the pillars of Islam and its virtues and laws are explained in detail in the glorious Qur'ān and the aḥādīth of Rasūlullāh صلى الله عليه وسلم. All Muslims, according to their ability and capacity, make untold efforts in order to fulfil this great 'ibādah of Ḥajj.

Below we will mention in brief certain aspects of the Ḥajj of Sayyidunā Ḥasan رضي الله عنه.

Sayyidunā Ḥasan رضي الله عنه, whilst residing in Madīnah Munawwarah, went on foot to Makkah Mukarramah many a times in order to perform Ḥajj.

Some narrations mention that Sayyidunā Ḥasan رضي الله عنه performed Ḥajj on foot twenty times from Madīnah Munawwarah. He used to say:

اني لاستحيي من ربي ان القاه ولم امش الى بيته فمشى عشرين مرة من المدينة على رجليه

“I feel ashamed that I am presenting myself before my Rabb and I don't go walking.” So he walked on foot from Madīnah 20 times.¹

In some narrations mention is made:

1 *Ḥilyat al-Awliyā'*, 2/37.

و لقد حج الحسن بن علي خمسا و عشرين حجة ماشيا و ان التجائب لتقاد معه

Ḥasan performed Ḥajj twenty five times on foot, whilst his conveyances were moving together with him.¹

In other words, the riding conveyances were available, but Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ chose to walk on foot, to achieve rewards and to please Allah.

Envy of Ibn ‘Abbās

The ‘Ulamā’ have recorded a very surprising statement of ‘Abd Allāh ibn ‘Abbās

رَضِيَ اللَّهُ عَنْهُ:

ما ندمت على شيء فاتني في شبابي الا اني لم احج ماشيا و لقد حج الحسن بن علي خمسا و عشرين حجة ماشيا

I have not regretted over any action I did not perform when I was young, except that I have not performed Ḥajj on foot, whereas Ḥasan went 25 times on foot (from Madīnah to Makkah) to perform Ḥajj.²

Charity

The details of the various categories of charity are mentioned in the Islamic books, and the merits and rewards of almsgiving are tremendous in the Qur’ān and aḥādīth. In the ensuing pages we will mention briefly the charity of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ, which is worth emulating. Giving charity was a salient characteristic of their family.

و لقد قاسم لله ماله ثلاث مرات حتى انه يعطي الخف و يمسك النعل

Ḥasan distributed half of his wealth for the sake of Allah on three occasions, so much so that he even gave away his *khuff* (leather socks) and kept his sandal.³

1 *Siyar A’lām al-Nubalā’*, 3/173; *al-Ṣawā’iq al-Muḥriqah*, pg. 139; *Al-Bidāyah wa al-Nihāyah*, 8/37.

2 *Siyar A’lām al-Nubalā’*, 3/173; *al-Ṣawā’iq al-Muḥriqah*, pg. 139.

3 *Siyar A’lām al-Nubalā’*, 3/173; *al-Ṣawā’iq al-Muḥriqah*, pg. 139; *Al-Bidāyah wa al-Nihāyah*, 8/37.

قال سعد بن عبد العزيز سمع الحسن بن علي رجلا الى جنبه يسال الله ان يرزقه عشرة الاف درهم فانصرف فبعث بها اليه

Sa'd ibn 'Abd al-'Azīz relates:

Once, Ḥasan ibn 'Alī heard a person to his flank supplicating to Allah to bless him with 10 000 dirhams. He went home and sent the money to the person.¹

In the previous chapter, an incident regarding the generosity of Sayyidunā Ḥasan رضي الله عنه and how he saw to the needs of the poor had already been mentioned. Many other such incidents are recorded in the books dealing with biographies of the narrators.

Charity after the passing away of 'Alī

After the passing away of Sayyidunā 'Alī رضي الله عنه, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما continued giving charity on behalf of their father.

عن ابي جعفر ان الحسن و الحسين كانا يعتقان عن علي بعد موته

Abū Ja'far (Muḥammad al-Bāqir رضي الله عنه) relates that Ḥasan and Ḥusayn used to set free slaves on behalf of 'Alī after his demise.²

In Islam, setting free slaves is an extremely meritorious act and in accordance to the Sunnah of Rasūlullāh صلى الله عليه وسلم. From this narration we understand that giving charity, according to the methods prescribed by Sharī'ah, on behalf of a person after he passes away, is an act of virtue and the deceased benefits from it in the next world.

Generosity

Ibn 'Asākir has quoted from Abū Hārūn, who says:

1 *Siyar A'lām al-Nubalā'*, 3/173; *Dhakhā'ir al-'Uqbā'*, pg. 137; *Al-Bidāyah wa al-Nihāyah*, 8/37, 38.

2 *Muṣannaf Ibn Abī Shaybah*, 3/388.

انطلقنا حجاجا فدخلنا المدينة فقلنا لو دخلنا على ابن رسول الله صلى الله عليه وسلم الحسن فسلمنا عليه فدخلنا عليه فحدثناه بمسيرنا و حالنا فلما خرجنا من عنده بعث الى كل رجل منا بربع مائة فقلنا للرسول انا اغنياء و ليس بنا حاجة فقال لا تردوا عليه معروفه فرجعنا اليه فاخبرناه ببسارنا و حالنا فقال لا تردوا علي معروفي فلو كنت على غير هذا الحال كان هذا لكم يسيرا اما اني مزودكم

We were on our way for Ḥajj when we stopped over in Madīnah. We thought, “Why do we not visit Rasūlullāh’s ﷺ grandson Ḥasan.” So we went and greeted him and mentioned to him our intention of performing Ḥajj, etc. After departing from his gathering, Ḥasan sent a person to give each one of us 400 dirhams. We explained to the messenger that we are well off and are not in need of this money, but he replied, “Do not turn down this good action of his.” We then went ourselves to meet him and explained to him that we are in a well off position and not in need of the money. Ḥasan pleaded, “Please do not reject my act of kindness. If I was in another state I would have given you much more. This is just a small provision I have given to you for your journey.”¹

Forbearance and Tolerance

Sayyidunā Ḥasan ﷺ was extremely tolerant and forbearing. If someone spoke harshly to him, he responded in a soft and polite manner. Just as reconciling and making peace was part of his nature, being tolerant and forbearing was also part of him. Many incidents draw attention to this quality of his.

An amazing incident which took place with a bedouin has been related by Shaykh Sayyid ‘Alī ibn ‘Uthmān al-Hajwīrī in *Kashf al-Mahjūb*:

A Bedouin approached Sayyidunā Ḥasan ﷺ when he was at his residence in Kūfah and began swearing him and his parents as well. Sayyidunā Ḥasan ﷺ stood up and asked the bedouin: “Perhaps you are hungry and thirsty? Or is there some other problem?” The bedouin again swore at Sayyidunā Ḥasan ﷺ.

1 Mukhtaṣar Tārīkh Ibn ‘Asākir, 7/27.

Sayyidunā Ḥasan رضي الله عنه told his servant to bring a bag of silver and give it to the bedouin. When the bag was presented to the bedouin, Sayyidunā Ḥasan رضي الله عنه excused himself, saying: “This is the only silver coins we have in our house at the moment. If we had more, we would have given you more.”

When the Bedouin heard this and saw the character of Sayyidunā Ḥasan رضي الله عنه, he said: “I testify that you are the grandchild of Rasūlullāh صلى الله عليه وسلم. I had done this merely to test you.”

Shaykh Hajwārī, commenting on this incident, writes:

This is one of the qualities of the great *Awliyā'* (friends of Allah). The praises and insults of the creation are equal to them. They are not angered at the evil speech of others.¹

Fulfilling the Rights of Others

According to Islam, fulfilling the rights of others is amongst the obligatory acts. These august personalities also regarded the fulfilment of others rights as extremely important, and they paid special importance to it.

The Muḥaddithīn and historians have recorded an incident which depicts how particular they were when it came to others rights.

عن اسمعيل بن ابي خالد عن ابيه قال اتيت الحسن بن علي فوجدته قد خرج من الحمام و جارية له تحل اثر الحناء باظفاره بقارورة و اتيت الحسن بن علي اتقاضاه قال فقال يا جارية هلم فاتته بدرهم في قعب فقال اعددها فاعدت حتى اخذت حقي قال فبقيت في يدي ثمانين درهما فقال هي لك قلت ادع لي بالبركة فدعا لي بالبركة في مالي و ولدي و اهلي

Ismā'īl ibn Abī Khālid narrates from his father:

(I lend Sayyidunā Ḥasan ibn 'Alī رضي الله عنه some money which he had to repay so) I came to him in this regard and found that he had just exited from a

1 *Kashf al-Mahjūb*, pg. 56, 57.

hot spa and his female servant was removing the remains of henna from his fingertips with a bottle.

I approached Ḥasan ibn ‘Alī and asked for my money. He told his female servant to come and she brought a container filled with dirhams. He said, “Count them.” I counted them and took what was due to me. 80 dirhams remained in my hands. He said to me, “It is yours.”

I submitted, “Make du‘ā’ for Barakah for me.” Accordingly he prayed for blessings in my wealth, children, and family.¹

NB: This has always been the practice amongst the Muslims that they request their seniors and pious people to supplicate for blessings for them. The above narration is just one of the many proofs for this practice.

Inviting and Accepting the Invitation of Others

To accept an invitation to partake of food is a meritorious act, which incurs rewards. Sayyidunā Ḥasan رضي الله عنه practiced on this in an excellent manner. The historians record:

مر الحسن بالمساكين ياكلون في الصفة فقالوا الغداء فنزل و قال ان الله لا يحب المتكبرين فتعدى ثم قال لهم قد اجبتكم فاجيبوني قالوا نعم فمضى بهم الى منزله فقال للرباب اخرجي ما كنت تدخرين

Ḥasan passed by the poor people of ṣuffah who were eating the little food they had. They requested him to join them in their morning meal. Ḥasan dismounted from his conveyance and joined them commenting, “Allah does not love those who are proud.” He thereafter told the people of ṣuffah, “I have accepted your invitation, so you should also accept my invitation.” They accepted his invitation. Ḥasan took them home and told his servant Rabāb to bring whatever food was available and present before them.²

1 *Kitāb al-Mā‘rifah wa al-Tārīkh*, 2/188-190; *Muṣannaf Ibn Abī Shaybah*, 6/587.

2 *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/129.

From the above incident we learn that

- Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ was not proud, but rather he was humble.
- He was kind to the poor and tried to please them.
- He showed us a method of treating pride, engaging with the poor and treating them with kindness.

Fulfilling the Needs of Others

1. Ibn ‘Asākir رَضِيَ اللهُ عَنْهُ narrates:

و عن علي بن الحسين قال خرج الحسن يطوف بالكعبة فقام اليه رجل فقال يا ابا محمد اذهب معي في حاجتي الى فلان فترك الطواف و ذهب معه فلما ذهب قام اليه رجل حاسد للرجل الذي ذهب معه فقال يا ابا محمد اتركت الطواف و ذهبت مع فلان الى حاجته قال فقال له الحسن و كيف لا اذهب معه و رسول الله صلى الله عليه و سلم قال من ذهب في حاجة اخيه المسلم فقضيت حاجته كتبت له حجة و عمرة و ان لم تقض له كتبت له عمرة فقد اكتسبت حجة و عمرة و رجعت الى طوافي

From Zayn al-‘Ābidīn ‘Alī ibn Ḥusayn رَضِيَ اللهُ عَنْهُ:

Once whilst performing ṭawāf of the Ka’bah, a person approached Ḥasan pleading, “O Abū Muḥammad! Please accompany me to so-and-so in order that my need be fulfilled.” Ḥasan left his ṭawāf and accompanied him.

A person who was jealous of that person remarked, “O Abū Muḥammad! You have abandoned your ṭawāf and went with this person?”

Ḥasan replied, “Why should I have not went when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared: ‘He who goes to fulfil the need of a brother Muslim, and his need gets fulfilled, he will receive the reward of a Ḥajj and ‘Umrah, and if the need is not fulfilled, he will receive the reward of an ‘Umrah.’ I have received the reward of a Ḥajj and ‘Umrah, and here I have returned to perform ṭawāf.’¹

1 Mukhtaṣar Tārīkh Ibn ‘Asākir, 7/27.

From this incident we learn that good character and altruism were found to the highest degree in these noble personalities. They used to even postpone their nafl ‘ibādah in order to fulfil the needs of others.

We also come to learn that fulfilling the needs of others and being altruistic towards them is superior to nafl ‘ibādah.

2. Muḥammad al-Bāqir رَضِيَ اللهُ عَنْهُ, the son of Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ, narrates:

جاء رجل الى حسين بن علي فاستعان به على حاجة فوجده معتكفا فقال لولا اعتكافي لخرجت معك ففضيت حاجتك. ثم خرج من عنده فأتى الحسن بن علي فذكر له حاجته فخرج معه لحاجته فقال اما اني قد كرهت ان اعينك في حاجتي و لقد بدأت بحسين فقال لولا اعتكافي لخرجت معك فقال الحسن لقتضاء حاجة اخ لي في الله احب من اعتكاف شهر

Once a person approached Ḥusayn ibn ‘Alī for the fulfilment of his need. He found him observing i’tikāf at that time. He excused himself due to being in i’tikāf, saying, “If I was not in i’tikāf, I would have accompanied you to fulfil your need.”

The person thereafter left his presence and came to Ḥasan ibn ‘Alī and presented his need before him. Ḥasan accompanied the man, who remarked, “I did not want to ask you to assist me in the fulfilment of my need, but I approached Ḥusayn who excused himself due to being in i’tikāf.”

Ḥasan remarked, “For me to fulfil the need of my Muslim brother for the sake of Allah is more beloved to me than observing a month’s (optional) i’tikāf.”¹

‘Ilmī (academic) excellence

With regards to issuing of *fatāwā* (legal verdicts), the ‘Ulamā’ have categorized the Ṣaḥābah رَضِيَ اللهُ عَنْهُ into three categories:

1 *Al-Zuhd wa al-Raqā’iq*, pg. 258 Hadith: 746.

1. *Kathīr al-Fatāwā*: Those Ṣaḥābah who issued plenty fatāwā, which means that people used to turn to them for their religious laws in abundance. Sayyidunā ‘Umar, Sayyidunā ‘Alī, and Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and others are from this category.
2. *Mutawassīṭ al-Fatāwā*: Those who issued a fair amount of fatāwā. Sayyidunā Abū Bakr, Sayyidunā ‘Uthmān, Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا and others belong to this category.
3. *Qalīl al-Fatāwā*: Those Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ who had issued a small amount of fatāwā. Sayyidunā Abū al-Dardā’, Sayyidunā Nu’mān ibn Bashīr, Sayyidunā Sa’d ibn Zayd رَضِيَ اللهُ عَنْهُ and others belong to this category. Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا are also included in this category.¹

NB: Just in order to remove any doubt which might crop up in the mind of the readers, we will like to clarify that this categorization of the Muḥaddithīn is not based on the superiority of lineage or family. Rather, it is based upon reality. Therefore, those Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ who had accepted Islam earlier, had spent more time in the company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and had learnt and narrated numerous injunctions have been put in the first category. Those who accepted Islam later on, or those who were much younger in age, and had the opportunity of being in the blessed company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for a shorter while, were placed in the second or third category in accordance to the amount they transmitted.

Being categorized as such is not a demerit or does not negatively affect their status. In their own right they were mines of knowledge, and the Ummah has benefitted tremendously from their vast knowledge and virtues.

Narrating of Aḥādīth

The ‘Ulamā’ who discuss the biographies of the narrators have mentioned that Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ had narrated aḥādīth from some Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and in this

1 *A’lām al-Mūqī’in*, 1/5.

way passed it on to the Ummah. Narrating of aḥādīth is a great act of reward and Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ enjoys a lofty status amongst the narrators of ḥadīth.

Ḥāfiẓ ibn Ḥajar رَضِيَ اللَّهُ عَنْهُ has mentioned in *Tahdhīb al-Tahdhīb*:

روى عن جده رسول الله صلى الله عليه وسلم و ابيه علي و اخيه حسين و خاله هند بن ابي هالة

Ḥasan narrated aḥādīth directly from his grandfather Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his father, his brother Ḥusayn, and his maternal uncle Hind ibn Abī Hālah.¹

Ḥāfiẓ al-Dhahabī has written in *Siyar A'lām al-Nubalā'* that Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ and another Hāshimī, Ḥārith ibn Nawfal narrated aḥādīth from Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. From this we understand that these great personalities had an academic link with Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and they benefitted from her by narrating aḥādīth from her. There was no aversion between them. Instead, they benefitted from her knowledge.

Previously, while discussing their 'ibādah we mentioned the good relationship Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا had with Umm al-Mu'minīn 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا. We specifically mentioned how Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ, after performing ṣalāt al-ḍuḥā in Masjid al-Nabawī, would visit the Ummahāt al-Mu'minīn, greet them and enquire of their well-being. Sometimes he used to accept the gifts they presented to him. This was their mutual relationship, full of kindness, compassion, and concern for each other.

The historians of the Shī'ah mention this as follows:

و كان اصحاب علي الذين يحملون عنه العلم الحارث الاعور ابو الطفيل عامر بن وائلة حبة العرنى
رشيد الهجري حويزة بن مسهر الاصمغ بن نباته ميثم التمار الحسن بن علي

(Here they refer to those who narrated or learnt from Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ as the companions of 'Alī.)

1 *Tahdhīb al-Tahdhīb*, 2/295.

The companions of ‘Alī are: Ḥārith al-A‘war, Abu al-Ṭufayl ‘Āmir ibn Wāthilah, Ḥubbah al-‘Uranī, Rashīd al-Hijrī, Ḥuwayzah ibn Mus-hir, Asbagh ibn Nabātah, Maytham al-Tammār, and Ḥasan ibn ‘Alī.¹

From here we understand that Sayyidunā Ḥasan رضي الله عنه, like the other companions of ‘Alī, had sought knowledge from Sayyidunā ‘Alī رضي الله عنه and passed it on to the Ummah.

Competing in ‘Ilm

Sayyidunā Ḥasan رضي الله عنه says:

I had acquired the knowledge of the physical features and appearance of Rasūlullāh صلى الله عليه وسلم, his manner of walking, sitting and talking, and also how his gatherings used to be. For some time I hid these facts and information from my brother Sayyidunā Ḥusayn رضي الله عنه. Eventually when I decided to inform him about it, I realized that he had already asked my father, Sayyidunā ‘Alī رضي الله عنه, regarding these aspects. He had beaten me to acquiring them.²

An Important Sermon

Sayyidunā Ḥasan رضي الله عنه was an orator par excellence. Many of his sermons and speeches are to be found in the books on biographies. Here we will reproduce one of his sermons which was quoted by al-Ḥirmāzī, from which Sayyidunā Ḥasan’s رضي الله عنه expertise in the field may be gauged.

خطب الحسن بن علي بالكوفة فقال ان الحلم زينة و الوقار مروة و العجلة سفة و السفه ضعف و مجالسة
اهل الدناءة شين و مخالطة الفساق ريبة

Ḥasan ibn ‘Alī delivered a sermon in Kūfah. He said, “Undoubtedly, forbearance beautifies a person, dignity is part of manhood, hastiness is

1 *Tārīkh Ya‘qūbī*, 2/214.

2 *Kitāb al-Ma‘rifah wa al-Tārīkh*, 3/285.

a sign of foolishness, foolishness (and lack of tolerance) is a weakness, associating with the lowly is a blemish, and associating with the transgressors causes misgivings and an opportunity for accusations.”¹

The historian al-Mubarrad recorded the following incident:

قيل للحسن بن علي ان ابا ذر يقول الفقر احب الي من الغنى و السقم احب الي من الصحة فقال رحم الله ابا ذر اما انا فاقول من اتكل على حسن اختيار الله له لم يتمن شيئا و هذا حد الوقوف على الرضا بما تصرف به القضاء

It was said to Ḥasan ibn ‘Alī that Abū Dhar said, “Poverty is more pleasing to me than riches, and sickness is more beloved to me than health.” On hearing this, Ḥasan remarked, “May Allah shower His mercy on Abū Dhar! I declare that whoever puts his trust and reliance on the choice of Allah regarding him and does not desire any other condition, this is the highest degree of being pleased with the decision of Allah.”²

Guidelines for giving ghusl to the *mayyit* (deceased)

و نزل الكوفة و ابنتى بها دارا في كندة و مات بها والحسن يومئذ بالكوفة حين صالح معاوية و هو صلى عليه ... عن حكيم بن جابر قال لما مات اشعث بن قيس و كانت ابنته تحت الحسن بن علي قال الحسن اذا اغسلتموه فلا تهيجوه حتى تؤذوني فاذنوه فجاء فوضاه بالحنوط وضوءا

(Ash’ath ibn Qays al-Kindī: a supporter of Sayyidunā ‘Alī عليه السلام) had taken up residence in Kūfah, although he had built a house also in Kindah. After the reconciliation between Ḥasan and Mu‘āwiyah took place and the former was still in Kūfah, Ash’ath passed away in Kindah.

His daughter, Ja’dah was married to Ḥasan. When Ḥasan was informed of his demise, he told the persons giving the ghusl: “When you are done with the ghusl, do not move him until you inform me.”

1 *Siyar A’lām al-Nubalā’*, 3/175.

2 *Siyar A’lām al-Nubalā’*, 2/175; *Mukhtaṣar Tārīkh Dimashq*, 7/29.

Accordingly, Ḥasan was informed once the ghusl was done. He came and applied perfume to the limbs of wuḍū'.¹

After giving *ghusl* to the *mayyit* (deceased), it is Sunnah to apply perfume to those limbs which touch the ground when performing sajdah. Sayyidunā Ḥasan رضي الله عنه acted according to this practice.

Applying Henna

There are various narrations regarding dyeing the hair and there are a few narrations which mention the Ṣaḥābah رضي الله عنهم using black dye.

The 'Ulamā' of *tarājim* (biographies) have written that Sayyidunā Ḥasan رضي الله عنه dyed his blessed beard black.²

Wearing a Ring

Wearing a ring is permissible and Rasūlullāh صلى الله عليه وسلم also wore a ring. Ja'far al-Ṣādiq narrates from his father, Muḥammad al-Bāqir:

ان حسنا و حسينا كانا يتختمان في يسارهما و كانا ينقشان في خواتيمهما ذكر الله

Ḥasan Ḥusayn used to wear their rings on their left hand. Dhikr of Allah was inscribed on their rings.³

Abstention from Obscene Speech

Sayyidunā Ḥasan رضي الله عنه was a man of noble character. He was never obscene in speech, nor was he harsh when talking.

1 *Ṭabaqāt ibn Sa'd*, 6/375; *Siyar A'lām al-Nubalā'*, 2/28.

2 *Siyar A'lām al-Nubalā'*, 3/179.

3 *Tārīkh Jurjān*, pg. 329.

Muḥammad ibn Ishāq reports the following incident:

ما تكلم عندي احد كان احب الي اذا تكلم ان لا يسكت من الحسن بن علي و ما سمعت منه كلمة فحش
قط الا مرة فانه كان بينه و بين عمرو بن عثمان خصومة فقال ليس له عندنا الا رغم انفه فهذه اشد كلمة
فحش سمعتها منه قط

No one spoke in my presence and it was more pleasing to me that he continues speaking and does not keep silent like Ḥasan ibn ‘Alī. I never heard him uttering an obscene word except once. There was a dispute between him and ‘Amr ibn ‘Uthmān. (Ḥasan presented a solution which ‘Amr did not accept so the former became angry and) he said, “We do not have anything sales for him except ‘that his nose is rubbed in dust.’” These were the harshest words I ever heard from him.”¹

Reconciling after an Argument

Abū al-Ḥasan al-Madā’inī, the famous historian, relates:

جرى بين الحسن بن علي و اخيه الحسين كلام حتى تهاجرا فلما اتى على الحسن ثلاثة ايام تائم من هجر
اخيه فاقبل الى الحسين و هو جالس فاكب على راسه فقبله فلما جلس الحسن قال له الحسين ان الذي
منعني من ابتدائك و القيام اليك انك احق بالفضل مني فكرهت ان انازعك ما انت احق به مني

Once there was some quarrel between Ḥasan ibn ‘Alī and his brother Ḥusayn, due to which they stopped speaking to each other. After three days had passed, Ḥasan felt it a sin to stop speaking to his brother so he came to Ḥusayn who was sitting, bent over and kissed him on his forehead. When Ḥasan said down, Ḥusayn submitted, “The only thing that prevented me from initiating this reconciliation and standing up to you is you are more worthy to achieve this virtue than me. Thus, I disliked in snatching away from you something you are more deserving of.”²

1 *Al-Bidāyah wa al-Nihāyah*, 8/39; *al-Ṣawā’iq al-Muḥriqah*, pg. 139; *Mukhtaṣar Tārīkh Dimashq*, 7/ 29; *Tārīkh Ya’qūbī*, 2/227.

2 *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/129; *Al-Bidāyah wa al-Nihāyah*, 8/208.

Some 'Ulamā' have recorded this incident from Sayyidunā Abū Hurayrah رضي الله عنه which gives much more details. For the benefit of the readers we will reproduce this detailed version as well.

عن ابي هريرة قال قال رسول الله صلى الله عليه و سلم لا يحل لمسلم ان يهجر اخاه فوق ثلاث ليل و السابق السابق الى الجنة قال فبلغني انه كان بين الحسن والحسين هجران و تشاجر فقلت للحسين الناس يقتدون بكما فلا تتهاجرا و اقصد اخاك الحسن و ادخل عليه و كلمه فانك اصغر سنا منه فقال لولا اني سمعت رسول الله صلى الله عليه و سلم يقول السابق السابق الى الجنة لقصدته و لكن اكره ان اسبقه الى الجنة فذهبت الى الحسن فاخبرته بذلك فقال صدق اخي و قام و قصد اخاه الحسين و كلمه و اصطلحا

Abū Hurayrah narrates that Rasūlullāh صلى الله عليه وسلم said: “It is not permissible for a Muslim to cut off ties with his brother for more than three days. Whoever makes up first will enter into Jannah first.”

He continues, “I was informed that there was some dispute between Ḥasan and Ḥusayn due to which they were not conversing with each other. I said to Ḥusayn, ‘People follow you and your brother therefore you should not break off ties with each other. Go to your brother Ḥasan and speak to him since you are younger than him.

Ḥusayn remarked, “Had I not heard from Rasūlullāh صلى الله عليه وسلم that the one who starts speaking first will be first to enter Jannah, I would have gone to him. However, I do not wish that I be ahead of him in entering Jannah.’

So I went to Ḥasan and related what had transpired. He remarked, ‘What my brother said is correct.’ He thus stood up and went up to his brother Ḥusayn and reconciled and they began speaking to each other.¹

Respect of the elders and granting them their due

The historians have written that Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه had an orchard in which he, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رضي الله عنهما once met. They partook of whatever fruit was available. The narration continues:

1 *Dhakhā'ir al-'Uqbā*, pg. 137, 138.

ثم قدمت دابة الحسن فامسك له ابن عباس بالركاب و سوى عليه ثم جيء بدابة الحسين فامسك له ابن عباس بالركاب و سوى عليه فلما مضيا قلت انت اكبر منهما تمسك لهما و تسوي عليهما فقال يا لقع اتدري من هذان هذان ابنا رسول الله صلى الله عليه و سلم اوليس هذا مما انعم الله علي به ان امسك لهما و اسوي لهما

Then a riding animal was brought for Ḥasan. Ibn ‘Abbās held the stirrup and respectfully allowed Ḥasan to mount it. Then Ḥusayn’s animal was brought and Ibn ‘Abbās did the same. After they had departed someone asked Ibn ‘Abbās, “You are elder than them and yet you held their stirrups and allowed them to mount?” He replied, “O Luka! Do you not know who these two august personalities are? They are the children of Rasūlullāh ﷺ. This is a great favour of Allah ﷻ upon me that he allowed me to hold their stirrup for them and let them mount.”¹

1 Mukhtaṣar Tārīkh Dimashq, 7/22, 128; Al-Bidāyah wa al-Nihāyah, 8/37.

The Journey to the Afterlife

A dream

After the reconciliation with Sayyidunā Mu‘āwiyah رضي الله عنه, Sayyidunā Ḥasan رضي الله عنه returned from Iraq and took up residence in Madīnah Munawwarah. In the previous pages we had mentioned briefly some aspects relating to his life in Madīnah Munawwarah; his ‘ibādah and services to Islam. Now we will briefly discuss his demise.

Al-Iṣma‘ī relates—from Sallām ibn Miskīn—from ‘Imrān ibn ‘Abd Allah:

رأى الحسن بن علي في منامه انه مكتوب بين عينيه قل هو الله احد ففرح بذلك فبلغ ذلك سعيد بن المسيب فقال ان كان رأى هذه الرؤيا فقل ما بقي من اجله قال فلم يلبث الحسن بن علي بعد ذلك الا اياما حتى مات

Ḥasan ibn ‘Alī saw in a dream that *qul huwa Allah aḥad* was inscribed on his forehead. He was elated at this. News of this dream reached Sa‘īd ibn Musayyab who commented, “If he saw this dream, then he was very little time left.” After a few days, Ḥasan ibn ‘Alī passed away.¹

Thus, Sayyidunā Ḥasan رضي الله عنه was informed of the approach of his demise by means of a dream. There are various external causes for a person’s demise. In the following pages we will mention the causes which led to the demise of Sayyidunā Ḥasan رضي الله عنه.

Poison

The historians have recorded different narrations concerning Sayyidunā Ḥasan رضي الله عنه falling ill and passing away.

ابن علية عن ابن عون عن عمير بن اسحاق قال دخلنا على الحسن بن علي نعوده فقال لصاحبي يا فلان سلني ثم قام من عندنا فدخل كنيفا ثم خرج فقال اني والله قد لفظت طائفة من كبدي قلبتها بعود و اني

1 Al-Bidāyah wa al-Nihāyah, 8/42; Mukhtaṣar Tāriḫ Ibn ‘Asākīr, 7/38.

قد سقيت السم مرارا فلم اسق مثل هذا فلما كان من الغد اتيته و هو يسوق فجاء الحسين فقال اي اخي انبئني من سفاك قال لم لتقتله ؟ قال نعم قال ما انا محدثك شيئا ان يكن صاحبي الذي اظن فالله اشد نقمة و الا فوالله لا يقتل بي بري

Ibn ‘Ulayyah—from Ibn ‘Awn—from ‘Umayr ibn Ishāq who says:

We went to visit Ḥasan ibn ‘Alī after he fell ill. He said to my companion, “O so-and-so, he poisoned me.”

He then stood up and went to the bathroom. He then exited and commented, “By Allah, I expelled a piece of my liver. I turned it with a piece of wood. I have been poisoned on many occasions but never like this.”

The next day, I visited him while he was quite distressed. After a while, Ḥusayn arrived. He asked, “O my brother, tell me who poisoned you.”

“Why,” he asked, “Do you want to kill him?”

“Yes,” he answered.

He remarked, “I will not tell you a thing. If it is the one whom I suspect, then Allah’s revenge is more severe. Otherwise, by Allah, no innocent man should be killed on my account.”¹

Shortly thereafter Sayyidunā Ḥasan رضي الله عنه passed away on 5 Rabī‘ al-Awwal 49/50 A.H., coinciding with February 669.

There are other narrations also mentioned in the books of history which are have been criticised by the muḥaddithīn.

From this narration we come to know that Sayyidunā Ḥasan’s رضي الله عنه demise was due to being poisoned, and also that he did not reveal the name of the person

1 *Siyar A‘lām al-Nubalā’*, 3/183; *Ḥilyat al-Awliyā’*, 2/38; *Al-Bidāyah wa al-Nihāyah*, 8/42.

who poisoned him. He exercised extreme forbearance, patience, and caution on this occasion. Also, his temperament demanded that no person be harmed. These are the salient qualities of the pious slaves of Allah ﷺ, which were found to perfection in Sayyidunā Ḥasan رضي الله عنه.

Ḥāfiẓ al-Dhahabī has narrated from Abū Hilāl from Qatādah:

قال معاوية وا عجبنا للحسن ا شرب شربة من عسل بماء رومة ففضى نجبه ثم قال لابن عباس لا يستوك الله و لا يحزنك في الحسن ..

(‘Abd Allāh ibn ‘Abbās رضي الله عنه was in Shām when the news of the demise of Sayyidunā Ḥasan رضي الله عنه reached Sayyidunā Mu‘āwiyah.)

Mu‘āwiyah surprisingly commented: “Surprising indeed is Ḥasan! He drank the water of the well of Rūmah mixed with honey, and this caused his death.”

He then offered his condolences Ibn ‘Abbās, “May Allah not keep you sad and may you not grieve over Ḥasan.”

Sayyidunā Mu‘āwiyah presented a substantial amount of money to him, requesting him to distribute it amongst his family.

The crux of all this is that there are various narrations recorded by the historians regarding the demise of Sayyidunā Ḥasan رضي الله عنه. This narration is sort of a different version.

Note: Ibn Taymiyyah al-Ḥarrānī writes regarding the demise of Sayyidunā Ḥasan رضي الله عنه:

It is said that he died after being poisoned. He has attained the rank of a martyr and this is a matter of honour for him. However, he did not die in combat.¹

1 *Minhāj al-Sunnah*, 2/121.

Dispelling a Doubt

Some people add that Sayyidunā Ḥasan رضي الله عنه was poisoned by his wife on the request of Sayyidunā Mu‘āwiyah رضي الله عنه. The detailed answer to this allegation may be studied in our book *Sīrat Ḥaḍrat Amīr Mu‘āwiyah*¹. We have quoted the clarification of senior ‘Ulamā’, the likes of Ḥāfiẓ Ibn Kathīr, Ibn Khaldūn, and others, that this allegation and incident is totally baseless. The narrations mentioning Sayyidunā Mu‘āwiyah رضي الله عنه are from the Shī‘ah, and for such allegations and accusations to come from them is not farfetched.

Apart from the examination of the narration, even from a factual point of view this is incorrect, due to the following reasons:

- The Ṣalāt al-Janāzah of Sayyidunā Ḥasan رضي الله عنه was led by Sa‘īd ibn ‘Āṣ al-Umawī who was the governor of Sayyidunā Mu‘āwiyah رضي الله عنه over Madīnah Munawwarah.
- After the demise of Sayyidunā Ḥasan رضي الله عنه, Sayyidunā Ḥusayn رضي الله عنه would pay an annual visit to Sayyidunā Mu‘āwiyah رضي الله عنه.
- When Sayyidunā Ḥusayn رضي الله عنه would visit Sayyidunā Mu‘āwiyah رضي الله عنه, the latter presented to him plenty of gifts, which Sayyidunā Ḥusayn رضي الله عنه happily accepted.
- In the year 51 A.H., Sayyidunā Ḥusayn رضي الله عنه joined the battle of Constantinople which was under the command of Sayyidunā Mu‘āwiyah’s رضي الله عنه son, Yazīd.

How is it possible that senior members of the family of Sayyidunā Ḥasan رضي الله عنه allowed those involved in poisoning him to lead the Ṣalāt al-Janāzah, to join them in battle, to accept gifts from them, etc. This goes against the honour and self-

1 *Sīrat Ḥaḍrat Amīr Mu‘āwiyah*, 2/201-207.

respect of these noble personalities. After keeping all these aspects in mind, it is quite clear that Sayyidunā Mu‘āwiyah رضي الله عنه had no part and was in no way linked to the poisoning of Sayyidunā Ḥasan رضي الله عنه.

Ḥāfiẓ Ibn Kathīr رحمه الله penned his research in the following manner:

و عندي ان هذا ليس بصحيح و عدم صحته عن ابيه معاوية بطريق الاولى و الاخرى

According to me, to attribute the poisoning to Yazīd is incorrect, and to attribute it to his father, Mu‘āwiyah رضي الله عنه, is even more incorrect.¹

Demise and Janāzah

Sayyidunā Ḥasan رضي الله عنه passed the days of his illness with a lot of patience and eventually passed away on 5 Rabī‘ al-Awwal 49/50 A.H. Sayyidunā Ḥusayn رضي الله عنه told the governor of Madīnah Munawwarah, Sa‘d ibn ‘Āṣ al-Umawī to lead the Ṣalāt al-Janāzah. Coupled with this, he explained a shar‘ī principle

لولا انها سنة ما قدمت

Had it not been a Sunnah practice, I would not have put anyone forward.²

Which means that in Islam, the Sunnah is that the Amīr of the time has a greater right to lead the Ṣalāt al-Janāzah, and if it wasn’t for this, he would not have let him lead the Ṣalāt al-Janāzah.

From this we come to know that even after Sayyidunā Ḥasan رضي الله عنه passed away, Sayyidunā Ḥusayn رضي الله عنه did not break away from Sayyidunā Mu‘āwiyah رضي الله عنه, but remained on the ṣulḥ which was reached previously. He accepted the Amīr which was appointed by Sayyidunā Mu‘āwiyah رضي الله عنه as the Amīr of Madīnah Munawwarah and he referred to this as the Sunnah of Islam.

1 *Al-Bidāyah wa al-Nihāyah*, 8/43.

2 *Kitāb al-Ma‘rifah wa al-Tārīkh*, 1/216; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/45; *Siyar A‘lām al-Nubalā’*, 3/185; *Sharḥ Nahj al-Balāghah*, 4/35; *Maqātil al-Ṭālibiyyīn* 1/51.

If, according to him, the khilāfah of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was not an Islamic khilāfah, he would not have mentioned the above statement.

Note:

We have discussed this issue in detail in our book *Ruḥamā’ Baynahum*¹, the *Ṣiddīqī* Section.

Ibn Ḥajar Makkī has added the following:

و صلى عليه سعيد بن العاص لانه كان واليا على المدينة من قبل معاوية و دفن عند جدته بنت اسد بقبة المشهورة و عمره سبع و اربعون سنة كان منها مع رسول الله صلى اله عليه وسلم سبع سنين ثم مع ابيه ثلاثون سنة ثم خليفة ستة اشهر ثم تسع سنين و نصف سنة بالمدينة

Sa‘īd ibn al-‘Āṣ, the governor of Madīnah appointed by Mu‘āwiyah, performed his Ṣalāt al-Janāzah. He was buried (in Jannat al-Baqī‘) next to (his grandmother, Fāṭimah) bint Asad at the famous dome.

He was 47 years old. 7 years with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 30 years with his father, 6 months as khalīfah, and nine and a half years in Madīnah.²

Burial in Jannat al-Baqī‘

Allah سُبحانه وتعالى has appointed a specific time for the death of every person. Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ also had to taste of death. It was his desire to be buried next to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He requested permission from Umm al-Mu‘minīn ‘Ā‘ishah رَضِيَ اللهُ عَنْهَا for this honour and she happily approved.

However, according to some historians, the Banū Umayyah tried to prevent this from happening and there was fear of dissention. Sayyidunā ‘Abd Allāh ibn ‘Umar and Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ approached Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and

1 *Ruḥamā’ Baynahum*, 1/199.

2 *Al-Ṣawā‘iq al-Muḥriqah*, pg. 141.

apprised of the bequest of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ, wherein he mentioned that if there is fear of any dissention because of him being buried alongside Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then he should be buried in Jannat al-Baqī next to his grandmother, or mother according to others.

The narration reads:

عن ابن عمر قال حضرت موت الحسن فقلت للحسين اتق الله و لا تترفتنه و لا تسفك الدماء ادفن اخاك الى جنب امه فانه قد عهد بذلك اليك

Ibn ‘Umar says:

I was present when Ḥasan passed away. I said to Ḥusayn, “Fear Allah and do not cause dissension nor spill blood. Bury your brother alongside his mother for this was his bequest to you.”¹

Accordingly, he was buried in Jannat al-Baqī.

A Huge Crowd

A massive crowd of people gathered the day Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ passed away.

قال ثعلبة بن ابي مالك شهدنا حسن بن علي يوم مات و دفناه بالبقيع فلقد رايت البقيع و لو طرحت ابرة ما وقعت الا على الانسان

Tha‘labah ibn Abī Mālik reported:

I was present at the janāzah of Ḥasan ibn ‘Alī and we buried him in al-Baqī. I saw Baqī (with such a huge gathering of people) that if a needle was thrown, it would land on a person (instead of falling on the ground).²

1 *Siyar A‘lām al-Nubalā’*, 3/184; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/41.

2 *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/47; *Al-Iṣābah*, 1/230.

Announcement by Abū Hurayrah

قال مساور مولى سعد بن بكر رايت ابا هريرة قائما على باب مسجد رسول الله صلى الله عليه وسلم يوم مات الحسن بن علي و يبكي و ينادي باعلى صوته يا ايها الناس مات اليوم حب رسول الله صلى الله عليه وسلم فابكوا

Musāwir, the freed slave of Sa'd ibn Bakr, recalls:

I saw Abū Hurayrah standing by the door of the Masjid of Rasūlullāh ﷺ on the day Ḥasan ibn 'Alī passed away. He was crying and announced at the top of his voice: 'O people, today the beloved of Rasūlullāh ﷺ passed away, so weep.'"¹

NB: This expression of grief by Sayyidunā Abū Hurayrah ﷺ was done within three days. On initially experiencing a difficulty a person sometimes cannot control himself, and therefore this action of Sayyidunā Abū Hurayrah ﷺ cannot be used as a proof to establish the validity of the present day customary mourning ceremonies.

Wives and Children

Regarding the wives and children of Sayyidunā Ḥasan ﷺ we have come across various names recorded by several historians and genealogists. Here we will mention those recorded by a few famous authors.

As for Sayyidunā Ḥasan's ﷺ wives, the historians mention that he had plenty wives. He used to marry a lot and divorce a lot as well. What is important to note is that at one time Sayyidunā Ḥasan ﷺ did not have more than four wives. To have four wives in ones nikāḥ at one time cannot be objected to in Islam. Furthermore, the narrations mentioning him marrying and divorcing a lot are not free of exaggeration. This is borne out by the fact that the reliable 'Ulamā' have mentioned a maximum of twelve sons and five daughters. If for argument's sake

1 Mukhtaṣar Tārīkh Ibn 'Asākir, 7/46.

we accept the narrations mentioning him marrying a lot, then Sayyidunā Ḥasan عليه السلام would have had a lot of children as well. Having only this small amount of children indicates that these narrations of him marrying a lot are questionable and unreliable.

As far as his children are concerned, we will reproduce from the various narrations some of their names:

Muṣ‘ab al-Zubayrī enumerates the following children and wives in *Nasab Quraysh*:

Sons:

1. Ḥasan ibn al-Ḥasan (al-Muthannā), son of Khawlah bint Manzūr al-Fazāriyyah
2. Zayd ibn al-Ḥasan, son of Umm Bishr bint Abī Mas‘ūd ‘Uqbah ibn ‘Amr
3. ‘Umar ibn al-Ḥasan
4. Qāsim ibn al-Ḥasan
5. These two were martyred along with Sayyidunā Ḥusayn عليه السلام in Karbalā’. They had no offspring.
6. Abū Bakr ibn al-Ḥasan
7. ‘Abd al- Raḥmān ibn al-Ḥasan, son of a slave girl and he had no issue
8. Ḥusayn ibn al-Ḥasan, son of a slave girl
9. Ṭalḥah ibn al-Ḥasan, son of Umm Ishāq ibn Ṭalḥah ibn ‘Ubayd Allah

Sayyidunā Ḥasan عليه السلام named two of his sons Abū Bakr and ‘Umar respectively. He was following the example of his noble father, Sayyidunā ‘Alī عليه السلام, who named three of his children Abū Bakr, ‘Umar and ‘Uthmān respectively. ‘Uthmān ibn ‘Alī was the first to be martyred at Karbalā’.

Daughters

1. Umm al-Khayr bint al-Ḥasan
2. Umm ‘Abd Allāh
3. Fāṭimah
4. Umm Salamah
5. Ruqayyah

Wives

1. Khawlah bint Manẓūr Fazāriyyah
2. Umm Bishr bint Abī Mas‘ūd ‘Uqbah ibn ‘Amr
3. Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allah¹
4. Ja‘dah bint al-Ash‘ath ibn Qays al-Kindī²

Abū Ja‘far al-Baghdādī (d. 245 A.H.) mentioned the daughters and wives of Sayyidunā Ḥusayn عليه السلام in *Ahl Al-Muḥabbar* as follows:

Wives:

1. Khawlah bint Manẓūr al-Fazāriyyah
2. Umm Bishr bint Abī Mas‘ūd al-Anṣārī
3. Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allah

Daughters:

1. Umm al-Ḥasan bint al-Ḥasan

1 *Nasab Quraysh*, pg. 46 – 49.

2 We have taken this from *Nasab Quraysh* of Muṣ‘ab al-Zubayrī. The fourth wife we have taken from *Ṭabaqāt ibn Sa‘d*, 6/375.

2. Umm Salamah
3. Umm ‘Abd Allāh¹

The famous genealogist, Ibn Ḥazm al-Undulusī (d. 456 A.H.) has mentioned the following in *Jamharat al-Ansāb*.

Sons:

1. Ḥasan ibn al-Ḥasan (al-Muthannā), son of Khawlah bint Manzūr al-Fazāriyyah
2. Zayd ibn al-Ḥasan, son of Umm Bishr bint Abī Mas‘ūd al-Anṣārī. He had a number of children.
3. ‘Umar ibn al-Ḥasan. He also had children.
4. Ḥusayn ibn al-Ḥasan
5. Qāsim ibn al-Ḥasan
6. Abū Bakr ibn al-Ḥasan
7. Ṭalḥah ibn al-Ḥasan, son of Umm Ishāq ibn Ṭalḥah ibn ‘Ubayd Allah
8. ‘Abd al-Raḥmān
9. ‘Abd Allāh
10. Muḥammad
11. Ja‘far
12. Ḥamzah

Three of Sayyidunā Ḥasan’s ﷺ sons viz., ‘Abd Allāh, Qāsim, and Abū Bakr were martyred with their uncle Sayyidunā Ḥusayn ﷺ in Karbalā’.

1 Ahl Al-Muḥabbar, pg. 66, 326, 447.

Chapter Five

Ḥusayn ibn ‘Alī al-Murtaḍā

Name and Lineage

Ḥusayn ibn ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib ibn Hāshim al-Qurashī al-Hāshimī.

His mother is Fāṭimah al-Zahrā bint Rasūlillāh ﷺ.

His kunyah (agnomen) was Abū ‘Abd Allah.

His titles were *Rayḥānat al-Nabī* ﷺ (the sweet smelling flower of Rasūlullāh ﷺ) and *sibṭ Rasūlillāh* ﷺ (the grandson of Rasūlullāh ﷺ).

Glad tidings of his Birth

عن ام الفضل بنت الحارث انها دخلت على رسول الله صلى الله عليه وسلم فقالت يا رسول الله اني رايت حلما منكرا الليلة قال وما هو قالت انه شديدة قال وما هو قالت رايت كأن قطعة من جسدك قطعت و وضعت في حجري فقال رسول الله صلى الله عليه وسلم رايت خيرا تلد فاطمة ان شاء الله غلاما يكون في حجرك فولدت فاطمة الحسين فكان في حجري كما قال رسول الله صلى الله عليه وسلم ..

Umm al-Faḍl Lubābah bint al-Ḥārith reports:

I entered the presence of Rasūlullāh ﷺ and submitted, “O Messenger of Allah, I saw a strange dream last night.”

“What was it,” he enquired.

“It is a very bad dream,” I said.

“What was it,” he asked again.

“I saw as if a piece of your body was cut and placed it in my lap.”

On hearing this, Rasūlullāh ﷺ remarked, “You have seen a wonderful dream. Fāṭimah will give birth, if Allah’s wills, to a boy who will be in your lap.”

Accordingly, Fāṭimah gave birth to Ḥusayn and he was in my lap just as Rasūlullāh ﷺ prophesied.¹

Umm al-Faḍl looked after him and breastfed him together with her son, Qutham ibn al-‘Abbās.

This narration indicates to the direct link Sayyidunā Ḥusayn ﷺ has with Rasūlullāh ﷺ. Rasūlullāh ﷺ expressed the same sentiments in the following statement:

الحسين مني و انا منه

Ḥusayn is part of me and I am part of him.

NB: From this incident we come to know that Qutham ibn al-‘Abbās and Sayyidunā Ḥusayn ﷺ are foster brothers. Similarly, the other children of Umm al-Faḍl, i.e. Faḍl, ‘Abd Allah, ‘Ubayd Allah, and others are also his foster brothers.

Date of Birth

Sayyidunā Ḥusayn ﷺ was born in Sha‘bān 4 A.H., one year after his brother Sayyidunā Ḥasan ﷺ.

NB: Many of the following incidents are common between Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﷺ and have passed in the section dealing with the life of Sayyidunā Ḥasan ﷺ. Here, in order to keep up the chronological sequence,

1 *Mishkāt*, pg. 582; *Al-Iṣābah*, 4/461.

they have been briefly repeated. The details and references could be checked up in the first section of this book.

Adhān, Tahnīk, and Shaving of the Head

Just as the Muḥaddithīn and scholars of *tarājim* (biographies) had mentioned the initial rites carried out upon Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ, they have recorded the same about Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ.

و لما ولد اذن النبي صلى الله عليه و سلم في اذنه

When Ḥusayn was born, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave adhān in his ears.¹

When he was born, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to the house and asked regarding his name. The people of the household mentioned that they named him Ḥarb. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ suggested that it be changed to Ḥusayn.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also did the *tahnīk* (placing of a date after chewing it or anything sweet on the palate of the new born baby) and in this way the blessed saliva of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mixed with the saliva of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ.

Ḥāfiẓ al-Dhahabī has written:

جعفر صادق عن ابيه قال وزنت فاطمة شعر الحسن و الحسين و ام كلثوم فتصدقت بزنته فضة

Ja‘far al-Šādiq narrated from his father (Muḥammad al-Bāqir) who said:

Fāṭimah weighed the hair of Ḥasan, Ḥusayn, and Umm Kulthūm (after the head was shaved) and gave silver the equivalent of its weight in charity.²

1 *Usd al-Ghābah*, 3/18.

2 *Siyar A‘lām al-Nubalā’*, 3/166.

‘Aqīqah

In the *Muṣannaf* of ‘Abd al- Razzāq a narration is recorded regarding the ‘aqīqah of Sayyidunā Ḥusayn رضي الله عنه:

عبد الرزاق عن ابن جريج قال حدثت حديثا رفع إلى عائشة أنها قالت عق رسول الله صلى الله عليه وسلم عن حسن شاتين و عن حسين شاتين ذبحهما يوم السابع قالوا مشقهما وأمر أن يماط عن رؤوسهما الأذى قالت قال رسول الله صلى الله عليه وسلم اذبحوا على اسم الله و قولوا بسم الله اللهم لك وإليك هذه عقيقة فلان قال و كان أهل الجاهلية يخضبون قطنة بدم العقيقة فاذا حلقوا الصبي وضعوها على رأسه فأمرهم النبي صلى الله عليه وسلم أن يجعلوا مكان الدم خلوقا يعني مشقهما وضع على رأسهما طين مشق مثل الخلوق

‘Abd al-Razzāq reports from Ibn Jurayj that Sayyidah ‘Ā’ishah رضي الله عنها said:

“Rasūlullāh صلى الله عليه وسلم slaughtered on the seventh day after birth, two sheep for Sayyidunā Ḥasan رضي الله عنه and two sheep for Sayyidunā Ḥusayn رضي الله عنه. He also instructed that their heads be shaved and perfume be applied to their heads.”

Sayyidah ‘Ā’ishah رضي الله عنها narrates that Rasūlullāh صلى الله عليه وسلم instructed, “Slaughter in the name of Allah, and say:

اللهم لك وإليك هذه عقيقة فلان

O Allah! This is purely for you. This is the ‘aqīqah of so and so.”

The narrator explains that it was the practice of the era of ignorance that they would dip a piece of cottonwool in the blood of the slaughtered animal and place it on the head of the child after it was shaved. Rasūlullāh صلى الله عليه وسلم instructed that perfume be applied to the head instead of blood.¹

Leader of the Youth of Jannah

Rasūlullāh صلى الله عليه وسلم affirmed:

1 *Muṣannaf* ‘Abd al-Razzāq, 4 pg. 330, 331.

Ḥasan and Ḥusayn will be the leaders of the youth of Jannah.

Narrating aḥādīth

Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ was very young at the time of the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Therefore most of his narrations are from his seniors and other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. However, the muḥaddithīn have recorded a few narrations which he narrated directly from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Some of them are reproduced below.

عن فاطمة بنت الحسين عن ابيها قال قال رسول الله صلى الله عليه و سلم للسائل حق و ان جاء على
فرس

Fāṭimah, the daughter of Ḥusayn narrates from her father that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned:

The beggar has a right even though he comes riding on a horse.¹

This means that he should be given something and should not be deprived, even if he is mounted on an animal.

عن علي بن الحسين عن ابيه قال قال رسول الله صلى الله عليه و سلم من حسن اسلام المرء تركه ما لا
يعنيه

Zayn al-‘Ābidīn narrates from Ḥusayn that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

The beauty of a person’s Islam is that he forsakes that which does not concern him.²

Climbing on the Back of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during Ṣalāh

‘Amr ibn Dīnār narrates:

1 Musnad Aḥmad, 1/201; Musnad Abī Ya‘lā, 6/182.

2 Musnad Aḥmad, 1/201.

إن النبي صلى الله عليه وسلم كان يسجد فيرقى حسين على ظهره فإذا رفع رأسه أخره فإذا سجد عاد فرقى على ظهره قال فإذا رفع رأسه أخره

(Sometimes) when Rasūlullāh ﷺ would perform sajdah in ṣalāh, Ḥusayn ﷺ would climb onto his back. When Rasūlullāh ﷺ rose from sajdah, he would lift him off his back. As soon as he would go into the next sajdah, Ḥusayn ﷺ would climb onto his back and Rasūlullāh ﷺ would move him off while lifting his head.¹

Rasūlullāh ﷺ tolerated these acts of childhood and did not reprimand him. This was the compassion shown by Rasūlullāh ﷺ.

Ḥusayn is from me and I am from him

Ya'īlā ibn Murrah Thaqafī رَضِيَ اللَّهُ عَنْهُ narrates:

أنه قال خرجنا مع النبي صلى الله عليه وسلم ودعينا إلى طعام فإذا حسين يلعب في الطريق فأسرع النبي صلى الله عليه وسلم أمام القوم ثم بسط يديه فجعل يمر مرة ههنا ومرة ههنا بضاحكه حتى أخذه فجعل إحدى يديه في ذقنه والأخرى في رأسه ثم عانقه فقبله ثم قال النبي صلى الله عليه وسلم حسين مني وأنا منه أحب الله من أحب الحسن والحسين سبطان من الأسباط

Once we were invited together with Rasūlullāh ﷺ to partake of meals and on the way we passed Ḥusayn playing in the street. Rasūlullāh ﷺ rushed ahead of everyone and stretched out his hands to catch him. Rasūlullāh ﷺ stepped to the right and then to the left—making him laugh—until he caught him. Rasūlullāh ﷺ then embraced him and kissed him. He then said, “Ḥusayn is from me and I am from him. May Allah love the one who loves Ḥasan and Ḥusayn, the grandsons of Rasūlullāh ﷺ.”

In explaining any ḥadīth, the Muḥaddithīn gather all the other aḥādīth which have similar meaning and examine the incidents thoroughly. The same method

1 Muṣannaf' Abd al-Razzāq, 2 pg. 34.

will be adopted here. We find in a narration in *Mishkāt* wherein Rasūlullāh ﷺ said regarding his uncle, ‘Abbās رَضِيَ اللَّهُ عَنْهُ:

العباس مني و أنا منه

‘Abbās is from me and I am from him.¹

One meaning is that ‘Abbās is from my family and I am from his family. So the above mentioned narration (regarding Ḥusayn رَضِيَ اللَّهُ عَنْهُ) will have a similar meaning, i.e., our lineage and family is one and the same. He is from my progeny and I am from his ancestors.

Another meaning is that we are so attached and so close that we cannot be separated. The word “from me” has been used in the Noble Qur’ān in the same context:

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي

*So whoever drinks from it is not from me, and whoever does not taste it is indeed from me.*²

Thus in the narrations quoted above regarding them being from Rasūlullāh ﷺ is a prophecy that they will never stray from his path. Mention is also made of their close relationship to Rasūlullāh ﷺ, and the lofty status and position they enjoy in the ummah.

Note: Certain incidents were mentioned above regarding Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ which took place during the blessed lifetime of Rasūlullāh ﷺ. We will now present before the readers certain incidents which took place during the era of the three Khulafā. To locate and present every single incident is quite impossible, but we will, however, mention a few, based on the principle:

1 *Jāmi’ al-Tirmidhī*.

2 *Sūrah al-Baqarah*: 249.

ما لا يدرك كله لا يترك كله

If you cannot get them all, don't leave them all!

Before mentioning the details, it would be appropriate to mention the following statement of Ibn Kathīr from *Al-Bidāyah wa al-Nihāyah*.

ثم كان الصديق بكرمه و يعظمه وكذلك عمر و عثمان ..

Abū Bakr, ‘Umar, and ‘Uthmān used to honour, revere, and respect Ḥusayn

رضي الله عنه.

This was due to the fact that he was the grandson of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the son of his beloved daughter, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

Gifts from Abū Bakr

Balādhurī has recorded in *Futūḥ al-Buldān*:

و وجه خالد بن الوليد الى ابي بكر بالطيلسان مع مال الحيرة و بالالف درهم فوهب الطيلسان للحسين
بن علي

Khālīd ibn al-Walīd sent an expensive shawl with the wealth of Ḥīrah (after the city was conquered) to Abū Bakr coupled with a thousand dirhams. Abū Bakr gifted the shawl to Ḥusayn ibn ‘Alī.¹

From this incident we come to know that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ would present expensive and valuable gifts to the children of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, and he fulfilled their rights. In turn, the children of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ would accept the gifts of this noble righteous Khalīfah, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. There was no estrangement between them with regards to monetary matters. Rather, this incident shows the harmonious relationship they enjoyed.

1 *Futūḥ al-Buldān*, pg. 254; *Ruḥamā’ Baynahum*, pg. 307.

The Status of Ḥusayn

The following incident took place during the era of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.

قال يا بني لو جعلت تغشانا قال فاتيته يوما و هو خال بمعاوية و ابن عمر بالبواب فرجع ابن عمر و رجعت معه فلقيتي بعد فقال لم ارك فقلت يا امير المؤمنين اني جئت و انت خال بمعاوية و ابن عمر بالبواب فرجع ابن عمر و رجعت معه فقال انت احق بالاذن من ابن عمر و انما انبت ما ترى في رؤوسنا الله ثم انتم

Once ‘Umar told Ḥusayn, “O my beloved child, you should come visit us.”

Ḥusayn says, “I came to him one day while he was in seclusion with Mu‘āwiyah and Ibn ‘Umar was at the door. Ibn ‘Umar turned back so I turned back with him.

Thereafter, he met me and asked, ‘I did not see you?’

I replied, ‘O Amīr al-Mu‘minīn, I had come but you were in seclusion with Mu‘āwiyah and Ibn ‘Umar was at the door. Ibn ‘Umar turned back so I turned back with him.’

He commented, ‘You are more deserving of acquiring permission than Ibn ‘Umar. Whatever honour we have has been bestowed by Allah, and thereafter due to your blessings.’¹

In this incident, we clearly see the honour Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ had for these noble personalities and how he revered and valued them. He even regarded their rights to be more than the rights of his own son.

Gifting a Set of Clothes

We have already mentioned how Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ got two sets of clothes sewn in Yemen for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا. The details and

1 *Tārīkh Baghdād*, 1/141; *Talkhīṣ Ibn ‘Asākir*, 4/321; *Sīrat ‘Umar ibn al-Khaṭṭāb*, pg. 164; *Tārīkh al-Thiqāt*, pg. 119; *al-Ṣawā’iq al-Muḥriqah*, pg. 177; *Tārīkh al-Madīnah al-Munawwarah*, 3/799; *Al-Iṣābah*, 1/332; *Sharḥ Nahj al-Balāghah*, pg. 161.

references have already been quoted in the section regarding Sayyidunā Ḥasan رضي الله عنه.

Once, a number of exquisite garments arrived in Madīnah Munawwarah from Yemen. Sayyidunā ‘Umar رضي الله عنه distributed it amongst the children of the Ṣaḥābah رضي الله عنهم, but there was no set suitable for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما. Sayyidunā ‘Umar رضي الله عنه therefore wrote to the governor of Yemen to have two sets tailor-made for Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما. When the clothes were sewn and sent, and after Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما wore it, Sayyidunā ‘Umar رضي الله عنه exclaimed: “Now I am pleased.”¹

Monetary Rights and Stipulating an Allowance

1. During the era of Sayyidunā ‘Umar رضي الله عنه, when allowances were stipulated, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما were allotted a stipend of five thousand dirhams annually. This was the amount stipulated for a Ṣaḥābī who participated in the battle of Badr. Due to their close relationship to Rasūlullāh صلى الله عليه وسلم they were allocated this amount, although they did not participate in the battle of Badr.
2. When the treasures of Kisrā, the king of Persia, were brought before Sayyidunā ‘Umar رضي الله عنه, then as per the opinion of Sayyidunā ‘Alī رضي الله عنه, it was decided that it should be distributed by handing out handfuls. Sayyidunā ‘Umar رضي الله عنه began with Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما and then gave the rest of the people.
3. Sayyidunā ‘Umar رضي الله عنه would give Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما large amounts from the khums which poured in from Iraq.

(*Khums* refers to one fifth of the booty which is distributed to specific recipients.)

1 *Siyar A’lām al-Nubalā’*, 3/191, *Sīrat ‘Umar ibn al-Khaṭṭāb*, p. 97, *Al-Bidāyah wa al-Nihāyah*, 8/207, *al-Riyāḍ al-Naḍīrah*, 2/28, *Kanz al-Ummāl*, 7/102, *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/12.

NB: The references for these incidents with more detail has already passed under the section regarding Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ.

Visiting Umm Kulthūm

It is an accepted fact that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ gladly and happily handed over in marriage his daughter, Umm Kulthūm, to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ greatly appreciated it and accepted it. The details of this marriage and relationship can be found in our book, *Ruḥamā’ Baynahum*, together with references from the reliable sources of both, the Ahl al-Sunnah wa al-Jamā’ah and the Shī’ah.

Here what we like to mention is that Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا would visit their sister, Umm Kulthūm in the house of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.

Ibn Abī Shaybah has recorded in his *Muṣannaf*:

عن أبي البخترى عن أبي صالح أن الحسن والحسين كانا يدخلان على أختهما أم كلثوم وهي تمشط

From Abū al-Bakhtarī—from Abū Ṣāliḥ:

Ḥasan and Ḥusayn would enter upon their sister Umm Kulthūm while she was combing her hair.¹

Accompanying ‘Uthmān for ‘Umrah

Ibn Ḥibbān has recorded the following incident in *Kitāb al-Thiqāt*:

ثم اعتمر عثمان في رجب و خرج معه عبد الله بن جعفر و الحسين بن علي فمرض حسين بن علي فاقام عبد الله بن جعفر عليه بالسقيا و بعث الى علي يخبره بذلك فخرج علي في نفر من بني هاشم الى السقيا فلما دخلها دعا بيدته فتنحرها و حلق راسه و اقام على الحسين يمرضه الى ان قال ثم انصرف عثمان فمر

1 *Muṣannaf Ibn Abī Shaybah*, 4/336.

بعلي بن ابي طالب في منصرفه و هو يمرض الحسين مع جماعة من بني هاشم فقال عثمان قد اردت المقام عليه حتى تقدم و لكن الحسين عزم علي و جعل يقول امض رهطك ..

‘Uthmān left to perform ‘Umrah in Rajab accompanied by ‘Abd Allah ibn Ja‘far and Ḥusayn ibn ‘Alī. Ḥusayn fell ill so ‘Abd Allah ibn Ja‘far stayed at Suqyā to tend to him and sent an informant to ‘Alī to apprise him of the situation. ‘Alī immediately left with some members of the Banū Hāshim to Suqyā. When he arrived, he instructed that a camel be pierced, and had Ḥusayn’s head shaved (so that he may come out of the state of iḥrām). He then stayed by Ḥusayn to nurse him. After a few days, ‘Uthmān returned and passed by ‘Alī ibn Abī Ṭālib on his way back while the latter was nursing Ḥusayn with a group of the Banū Hāshim. ‘Uthmān submitted, “I intended staying here to look after him until you arrive. However, Ḥusayn told me with determination to continue saying, ‘Proceed with your group.’”¹

This incident clearly indicates that the relationship between Sayyidunā ‘Uthmān رضي الله عنه and Sayyidunā ‘Alī رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه was a relationship of love and respect. These august personalities used to travel together to perform deeds like ‘Umrah etc. They shared in all other aspects of travelling, like eating, stopping over, performing ṣalāh, etc. Good relations existed between them. There was no sort of aversion at all for each other.

Participation in Battles

During the era of Sayyidunā ‘Uthmān رضي الله عنه, Sayyidunā Ḥusayn رضي الله عنه took full part in the jihād expeditions and other religious services. Under the section regarding Sayyidunā Ḥasan رضي الله عنه we have mentioned in detail how they participated in jihād. Here, as a reminder, we will briefly recap what was said.

- In 26 A.H. the Battle of Tripoli took place. The leader was ‘Abd Allah ibn Sa‘d ibn Abī Sarḥ. Many areas in Africa were conquered. Sayyidunā Ḥusayn رضي الله عنه had joined this army.

1 *Kitāb al-Thiqāt*, 2/246.

- In 30 A.H. Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ took part in the military expeditions in Khorasan, Tabristān, Jurjān and other areas. These expeditions were under the leadership of Saʿd ibn al-ʿĀṣ Umawī. Many lands were conquered and Islam spread extensively in these areas.

A Special Gift

When Khorasan was conquered, a special incident occurred which is mentioned with great importance in the books of the Shīʿah. Two daughters of Yazdegerd ibn Shahriyar were taken as prisoners. Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ gave one of them to Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ and the other to Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ. This is an important event in the life of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, which we already mentioned in the section regarding Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ, together with the relevant references from the books of the Shīʿah.

Defending ʿUthmān when he was besieged

The incidents mentioned above took place during the era of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ. Towards the end of his era, just before he was martyred, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا also put forward their services in defending him.

Towards the end of Dhū al-Qaʿdah 35 A.H., the rebels laid siege to the house of Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ. These rebels were hell bent on causing mischief and strife. Many Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ tried to protect Sayyidunā ʿUthmān رَضِيَ اللهُ عَنْهُ. Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا also took part fully in trying to protect the Khalifah.

Hereunder we will reproduce some texts which shed light on the extent of their services rendered at that critical juncture.

عن محمد بن سيرين قال انطلق الحسن و الحسين و ابن عمر و ابن الزبير و مروان كلهم شاك في السلاح حتى دخلوا الدار فقال عثمان أعزم عليكم لما رجعتم فوضعتم أسلحتكم و لزمتم بيوتكم

Muḥammad ibn Sīrīn reports:

Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn Zubayr, and Marwān came to the house of ‘Uthmān, armed with their weapons to defend him. ‘Uthmān told them: “I entreat you on oath to return, lay down your weapons, and remain in your homes.”¹

Balādhurī has recorded the following in *Ansāb al-Ashrāf*:

و قال للحسن و الحسين اذها بسيوفاكما حتى تقوما على باب عثمان فلا تدعا احدا يصل اليه و بعث الزبير ابنه عبد الله وبعث طلحة ابنه و بعث عدة من اصحاب النبي صلى الله عليه و سلم ابناهم ليمنعوا الناس الدخول على عثمان

‘Alī instructed Ḥasan and Ḥusayn, “Go with your swords and stand at the door of ‘Uthmān allowing no one to get to him.”

Similarly, Zubayr sent his son ‘Abd Allah, Ṭalḥah sent his son, and many other Ṣaḥābah also sent their sons to prevent the rebels from entering ‘Uthmān’s house.”²

Ibn Kathīr has written in *Al-Bidāyah wa al-Nihāyah*:

كان الحصار مستمرا من أواخر ذي القعدة إلى يوم الجمعة الثامن عشر ذي الحجة سنة ٣٥ هـ للذين عنده في الدار من المهاجرين و الانصار ... فيهم عبد الله بن عمر و عبد الله بن الزبير و الحسن و الحسين و مروان و أبو هريرة و خلق من مواليه

The siege lasted from the end of Dhū al-Qa‘dah till Friday the 18 of Dhū al-Ḥijjah 35 A.H. The Muhājirīn and Anṣār were at the home of ‘Uthmān (to defend him). Amongst them were ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn Zubayr, Ḥasan, Ḥusayn, Marwān, and Abū Hurayrah and a number of his servants and slaves.³

1 *Tārīkh Khalīfah ibn Khayyāt*, 1/151, 152; *Tārīkh al-Islām*, 2/134

2 *Ansāb al-Ashrāf*, 5/68-69.

3 *Al-Bidāyah wa al-Nihāyah*, 7/176, 181.

The afore-mentioned quotations establish that Sayyidunā Ḥusayn رضي الله عنه, like the other Ṣaḥābah رضي الله عنهم, left no stone unturned in trying to defend and protect Sayyidunā ‘Uthmān رضي الله عنه. It also brings to light the fact that the good relationship between Sayyidunā ‘Uthmān رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه lasted right up to the end of the former’s life.

The Battle of Jamal

This took place in Jumādā al-Ukhrā 36 A.H. We have already mentioned the details of this battle in our book *Sīrat Sayyidinā ‘Alī al-Murtaḍā*.

Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما supported their father on this occasion. In this book under the section regarding Sayyidunā Ḥasan رضي الله عنه we had mentioned the following points:

1. Sayyidunā Ḥusayn رضي الله عنه was the leader of the left wing of the army.
2. Marwān ibn al-Ḥakam was captured in this battle. Sayyidunā Ḥusayn رضي الله عنه participated in the efforts for him to be released and in interceding on his behalf before Sayyidunā ‘Alī رضي الله عنه.
3. When Sayyidah ‘Ā’ishah رضي الله عنها was returning after the battle, Sayyidunā Ḥusayn رضي الله عنه was amongst those who accompanied her to see her off and bid her farewell.

Consideration for Ḥusayn in the Battle of Ṣiffīn

After The Battle of Jamal, The Battle of Ṣiffīn took place, which was a major event. We already discussed it in our book *Sīrat Sayyidinā ‘Alī al-Murtaḍā*.

Sayyidunā Ḥusayn رضي الله عنه joined his father here as well.

There were certain very heavy moments during this battle. On one such occasion, Sayyidunā Ḥusayn رضي الله عنه came face to face with Zabarrqān ibn Aslam, who was

an elderly Ṣaḥābī fighting on the opposite side. When he saw Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ he told him: Oh my son! Please move away from here. I had seen Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once returning from Qubā whilst you were walking in front of him. I do not want to meet Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the day of Qiyāmah with your blood on my hands.

عن مجاهد عن ابي وائل قال برز الحسين بن علي يوم صفين فذكر قصة فيها فقال له الزبير بن اسلم انصرف يا بني فلقد رايت رسول الله صلى الله عليه و سلم مقبلا من ناحية قباء و انت قد امدته فما كنت لالقي رسول الله صلى الله عليه و سلم بدمك

Mujāhid ibn Abī Wā'il reports:

Ḥusayn ibn 'Alī came out on the Day of Ṣiffīn into the thick of battle. He mentioned the entire incident. Part of the incident is as follows: Zabarqān ibn Aslam (a senior Ṣaḥābī fighting on the opposite side) told him, "Move away, O my beloved son. Certainly, I saw Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ coming from the direction of Qubā' and you were in front of him. I do not desire to meet Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with your blood on my hands."¹

From this incident we gather that is such trying moments too, the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ took into consideration the respect and honour for the offspring of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Battle against the Khawārij

After the Battles of Jamal and Ṣiffīn, another important battle took place, which was against the Khawārij. Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ participated in this battle as well.

Support for Ḥasan

After the martyrdom of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, when Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ became the Khalīfah, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ supported him fully right up until the

1 Al-Iṣābah, 1/525.

reconciliation between him and Sayyidunā Mu‘āwiyah رضي الله عنه. Thereafter, Sayyidunā Ḥusayn رضي الله عنه together with his brother returned to Madīnah Munawwarah and took up residence there.

Ibn Ḥajar al-‘Asqalānī sums this up in the following words:

و كانت اقامة الحسين بالمدينة الى ان خرج مع ابيه الى الكوفة فشهد معه الجمل ثم صفيين ثم قتل الخوارج و بقي معه الى ان قتل ثم مع اخيه الى ان اسلم الامر الى معاوية فتحول مع اخيه الى المدينة و استمر بها الى ان مات معاوية

Ḥusayn lived in Madīnah until he left with his father to Kūfah. He participated with him in al-Jamal, then Şifīn, and then the Battle against the Khawārij. He remained at his side until he was martyred. He then supported his brother until he handed over the matter to Mu‘āwiyah. He then returned with his brother to Madīnah where he remained until Mu‘āwiyah passed away.¹

The Final Advices of ‘Alī

In Ramaḍān 40 A.H. one of the Khawārij, ‘Abd al-Raḥmān ibn Muljim, attacked Sayyidunā ‘Alī رضي الله عنه and injured him, which proved fatal after three days. On his deathbed, Sayyidunā ‘Alī رضي الله عنه advised his sons to practice on the Qur’ān and the Sunnah, to adopt taqwa, etc.²

Participating in the Ghushl, Kafan and Burial of ‘Alī

Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, together with other relatives and family members carried out the ghushl etc., and performed the Şalāt al-Janāzah

Assisting Amīr Mu‘āwiyah

After the martyrdom of Sayyidunā ‘Alī رضي الله عنه, the people of Ḥijāz and Iraq pledged allegiance to Sayyidunā Ḥasan رضي الله عنه. Sayyidunā Ḥusayn رضي الله عنه stood by

1 Al-Iṣābah, 1/332.

2 Al-Bidāyah, 7/327.

his brother's side and assisted him through the various stages he encountered. The details have been mentioned in the section discussing the events and life of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ.

After about 6 months, in Rabī al-Awwal or Jumādā al-Ūlā 41 A.H., when Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ, due to the need of the situation, reconciled with Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ did not oppose him, but rather sided with him. Although the historians have mentioned various narrations regarding his stance, this is an established fact that both the brothers pledged allegiance to Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ and reconciled. These are undisputed and established historic facts.

After handing over the khilāfah, both brothers returned from Kūfah and took up residence in Madīnah Munawwarah. Now we will present some of the incidents which occurred when Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ moved back to Madīnah Munawwarah.

The Ṣaḥābah respecting and honouring Ḥusayn

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ used to accord the utmost respect to the offspring and relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and regarded this as an honour. They considered the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ superior to all other tribes.

قال علي بن محمد عن حماد بن سلمة عن ابي المهزم قال كنا مع ابي هريرة في جنازة فلما رجعنا اعيى الحسين فقعده فجلس ابو هريرة ينفخ التراب عن قدميه بثوبه فقال له الحسين انت يا ابا هريرة تفعل هذا قال دعني منك فلو يعلم الناس منك ما ما اعلم لحملوك على عواتقهم

‘Alī ibn Muhammad narrates—from Ḥammād ibn Salamah—from Abū al-Mahzam who said:

We were with Abū Hurayrah at a janāzah. While we were returning, Ḥusayn was exhausted so he sat down. Abū Hurayrah sat and began wiping sand of his feet using his clothes. Ḥusayn said to him in surprise, “You, O Abū Hurayrah, are doing this?”

Abū Hurayrah responded, “Leave me to continue. Had the people known your virtue and status as I know it, they would had carried you on their shoulders.¹”

قال ابو المهزم كنا مع جنازة امراة و معنا ابو هريرة فجيء بجنازة رجل فجعله بينه و بين المرأة فصلى عليها فلما اقبلنا اعيا الحسين فقعد في الطريق فجعل ابو هريرة ينفض التراب عن قدميه بطرف ثوبه فقال الحسين يا ابا هريرة و انت تفعل هذا قال ابو هريرة دعني فوالله لو يعلم الناس منك ما اعلم لحملوك على رقابهم

Abū al-Mahzam says:

We were following the janāzah of a woman and Abū Hurayrah was with us. A man’s bier was brought and he placed it between himself and the woman’s bier. He then performed Ṣalāt al-Janāzah upon them. As we were returning, Ḥusayn felt tired so he said down on the roadside. Abū Hurayrah began dusting his feet with his clothes. Ḥusayn said, “Abū Hurayrah, you are doing this?”

Abū Hurayrah replied, “Leave me. By Allah, Had the people known your virtue and status as I know it, they would had carried you on their shoulders.²”

ثم قدمت دابة الحسن فامسك له ابن عباس بالركاب و سوى عليه ثم جيء بدابة الحسين فامسك له ابن عباس بالركاب و سوى عليه فلما مضيا قلت انت اكبر منهما تمسك لهما و تسوي عليهما فقال يا كعب اتدري من هذان هذان ابنا رسول الله صلى الله عليه و سلم اوليس هذا مما انعم الله علي به ان امسك لهما و اسوي لهما

Then a riding animal was brought for Ḥasan. Ibn ‘Abbās held the stirrup and respectfully allowed Ḥasan to mount it. Then Ḥusayn’s animal was brought and Ibn ‘Abbās did the same. After they had departed someone asked Ibn ‘Abbās, “You are elder than them and yet you held their stirrups and allowed them to mount?” He replied, “O Luka! Do you not know who

1 *Dhayl al-Mudhīl*, addendum of *Tārīkh al-Ṭabarī*, 13/19.

2 *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/128; *Siyar A’lām al-Nubalā’*, 3/193.

these two august personalities are? They are the children of Rasūlullāh ﷺ. This is a great favour of Allah ﷻ upon me that he allowed me to hold their stirrup for them and let them mount.”¹

يونس بن ابي اسحاق عن العيزار بن حريث قال بينما عمرو بن العاص في ظل الكعبة اذ رأى الحسين فقال هذا احب اهل الارض الى اهل السماء اليوم

Yūnus ibn Abī Ishāq—from al-‘Ayzār ibn Ḥurayth who said:

Once ‘Amr ibn al-‘Āṣ was sitting in the shade of the Ka’bah when he spotted Ḥusayn. Seeing him, he commented, “At this moment, this is the most beloved of the inhabitants of the earth to the inhabitants of the sky.”²

From this incident we see how the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ acknowledged the virtue and status of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ and regarded him as the beloved.

A similar incident concerning Sayyidunā Nu‘mān ibn Bashīr will soon be mentioned under the heading *fiqhī masā’il*.

Fulfilling the Needs of Others

As per the custom of his family, Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ was always looking for opportunities to fulfill the needs of the poor and needy.

Once a beggar was walking through the alleys of Madīnah when he came to the door of Ḥusayn. He knocked on the door and expressed his need in the form of poetry. Ḥusayn was performing ṣalāh at the time. He shortened his ṣalāh and went out. He noticed the effects of poverty and need on the beggar. He went back inside, called for his slave, Qunbur, and asked him: “How much do we have left for our expenses?”

1 Mukhtaṣar Tārīkh Dimashq, 7/22, 128; Al-Bidāyah wa al-Nihāyah, 8/37.

2 Siyar A’lām al-Nubalā’, 3/192; Tahdhīb Tārīkh Ibn ‘Asākir, pg. 322; Al-Bidāyah wa al-Nihāyah, 8/207.

“200 dirhams,” replied Qunbur, “which you have instructed me to distribute amongst your family members.”

Ḥusayn رَضِيَ اللَّهُ عَنْهُ told him to bring the dirhams saying “This man has a greater right to it than then.” He then took the dirhams and handed it over to the beggar.¹

There are plenty of such incidents found in the life of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ. Fulfilling the needs of others was part of their nature.

Narrating of Aḥādīth

In Islam, reporting the aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is an act of great reward. To attain this great reward, we find that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ passed onto the Ummah the vast treasures of aḥādīth we have by us today.

Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ was very young during the days of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, yet he has narrated a few of his statements, which his relatives and friends passed on to the Ummah. Besides this, the Muḥaddithīn have noted:

وروى الحسين عن ابيه و امه و خاله هند بن ابي هالة و عن عمر و روى عنه اخوه الحسن و بنوه علي زين العابدين و فاطمة و سكينه

Ḥusayn narrated from his father, his mother, his uncle Hind ibn Abī Hālah and ‘Umar. His brother Ḥasan and his children ‘Alī Zayn al-‘Ābidīn, Fāṭimah, and Sakīnah narrated from him.²

Ṣaḥī al-Dīn Khazrajī has recorded in *Khulāṣat Tahdhīb al-Kamāl*:

وروى عن جده ثمانية احاديث و عن ابيه و امه و عمر

He narrated 8 aḥādīth from his grandfather Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and from his father, mother, and ‘Umar.³

1 *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/331.

2 *Al-Iṣābah*, 1/331.

3 *Khulāṣat Tahdhīb al-Kamāl*, 1/228.

Ḥāfiẓ al-Dhahabī writes:

حدثه عنه اي الحسين ولده علي و فاطمة و عبيد بن حنين و همام الفرزدق و عكرمة الشعبي و طلحة العقبلي و ابن اخيه زيد بن الحسن و حفيده محمد بن علي الباقر و لم يدركه و بنته سكينه و آخرون

Those who narrated from Ḥusayn were:

His son ‘Alī, Fāṭimah (his daughter), ‘Ubayd ibn Ḥunayn, Hammām al-Farazdaq, ‘Ikrimah, al-Sha‘bī, Ṭalḥah al-‘Uqaylī, his nephew Zayd ibn al-Ḥasan, his grandson Muḥammad ibn ‘Alī al-Bāqir—but he did not meet him, his daughter Sakīnah, and others.¹

Ibn ‘Abd al-Barr has recorded the following ḥadīth which was narrated by Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

من حسن اسلام المرء تركه ما لا يعنيه

The beauty of a person’s Islam is that he forsakes that which does not concern him.²

Conducting Lessons in Masjid al-Nabawī

Ibn ‘Asākir has written: that once Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ sent a Qurashī man for some work to Masjid al-Nabawī.

وقال معاوية لرجل من قريش اذا دخلت مسجد رسول الله صلى الله عليه وسلم فرايت حلقة فيها قوم كأن على رؤوسهم الطير فتلك حلقة ابي عبد الله موزرا الى انصاف ساقيه

He told the Qurashī man, “When you enter the Masjid of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and see a circle of students, (wherein there is such peace and tranquility) as if birds are perched on their heads, then that is the circle of Abū ‘Abd Allah (Ḥusayn). Moreover, his lower garment will reach half his shin.”³

1 *Siyar A‘lām al-Nubalā’*, 3/188.

2 *Al-Istī‘āb*, 1/382.

3 *Tahdhīb Tārīkh Ibn ‘Asākir*, pg. 322.

Sayyidunā Ḥusayn رضي الله عنه used to conduct these gatherings in Masjid al-Nabawī as is the practice of the friends of Allah who conduct such gatherings in order to explain Dīn to the people. Its salient feature was the respect and manners displayed. Tranquility and peace would descend upon them.

This action of Sayyidunā Ḥusayn رضي الله عنه also serves as proof for the validity of the spiritual and academic circles held over the centuries by the latter generations.

From this incident we also come to know that Sayyidunā Ḥusayn رضي الله عنه was particular in emulating the Sunnah of Rasūlullāh صلى الله عليه وسلم in his dressing. His lower garment reached till the middle of the calf. This is the Sunnah method.

Performing Ṣalāh behind the Khulafā'

To perform ṣalāh with jamā'ah is wājib. The Ṣaḥābah رضي الله عنهم and the elders of the Ummah were always particular about performing their five daily ṣalāh with jamā'ah. Without any valid excuse, they never missed ṣalāh with jamā'ah.

Both, the scholars of the Ahl al-Sunnah wa al-Jamā'ah and the Shī'ah have written that Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما would perform their ṣalāh with jamā'ah in Masjid al-Nabawī behind the Khalīfah of the time.

Ibn Sa'd has quoted the statement of Imām al-Bāqir رحمه الله:

قال انا اصلي خلفهم في غير تقية و اشهد على علي بن الحسين انه كان يصلي خلفهم في غير تقية

I perform ṣalāh behind them (i.e. he Khulafā') without any Taqīyyah. And I bear witness that 'Alī ibn al-Ḥusayn (my father) would perform ṣalāh behind them without any Taqīyyah.¹

This has already been discussed in detail under the section dealing with the life of Sayyidunā Ḥasan رضي الله عنه. Here we wish to suffice on quoting the reliable sources and books of the Shī'ah which prove this point.

1 *Al-Ṭabaqāt*, 5/110.

The Shī'ī scholars have narrated:

عن موسى بن جعفر عن ابيه قال كان الحسن و الحسين يصليان خلف مروان بن الحكم فقالوا لاحدهما
ما كان ابوك يصلي اذا رجع الى البيت فقال لا والله ما كان يزيد على صلاة

Mūsā ibn Ja'far al-Ṣādiq narrates from his father “Ḥasan ibn 'Alī and Ḥusayn would perform ṣalāh behind Marwān ibn al-Ḥakam.”

They asked him: “Would your father repeat that ṣalāh upon returning home?”

He replied: “No, by Allah. He would not perform more than one ṣalāh (i.e. he would not repeat it).”¹

Recitation of the Glorious Qur'ān

Recitation of the glorious Qur'ān is a meritorious act of worship. The Ṣaḥābah رضي الله عنهم would recite Qur'ān day and night, especially in the blessed month of Ramaḍān. It was part of their daily routine. They never skipped it.

Ḥāfiẓ al-Dhahabī has quoted the statement of al-Sha'bī رضي الله عنه:

رايت الحسين يختم في شهر رمضان

I saw Ḥusayn reciting completing the glorious Qur'ān in Ramaḍān.²

Good Deeds

The Ummah has learnt how to make 'ibādah from the family of Rasūlullāh صلى الله عليه وسلم. All their time was spent in good deeds.

1 Al-Ash'athiyayāt, pg. 52; Biḥār al-Anwār, 10/141; Mas'alat Aqribā Nawāzī, pg. 276.

2 Siyar A'lām al-Nubalā', 3/196.

The Muḥaddithīn and historians have written that Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ used to be continuously involved in 'ibādah. He used to perform excessive ṣalāh. Most of the time he used to fast. He spent and gave charity generously. And he performed Ḥajj on foot on a number of occasions.

Ibn Athīr has written in *Usd al-Ghābah* (2/40)

وكان الحسين فاضلا كثير الصوم والصلاة والحج والصدقة و افعال الخير جميعها

Ḥusayn was devout and performed abundant ṣalāh, Ḥajj, fasting, charity, and all good deeds.¹

Ḥajj

Below we will mention a little details about his Ḥajj.

وحدث عن ابيه اي محمد باقر ايضا ان الحسين بن علي حج ماشيا خمسا وعشرين حجة و نجائه تقاد معه و قد روي ذلك عن الحسن بن علي

He (Ja'far al-Ṣādiq) narrates from his father Muhammad al-Bāqir as well that Ḥusayn ibn 'Alī performed twenty five Ḥajj on foot, although he had by him good riding animals, which were driven along with him. The same was been narrated about Ḥasan ibn 'Alī.²

Siqāyat al-Ḥājīj (Providing drinking water to the Ḥujjāj)

'Abd al-Razzāq narrates in his *Muṣannaf* that in those days, between the al-ḥajr al-aswad and the zam zam well, there was a pond which was filled with zam zam water. The ḥujjāj used to be given water from this pond.

قال خبرني عبد الله بن ابي يزيد عن حسين بن علي بن ابي طالب قال و رايته في حوض زمزم الذي ليسقى الحجاج فيه و الحوض يومئذ بين الركن و الزمزم فاقام المؤذن بالصلاة فلما قال قد قامت الصلاة قام حسين و ذلك بعد وفاة معاوية ..

1 *Usd al-Ghābah*, 2/40.

2 *Mukhtaṣar Tārīkh Ibn 'Asākir*, 7/129; *Siyar A'lām al-Nubalā'*, 3/193; *Al-Bidāyah wa al-Nihāyah*, 8/207.

‘Abd Allah ibn Abī Yazīd informed me:

I saw Ḥusayn ibn ‘Alī ibn Abī Ṭālib at the pond of zam zam giving the pilgrims water to drink. The pond was between the rukn and the zam zam well in those days. While he was busy, the Mu’adhin called out the iqāmah. When he reached *qad qāmat al-ṣalāh*, Ḥusayn stood up (in the staff to join the ṣalāh). This was after the demise of Mu‘āwiyah.¹

These personalities, notwithstanding their great and lofty status, never found it below their dignity to join in such acts of virtue. They kept up the good deeds and practices of the Banū Hāshim.

Return from Muzdalifah

عن عكرمة قال افضت مع الحسين بن علي من المزدلفة فلم ازل اسمعه يلبي حتى رمى جمرة العقبة
فسالته فقال افضت مع ابي من المزدلفة فلم ازل اسمعه يلبي حتى رمى جمرة العقبة فسالته فقال افضت
مع رسول الله صلى الله عليه وسلم فلم ازل اسمعه يلبي حتى رمى جمرة العقبة

‘Ikrimah relates:

Once, I returned with Ḥusayn ibn ‘Alī from Muzdalifah. I heard him repeating the talbiyah continuously until he pelted jamrat al-‘aqabah. I enquired from him the reason to which he replied, “I returned with my father from Muzdalifah and I heard him repeating the talbiyah continuously until he pelted jamrat al-‘aqabah. I asked him about this to which he replied that he returned with Rasūlullāh ﷺ and heard him reciting the talbiyah until he pelted jamrat al-‘aqabah.²

Istilām of the Corners of the Ka‘bah

اخبرنا عبد الرزاق عن ابن عيينة عن عمار الدهني عن ابي سعيد البكري ان الحسن والحسين او احدهما
طاف بعد العصر واستلم الاركان كلها

1 Muṣannaf ‘Abd al-Razzāq, 1/505.

2 Majma‘ al-Zawā‘id, 3/225; Musnad Abī Ya‘lā, 1/191.

‘Abd al-Razzāq informed us—from Ibn ‘Uyaynah—from ‘Ammār al-Duhnī— from Abū Sa‘īd al-Bakrī:

Ḥasan, Ḥusayn, or one of them performed ṭawāf after ‘Aṣr and made istilām (touched) of all of the corners (of the Ka‘bah).¹

Performing Two Rak‘āt in the Ka‘bah

عبد الرزاق عن الثوري قال اخبرني يزيد عن سالم بن ابي الجعد ان محمد ابن الحنفية دخل الكعبة فصلى في كل زاوية ركعتين قال الثوري و اخبرني محمد بن جعفر عن ابيه ان الحسين بن علي دخل الكعبة فصلى ركعتين

‘Abd al-Razzāq—from al-Thawrī who said that—Yazīd informed me—from Sālim ibn Abī al-Ja‘d:

Muḥammad ibn al-Ḥanafīyyah entered the Ka‘bah and performed two rak‘āt of ṣalāh in all four corners.

Al-Thawrī said: Muhammad ibn Ja‘far informed me—from his father:

Ḥusayn ibn ‘Alī entered the Ka‘bah and performed two rak‘āt therein.²

These were few aspects concerning the Ḥajj of Sayyidunā Ḥusayn رضي الله عنه.

Applying Henna

With regards to applying henna to the head, there are various narrations found. From some we understand that it is permissible and from others it seems to be *makrūh* (reprehensible). Some aḥādīth and historic narrations mention that Sayyidunā Ḥusayn رضي الله عنه used to apply henna and also *katm* (henna which looks more blackish).

1 Muṣannaf ‘Abd al-Razzāq, 5/47.

2 Muṣannaf ‘Abd al-Razzāq, 5/82.

Ibn Abī Shaybah has recorded:

عن ابي اسحاق عن العيزار بن حريث قال كان الحسين بن علي يخضب بالحناء و الكتم

From Abū Ishāq—al-‘Ayzār ibn Ḥurayth:

Ḥusayn ibn ‘Alī would dye his hair with henna and katm.¹

Abū Yusuf Ya‘qūb al-Basawī has recorded in his *Kitāb al-Ma‘rifah wa al-Tārīkh*:

عن العرب بن كعب الازدي قال رايت الحسين بن علي واقفا على برذون ابيض و قد خضب لحيته و
راسه بالوسمة

‘Arab ibn Ka‘b al-Azdī says:

I saw Ḥusayn ibn ‘Alī on a white Turkish horse and his beard and head was dyed with wasmah.²

Islamic Rulings

People would ask religious rulings from Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and he would respond to their questions. Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ was blessed with deep insight and understanding of Islamic rulings. Here we will mention just a few, so we can get a glimpse of his expertise in jurisprudence.

عن بشر بن غالب قال سئل الحسين بن علي متى يجب السهم للمولود قال اذا استهل يريد به نصيبه من الميراث فانه انما يستحق ذلك اذا انفصل حيا و انما يعلم ذلك بالاستهلال

Bishr ibn Ghālib reports:

Ḥusayn ibn ‘Alī was questioned about when is a new born entitled to its share of inheritance. He replied, “When it cries.”

1 *Muṣannaf Ibn Abī Shaybah*, 8/247.

2 *Kitāb al-Ma‘rifah wa al-Tārīkh*, 3/104.

It is only entitled to its share if it was born alive. And this can only be determined by its crying.¹

و سئل عن فكاك الاسير فقال على الارض التي يقاتل عنها يعني من خراج تلك الارض لانه قبل الاسر كان يذب عن اهل تلك الارض فهم اولى بفكاهه ليكون الغرم بمقابلة الغنم و انما يفك الخراج لان معد لنوائب المسلمين و سد خلة المحتاجين منهم و هذا من جملة ذلك

He was asked about who is responsible of paying the ransom of the prisoners of war to which he replied, “From the land which was being protected.” Meaning from the *kharāj* (land tax) of that land since before being taken captive, it was used to defend the inhabitants of that land. Hence, they are more deserving to be released with it so that harm is in lieu of benefit. The *kharāj* will be used to pay the ransom it is for the benefit of the Muslims and to end the poverty of the needy among them. Ransoming is included therein.²

‘Allāmah Haythamī has recorded in *Majma‘ al-Zawā‘id*:

قال خرج الحسين و هو يريد ارضه التي بظاهر الحرة و نحن نمشي اذ ادركنا النعمان بن بشير على بغلة فنزل فقربها الى الحسين فقال اركب يا ابا عبد الله فكره ذلك فلم يزل كذلك حتى اقسام النعمان عليه حتى اطاع الحسين بالركوب قال اذا قسمت فقد كلفتني ما اكره فاركب على صدر دابتك فاردفك فاني سمعت فاطمة بنت محمد صلى الله عليه و سلم تقول قال رسول الله صلى الله عليه و سلم الرجل احق بصدر دابته و صدر فراشه والصلاة في منزله الا ما يجمع الناس عليه فقال النعمان صدقت بنت رسول الله صلى الله عليه و سلم سمعت ابي بشيرا يقول كما قالت فاطمة و قال رسول الله صلى الله عليه و سلم الا من اذن فركب

Ḥusayn left on his way to his land situated behind Ḥarraḥ. We were walking when we came across Nu‘mān ibn Bashīr on a mule. He dismounted and presented the animal to Ḥusayn saying, “Mount, O Abū ‘Abd Allah.”

Ḥusayn initially refused, but after persisting and asking him on oath, Ḥusayn acceded to his request to mount.

1 *Sharḥ al-Siyar al-Kabīr*, 2/267.

2 *Ibid*.

He commented, “Now that you have taken an oath, you have forced me to do what I disliked. So I will sit at the back of your animal behind you for I have heard Fāṭimah bint Muhammad saying that Rasūlullāh ﷺ stated, “The owner has more right to the front of his animal, the main seat of his resting place, and to lead the ṣalāh in his house except if people overpower him.””

Nu‘mān remarked, “The daughter of Rasūlullāh ﷺ has spoken the truth. I heard my father Bashīr relating just what Fāṭimah related. And Rasūlullāh ﷺ added, “Except who he permits.”

Thereafter, Ḥusayn mounted.

Al-Ṭabarānī narrated it.¹

NB: ‘Allāmah Haythamī has recorded several narrations, each of them being classified as weak. However, due to there being few weak narrations, they lend strength to each other and therefore strengthen the subject matter under discussion. ‘Allāmah Haythamī has also recorded some similar narrations from Imām Aḥmad and Ṭabarānī regarding which he wrote, “All the narrators are reliable.” In this case, the narration is quite acceptable.

Maintaining the Reconciliation

As was previously mentioned, Sayyidunā Ḥasan ﷺ together with Sayyidunā Ḥusayn ﷺ reconciled with Sayyidunā Mu‘āwiyah ﷺ in Rabī al-Ākhir or Jumādā al-Ūlā 41 A.H. Both even pledged allegiance to Sayyidunā Mu‘āwiyah ﷺ. This is an undisputed and acceptable fact according to the Ahl al-Sunnah wa al-Jamā‘ah. I have mentioned the details and references in my book *Mas’alah Aqribā’ Nawāzī*² and in *Sīrat Ḥaḍrat Amīr Mu‘āwiyah*³.

1 *Majma’ al-Zawā’id*, 8/108.

2 *Mas’alah Aqribā’ Nawāzī*, pg. 189 – 190.

3 *Sīrat Ḥaḍrat Amīr Mu‘āwiyah*, 1/326-328.

Here I want to point out that the Shī'ah themselves have mentioned in books they consider reliable that both Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما pledged allegiance to Sayyidunā Mu'āwiyah رضي الله عنه after the reconciliation.

It is written in *Rijāl al-Kashshī* and *Biḥār al-Anwār*:

فقال يا حسن قم فبايع فقام فبايع ثم قال للحسين قم فبايع فقام فبايع ثم قال يا قيس قم فبايع فالتفت الى الحسين عليه السلام ينظر ما يأمره فقال يا قيس انه امامي

Mu'āwiyah said, "O Ḥasan! Stand up and pledge allegiance." He stood up and pledged his allegiance.

He then said to Ḥusayn, "Stand up and pledge allegiance." He stood up and pledged allegiance.

He then said, "O Qays, stand up and pledge allegiance."

I looked towards Ḥusayn رضي الله عنه to see what he commands me. He said, "O Qays, he is my leader."¹

Abū Ja'far al-Ṭūsī also recorded this in his *Al-Amālī*:

الا واني قد بايعت هذا و اشار بيده الى معاوية

Ḥasan pointed with his hand in the direction of Mu'āwiyah and said: "Behold! I have pledged allegiance to him."²

After the reconciliation took place, the people of Iraq tried to incite Sayyidunā Ḥusayn رضي الله عنه to go against the agreement and pact that was made, and to rebel against Sayyidunā Mu'āwiyah رضي الله عنه. When this news reached Sayyidunā Mu'āwiyah رضي الله عنه in Shām, he wrote a letter to Sayyidunā Ḥusayn رضي الله عنه, the crux of which is:

1 *Rijāl al-Kashshī*, pg.72, 102; *Biḥār al-Anwār*, 10/122-124.

2 *Al-Amālī*, 2/179-180.

ان من اعطى الله صفقة يمينه و عهده لجدير بالوفاء و قد انبتت ان قوما من اهل الكوفة قد دعوك الى الشقاق و اهل العراق قد جرت قد افسدوا على ابيك و اخيك فاتق الله و اذكر الميثاق الخ

He who has made an agreement and pact for the sake of Allah ﷻ, it is binding on him to stand by it and fulfill it. The news has reached me that some people of Kūfah are inciting you to break the agreement and cause a split. You have experience with the people of Iraq, how they dealt unpleasantly with your father and brother. Therefore, fear Allah ﷻ and remember the pact and agreement which was made (and remain firm on it).

When this letter reached Sayyidunā Ḥusayn ﷺ, replied in writing to Sayyidunā Mu'āwiyah ﷺ, the crux of which is:

اتاني كتابك و انا بغير الذي بلغك جدير و الحسنات لا يهدي لها الا الله و ما اردت لك محاربة و لا عليك خلافا الخ

Your letter has reached me. The news which has reached you regarding me, I am not in a position to do such. And without the guidance of Allah ﷻ, none can be guided towards goodness. I have absolutely no intention of rebelling against you, nor of turning against you.¹

The senior Shī'ī scholars have also recorded this in their famous works. They have also added that Sayyidunā Ḥusayn ﷺ sent a reply to the people of Iraq. The famous Shī'ī mujtahid, Shaykh Muḥīd has written in *al-Irshād*:

لما مات الحسن عليه السلام تحركت الشيعة بالعراق و كتبوا الى الحسين عليه السلام في خلع معاوية و البيعة له فامتنع عليهم و ذكر ان بينه و بين معاوية عهدا و عقدا لا يجوز له نقضه حتى تمضي المدة

When Ḥasan ﷺ passed away, the Shī'ah of Iraq spurred into action and wrote to Ḥusayn ﷺ encouraging him to break his bay'ah with Mu'āwiyah. He wrote back to them telling them that there has been an agreement between himself and Mu'āwiyah and that it would not be permissible break it until it expires (i.e. Mu'āwiyah's khilāfah comes to an end).²

1 Mukhtaṣar Tārīkh Ibn 'Asākir, 7/137; Siyar A'lām al-Nubalā', 3/198.

2 Al-Irshād, pg. 182.

Al-Dīnawarī, another Shīʿī cleric, has quoted the reply of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ to those who were inciting him to rebel against Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ:

انا قد بايعنا و عاهدنا و لا سبيل الى نقض بيعتنا

We have pledged allegiance and entered into a pact. There is no way to break our allegiance.¹

In short, the agreement between Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ was intact, and after pledging allegiance to Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ maintained it and did not break away. This continued right until the demise of Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ.

This same Shīʿī scholar and historian, al-Dīnawarī has also written in *Akhbār al-Ṭiwāl*:

قالوا ولم ير الحسن ولا الحسين طول حياة معاوية منه سوء في انفسهما ولا مكروها و لا قطع عنهما شيئا مما كان شرط لهما و لا تغير لهما عن بر

Neither Ḥasan nor Ḥusayn had any bad experience with Muʿāwiyah until the end of his life, nor did they have distasteful situations with him, nor did he break any condition he made with them, nor did he change showing generosity towards them.²

In short, both the historians of the Ahl al-Sunnah wa al-Jamāʿah and the senior scholars of the Shīʿah have expressly mentioned that all the political differences between Sayyidunā Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا and Sayyidunā Muʿāwiyah رَضِيَ اللهُ عَنْهُ were sorted out, and they maintained good relations thereafter. All conditions laid down and agreed upon were fulfilled and were not changed in the least bit. Both parties stuck to the agreement right until the end.

1 *Akhbār al-Ṭiwāl*, pg. 220.

2 *Akhbār al-Ṭiwāl*, pg. 225.

Participation in the Battle of Constantinople

Sayyidunā Ḥusayn رضي الله عنه happily took part in the campaigns and expeditions carried out during the khilāfah of Sayyidunā Mu‘āwiyah رضي الله عنه. The Battle of Constantinople was a famous battle which took place in 51 A.H. or 49 A.H. according to others. Many senior Ṣaḥābah رضي الله عنهم participated in this epic battle. Special mention has been made of Sayyidunā Abū Ayyūb al-Anṣārī رضي الله عنه, who despite his old age, participated. During the campaign he fell ill and passed away. The historians have recorded this incident with great detail. We have also mentioned some details of the expedition in our book *Sīrat Ḥaḍrat Amīr Mu‘āwiyah* ¹.

The general of this army was Yazīd ibn Mu‘āwiyah. Allah سُبْحَانَهُ وَتَعَالَى had blessed the Muslims with victory against the Romans. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had also given glad tidings that those who participate in this battle are forgiven. Therefore, many senior Ṣaḥābah رضي الله عنهم felt it an honour to take part.

A historian writes:

الحسين بن علي بن ابي طالب عليهما السلام سبط رسول الله صلى الله عليه وسلم وريحانته من الدنيا
وفد على معاوية وتوجه غازيا الى القسطنطينية في الجيش الذي كان اميره يزيد بن معاوية

Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضي الله عنه, the grandson of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his sweet smelling flower would pay annual visits to Mu‘āwiyah. He went out as a warrior towards Constantinople in the army led by Yazīd ibn Mu‘āwiyah.²

Ḥāfiẓ Ibn Kathīr recorded in *Al-Bidāyah wa al-Nihāyah*:

وقد كان في الجيش الذين غزوا القسطنطينية مع ابن معاوية يزيد في سنة احدى و خمسين

He participated in the army which attacked Constantinople with Mu‘āwiyah’s son Yazīd in the year 51 A.H.³

1 *Sīrat Ḥaḍrat Amīr Mu‘āwiyah*, 1/375-385.

2 *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/115.

3 *Al-Bidāyah wa al-Nihāyah*, 8/151.

Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, who was the grandson of Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his 'perfume', used to pay a special annual visit to Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ. Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ used to honour him and present gifts to him, which Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ used to accept. In the year 51 A.H. when the Battle of Constantinople took place under the leadership of Yazīd ibn Mu'āwiyah, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ along with other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ participated.

Gifts and Stipends

Ibn Kathīr has written in *Al-Bidāyah wa al-Nihāyah*:

فلما استقرت الخلافة لمعاوية كان الحسين يتردد اليه مع اخيه الحسن فيكرمهما معاوية اكراما زائدا و يقول لهما مرحبا و اهلا و سهلا و يعطيهما عطاء جزيلا و قد اطلق لهما في يوم واحد مائتي الف يعني في بعض الايام

After the khilāfah settled in favour of Mu'āwiyah, Ḥusayn would visit him with his brother Ḥasan. Mu'āwiyah would honour them extensively and welcome them saying, “Welcome, feel at home and at ease!” He would give them expensive gifts. On one occasion he gave them 200 000 dirhams.¹

Ibn 'Asākir has recorded the same in *Tārīkh Dimashq*:

قال عبد الله بن بريدة دخل الحسن و الحسين على معاوية فامر لهما في وقته بمئتي الف درهم

'Abd Allah ibn Buraydah said, “Ḥasan and Ḥusayn visited Mu'āwiyah who ordered that they be favoured with 200 000 dirhams.”²

These gifts were besides the annual stipend allocated to Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا. The following narration sheds light on the annual stipend they used to receive timeously.

1 *Al-Bidāyah wa al-Nihāyah*, 8/150 – 151.

2 *Tārīkh Dimashq*, 7/115.

Shaykh ‘Alī ibn ‘Uthmān Ghaznawī Hajwīrī Lāhorī (d. 456 A.H.) has written in *Kashf al-Mahjūb*:

Once a beggar approached Sayyidunā Ḥusayn عليه السلام saying: “O grandson of Rasūlullāh صلى الله عليه وسلم! I am a poor person with a family to look after. Kindly give me some food.”

Sayyidunā Ḥusayn عليه السلام told him: “Wait a while. My allowance will reach me soon. When I receive it I will hand it over to you.”

After a short while, a messenger from Sayyidunā Mu‘āwiyah عليه السلام arrived with five bags (each bag containing 1000 gold coins). The messenger told Sayyidunā Ḥusayn عليه السلام that Sayyidunā Mu‘āwiyah عليه السلام apologizes that he had sent such a small amount, but that he should please accept it.

Sayyidunā Ḥusayn عليه السلام accepted it, handed it over to the beggar, and asked his apologies for giving him such a small amount.¹

From these incidents we gather that Sayyidunā Mu‘āwiyah عليه السلام showed his appreciation to Sayyidunā Ḥusayn عليه السلام, acknowledged his status, and showed great consideration for his rights.

Properties and Land in the Vicinity of Madīnah Munawwarah

Sayyidunā ‘Alī عليه السلام owned many springs on the outskirts of Madīnah Munawwarah which were known as *ṣadaqāt*. Sayyidunā ‘Alī عليه السلام made gave these springs as *waqf* (endowment) for his family.

و كانت البغيغات مما عمل علي و تصدق به فلم تزل في صدقاته حتى اعطاها حسين بن علي عبد الله بن جعفر بن ابي طالب ياكل ثمرها و يستعين بها على دينه و مؤونته فباع عبد الله تلك العيون من معاوية

Al-bughaybaghāt was one of these springs which ‘Alī worked on and gave in charity. It remained among his *ṣadaqāt* until Ḥusayn ibn ‘Alī gifted it to

¹ *Kashf al-Mahjūb*, pg. 92-93.

‘Abd Allah ibn Ja‘far ibn Abī Ṭālib to eat of its fruit and use it as a means of support for his religion and expenses. Later on, ‘Abd Allah sold these springs to Mu‘āwiyah.¹

و كان له ايضا صدقات بالمدينة الفقيرين بالعالية و بئر الملك بقناة و الادبية بالضم فسمعت ان حسنا، او حسينا، بن علي باع ذلك كله فيما كان من حربهم فتلك الاموال اليوم متفرقة في ايدي الناس شتى

From the lands owned by ‘Alī was *al-Faqīrayn* in *al-‘Āliyah*, *Bi’r al-Milk* in *Qanāh* and *al-Adabiyyah* in Ḍamm. I heard that Ḥasan and Ḥusayn ibn ‘Alī later on sold them all for their military expenses. These pieces of land are today in the hands of various people.²

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ also owned a spring called ‘*Ayn Abī Nayzar* which was situated close to the *Baqī* area, and was for the general benefit of the people. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ however, did stipulate that should Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ or Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ need it, they could utilize it. After some time, during the days of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ happened to be in a lot of debt. When Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ heard of this, he sent 200 000 gold coins, offering it to Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ in exchange for that spring. Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ however, did not want to sell it, and preferred to keep it for the benefit of the general public.

Ibn Hishām says:

فركب الحسين دين فحمل اليه معاوية بعين ابي نيزر مائتي الف دينار فابى ان يبيع

Ḥusayn was burdened with debts. So Mu‘āwiyah sent 200 000 gold coins in exchange for ‘*Ayn Abī Nayzar*. However, Ḥusayn refused to sell it.³

عين تحنس كانت بالمدينة للحسين بن علي استبطنها غلام له يقال له تحنس و باعها علي بن الحسين من الوليد بن عقبه بن ابي سفيان بسبعين الف دينار قضى بها دين ابيه الحسين اذ قتل و عليه هذا القدر

1 *Tārīkh al-Madīnah al-Munawwarah*, 1/138.

2 *Tārīkh al-Madīnah al-Munawwarah*, 1/138; *Wafā’ al-Wafā’*, 4/1282.

3 *Al-Iṣābah*, 4/198; *Wafā’ al-Wafā’*, 1/1272.

The spring of *Tahannus* was in the vicinity of Madīnah and belonged to Ḥusayn ibn ‘Alī. His slave who dug it was called Tahannus. ‘Alī ibn al-Ḥusayn (his son) sold it to Walīd ibn ‘Uqbah ibn Abī Sufyān for 70 000 gold coins in order to settle the debts of his father after he was martyred. He owed this amount.¹

From the above we come to know that Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا owned many lands around Madīnah Munawwarah. The income of these properties would come to them, and in this way they were, by the grace of Allah رَضِيَ اللَّهُ عَنْهُ, financially well off. We also understand that Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, although pressed by circumstances, did not want to change the pattern set out by his elders for these lands. His son, Zayn al-‘Ābidīn, however was forced by circumstances to sell some of them.

1 *Wafā’ al-Wafā’*, 1/1272.

The Battle of Karbalā'

Yazīd becomes Khalīfah

In the preceding pages we discussed the life of Sayyidunā Ḥusayn رضي الله عنه when he was residing in Madīnah Munawwarah.

During the khilāfah of Sayyidunā Mu'āwiyah رضي الله عنه, Sayyidunā Ḥusayn رضي الله عنه mostly stayed in Madīnah Munawwarah.

Towards the end of Sayyidunā Mu'āwiyah's رضي الله عنه life, he was concerned about who will succeed him. He therefore, began consulting the senior Ṣaḥābah رضي الله عنهم and Tābi'īn. Some Ṣaḥābah رضي الله عنهم and Tābi'īn were of the opinion that his son, Yazīd, should be made his successor while other senior Ṣaḥābah رضي الله عنهم like 'Abd Allah ibn 'Umar, 'Abd Allah ibn Zubayr, Ḥusayn and 'Abd al- Raḥmān ibn Abī Bakr رضي الله عنه, on the other hand, were against appointing Yazīd as his successor.

What was the political need of the time?

At that time there was a need for someone who would be able to keep the Ummah united; who would be able to keep the dignity of the Arabs intact, as far as the political field was concerned; who would not fall into the deception of other nations; and whom the Muslim army would obey wholeheartedly. In such a situation, to appoint someone based merely on piety or knowledge would not fulfill the need of the time. This gave rise to two conflicting viewpoints. Sayyidunā Mu'āwiyah رضي الله عنه preferred the former viewpoint. However, Sayyidunā Ḥusayn and Sayyidunā 'Abd Allah ibn Zubayr رضي الله عنه were opposed to this view.

Sayyidunā Mu'āwiyah رضي الله عنه did not commit any injustice or oppression on those who opposed his view. He did not try to suppress them, nor imprison or kill any of them, nor punish them in any other way.

Even the early Shī'ah historian, Ya'qūbī, who was heavily opposed to Sayyidunā Mu'āwiyah رضي الله عنه, has written in his *Tārīkh Ya'qūbī* (2/229)

و حج معاوية تلك السنة اي ٤٩ ه فتالف القوم و لم يكرههم على البيعة

Mu'āwiyah performed Ḥajj that year (49 A.H.). He treated the people with love and kindness and did not force anyone to pledge allegiance to Yazīd.

Sayyidunā 'Abd Allah ibn 'Umar and Sayyidunā 'Abd Allah ibn 'Abbās رضي الله عنه were initially opposed to the view of Sayyidunā Mu'āwiyah رضي الله عنه, but they later on conformed.

However three persons, Sayyidunā 'Abd Allah ibn Zubayr, Sayyidunā 'Abd al-Raḥmān ibn Abī Bakr and Sayyidunā Ḥusayn رضي الله عنه remained opposed to the view that Yazīd should be appointed as successor.

و كان الحسين مع من امتنع من مبايعته هو وابن الزبير و عبد الرحمن بن ابي بكر و ابن عمرو و ابن عباس ثم مات ابن ابي بكر و هو مصمم على ذلك فلما مات معاوية سنة ستين ببيع ليزيد بايع ابن عمر و ابن عباس و صمم على المخالفة الحسين و ابن الزبير

Ḥusayn was among those who desisted from pledging allegiance to him coupled with Ibn al-Zubayr, 'Abd al-Raḥmān ibn Abī Bakr, Ibn 'Umar, and Ibn 'Abbās. Ibn Abī Bakr passed away with this determination. When Mu'āwiyah passed away in the year 60 A.H., Yazīd was given bay'ah. Ibn 'Umar and Ibn 'Abbās pledged allegiance to him. However, Ḥusayn and Ibn al-Zubayr were determined to oppose him.²

With regards to 'Abd al- Raḥmān ibn Abī Bakr the 'Ulamā' have written:

و الصحيح ان عبد الرحمن كان قد توفي قبل موت معاوية بستين

The correct view is that 'Abd al- Raḥmān ibn Abī Bakr passed away (in 58 A.H.) two years before Mu'āwiyah رضي الله عنه passed away.³

1 There are other opinions about the year. The year mentioned by Ya'qūbī could be regarded as one opinion.

2 *Al-Bidāyah wa al-Nihāyah*, 8/151.

3 *Al-Bidāyah wa al-Nihāyah*, 8/115.

He however remained opposed to the view of Sayyidunā Mu‘āwiyah رضي الله عنه right until his demise.

The historians have recorded that just before passing away, Sayyidunā Mu‘āwiyah رضي الله عنه called his son Yazīd, and gave him some advice.

قالوا لما احتضر معاوية دعا يزيد فاوصاه و قال انظر حسينا فانه احب الناس الى الناس فصل رحمه و ارفق به الخ

They say: When Mu‘āwiyah was on his deathbed, he called Yazīd and advised him saying, “Be considerate to Ḥusayn for indeed he is very beloved to the people. Maintain good ties with him and be soft and kind to him...”¹

NB: We have already mentioned the details in our book *Sīrat Ḥaḍrat Amīr Mu‘āwiyah* ². Here we have sufficed on mentioning the references from the books of the Ahl al-Sunnah wa al-Jamā‘ah and the Shī‘ah. Anyone wanting more details may refer to that book of ours.

After Sayyidunā Mu‘āwiyah رضي الله عنه passed away, and Yazīd took up the position of Khalīfah, he tried to get the senior personalities of Makkah Mukarramah and Madīnah Munawwarah to pledge allegiance to him. Walīd ibn ‘Utbah ibn Abī Sufyān was the governor of Madīnah Munawwarah at that time. Yazīd sent a note with ‘Abd Allah ibn ‘Amr ibn Uways ‘Āmir to Madīnah Munawwarah, instructing the governor to invite the people to pledge allegiance. He also told him to begin with the senior personalities there, and he clearly instructed him to deal kindly and softly with Sayyidunā Ḥusayn رضي الله عنه. When the letter reached Walīd ibn ‘Utbah, he immediately summoned Sayyidunā Ḥusayn and Sayyidunā ‘Abd Allah ibn Zubayr رضي الله عنه. He informed them of the demise of Sayyidunā Mu‘āwiyah رضي الله عنه and he also apprised of the command of Yazīd that the pledge of allegiance should be taken from them.

1 Al-Bidāyah wa al-Nihāyah, 8/162, 115; Siyar A‘lām al-Nubalā’, 3/198; Mukhtaṣar Tārīkh Ibn ‘Asākir, 7/137; Biḥār al-Anwār, 10/238; Jalā’ al-‘Uyūn, pg. 388.

2 Sīrat Ḥaḍrat Amīr Mu‘āwiyah, 1/566-570.

These two personalities requested him time till the morning to ponder over the matter and also to see what the stance of the others will be. Saying this they stood up and left.

فكتب الى والي المدينة الوليد بن عتبة بن ابي سفيان ان ادع الناس و بايعهم و ابدأ بالوجه و ارفق بالحسين
فبعث الى الحسين و ابن الزبير في الليل و دعاهما الى بيعة يزيد فقالا نصبح و ننظر فيما يعمل الناس و
وثبا فخرجا

He wrote to me and to Madīnah, Walīd ibn ‘Utbah ibn Abī Sufyān, “Call the people and take bay‘ah from them. Begin with the distinguished personalities. Be soft and gentle with Ḥusayn.”

Accordingly, he summoned Ḥusayn and Ibn al-Zubayr at night and invited them to pledge allegiance to Yazīd. They said, “We will wait for morning and see what the people do. Saying this, they got up and left.”¹

Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Abd Allah ibn Zubayr رَضِيَ اللهُ عَنْهُ departed that very night for Makkah Mukarramah. On reaching Makkah Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ stayed at the house of ‘Abbās ibn ‘Abd al-Muṭṭalib while Ibn Zubayr رَضِيَ اللهُ عَنْهُ stayed near al-Ḥijr.

The governor of Makkah Mukarramah from the side of Yazīd at that time was ‘Amr ibn Sa‘īd ibn ‘Aṣ al-Umawī, commonly known as Ashdaq. The governor before him was Yaḥyā ibn Ḥakīm ibn Umayyah, who was replaced with ‘Amr ibn Sa‘īd.

Invitation from the people of Kūfah

After the demise of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, the people of Kūfah began writing letters to Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, inviting him to become their leader:

فاتاه رسل اهل الكوفة انا قد حبسنا انفسنا عليك و لسنا نحضر الجمعة مع الوالي فاقدم علينا قال و كان
العمان بن بشير الانصاري على الكوفة

1 *Siyar A‘lām al-Nubalā’*, 3/198; *Mukhtaṣar Tārīkh Ibn ‘Asākīr*, 7/137, 138; *Al-Bidāyah wa al-Nihāyah*, 8/162.

Messengers from the people of Kūfah came to him and said, “We have restrained ourselves in anticipation of your arrival. We do not attend the Jumu‘ah with the governor. So come over to us.”

Nu‘mān ibn Bashīr al-Ansari was the governor of Kūfah at the time.¹

Ibn Kathīr has written:

و بعث اهل العراق الى الحسين الرسل والكتب يدعونه اليهم

The people of Iraq sent many messengers and a number of letters inviting Ḥusayn to Kūfah.²

While in Makkah Mukarramah, Sayyidunā Ḥusayn رضي الله عنه discussed the issue of going to Iraq with his companions and associates.

The journey to Iraq

One of the well-wishers of Sayyidunā Ḥusayn رضي الله عنه was Sayyidunā ‘Abd Allah ibn ‘Umar رضي الله عنهما. It was his opinion that Sayyidunā Ḥusayn رضي الله عنه should not go to Iraq. He explained to him that the people of Iraq are not committed and stable. They are not people of lofty traits and character. They were the ones who killed his father and injured his brother.

Ḥāfiẓ al-Dhahabī quoted the advice of ibn ‘Umar from the chain of al-Sha‘bī:

قال ان اهل العراق قوم مناكير قتلوا اباك و ضربوا اخاك و فعلوا و فعلوا

The people of Iraq are a nation filled with evil. They killed your father, injured your brother, and committed other types of crimes.³

1 *Al-Iṣābah*, 1/332.

2 *Al-Bidāyah wa al-Nihāyah*, 8/165.

3 *Siyar A‘lām al-Nubalā’*, 3/197; *Tahdhīb Tārīkh Ibn ‘Asākir* 4/326.

At this juncture, Sayyidunā Ibn ‘Abbās رضي الله عنه also tried to prevent Sayyidunā Ḥusayn رضي الله عنه from going to Iraq, and he also reminded him of their evil character.

Ibn Abī Shaybah and Ya‘qūb Basawī have recorded from Ibn Ṭā‘ūs from his father:

قال ابن عباس جاءني حسين يستشيرني في الخروج الى ما ههنا يعني العراق فقلت لولا ان يزروا بي و بك
لشبت يدي في شعرك، الى اين تخرج الى قوم قتلوا اباك و طعنوا اخاك

Ibn ‘Abbās رضي الله عنه relates: “Ḥusayn came to me to consult me with regards to his departure to Iraq. I told him: ‘If it was not against our dignity, I would have caught you by your hair and held you back. Where do you intend going? To those same people who murdered your father and stabbed your brother?’”¹

Some have added the reply of Sayyidunā Ḥusayn رضي الله عنه:

لان اقتل بمكان كذا و كذا احب الي من ان استحل حرمتها يعني مكة الخ

For me to be killed in any other place, is better than violating its sanctity
i.e. Makkah.²

Muḥammad ibn al-Ḥanafīyyah, the brother of Sayyidunā Ḥusayn رضي الله عنه, was also amongst those who prevented him from going to Iraq. In fact, he was so much against him going to Iraq that he even prevented his children from joining Sayyidunā Ḥusayn رضي الله عنه.

Ḥāfiẓ Ibn Kathīr writes:

و تبعهم محمد ابن الحنفية فادرك حسينا بمكة فاعلمه ان الخروج ليس له براي يومه هذا فابى الحسين ان
يقبل فحبس محمد ابن الحنفية ولده فلم يبعث احدا منهم حتى وجد الحسين في نفسه على محمد

1 *Al-Muḥannaḥ*, 15/96; *Kitāb al-Ma‘rifah wa al-Tārīkh*, 1/541.

2 *Siyar A‘lām al-Nubalā’*, 3/196; *Tahdhīb Tārīkh Ibn ‘Asākīr*, 4/326; *Al-Bidāyah wa al-Nihāyah*, 8/159.

Muḥammad ibn al-Ḥanafīyah followed suite. He met Ḥusayn in Makkah and informed him that leaving was not a good option at the time. However, Ḥusayn refused to accept his advice. So Muḥammad ibn al-Ḥanafīyah restrained his children and did not send any of them with him which caused the latter to become upset with him.¹

NB: Here we note that the senior Ṣaḥābah had prevented Sayyidunā Ḥusayn رضي الله عنه from travelling to Iraq. They explained to him that the people of Kūfah and Iraq cannot be trusted. Instead of being loyal, they will act treacherously. They exposed this trait and nature of the people of Iraq. We will reproduce some of their statements below:

1. Ibn ‘Abbās رضي الله عنه while speaking to Sayyidunā Ḥusayn رضي الله عنه, mentioned:

ان اهل العراق قوم غدر فلا تغترن بهم

The people of Iraq are disloyal and treacherous. Don't be fooled by them.²

2. A person by the name of Abū Bakr ibn ‘Abd al- Raḥmān ibn Ḥārith also advised Sayyidunā Ḥusayn رضي الله عنه, saying:

قال قد رايت ما صنع اهل العراق بابيك و اخيك و انت تريد ان تسير اليهم و هم عبيد الدنيا فيقاتلك من قد وعدك ان ينصرك و يخذلك من انت احب اليه ممن ينصره

You have seen how the people of Iraq treated your father and brother and you still intend travelling to them. They are slaves of the world. Those who promised to assist you will kill you and those you wish to help you will be the very ones to desert you.³

3. ‘Abd Allah ibn ‘Umar رضي الله عنه once addressed the people of Iraq, expounding on their nature:

1 *Al-Bidāyah wa al-Nihāyah*, 8/165.

2 *Al-Bidāyah wa al-Nihāyah*, 8/160.

3 *Mukhtaṣar Tārīkh Ibn ‘Asākīr*, 7/140.

O people of Iraq! You are the ones who cause problems. i.e., instead of sorting out the problems, you make it worse.

In short, this was the nature of the people of Kūfah and Iraq. To be disloyal, treacherous, and cause mischief and dissent. They could not be trusted in any way.

A Misconception and its Clarification

At this juncture, the question could crop up in the mind that when such senior persons like Sayyidunā Ibn ‘Umar رضي الله عنه and Muḥammad ibn Ḥanafīyyah etc., dissuaded Sayyidunā Ḥusayn رضي الله عنه from going to Kūfah and even explained to him the nature of the people of Iraq, then why did Sayyidunā Ḥusayn رضي الله عنه not heed their advice and desist from travelling to Iraq?

It should be borne in mind, that just like how these Ṣaḥābah رضي الله عنهم were *mujtahids* (those who had the qualifications of applying their mind and reaching conclusions), and based upon that they regarded their *ijtihād* (reasoning) as correct, Sayyidunā Ḥusayn رضي الله عنه was also a *mujtahid* and he regarded his *ijtihād* as correct. That is why he regarded his stance of opposing Yazīd as being correct. He felt that the Khalīfah was not worthy of this post, since there were many others who were more deserving. There must have been other factors which took place, based upon which Sayyidunā Ḥusayn رضي الله عنه did not pledge allegiance to Yazīd. The most we can say is that history is silent about the details of those other factors and causes.

Also, it was the people of Iraq who were prepared to regard Sayyidunā Ḥusayn رضي الله عنه as their leader, and for this purpose they had invited him to Kūfah. Based on their invitation he decided to travel to Iraq, thinking that they will assist him and keep to their word. However, it was the people of Kūfah who went against their word and did not fulfill their promises. They even refused to consider the opinion of Sayyidunā Ḥusayn رضي الله عنه. In fact, they joined forces with the opposition

and assisted them in fighting against him and eventually killing him. Due to all these factors, Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ did not succeed and did not achieve what he intended.

In short, this was an *ijtihādī* matter, (a matter in which there is scope for varying views) and regarding such matters the general rule is

المجتهد قد يخطئ و يصيب

The mujtahid could be correct or he could err.

And the real underlying reason is that Allah سُبْحَانَهُ وَتَعَالَى had pre-ordained for Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ the lofty status of becoming a martyr. Once the decision of Allah سُبْحَانَهُ وَتَعَالَى is there, all means and causes fall into place accordingly. This can never then be averted. *Tadbīr* (our planning) surrenders before *taqdīr* (the decree of Allah سُبْحَانَهُ وَتَعَالَى).

This is precisely what happened here also. This whole journey went against the apparent means. Senior people were all saying it is not the correct decision, but

وَكَانَ أَمْرُ اللَّهِ قَدْرًا مُّقْدَرًا

*And ever is the command of Allah a destiny decreed.*¹

The decree of Allah سُبْحَانَهُ وَتَعَالَى came to place and those who had promised to assist they were the ones who turned against him, and eventually Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ drank from the goblet of martyrdom

Muslim ibn ‘Aqīl travels to Iraq

When several messengers and countless letters began reaching Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ inviting him to Kūfah, he sent his cousin (who was also his brother in law²)

1 Sūrah al-Aḥzāb: 38.

2 Muslim ibn ‘Aqīl was married to Ruqayyah bint ‘Alī (*almajr* pg. 56).

to Iraq to ascertain the situation and inform him accordingly. If conditions were favourable, he would go himself to Kūfah.

فبعث الحسين بن علي اليهم مسلم بن عقيل فقال سر الى اهل الكوفة فاكتبوا الي فان كان حقا قدمت اليه

Ḥusayn ibn ‘Alī sent Muslim ibn ‘Aqīl to them saying, “Travel to the people of Kūfah and write to me. If it is true, I will come over.”¹

When Muslim ibn ‘Aqīl reached Kūfah, people thronged around him and approximately 12 000 pledged allegiance to him.² Other narrations mention even a greater number. Seeing this, Muslim ibn ‘Aqīl wrote to Sayyidunā Ḥusayn رضي الله عنه informing him that the situation seems favourable.

Sayyidunā Nu‘mān ibn Bashīr رضي الله عنه was the governor of Kūfah at that time. He had been the governor from the time of Sayyidunā Mu‘āwiyah رضي الله عنه. The supporters of Yazīd’s rule approached him and explained to him what was transpiring in Kūfah and that it had to be sorted out as quickly as possible. Sayyidunā Nu‘mān رضي الله عنه took a rather lenient approach and did not confront Muslim ibn ‘Aqīl. These supporters of Yazīd then informed Yazīd about the latest developments in Kūfah.

Ibn Ziyād is appointed governor of Kūfah

When Yazīd was informed, he immediately dismissed Sayyidunā Nu‘mān ibn Bashīr رضي الله عنه, and appointed ‘Ubayd Allah ibn Ziyād, who was his governor over Baṣrah, as the governor of Kūfah as well. ‘Ubayd Allah ibn Ziyād without delay moved to Kūfah and took up residence in the governor’s quarters. Yazīd had instructed Ibn Ziyād to arrest Muslim ibn ‘Aqīl instantly, and if he resists, then he should be killed. Ibn Ziyād straightaway started investigating as to whom had pledged allegiance to Muslim ibn ‘Aqīl, and also where Muslim ibn ‘Aqīl is residing.

1 *Al-Iṣābah*, 1/332.

2 *Al-Iṣābah*, 1/332.

When Ibn Ziyād came to Kūfah, Muslim ibn ‘Aqīl left the house he was staying in, and moved to Hāni’ ibn ‘Urwah Murādī’s home. When Ibn Ziyād came to know that Muslim ibn ‘Aqīl was at Hāni’s home, he summoned the latter and questioned him regarding Muslim ibn ‘Aqīl. Hāni’ initially tried to avoid the subject, but was eventually forced to confess: “O Amīr! I did not invite Muslim ibn ‘Aqīl to stay by me. He had come on his own to my home.”

Ibn Ziyād now started being stern with those who were supporting Muslim ibn ‘Aqīl, and he was extremely severe with those who tried to resist or oppose him.

Muslim ibn ‘Aqīl gets killed

Due to the situation and circumstances, the supporters of Muslim ibn ‘Aqīl began backing off and breaking away gradually from supporting him. Eventually, Ibn Ziyād arrested Muslim ibn ‘Aqīl and Hāni’ ibn ‘Urwah and got them killed.

Ibn Sa’d briefly describes what transpired:

و مسلم بن عقيل و هو الذي بعثه الحسين بن علي بن ابي طالب من مكة يبائع له الناس فنزل بالكوفة على هانيء بن عروة المرادي فاخذ عبيد الله بن زياد مسلم بن عقيل و هانيء بن عروة فقتلهما جميعا و صلبهما

Muslim ibn ‘Aqīl: Ḥusayn ibn ‘Alī ibn Abī Ṭālib had sent him from Makkah for people to take bay‘ah at his hands. He settled in Kūfah at the residence of Hāni’ ibn ‘Urwah al-Murādī. ‘Ubayd Allah ibn Ziyād captured both Muslim ibn ‘Aqīl and Hāni’ ibn ‘Urwah, and subsequently killed them and crucified them.¹

Ḥusayn departs from Makkah Mukarramah

On the other side in Makkah Mukarramah, Sayyidunā Ḥusayn رضي الله عنه had received the initial message from Muslim ibn ‘Aqīl stating that conditions in Kūfah are favourable and that he should proceed.

1 *Ṭabaqāt ibn Sa’d*, 4/29.

In 60 A.H., one day before the Ḥajj, trusting the invitation of the people of Iraq, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ departed for Kūfah. He had no idea what had transpired in Kūfah, and that Muslim ibn ‘Aqīl had been martyred. When Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ reached near a place called Qādisiyyah, Ḥurr ibn Yazīd al-Tamīmī arrived, met him, and related to him all that had transpired in Kūfah; how the Kūfīs had backed off and gave up supporting Muslim ibn ‘Aqīl and how Muslim ibn ‘Aqīl and others were martyred. He also advised Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ that he should return, since there was no good in continuing ahead.

Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ began considering the advice of Ḥurr. However, Muslim ibn ‘Aqīl’s brother, who was with Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, remarked: “We will never return. We will avenge the blood of Muslim ibn ‘Aqīl or we ourselves will be killed.” Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, on hearing this, also decided that they should proceed. Returning at this point would be against the spirit of expressing the ḥaqq. Accordingly, the entire group continued towards Kūfah.

When Ibn Ziyād came to find out that Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ had departed from Makkah Mukarramah and will soon reach Kūfah, he prepared an army to stop them from entering Kūfah. This army came face to face with Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and his group at a place called Karbalā’, which was also called Ṭuff.

The Tragedy of Karbalā’

The happenings of Karbalā’ are concisely given in *Al-Iṣḥābah* (1/333)

فوافوه بكر بلاء فزئلهوا و معه خمسة و اربعون نفسا من الفرسان و نحو مائة راجل فلقبه الحسين و اميرهم
 عمر بن سعد بن ابي و قاص و كان عبيد الله و لاه الري و كتب له بعهدة عليها اذا رجع من حرب الحسين
 فلما التقيا قال له الحسين اختر مني احدى ثلاث اما ان الحق بئغر من الثغور و اما ان ارجع الى المدينة و اما
 ان اضع يدي في يد يزيد بن معاوية فقبل ذلك عمر منه و كتب به الى عبيد الله فكتب اليه لا اقبل منه حتى
 يضع يده في يدي فا تمتع الحسين فقاتلوه فقتل معه اصحابه و فيهم سبعة عشر شابا من اهل بيته ثم كان
 اخر ذلك ان قتل و اتي براسه الى عبيد الله فارسله و من بقي من اهل بيته الى يزيد و منهم علي بن الحسين
 و كان مريضا و منهم عمه زينب فلما قدموا على يزيد ادخلهم على عياله ثم جهزهم الى المدينة

Both groups met at Karbalā'. Ḥusayn's group consisted of 45 cavalry and 100 infantry. The leader of the opposite army was 'Umar ibn Sa'd. Ibn Ziyād had promised to make him the governor of Ray after he returns from fighting Ḥusayn.

(On seeing that those who had invited him to Kūfah, had all backed off), Ḥusayn put before 'Umar ibn Sa'd the following proposal:

“Allow me to do one of the following three things:

1. I go to one of the borders of the Muslim lands (where I will pass my life protecting the Muslim land)
2. Or let me return to Madīnah
3. Or allow me to place my hand in the hand of Yazīd ibn Mu'āwiyah (by giving me this opportunity, I could speak directly to Yazīd and come to some agreement)

Umar ibn Sa'd accepted this proposal of Ḥusayn and wrote to Ibn Ziyād informing him of it. Ibn Ziyād replied that he will only accept one thing from Ḥusayn, that he pledges allegiance to Ibn Ziyād. Ḥusayn did not accept this proposal of Ibn Ziyād, and as a result fighting broke out. Seventeen youngsters of his family were all martyred, together with many others. Eventually, Ḥusayn was also martyred. His blessed head was severed from his body and sent to 'Ubayd Allah who sent it together with his remaining family members to Yazīd (in Damascus).

'Alī ibn Ḥusayn (Zayn al-'Ābidīn)—who was ill during the battle—and his aunt Zaynab were amongst them. When they reached Yazīd, he hosted them with his family, and after a few days, sent them back to Madīnah.

Books written on the Martyrdom of Ḥusayn

Above, the incident of Karbalā' has been given in brief as given by Ḥāfiẓ ibn Ḥajar in *Al-Iṣābah*.

After mentioning this incident, ibn Ḥajar writes:

و قد صنف جماعة من القدماء في مقتل الحسين تصانيف فيها اللغث و السمين و الصحيح و السقيم و
في هذه القصة التي سقتها غنى

Many of the early scholars have written books describing the martyrdom of Ḥusayn. These works contain all types of narrations, some of which are authentic, while others are weak or baseless. The incident, as we have mentioned is sufficient.

Collecting and writing the details of exactly what happened at Karbalā' is no easy task

The truth of the matter is that many people have gathered many narrations regarding the happenings of Karbalā', but most of them are baseless and cannot be relied upon. Therefore, to gather all the authentic information and details, and put them on paper, is a mammoth task. In fact, if it is considered as something almost impossible, it would not be an exaggeration.

Many of the narrations contradict each other, many of them are full of exaggerations, and others are pure lies. It seems as if the narrators were bent on making the whole incident one full of sorrow, sadness, and grief. Such a story of great oppression is painted, that the listeners' hearts are filled with grief, and they are overcome with dejection, and are reduced to wailing and crying.

It seems as if this is the actual object of those narrating the incidents of Karbalā'. If the authentic and correct versions, without all these exaggerations, are mentioned, then the object for which these gathering take place would not be achieved.

Acknowledging the truth of the matter

No doubt, the martyrdom of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and his companions is indeed a sad and sorrowful tragedy. Especially considering the fact that Sayyidunā

Ḥusayn رضي الله عنه put forward his proposal, which was rejected. This was an act of gross injustice and great oppression. All those killed in Karbalā' were definitely martyrs and those who killed them were undoubtedly oppressors and blood shedders. This we absolutely understand and acknowledge. However, we do not agree with all the exaggerations that go with this incident.

Beneficial Discussions relating to the Incident of Karbalā'

The actual incident of Karbalā' has been mentioned. Below we will mention some other aspects relating to it.

Paying off Debts

Ibn Abī Shaybah records:

عن ابي موسى بن عمير عن ابيه قال قال امر الحسين مناديا فنادى فقال لا تقتلن رجل معي عليه دين فقال رجل
ضمنت امراتي ديني فقال امرأة ما ضمان امرأة

From Abū Mūsā ibn 'Umayr from his father:

Ḥusayn (after realising that now there is going to be confrontation and fighting with the opposition) told a person to announce that any person who has an outstanding debt should not join us in the fight.

One person said: "My wife has given the guarantee that she will pay off my debts."

Ḥusayn remarked: "What guarantee is the guarantee of a woman?"

(This person did not then participate in the fighting.)¹

This announcement of Sayyidunā Ḥusayn رضي الله عنه was in conformity with the saying of Rasūlullāh صلى الله عليه وسلم. It is mentioned in a ḥadīth that all the sins of a martyr are forgiven except debts.

1 *Muṣannaf Ibn Abī Shaybah*, 11/104.

Another aḥādīth states:

القتل في سبيل الله يكفر كل شيء الا الدين

Martyrdom in the path of Allah expiates all sins except debt.¹

Another similar incident

A similar incident occurred at the Battle of Jamal, which took place in 36 A.H.

Sayyidunā ‘Abd Allah ibn Zubayr رضي الله عنه relates: “My father, Zubayr ibn ‘Awwām رضي الله عنه called me to his side and said: ‘O son! Today those who are killed will either be oppressors or oppressed. I have a feeling that I am going to be oppressively killed today. The debts I owe is something very serious. Do you think what I possess is enough to pay off all my debts? Sell my land and pay off my debts.’” Zubayr رضي الله عنه then made some bequests from one third of the remaining.²

Coming back to the announcement of Sayyidunā Ḥusayn رضي الله عنه at Karbalā’... This was done at a very critical juncture when he needed all the support he could get.

At the same time, this shows the importance of clearing and paying off ones debts, and on the other hand it shows how these great personalities strictly adhered to the commands of the Sharī‘ah, that at such a time also they paid attention to *mu‘āmalāt* (monetary dealings).

The question about rebelling against the Khalīfah of the time and its clarification

The *Nawāṣīb* (those who are opposed to Sayyidunā ‘Alī رضي الله عنه) raise the objection that Sayyidunā Ḥusayn رضي الله عنه rebelled against the Khalīfah of the time, therefore it was correct to kill him in light of the ḥadīth:

1 *Ṣaḥīḥ Muslim*, 2/135.

2 *Ṣaḥīḥ al-Bukhārī*, 1/441.

من اتاكم و امركم على رجل واحد يريد ان يفرق جماعتكم فاضربوا عنقه بالسيف كماثنا من كان

If all the people have accepted someone as their leader, and thereafter another person comes along trying to cause disunity amongst the ranks of the Muslims, then chop off his head, no matter who he may be. ¹

The research of Shaykh Ḥarrānī and Ḥāfiẓ al-Dhahabī

These two ‘Ulamā’ have presented the stance of the Ahl al-Sunnah wa al-Jamā‘ah on this issue and have replied to the objections raised. They have mentioned:

واهل السنة و الجماعة يردون غلو هؤلاء و هؤلاء و يقولون ان الحسين قتل مظلوما شهيدا و الذين قتلوه كانوا ظالمين معتدين و احاديث النبي صلى الله عليه و سلم يامر فيها بقتل المفارق للجماعة لم يتناولوه فانه لم يفارق الجماعة و لم يقتل الا و هو طالب الرجوع الى بلده او الى الثغر او الى يزيد داخلا في الجماعة معرضا عن التفریق بين الامة و لو كان طالب ذلك اقل الناس لوجب اطاعته الى ذلك فكيف لا تجب اجابته للحسين الى ذلك و لو كان الطالب لهذه الامور من هو دون الحسين لم يجز حبسه و لا امساكه فضلا عن اسره و قتله

The Ahl al-Sunnah wa al-Jamā‘ah reject the extremism of both groups (the Shī‘ah and the Nawāṣib) and declare that Ḥusayn was oppressively killed as a martyr, and those who killed him were oppressors and had overstepped the limits. The aḥādīth which mention killing the one who rebels against the Khalīfah, does not apply to Ḥusayn, since he had not broken away from the mainstream group of Muslims. Rather he was prepared to either return to Madīnah or to go to one of the Muslim borders or to go to Yazīd. By doing this he may not be regarded as having departed from the mainstream group of Muslims, or as having caused a split amongst the Muslims. (The opposition however, did not accept his propositions and oppressively killed him.)

These were proposals sent by a personality like Ḥusayn. If someone of a lower status than him had put forward these proposals, it would have been necessary to accept them. In such an instance, it would not have been

1 *Ṣaḥīḥ Muslim.*

permissible to hold him back or keep him, let alone taking him prisoner and killing him.¹

Ḥāfiẓ al-Dhahabī mentioned a similar answer in *al-Muntaqā*:

الناصبية الذين يزعمون ان الحسين من الخوارج الذين شقوا العصا و انه يجوز قتله لقوله عليه السلام من اتاكم و امركم على رجل واحد يريد ان يفرق جماعتكم فاضربوا عنقه كاتنا من كان اخرجه مسلم و اهل السنة و الجماعة يقولون قتل مظلوما شهيدا و قاتلوه ظلمة معتدون و احاديث قتل الخارج لم تتناوله فانه لم يفرق الجماعة و لم يقتل الا و هو طالب الرجوع او المضي الى يزيد داخلا فيما دخل فيه سائر الناس معرضا عن تفريق الكلمة

The Nawāṣib suppose that Ḥusayn was from the rebels who disunited the Muslim ummah and that it was permissible to kill him due to Rasūlullāh's ﷺ statement, "If all the people have accepted someone as their leader, and thereafter another person comes along trying to cause disunity amongst the ranks of the Muslims, then chop off his head, no matter who he may be." Reported by Muslim.

The Ahl al-Sunnah assert that he was killed oppressively as a martyr and those who killed him were oppressors and transgressors. The aḥādīth of killing the rebel does not apply to him since he did not disunite the Muslims and was not killed except intending to return, or to continue to Yazīd to enter into the mainstream of the Muslims, and turning away from discord.²

Ḥusayn had no intention of fighting

Shaykh Ḥarrānī wrote *Minhāj al-Sunnah* as a rebuttal of the book *Minhāj al-Karāmah* written by Ibn Muṭahhar al-Ḥillī Shī'ī. He writes at another place:

و الحسين ما خرج مقاتلا و لكن ظن ان الناس يطيعونه فلما رأى انصرفهم عنه طلب الرجوع الى وطنه او الذهاب الى الثغر او اتيان يزيد فلم يمكنه اولئك الظلمة لا من هذا و لا من هذا و لا من هذا و طلبوا ان ياخذوه اسيرا الى يزيد فامتنع من ذلك و قاتل حتى قتل مظلوما شهيدا لم يكن قصده ابتداء ان يقتل

1 *Minhāj al-Sunnah*, 2/256.

2 *Al-Muntaqā*, pg. 296.

Ḥusayn did not depart with the intention of fighting. He thought that those who had invited him from Kūfah will obey him (and assist him). However, when he saw that they had turned away from him, he put forward the proposal of accepting any of three things; that he be allowed to return to Madīnah, or be allowed to move to one of the Islamic borders, or to be allowed to proceed to Yazīd. The opposition however did not accept his proposals, and insisted on taking him as a prisoner to Yazīd. He refused to accept this, which led to fighting breaking out, and eventually he was oppressively martyred. From the beginning, he did not have any intention of fighting. (Rather, he was, due to the circumstances, ready to reconsider his stance.)

The research of Ibn Khaldūn

Ibn Khaldūn replied to the objection raised above, based upon the aḥādīth which prevents rebelling against the Khalīfah of the time.

This applies to a just upright ruler. This does not apply if the leader is not just and upright, especially if the pledge of allegiance is still being taken from the people. Sayyidunā Ḥusayn عليه السلام was a *mujtahid* in his own right. Based upon his *ijtihād*, he was correct. He is a martyr and will be rewarded. He cannot be classified as a rebel. Those who maintain that it was permissible to kill Sayyidunā Ḥusayn عليه السلام are totally incorrect. They have deduced this from those aḥādīth which talk about rebelling against the Khalīfah, but they have erred, since these aḥādīth are conditional. They apply only when the Khalīfah is just and upright. Who could be more just and upright than Sayyidunā Ḥusayn عليه السلام in his time?¹

In support of the above

Ibn Kathīr has also written in *Al-Bidāyah wa al-Nihāyah* that there was no one equal to Sayyidunā Ḥusayn عليه السلام at that time and Yazīd was not looked up to by the general people, neither could he equal him in status:

1 *Tārīkh ibn Khaldūn*, 1/384.

بل الناس ميلهم الى الحسين لانه السيد الكبير و ابن بنت رسول الله صلى الله عليه و سلم فليس على وجه الارض يومئذ احد يساميه و لا يساويه و لكن الدولة اليزيدية كانت كلها تناوته

The people at that time were more inclined to Ḥusayn, since he was a senior Sayyid and the grandson of Rasūlullāh ﷺ. There was none who could equal him in status at that time. However, the Yazīdī government were his enemies.¹

Ibn Ḥajar ‘Asqalānī’s research

Ibn Ḥajar has quoted in a ḥadīth from Sayyidunā ‘Alī رضي الله عنه:

و قد اخرج الطبري بسند صحيح عن عبد الله بن الحارث عن رجل من بني مضر عن علي و قد ذكر الخوارج فقال ان خالفوا امام عدلا فقاتلوهم و ان خالفوا اماما جائرا فلا تقاتلوهم فان لهم مقالا قلت و على ذلك يحمل ما وقع للحسين بن علي ثم لاهل المدينة في الحرة

Al-Ṭabarī documents with a ṣaḥīḥ sanad from ‘Abd Allah ibn al-Ḥārith from a man from the Banū Muḍar from ‘Alī:

After speaking about the Khawārij he stated, “If someone stands up against an upright and just leader, then fight him, but if he opposes an oppressive and sinful leader, then do not fight against him, since he has a justifiable reason for what he is doing.”

My comment: Ḥusayn ibn ‘Alī’s incident and what took place in Ḥarraḥ could be said to fit under this ḥadīth.²

Sayyidunā Ḥusayn رضي الله عنه opposed an unjust ruler and did not obey him. He, in this matter, is accused, and he had some reason as to why he did it. Therefore, it was not permissible to fight against Sayyidunā Ḥusayn رضي الله عنه and kill him.

1 *Al-Bidāyah wa al-Nihāyah*, 8/151.

2 *Fath al-Bārī*, 12/353-354.

Substantiations for Ḥusayn's proposals

Below we will reproduce a few more references which mention the three proposals put forward by Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ.

Ibn 'Asākir has written:

و بعث عبيد الله بن زياد عمر بن سعد فقاتلهم فقال الحسين يا عمر اختر مني ثلاث خصال ام ان تتركني ارجع كما جئت فان ابيت هذه فسيرني الى يزيد فاضع يدي في يده فيحكم ما يرى فان ابيت هذه فسيرني الى الترك فقاتلهم حتى اموت

'Ubayd Allah ibn Ziyād despatched 'Umar ibn Sa'd to fight them. Ḥusayn suggested, "O 'Umar, accept from me one of three proposals, either allow me to return from where I came. If you refuse this, then send me to Yazīd and I will place my hand in his and he will decide what he feels. If you refuse this, then send me to the Turks who I will fight till I die.¹

Ḥāfiẓ al-Dhahabī has written:

قال الحسين حين نزلوا كربلا ما اسم هذه الارض؟ قالوا كربلا قال كرب و بلاء و بعث عبيد الله لحربه عمر بن سعد فقال يا عمر اختر مني احدى ثلاث اما تتركني ارجع او فسيرني الى يزيد فاضع يدي في يده فان ابيت فسيرني الى الترك فجاهد حتى اموت فبعث بذلك الى عبيد الله فهم ان يسيره الى يزيد فقال له شمر بن ذي الجوشن لا الا ان ينزل على حكمك فارسل اليه بذلك فقال الحسين و الله لا افعل و ابطا عمر عن قتاله فبعث اليه عبيد الله شمر بن ذي الجوشن فقال ان قاتل و الا فاقته و كن مكانه

Ḥusayn asked when he alighted at Karbalā', "What is the name of this land?"

They said, "Karbalā'."

He exclaimed, "Karb (difficulty) and balā' (trouble)."

'Ubayd Allah ibn Ziyād despatched 'Umar ibn Sa'd to fight him. Ḥusayn suggested, "O 'Umar, except from me one of three. Either allow me to

1 Mukhtaṣar Tārīkh Ibn 'Asākir, 7/147.

return or let me proceed to Yazīd and place my hand in his. If you refuse, then send me to the Turks so that I may wage jihād until I die.”

‘Umar send these proposals to ‘Ubayd Allah who thought of sending him to Yazīd. However, Shamr ibn Dhī al-Jawshan said to him, “Never, except that he accepts your orders.”

This message was delivered to Ḥusayn who responded, “By Allah, I will not do so.”

‘Umar drew back from fighting him so ‘Ubayd Allah send Shamr ibn Dhī al-Jawshan with the instruction, “If he (i.e. ‘Umar) fights, then well and good. Otherwise, you fight against Ḥusayn and take ‘Umar’s place.”¹

Mention of these three proposals are found in *Tārīkh al-Ṭabarī* in two places.²

Quotations from the Shī‘ah

Now we will quote from the books of the senior Shī‘ah scholars passages mentioning these three proposals put forward by Sayyidunā Ḥusayn رضي الله عنه.

Abd al-Farj Iṣfahānī (d. 356 A.H.) has written in *Muqātil al-Ṭālibiyyīn*:

قال فوجه الى عمر بن سعد فقال ماذا تريدون مني اني مخيركم ثلاثا ان تتركوني الحق بيزيد او ارجع من حيث جئت او امضي الى بعض ثغور المسلمين

He turned to ‘Umar ibn Sa‘d and said, “What do you want from me? I will give you three choices. If you leave me, I will join Yazīd or return from whence I came or continue to one of the borders of the Muslims.

Shaykh Mufīd (d. 413 A.H.) has written:

1 *Siyar A‘lām al-Nubalā’*, pg. 209 – 210; *Al-Bidāyah wa al-Nihāyah*, 8/170.

2 *Tārīkh al-Ṭabarī*, 6/220 and 7/19.

ان يرجع الى المكان الذي هو منه اتى او يسير الى ثغر من الثغور فيكون رجلا من المسلمين له مالهم و عليه ما عليهم او ياتي امير المؤمنين يزيد فيضع يده في يده فيرى فيما بينه و بينه الخ

Either he returns to the place he came from, or he journeys to one of the borders and becomes one of the Muslims, accruing their benefits and fulfilling their responsibilities, or he proceeds to Amīr al-Mu'minīn Yazīd and pledges allegiance to him and he may decide between them.¹

In *Talkhīṣ al-Shāfi* it is written:

و قد روي انه قال لعمر بن سعد الى ان قال او ان اضع يدي على يد يزيد فهو ابن عمي يرى في رايه

It is reported that he said to 'Umar ibn Sa'd, "Or I pledge allegiance to Yazīd, for he is my cousin and will decide my matter."²

Mullah Bāqir Majlisī has written:

فيضع يده في يده فيرى فيما بينه و بينه رايه

He will pledge allegiance to him and Yazīd will decide his fate.³

Shaykh 'Abbās al-Qummī has expressed similar sentiments:

يا آنکه برود در نزد امير يزيد دست خود را در دست او نهد او برجه خواهد بکند الخ⁴

Other Shī'ī books have also mentioned this, like *I'lām al-Warā bi A'lām al-Hudā* and *'Umdat al-Maṭālib*.

The crux

The crux of what is contained in the above mentioned narrations is that:

1 *Al-Irshād* pg. 212.

2 *Talkhīṣ al-Shāfi*, 4/186.

3 *Biḥār al-Anwār*, 10/211.

4 *Muntahā al-Āmāl*, 1/335.

1. Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, due to the situation, was prepared to review his stance. Therefore, it could not be said that he was *mufāriq li al-jamā'ah* (broke away from the group of mainstream Muslims) or a rebel.
2. The warnings sounded in the aḥādīth regarding the one who rebels against the Khalifah of the time does not apply to Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ.
3. Those who killed Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and his companions were oppressors and blood shedders. They had oppressively killed Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and his companions.
4. Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and his companions were thus honoured as being martyrs, while their killers achieved nothing except being hated by the Muslims.

The blessed head of Ḥusayn is presented before Yazīd

Initially, when the blessed head of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ was presented before Yazīd, he expressed happiness, but very soon thereafter, he regretted what had happened and cursed Ibn Marjānah ('Ubayd Allah ibn Ziyād):

Yazīd exclaimed:

لعن الله ابن مرجانة فانه اخرجه و اضطره و قد كان ساله ان يخلي سبيله او ياتيني او يكون بثغر من ثغور المسلمين حتى يتوفاه الله فلم يفعل بل ابى عليه و قتله فبغضني بقتله الى المسلمين و زرع لي في قلوبهم العداوة فابغضني البر و الفاجر بما استعظم الناس من قتلي حسينا مالي و لابن مرجانة قبيحه الله و غضب عليه

May Allah سُبْحَانَكَ يَا رَبَّ الْعَالَمِينَ curse Ibn Marjānah. He forced Ḥusayn to face the army, whereas the latter had requested from him to either let him go freely (return to Madīnah) or to allow him to come to me (where we could discuss this issue) or to allow him to go to one the Islamic borders and spend the remaining part of his life there. But Ibn Ziyād refused to accept any of these proposals, and chose to kill him.

By killing Ḥusayn, Ibn Ziyād has sown hatred for me in the hearts of the Muslims. Now both the pious and transgressor harbour enmity for me for they regard my killing of Ḥusayn a catastrophe. I have no connection to Ibn Marjānah. May Allah disfigure him and send His wrath on him.¹

NB: From the above incident we understand that the three proposals put forward by Sayyidunā Ḥusayn رضي الله عنه is a reality, which has been quoted by the senior ‘Ulamā’ and great authors. Even Yazīd himself mentioned it. The senior Shī‘ah scholars have also mentioned it clearly and explicitly in their books.

The actions of those who invited Ḥusayn to Kūfah

Those people who invited Sayyidunā Ḥusayn رضي الله عنه to Kūfah accepted him as their leader and promised to assist and support him. However when the governor started his investigations and displayed sternness, they stepped back and desisted from helping him. Subsequently, they joined the leaders of the time, fought against Sayyidunā Ḥusayn رضي الله عنه, and eventually killed him.

This is the reality and not some concocted story or the product of our imagination. In the following pages we will reproduce from both Sunnī and Shī‘ah sources some quotations proving the same.

1. The statement of Muslim ibn ‘Aqīl regarding the treachery and disloyalty of the Kūfīs. This statement came after his supporters began gradually breaking away from him, until eventually Ibn Ziyād arrested him and he was about to be executed.

Ibn Ḥibbān has recorded the last words of Muslim ibn ‘Aqīl:

اللهم احكم بيننا وبين قوم غرونا و كذبونا ثم خذلونا حتى دفعنا الى ما رفعنا اليه

1 *Al-Bidāyah wa al-Nihāyah*, 8/232; *Siyar A‘lām al-Nubalā’*, 3/214.

O Allah! You pass judgement between us and those who deceived us and lied to us, then deserted us, as a result of which we are where we are now (about to be executed).¹

Thereafter Muslim ibn ‘Aqīl was killed.

2. The statements of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ:

Before the incident of Karbalā’, when Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ was informed of the killing of Muslim ibn ‘Aqīl, Hāni’ ibn ‘Urwah, ‘Abd Allah ibn Yaqtūr and others, he gathered his companions and addressed them thus:

وقد خذلنا شيعتنا فمن احب منكم الانصراف فليصرف في غير حرج ليس معه ذمام

Our Shī‘ah (partisans) have deserted us. So whoever among you desires to return should return without any objection or rebuke.

This has been mentioned in the famous book of the Shī‘ī scholar Shaykh Mufīd, *al-Irshād*².

Another Shī‘ī scholar, Mullā Bāqir Majlisī, has recorded it with slightly more details in his Persian book *Jalā al-‘Uyūn*.³

3. Ḥāfiẓ Ibn Kathīr and Ḥāfiẓ ibn Ḥajar have quoted the following incident and statement of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ:

فقتل اصحاب الحسين كلهم و فيهم بضعة عشر شابا من اهل بيته و جاءه سهم فاصاب ابنا له في حجره فجعل يمسح الدم و يقول اللهم احكم بيننا و بين قوم دعونا لبصرونا فقتلونا

After all his companions, including more than 10 youngsters from his own family were martyred, Ḥusayn was sitting with one of his small sons in his

1 *Kitāb al-Thiqāt*, 2/308.

2 *Al-Irshād*, pg. 205.

3 *Jalā al-‘Uyūn*, pg. 421.

lap, when an arrow came and struck the child. Ḥusayn, while wiping off the blood from his child, said: “O Allah! You pass judgement between us and those people who invited us in order to assist us, but turned around and killed us.”¹

This is also recorded in the book, *Murūj al-Dhahab*, of the Shī‘ī scholar al-Mas‘ūdī.²

4. The statement of Sayyidunā Ḥusayn’s رَضِيَ اللَّهُ عَنْهُ son, Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ.

He made this statement after the incident of Karbalā’ was over, when they were close to Kūfah. At that time the men and women came out of their homes crying and wailing

يندبن مشققات الجيوب و الرجال معهم ييكون فقال زين العابدين بصوت ضئيل قد نهكته العلة ان هؤلاء
ييكون فدمن قتلنا غيرهم

The women came out tearing their collars and wailing. Together with them the men were also crying.

On seeing this, Zayn al-‘Ābidīn, who was very weak on account of his illness, said with a weak voice:

These people are crying and wailing over us. Who else, besides them, have killed us?³

In other words, these are the same ones who killed us, and the same ones who are mourning our death.

Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ then addressed the people of Kūfah as follows: (Here we are quoting it from *al-Iḥtijāj* of the Shī‘ī scholar, al-Ṭabarī)

1 *Al-Bidāyah wan Nihāyah*, 8/197; *Tahdhīb al-Tahdhīb* , 3/353.

2 *Murūj al-Dhahab*, 3/70.

3 *Al-Iḥtijāj*, pg. 156; *Tārīkh Ya‘qūbī*, 2/245.

ايها الناس ناشدتكم بالله هل تعلمون انكم كتبتهم الى ابي و خدعتموه و اعطيتموه انفسكم العهد والميثاق و البيعة قاتلتموه و خذلتموه فتبا لكم ما قدمتم لانفسكم و سووة لرايكم الى ان قال فقال علي بن الحسين هيهات هيهات ايها الغدر المكرة الخ

O people! I ask you in the name of Allah. Don't you know that you were the ones who wrote letters to my father (Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ) inviting him, and you are the ones who deceived him, whereas you had given him your word and promise and pledged allegiance to him. Then you fought against him and forsook him. May you be destroyed! What have you earned for yourselves and how evil was your view.

He mentioned furtheron: What a pity, what a pity, O treacherous and deceitful people!¹

Similarly, the daughter of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, Zaynab رَضِيَ اللهُ عَنْهَا, addressed the Kūfīs after praising Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and sending salutations upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

يا اهل الكوفة يا اهل الختل و الغدر و الخذل الخ

O people of Kūfah! O deceitful, treacherous, deserters!²

From the above quotations it is clear that these Iraqis and Kūfīs who invited Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ and expressed their love for him, were the very ones who deceived him and deserted him at the most critical point. Subsequently, they joined forces with the government and eventually killed him.

Support of the above from Shī'ī sources

The senior Shī'ī mujtahidīn have also noted their observation regarding the martyrdom of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ.

1 *Al-Ihtijāj*, pg. 157.

2 *Al-Ihtijāj*, pg. 156.

The Shī'ī scholar, al-Mas'ūdī, has written in *Murūj al-Dhahab*:

وكان جميع من حضر مقتل حسين من العساكر و حاربه و تولى قتله من اهل الكوفة خاصة لم يحضرهم
شامي

All those who were present at the killing of Ḥusayn, those who fought against him, and those who killed him, were from Kūfah. Not a single person from Shām was present.¹

Mulla Bāqir Majlisī has expressed similar sentiments.²

Conclusion

The people of Kūfah invited Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ as their leader, promising to assist and support him. However, these very people went against their word and forsook their leader. Then they supported and joined the Shāmīs and eventually killed him.

Statements of the Senior Ṣaḥābah

Let us reproduce the statements of some of the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of that time regarding the people of Kūfah.

Once a person approached Sayyidunā 'Abd Allah ibn 'Umar رَضِيَ اللهُ عَنْهُ and asked him the ruling of killing a mosquito in the state of iḥrām and what is its atonement. The following dialogue took place:

فقال ممن انت قال من اهل العراق قال انظروا الى هذا يسالني عن البعوض و قد قتلوا ابن رسول الله صلى
الله عليه وسلم و قد سمعت رسول الله صلى الله عليه وسلم يقول هما ريحانتي من الدنيا

Ibn 'Umar: "From where are you?"

1 *Murūj al-Dhahab*, 3/71.

2 *Biḥār al-Anwār*, 10/231.

The questioner: “From Iraq.”

Ibn ‘Umar رضي الله عنه commented: “Look at this man! He is asking me about the killing of a mosquito whereas they had killed the grandson of Rasūlullāh صلى الله عليه وسلم. I have heard Rasūlullāh صلى الله عليه وسلم saying that these two (Ḥasan and Ḥusayn) are my perfume in the world.”¹

When Umm al-Mu’minīn Umm Salamah رضي الله عنها was informed of the martyrdom of Sayyidunā Ḥusayn رضي الله عنه, she cursed the Iraqis and said:

لعنت اهل العراق و قالت قتلوه قتلهم الله غروه و ذلوه لعنهم الله الخ

I curse the people of Iraq. They killed him, may Allah destroy them. They deceived him and disgraced him. May Allah curse them.²

From the above, the view of the senior Ṣaḥābah رضي الله عنهم of that time is realised. They regarded those Kūfīs responsible for the killing of Sayyidunā Ḥusayn رضي الله عنه who took him as their leader and invited him to Kūfah, promising to help and assist him, but then forsook and deserted him, and became the means of his martyrdom. According to these lofty personalities, these Kūfīs are the ones responsible for what happened. These are the very ones who assisted the supporters of the Shām government and helped them achieve their objective.

Importance of Ṣalāh

Even at such a trying time as Karbalā’, Sayyidunā Ḥusayn رضي الله عنه punctually carried out his ‘ibādah and tried his best not to allow any ṣalāh to be missed. The historians have given some accounts of the different stages of the incident of Karbalā’.

1 *Mishkāṭ*, pg. 569; *al-Adab al-Mufrad*, pg. 16; *Muṣannaf ‘Abd al-Razzāq*, 4/413; *Faḍā’il al-Ṣaḥābah*, 2/782; *Mukhtaṣar Tārīkh Ibn ‘Asākir*, 7/118; *Tahdhīb Tārīkh Ibn ‘Asākir*, 4/314.

2 *Faḍā’il al-Ṣaḥābah*, 2/782; *Musnad Aḥmad*, 6/298.

و بات الحسين و اصحابه طول ليلهم يصلون و يستغفرون و يدعون و يتضرعون و يخول حرس عدوهم
تدور من ورائهم الخ

Ḥusayn and his companions passed the night at Karbalā' engrossed in performing ṣalāh, *istighfār* (seeking forgiveness), supplicating, and displaying humility before Allah ﷻ while the horses of the opposition were encircling them.¹

The historians have recorded another incident which took place at another stage in Karbalā'. This was the day the fight took place.

و صلى الحسين ايضا باصحابه و هم اثنان و ثلاثون فارسا و اربعون راجلا الخ

Ḥusayn led his companions in ṣalāh (on the battlefield). They were 32 cavalry and 40 infantry.²

Another incident concerning Sayyidunā Ḥusayn's ﷺ concern for ṣalāh is recorded as follows:

دخل عليهم وقت الظهر فقال الحسين مروهم فليكفوا عن القتال حتى نصلي الخ

The opposition came forward to engage in battle when the time for Zuhr ṣalāh had set in. Ḥusayn said: "Instruct them to hold back until we perform our ṣalāh."³

By fulfilling these commandments of Allah ﷻ at such critical and difficult moments, these great personalities have shown a practical example of how important ṣalāh is in Islam, and that under no circumstances will it be waived. Muslims should take a lesson from them.

1 *Al-Bidāyah wa al-Nihāyah*, 8/177.

2 *Al-Bidāyah wa al-Nihāyah*, 8/178.

3 *Al-Bidāyah wa al-Nihāyah*, 8/183.

Mourning in Islam

The command to adopt patience and the prohibition of wailing

We have discussed this topic in detail in our book *Sīrat Sayyidinā ‘Alī al-Murtaḍā* ¹. Here we will just mention it briefly.

The Islamic ruling is quite clear that at the time of difficulties a person should adopt patience and abstain from all types of complaints and despair.

There are many āyāt of the glorious Qur’ān and the aḥādīth concerning this. Here we will mention a few.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.*²

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لَّكَيْلًا تَأْسُوا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

*No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.*³

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم ليس منا من ضرب الخدود و شق الجيوب و
دعى بدعوى الجاهلية متفق عليه

1 *Sīrat Sayyidinā ‘Alī al-Murtaḍā*, pg. 510.

2 *Sūrah al-Baqarah*: 153.

3 *Sūrah al-Ḥadīd*: 22.

‘Abd Allah ibn Mas‘ūd رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said:

He who slaps his cheeks, rips his clothes, and wails like was done in the days of *jāhiliyyah* (pre-Islamic era), is not from our Ummah.¹

عن ابي بردة ان رسول الله صلى الله عليه وسلم قال انا بريء ممن حلق و صلق و خرق متفق عليه

Abū Burdah رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said:

I am absolved of any responsibility to the one who shaves his head (at the time of a difficulty or calamity), wails loudly, and rips his collar.²

Based upon these clear cut teachings of Islam, Sayyidunā Ḥusayn رضي الله عنه, before being martyred, advised his sister, Zaynab رضيها الله, together with other advises:

اتقي الله و اصبري و تعزي بعزاء الله و اعلمي ان اهل الارض يموتون و ان اهل السماء لا يبقون و ان كل شيء هالك الا وجه الله الذي خلق الخلق بقدرته و اعلمي ان ابي خير مني و امي خير مني و اخي خير مني و لي و لهم و لكل مسلم برسول الله اسوة حسنة ، ثم حرج عليها ان لا تفعل شيئا من هذا بعد مهلكه

Fear Allah سبحانه وتعالى and exercise patience. Take solace and comfort from Allah سبحانه وتعالى. Understand well that the inhabitants of the earth will die, and the inhabitants of the sky will also not remain. Besides the being of Allah سبحانه وتعالى, everything else will be destroyed.

Remember, my father was better than me; my mother was better than me; and my brother was better than me. Rasūlullāh صلى الله عليه وسلم is the perfect example for me, for them and for every Muslim.

He then advised his sister not to wail over him after he dies.³

1 *Mishkāt*, pg. 155, referenced to *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

2 *Mishkāt*, pg. 150, referenced to *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

3 *Al-Bidāyah wa al-Nihāyah*, 8/177.

Corroboration from Shī'ī books

The famous Shī'ī historian, al-Ya'qūbī, has also narrated these advises of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ to his sister, Zaynab, in the following words:

و قال لها يا اختاه تعزي بعزاء الله فان لي و لكل مسلم اسوة برسول الله ثم قال اني اقسم عليك فابري
قسمي لا تشقي علي جييا و لا تخمشي علي وجهها و لا تدعي علي بالويل والثبور

O my sister! Find comfort and solace from Allah سُبْحَانَكَ رَبِّيَ رَبَّ الْعَالَمِينَ Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the perfect example for me and for every Muslim. I ask you on oath, and make sure that you fulfill it! Do not tear your clothes upon my death, nor dig your fingers in your face, nor mourn by wailing and screaming.¹

Another Shī'ī scholar, Mullā Bāqir Majlisī, has also quoted in *Jalā' al-'Uyūn* similar advises of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ to his sister.²

This also appears in *Nāsikh al-Tawārīkh* of Mirzā Muḥammad Taqī Lisān al-Mulk.³

NB: Some people, in trying to prove the permissibility of mourning and wailing over the death of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, quote an addition at the end of the narrations

الا عزاء الحسين

Which means that mourning and wailing is not permissible “except for Ḥusayn”.

This addition is baseless. It is not found in his last advises before his demise. Instead he clearly prohibited it.

We had seen in the parting advises quoted above how Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ advised his close ones to exercise patience at the time of difficulties, and how he

1 *Tārīkh Ya'qūbī*, 2/244.

2 *Jalā' al-'Uyūn*, pg. 434.

3 *Nāsikh al-Tawārīkh*, 6/253.

forbade them from wailing and moaning. Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ had done this in line with the clear cut teachings of Islam.

Now, after understanding these clear instructions of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, if anyone still regards wailing and mourning over him permissible, then he is openly disobeying the teachings of such a great imām. He is grossly ignoring his advises and is actually, so to say, dumping and rejecting his highly emphasized commands.

The History of Mourning and Wailing

Here we will present before the readers the history of such wailing and mourning, by which one will gauge: When exactly did it begin? Who introduced it? Which people introduced it? And in whose era was it introduced?

Ibn Kathīr has written in *al-Bidāyah wa al-Nihāyah* (11/243):

في عاشر المحرم من هذه السنة، اي ٣٥٢ امر معز الدولة بن بوية قبجه الله ان تغلق الاسواق و ان تلبس النساء المسوح من الشعر و ان يخرجن في الاسواق حاسرات وجوههن ناشرات شعورهن يلطمن وجوههن ينحن على الحسين بن علي بن ابي طالب و لم يمكن اهل السنة منع ذلك لكثرة الشيعة و ظهورهم و كون السلطان معهم

On the 10th of Muharram in the year 352 A.H. (963), Mu'izz al-Dawlah ibn Būyah (Daylamī, a Shī'ī), instructed the people of Baghdad to close the markets and businesses; the women to wear sack-type woolen clothes and to walk through the market places bare headed, unveiled, with their hair loose, slapping their faces, and wailing over the death of Ḥusayn ibn 'Alī ibn Abī Ṭālib. The Ahl al-Sunnah were not able to prevent this due to the Shī'ah's majority, authority, and the Sultan being from them.

و في ثامن عشر ذي الحجة منها امر معز الدولة بن بوية باظهار الزينة في بغداد و ان تفتح الاسواق بالليل كما في الاعياد و ان تضرب الدبادب و البوقات و ان تشعل النيران في ابواب الامراء و عند الشرط فرحا بعيد الغدير غدیر خم فكان وقتا عجيبا مشهورا او بدعة شنيعة ظاهرة منكرة

In that very year, on the 18th of Dhū al-Ḥijjah, Mu'izz al-Dawlah ibn Būyah instructed that Baghdad be beautified; the markets and shops be opened at night just as they are opened on the nights of ʿĪd; drums be beaten and horns blown; and that fires should be lit at the entrances of the houses of the elite and senior people. This was all in celebration of ʿĪd al-Ghadīr, Ghadīr Khum. It was an amazing famous time or an evil public wicked innovation.¹

The above quotations were from Ibn Kathīr. Now we will present the same from *al-ʿIbar* of Ḥāfiẓ al-Dhahabī.

فيها يوم عاشوراء الزم معز الدولة اهل بغداد بالنوح و الماتم على الحسين بن علي و امر بغلق الاسواق و علقت عليها المسوح و منع الطباخين من عمل الاطعمة و خرجت النساء الراضية منشرات الشعور مضمخات الوجوه يلطمن و يفتن الناس و هذا اول ما نبح عليه

In the year 352 A.H. (963) on the day of ʿĀshūrā (10 Muḥarram), Mu'izz al-Dawlah made it compulsory on the people to mourn over Ḥusayn ibn ʿAlī. He instructed that the businesses and markets be shut and that sack like fabric should be hung on the doors. He forbade delicious foods from being prepared. The women came out into the streets with their hair exposed and hanging loose, their faces painted black, slapping their cheeks and causing fitnah. This was the first time that mourning over Ḥusayn took place.²

Ḥāfiẓ al-Dhahabī also writes about the ʿĪd al-Ghadīr Khum which he introduced:

و فيها يوم ثامن عشر ذي الحجة عملت الراضية عيد الغدير غدیر خم و دقت الكوسات و صلوا بالصحراء صلاة العيد

On 18 Dhū al-Ḥijjah of the same year, the Rawāfiq (on the instructions of Mu'izz al-Dawlah) celebrated ʿĪd al-Ghadīr Ghadīr Khum. Drums were

1 *Al-Bidāyah wa al-Nihāyah*, 11/243.

2 *Al-ʿIbar fī Khabar min Ghabar*, 2/294; *Duwal al-Islām*, 1/160.

beaten and horns were blown. They went out in the desert and performed ṣalāt al-‘īd (‘Īd Khum ṣalāh).¹

NB: It should be remembered that Sayyidunā ‘Uthmān رضي الله عنه, the third Khalīfah of Islam, was martyred on the 18th of Dhū al-Ḥijjah 35 A.H. What is worth pondering over is the fact that perhaps this ‘Īd Khum was introduced to celebrate the murder of Sayyidunā ‘Uthmān رضي الله عنه. This is something which, after pondering and giving thought to, will have to be decided.

Support from Shī‘ī sources

The above has been clearly mentioned by the senior Shī‘ah scholars and historians in their reliable books.

Shaykh ‘Abbās Qummī has written:

All the historians have recorded that on ‘Āshūrā’ of 352 A.H., Mu‘izz al-Dawlah instructed the people of Baghdad to mourn over Sayyidunā Ḥusayn رضي الله عنه, and to slap their faces. The women were told to let their hair hang loose and blacken their faces. The markets and shops were closed and sack like material was hung over the doors. The restaurants were also closed. The Shī‘ī women came out in the streets with their faces painted black, with their chests out, crying and wailing. This continued for a few years, and the Ahl al-Sunnah wa al-Jamā‘ah were unable to stop this practice, since the Shī‘ah had the support of the ruler of the time.²

NB: The Khalīfah at that time (352 A.H.) was al-Muṭṭī li Allah ‘Abd al-Qāsim, an Abbasid Khalīfah. Mu‘izz al-Dawlah was his grand minister, who was a Shī‘ī.

Shaykh ‘Abbās al-Qummī has written the same in his other book, *Tatimmat al-Muntahā*³.

1 Ibid.

2 *Muntahā al-Āmāl*, 1/452.

3 *Tatimmat al-Muntahā*, pg. 391.

From the above quotations, two facts come to light:

- The customary mourning ceremonies and practices, as is carried out today, was introduced in Baghdad in the year 352 by Mu‘izz al-Dawlah, a Shī‘ī. Before that, there were no mourning ceremonies held anywhere else.
- Īd Ghadīr Khum was also introduced by the same person in the same year. There was no such Īd celebrated before.

The readers might be aware that the last of the 11 Imāms was Ḥasan al-‘Askarī, who passed away in 260 A.H. This means that the above two ceremonies were not found during the eras of all the imāms. Rather it was introduced many years after they passed away.

People of understanding know that a practice which is not found in the *khayr al-qurūn* (the blessed eras) and in the time of the imāms, and which was introduced many years after them, can in no way be part and parcel of this blessed Dīn.

The martyrs of Karbalā’

Here we will mention some other details regarding the incident of Karbalā’.

و قتل من اصحاب الحسين اثنان و سبعون نفسا فدفعهم اهل الغاضرية من بني اسد بعد ما قتلوا بيوم واحد
و قتل من اصحاب عمر بن سعد ثمانية و ثمانون نفسا

72 of Ḥusayn’s companions were martyred. The people of Ghādiriyah of the Banū Asad tribe buried all of them on the same day after they were killed. 88 of the companions of ‘Umar ibn Sa‘d were killed.¹

Many Hāshimites were also martyred. Ibn Kathīr has given the following list:

فمن اولاد علي جعفر و الحسين و العباس و محمد و عثمان و ابو بكر و من اولاد الحسين علي الاكبر
و عبد الله و من اولاد الحسن ثلاثة عبد الله و القاسم و ابو بكر بنو الحسن بن علي بن ابي طالب و من

1 *Al-Bidāyah wa al-Nihāyah*, 8/189.

اولاد عبد الله بن جعفر اثنان عون و محمد و من اولاد عقيل جعفر و عبد الله و عبد الرحمن و مسلم قتل قبل ذلك كما قدمناه

- 6 of 'Alī's children were martyred: Ḥusayn, Ja'far, 'Abbās (the flag-bearer), Muḥammad, 'Uthmān, and Abū Bakr.
- 2 of Ḥusayn's children were martyred: 'Alī Akbar and 'Abd Allah.
- 3 of Ḥasan's children were martyred: 'Abd Allah, Qāsim, and Abū Bakr.
- 2 of 'Abd Allah ibn Ja'far's children were martyred: 'Awn and Muḥammad.
- 4 of 'Aqīl ibn Abī Ṭālib's children were martyred: Ja'far, 'Abd Allah, 'Abd al- Raḥmān and Muslim. Muslim was martyred before the incident of Karbalā'.

We have written the above details as given by Ibn Kathīr in *Al-Bidāyah wa al-Nihāyah*.¹ Other historians have recorded a few more or a few less names.

The Date of Martyrdom

The historian, Khalīfah ibn Khayyāt has recorded the day of Sayyidunā Ḥusayn's ﷺ martyrdom as Wednesday, 10 Muḥarram 61 A.H. Ibn Kathīr recorded the same date, but mentioned the day as being Friday.

Such variations in historical reports are not uncommon.

و فيها قتل الحسين بن علي بن ابي طالب رحمة الله عليه يوم الاربعاء لعشر خلون من المحرم يوم عاشوراء سنة احدى وستين

On that day was Ḥusayn ibn 'Alī ibn Abī Ṭālib killed, may Allah's mercy be upon him, on Wednesday, 10th of Muḥarram, the day of 'Āshūrā' 61 A.H.²

1 *Al-Bidāyah wa al-Nihāyah*, 8/189.

2 *Tārīkh Khalīfah ibn Khayyāt*, 1/224.

وكان مقتل الحسين يوم الجمعة يوم عاشوراء من المحرم سنة احدى و ستين

Ḥusayn was martyred on Friday, the day of ‘Āshūrā’ of Muḥarram 61 A.H.¹

Age

Sayyidunā Ḥusayn’s رَضِيَ اللهُ عَنْهُ age at the time of his martyrdom was 56 years. This is the correct view, although there exists other views as well.

Burying of Ḥusayn’s Blessed Head

It is famous amongst the historians that the blessed head of Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ was first taken to Ibn Ziyād in Kūfah, and from there it was sent to Yazīd in Damascus.

Ibn Sa‘d has recorded:

قالوا و كان عمرو بن سعيد من رجال قريش و كان يزيد بن معاوية قد ولاه المدينة فقتل الحسين و هو على المدينة فبعث اليه براس الحسين فكفنه و دفنه بالبقيع الى جنب قبر امه فاطمة بنت رسول الله صلى الله عليه و سلم

They say: ‘Amr ibn Sa‘īd, who was from the Quraysh tribe was appointed as governor over Madīnah by Yazīd ibn Mu‘āwiyah. Ḥusayn was killed while he was governor. Thus, Yazīd sent him Ḥusayn’s head. ‘Amr wrapped the blessed head in a *kafan* (shroud) and buried it next to the grave of his mother, Fāṭimah bint Rasūlillāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (in the cemetery of Madīnah Munawwarah, Jannat al-Baqī).²

Ibn Kathīr has quoted the same from Ibn Sa‘d.³

1 *Al-Bidāyah wa al-Nihāyah*, 8/198.

2 *Al-Ṭabaqāt*, 5/176.

3 *Al-Bidāyah wa al-Nihāyah*, 8/204.

The killers

The following persons have been specially named amongst the ones who actually killed Sayyidunā Ḥusayn عليه السلام:

- Sinān ibn Anas Nakhaī
- Shamar Dhī al-Jawshan (Abū Sābighah)
- Khawlā ibn Yazīd Aṣḥabī

The evil end of the murderers of Ḥusayn

In the end, we would like to mention what happened to those tyrants and oppressors who took part in the killing of Sayyidunā Ḥusayn عليه السلام. How they were punished in this world, even before their punishment in the next world.

What happened was that in the year 66 A.H. a person by the name of Mukhtār ibn Abī `Ubayd Allah al-Thaqafī rose, claiming to avenge the blood of Sayyidunā Ḥusayn عليه السلام. He, with his group of followers, overcame the opposition. He then searched for, and killed the murderers of Sayyidunā Ḥusayn عليه السلام, one by one.

‘Umar ibn Sa‘d

‘Umar ibn Sa‘d was the leader of the army at Karbalā’. Mukhtār al-Thaqafī killed ‘Umar ibn Sa‘d ibn Abī Waqqāṣ, his son Ḥafṣ ibn Sa‘d, and his other comrades.

The details of how they were killed has been mentioned by Ibn Kathīr in *Al-Bidāyah wa al-Nihāyah*¹

Shamar ibn Dhī al-Jawshan

He was the head of the battalion which actually carried out the killing of Sayyidunā Ḥusayn عليه السلام. Mukhtār al-Thaqafī hunted him down and killed him as well.²

1 *Al-Bidāyah wa al-Nihāyah*, 8/273.

2 *Al-Bidāyah wa al-Nihāyah*, 8/270.

Khawlā ibn Yazīd

He was responsible for severing the blessed head of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ. Mukhtār al-Thaqafī sent his army after him. They eventually tracked him down and killed him outside his own family house.¹

‘Ubayd Allah ibn Ziyād

In 67 A.H. Mukhtār ibn Abī ‘Ubayd Allah al-Thaqafī prepared an army, 8000 strong, and dispatched them under the leadership of Ibrāhīm ibn Ashtar Nakhaī. They came face to face with ‘Ubayd Allah ibn Ziyād at Mosul. A major battle ensued, known as *Waq‘at al-Khāzir*, in which Ibn Ziyād and others were killed.

Ḥāfiẓ al-Dhahabī writes in *al-‘Ibar*:

و توثب على الكوفة عام اول المختار بن ابي عبيد و تتبع قتلة الحسين فقتل عمر بن سعد بن ابي وقاص و اضرابه و جهز جيشا ضخما مع ابراهيم بن الاشتر النخعي فكانوا ثمانية آلاف لحرب عبيد الله بن زياد فكانت وقعة الخازر بارض الموصل و قيل كانت في سنة سبع و ستين و هو اصح و كانت ملحمة عظيمة

Mukhtār ibn Abī ‘Ubayd launched an attack on Kūfah in the first year and searched for the killers of Ḥusayn. He thus killed ‘Umar ibn Sa’d ibn Abī Waqqāṣ and his comrades. He then prepared a large army under Ibrāhīm ibn al-Ashtar al-Nakhaī who were 8000 strong to fight ‘Ubayd Allah ibn Ziyād. This was the Battle of al-Khāzir which took place in the land of Mosul. It is said that this happened in the year 67 A.H. and this is most accurate. It was a great battle.²

He writes further:

في المحرم ٦٧ هـ كانت وقعة الخازر اصطلم فيها اهل الشام و كانوا اربعين الفا ظفر بهم ابراهيم بن الاشتر و قتلت امراءهم عبيد الله بن زياد بن ابيه و حصين بن نمير السكوني الذي حاصر ابن الزبير الخ

1 *Al-Bidāyah wa al-Nihāyah*, 8/272.

2 *Al-‘Ibar*, 1/74.

In Muḥarram 67 A.H., the Battle of al-Khāzir took place. They battled with the people of Shām who were 40 000 in number. Ibrāhīm ibn al-Ashtar was successful in defeating them and their leaders were killed inter alia ‘Ubayd Allah ibn Ziyād ibn Abīhi and Ḥuṣayn ibn Numayr al-Sakūnī who besieged Ibn al-Zubayr.¹

Khalīfah ibn Khayyāṭ has recorded this briefly in his *Tārīkh*² under the events of the year 67 A.H.

Ḥāfiẓ Ibn Ḥajar has recorded the same incident in detail in *Tahdhīb al-Tahdhīb*³.

From the above incidents we see how these oppressors met their evil ends within the space of five to six years after Karbalā’.

Allah ﷻ has declared:

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

*Indeed We, from the criminals, will take retribution.*⁴

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا

*And the retribution for an evil act is an evil one like it.*⁵

Wives and children

Wives

The wives of Sayyidunā Ḥusayn رضي الله عنه are as follows:

1 Ibid.

2 *Tārīkh ibn Khayyāṭ*, pg. 259, 260.

3 *Tahdhīb al-Tahdhīb*, 7/451.

4 Sūrah al-Sajdah: 22.

5 Sūrah al-Shu‘arā’: 40.

1. Layla bint Abī Murrāh ibn ‘Urwah ibn Mas‘ūd al-Thaqafī (some have recorded her name as Āminah)
2. A slave girl, who was the mother of ‘Alī al-Aṣghar (Zayn al-‘Ābidīn)
3. Rabāb bint Imra’ al-Qays ibn ‘Adī
4. Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allah

NB: According to Shī‘ī sources, Sayyidunā Ḥusayn عليه السلام had a wife by the name of Shahrbānū, the daughter of Yazdegerd, who bore him the son Zayn al-‘Ābidīn, ‘Alī ibn Ḥusayn.

The full details regarding this has been given in our book *Ruḥamā’ Baynahum*¹ in the section dealing with Sayyidunā ‘Uthmān عليه السلام. At that juncture, we also quoted the Shī‘ī scholar ‘Abd Allah Māmaqānī’s *Tanqīḥ al-Maqāl*².

Male children

1. ‘Alī al-Akbar, who was martyred at Karbalā’
2. ‘Alī al-Aṣghar (Zayn al-‘Ābidīn)
3. Ja’far, who had no offspring
4. ‘Abd Allah, who was martyred at Karbalā’

Daughters

1. Sakīnah
2. Fāṭimah

¹ *Ruḥamā’ Baynahum*, pg. 157.

² *Tanqīḥ al-Maqāl*, 3/80.

A brief glimpse into the life of Zayn al-‘Ābidīn

Name: ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib

Titles: Zayn al-‘Ābidīn and Sajjād

Agnomen: Abū al-Ḥusayn. Some have written Abū Muḥammad as well.

Mother: A slave girl by the name of Ghazālah. Some have recorded her name as Sulāfah.¹

The Shī‘ah maintain that his mother was Shahrbānū, the daughter of Yazdegerd.

Date of birth: According to the famous view, it was in 37 or 38 A.H.²

Demise: Rabī‘ al-Awwal 94 or 95 A.H. in Madīnah Munawwarah.³

He was present at Karbalā’, but was ill, due to which he did not take part in the fight. At that time his age was approximately 22 or 23.

The commander of the opposite side, ‘Umar ibn Sa’d instructed that he and the women be left alone. Therefore they were not harmed.⁴

Ḥusayn’s Family by Ibn Ziyād and then by Yazīd

After the tragedy of Karbalā’, Zayn al-‘Ābidīn عليه السلام and the remaining of the group were taken to Ibn Ziyād. The historians have mentioned great detail regarding this, but we will just mention it in brief.

1 *Al-Ma‘ārif*, pg. 93 – 94.

2 *Ṭabaqāt ibn Sa’d*, 5/109, 114.

3 *Al-Ma‘ārif*, pg. 93, 94; *Ṭabaqāt ibn Sa’d*, 5/109, 114.

4 *Tadhkirat al-Ḥuffāz* 1/74; *Ṭabaqāt ibn Sa’d*, 5/108; *Nasab Quraysh*, pg. 58.

‘Ubayd Allah ibn Ziyād sent Zayn al-‘Ābidīn and the others to Yazīd in Damascus. For a few days they stayed by Yazīd, after which he summoned for Zayn al-‘Ābidīn and proposed to him:

و قال لعلي بن حسين ان احببت ان تقيم عندنا فنصل رحمك و نعرف حقاك فعلت و ان احببت ان اردك الى بلادك و اصلك قال بل تردني الى بلادي فرده الى بلاده و وصله

He said to ‘Alī ibn Ḥusayn: “If you wish to stay by me, you are free to do so. I will maintain family ties and fulfill your rights. If you so wish, you may return to your land (Madīnah Munawwarah) and will make arrangements for that.”

Zayn al-‘Ābidīn replied, “Rather send me back to my land.”

Accordingly, he arranged for their return to their land and maintained ties with them.¹

Ḥāfiẓ Ibn Kathīr has recorded the conversation between Yazīd and Zayn al-‘Ābidīn رَحِمَهُ اللهُ as he was departing for Madīnah Munawwarah as follows:

و لما ودعهم يزيد قال لعلي بن الحسين قبح الله ابن سمية اما والله لو اني صاحب ابيك ما سألني خصلة الا اعطيته اياها و لدفعت الحتف عنه بكل ما استطعت و لو بهلاك ولدي و لكن الله قضى ما رايت ثم جهزه و اعطاه مالا كثيرا و كساهم و اوصى بهم ذلك الرسول و قال له كاتبني بكل حاجة تكون لك الخ

When Yazīd bid them farewell, he said to ‘Alī ibn al-Ḥusayn, “May Allah ﷻ disgrace Ibn Sumayyah (Ibn Ziyād)! By Allah, had I been present by your father, I would have accepted from him whichever proposal he put forward. I would spare his life at every cost, even though it meant sacrificing my own children. But the decree of Allah ﷻ has come to pass, as you can see.”

Yazīd then gave them what was needed to travel, a large sum of money, and clothes. He charged the person escorting them to look after them and be

1 *Ṭabaqāt ibn Sa’d*, 5/109; *Nasab Quraysh*, pg. 58.

good to them. He even told Zayn al-‘Ābidīn, “Feel free to write to me your every need.”¹

Return to Madīnah Munawwarah

Here the Shī‘ah have written a lot of what transpired. We will suffice on quoting from *al-Iḥtijāj* of Ṭabarsī:

فقال له يزيد لا يوديهم غيرك لعن الله ابن مرجانة فوالله ما امرته بقتل ابيك و لو كنت متوليا لقتاله ما قتلته
ثم احسن جائزته و حمله و النساء الى المدينة

Yazīd told Zayn al-‘Ābidīn, “You will accompany the women folk to Madīnah, and no one else. May Allah’s سُبْحَانَهُ وَتَعَالَى curse be upon Ibn Marjānah (Ibn Ziyād)! I take an oath in the name of Allah! I did not order him to kill your father. If I was charged with fighting him, I would not have killed him.”

Yazīd then gave Zayn al-‘Ābidīn handsome gifts and arranged for his and the womenfolk’s transport to Madīnah.

Residing in Madīnah Munawwarah

After this, Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ remained in Madīnah Munawwarah. He did not get involved in any of the political issues of the time. He engrossed himself in the worship of Allah سُبْحَانَهُ وَتَعَالَى. He did not oppose the rulers of the time, but like everyone else, accepted them as the rulers. This was his view which he remained firm upon.

Excessive worship of Allah

Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ was naturally a pious and Allah-fearing person. He used to worship in abundance. He spent his life in the obedience and ‘ibādah of Allah سُبْحَانَهُ وَتَعَالَى.

1 *Al-Bidāyah wa al-Nihāyah*, 8/195.

The ‘Ulamā’ have given some glimpses of his excessive ‘ibādah.

قال مالك بلغني انه كان يصلي في اليوم و الليلة الف ركعة الى ان مات

Imām Mālik says: “I was informed that Zayn al-‘Ābidīn would perform 1000 rak‘āt of nafl ṣalāh daily. This practice of his continued till he passed away.”¹

Because of his excessive ‘Ibādah, he was given the title *Zayn al-‘Ābidīn* which means the beauty of the worshippers and also *Sajjād* which means one who performs excessive *sajdah* (prostration).

Excessive Charity

Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ used to love to give charity and alms secretly.

و يقول ان الصدقة تقع في يد الله تعالى قبل ان تقع في يد السائل قال و اوما بكفه

He used to say: “Before the charity even falls into the hands of the beggar, it reaches Allah رَضِيَ اللهُ عَنْهُ.” While saying this, he used to make a gesture with his hands.²

عن ابي جعفر ان اياه علي بن الحسين قاسم الله ماله مرتين و قال ان الله يحب المومن المذنب التواب

Abū Ja‘far (his son, Muḥammad Bāqir رَضِيَ اللهُ عَنْهُ), says about him: “My father, Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ, gave all his wealth in charity twice. He also used to say: ‘Indeed, Allah رَضِيَ اللهُ عَنْهُ loves the sinner who repents.’”³

Fear of Allah

The ‘Ulamā’ have mentioned a lot about Zayn al-‘Ābidīn’s رَضِيَ اللهُ عَنْهُ taqwā and fear of Allah رَضِيَ اللهُ عَنْهُ.

1 *Tadhkirat al-Ḥuffāz*, 1/75.

2 *Ṭabaqāt ibn Sa‘d*, 5/113.

3 *Ṭabaqāt ibn Sa‘d*, 5/113.

كان علي بن حسين يخرج على راحلته الى مكة و يرجع لا يقرعها

He used to go to Makkah Mukarramah and return on his animal, without beating it.¹

This points to his fear of Allah ﷻ and his kindness to the creation.

The ‘Ulamā’ have described his humility in the following manner:

إذا مشى لا يجاوز يده فخذه

When he used to walk, his hands never used to go beyond his thighs.

This describes his humble manner of walking.

Reforming the Society

Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ had narrated the aḥādīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ concerning reforming the ills and wrong practices of society.

In those days, people used to go quietly at night to harvest and pluck the dates of their orchards, so that they would not have to give a share of it as charity to the poor who normally arrive when they see the fruit being plucked. Similarly, others used to mix water into the milk and then sell it as pure milk.

Ja’far ibn Muḥammad reports from his father from ‘Alī ibn al-Ḥusayn that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in order to correct these wrongs, mentioned:

لا يصرنن نخل بليل ولا يشابن لبن بماء لبيع

Do not pluck the dates at night and do not mix water into milk when selling.²

1 Ṭabaqāt ibn Sa’d, 5/111.

2 Muṣannaf ‘Abd al-Razzāq, 4/147.

Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ, by narrating this statement of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, wanted to correct the wrong practices of society.

Abstaining from Ghuluw (Extremism)

عن يحيى بن سعيد قال سمعت علي بن الحسين و كان افضل هاشمي ادركته يقول ايها الناس احبونا حب الاسلام فما يرح بنا حيكم حتى صار علينا عارا

اخبرنا يحيى بن سعيد قال قال علي بن الحسين احبونا حب الاسلام فوالله ما زال بنا ما تقولون حتى بغضتمونا الى الناس

Yaḥyā ibn Sa‘īd says: “Alī ibn al-Ḥusayn (Zayn al-‘Ābidīn) was the best from amongst the Hāshimites in his time. He used to say, “Love us for the sake of Islam. If you exceed the limits in loving us, it will turn into a blemish for us.”

He once said: “O people! Have love for us as per the dictates of Islam. By Allah, by exceeding the limits in your love for us, (you are disgracing us,) and people thereby will begin to hate us.”¹

1 *Ṭabaqāt ibn Sa‘īd*, 5/110.

Conclusion with Goodness

The compiler of this book presents his excuse before the readers that he could not fulfill the rights of compiling the biography and life story of these two great personalities, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا as it ought to be done. In my limited research, whatever I came across, I put on paper after giving it sequence. We request the readers to overlook any shortcomings there might be in this book. And, we implore Allah سُبْحَانَهُ وَتَعَالَى to crown this work with acceptance, and make it a means of my salvation in the Ākhirah, and may he honour me with the intercession of these great personalities on that day.

و آخر دعوانا ان الحمد لله رب العلمين و الصلوة و السلام على سيد الاولين و الآخرين و على آله و اصحابه و ازواجه و على اتباعه باحسان الى يوم الدين

Our final declaration is: Allah praise belongs to Allah, the Lord of the Worlds and Salutations and Peace upon the master of the first and last and his family, companions, wives, and followers with ihsān till the Day of Judgement.

(Moulānā) Muḥammad Nāfi‘

Muḥammad Sharīf

Jhang, Punjab, Pakistan

Rajab 1420 A.H. corresponding to October 1999.

Bibliography

The books have not been listed in the alphabetical order. Rather, they have been entered according to the date of demise of the respective authors.

Name of book	Name of author	Year of demise
<i>Al-Zuhd wa al-Raqā'iq</i>	‘Abd Allah ibn Mubāarak	181
<i>Musnad Abī Ya‘lā</i>	Abū Ya‘lā Mawṣilī	210
<i>Al-Muṣannaḥ</i>	‘Abd al-Razzāq Ṣan‘ānī	211
<i>Musnad</i>	Ḥumaydī	219
<i>Kitāb al-Amwāl</i>	Abū ‘Ubayd Qāsim ibn Sallām	219
<i>Al-Sunan</i>	Sa‘īd ibn Mansur	227
<i>Al-Ṭabaqāt al-Kubrā</i>	Ibn Sa‘d	230
<i>Al-Muṣannaḥ</i>	Ibn Abī Shaybah	235
<i>Nasab Quraysh</i>	Muṣ‘ab ibn ‘Abd Allah al-Zubayrī	236
<i>Tārīkh</i>	Khalīfah ibn Khayyāṭ	240
<i>Al-Musnad</i>	Imām Aḥmad ibn Ḥambal	241
<i>Faḍā’il Ṣaḥābah</i>	Imām Aḥmad ibn Ḥambal	241
<i>Kitāb al-Sunnah</i>	Imām Aḥmad ibn Ḥambal	241
<i>Kitāb al-Muḥabbar</i>	Abū Ja‘far Baghdadī	245
<i>Al-Ṣaḥīḥ</i>	Imām al-Bukhārī	256
<i>Al-Adab al-Mufrad</i>	Imām al-Bukhārī	256
<i>Al-Tārīkh al-Kabīr</i>	Imām al-Bukhārī	256
<i>Al-Ṣaḥīḥ</i>	Imām Muslim	260/1
<i>Al-Thiqāt</i>	‘Ijlī	262
<i>Tārīkh al-Madīnah al-Munawwarah</i>	Abū Zayd ‘Umar ibn Shībh al-Namīrī al-Baṣrī	262
<i>Al-Marāsīl</i>	Abū Dawūd	275
<i>Al-Ma‘ārif</i>	Ibn Qutaybah	276
<i>Kitāb al-Ma‘rifah wa al-Tārīkh</i>	Ya‘qūb ibn Sufyān al-Basawī	277

<i>Ansāb al-Ashrāf</i>	Balādhurī	277/9
<i>Al-Sunan</i>	Imām Nasa'ī	303
<i>Al-Sunan al-Kubra</i>	Imām Nasa'ī	303
<i>Tārīkh al-Umam wa l-Mulūk</i>	Abū Ja'far al-Ṭabarī	310
<i>Al-Muntakhab min Dhayl al-Mudhayyal</i>	Abū Ja'far at-Ṭabarī	310
<i>Sharḥ Ma'ānī al-Āthār</i>	Imām Ṭahāwī	321
<i>Kitāb al-Thiqāt</i>	Ibn Ḥibbān	354
<i>Al-Fitnah wa Waq'at al-Jamal wa al-Şifḥīn</i>	'Umar al-Dhahabī Al-Asadī	400
<i>Al-Mustadrak</i>	Abū 'Abd Allah Ḥākim	405
<i>Ḥilyat al-Awliyā</i>	Abū Nu'aym	430
<i>Akḥbār Aşbahān</i>	Abū Nu'aym	430
<i>Al-Istī'āb</i>	Ibn 'Abd al-Barr	436
<i>Tārīkh Baghdād</i>	Khaṭīb Baghdadi	436
<i>Kashf al-Maḥjūb</i>	Ali ibn 'Uthmān Hajwīrī (Dātā Ganj Bakhsh)	456
<i>Jamharat al-Ansāb</i>	Ibn Ḥazm	456
<i>Sharḥ al-Siyar al-Kabīr</i>	Shams al-A'imma al-Sarakhsī	483/490
<i>Tahdhīb Tārīkh Dimashq ibn 'Asākir</i>	Ibn Badrān	571
<i>Mukhtaşar Tārīkh Dimashq-ibn 'Asākir</i>	Ibn Manzūr	571
<i>Sīrat 'Umar ibn Khaṭṭāb</i>	Ibn al-Jawzī	597
<i>Usd al-Ghābah</i>	Ibn al-Athīr 'Izz al-Dīn	630
<i>Tafsīr al-Jāmi' li Aḥkām al-Qur'ān</i>	Al-Qurṭubī	671
<i>Riyāḍ al-Şāliḥīn</i>	Imām al-Nawawī	676
<i>Al-Riyāḍ al-Naḍīrah bi Manāqib al-'Asharah al-Mubasharah</i>	Muḥibb Ṭabarī	694

<i>Dhakhā'ir al-'Uqbā bi Manāqib Dhawī al-Qurbā</i>	Muḥibb Ṭabarī	694
<i>Mishkāt al-Masābīḥ</i>	Khaṭīb Tabrezi	737
<i>Al-Tamhīd wa al-Bayān bi Maqṭal al-Shahīd 'Uthmān</i>	Muḥammad ibn Yaḥyā ibn Abī Bakr al-Undulusī	741
<i>Tārīkh al-Islām</i>	Al-Dhahabī	748
<i>Tadhkirat al-Ḥuffāz</i>	Al-Dhahabī	748
<i>Siyar A'lām al-Nubalā'</i>	Al-Dhahabī	748
<i>Duwal al-Islām</i>	Al-Dhahabī	748
<i>Al-'Ibar fī Khabar min Ghabar</i>	Al-Dhahabī	748
<i>Al-Muntaqā</i>	Al-Dhahabī	748
<i>Minhāj al-Sunnah</i>	Shaykh Ḥarrānī Aḥmad ibn 'Abd al-Ḥalīm	728/748
<i>A'lām al-Muwaqqi'in</i>	Shams al-Din Abū 'Abd Allah Muḥammad ibn Abī Bakr al-Ḥambalī al-Dimashqī, Ibn Qayyim al-Jawziyyah	751/756
<i>Al-Bidāyah wa al-Nihāyah</i>	Ibn Kathīr	774
<i>Tārīkh Ibn Khaldūn</i>	Ibn Khaldūn	779
<i>Majma' al-Zawā'id</i>	Haythamī	807
<i>Al-Iṣābah</i>	Ibn Ḥajar al-'Asqalānī	852
<i>Tahdhīb al-Tahdhīb</i>	Ibn Ḥajar al-'Asqalānī	852
<i>Al-Sīrah al-Ḥalabīyyah</i>	'Alī ibn Burhān al-Dīn Ḥalabī	900
<i>Al-Durr al-Manthūr</i>	Ḥāfiẓ Suyūṭī	911
<i>Wafā' al-Wafā'</i>	Al-Sahmūdī	911
<i>Khulāṣat Tahdhīb al-Kamāl</i>	Al-Khazrajī	923
<i>Tārīkh al-Khamīs</i>	Dayyār al-Bakrī	960
<i>As-Ṣawā'iq al-Muḥriqah</i>	Ibn Ḥajar al-Makkī	974/5
<i>Kanz al-'Ummāl</i>	'Alī Muttaqī al-Hindī	975
<i>Mirqāt Sharḥ Mishkāt</i>	Mullā 'Alī Qārī	1014
<i>Jam' al-Fawā'id</i>	Muḥammad ibn Sulaymān al-Fāsī al-Maghribī	1094

<i>Izālat al-Khafā ‘an Khilāfat al-Khulafā’</i>	Shāh Walī Allah Muḥaddith al-Dahlawī	1176
<i>Tuḥfat Ithnā ‘Ashariyyah</i>	Shāh ‘Abd al-‘Azīz al-Dahlawī	1239
<i>Tafsīr al-Qur’ān</i>	Al-Shawkānī	1250
<i>Rūḥ al-Ma‘ānī</i>	‘Allāmah Ālūsī	1270
<i>Āthār al-Sunan</i>	Al-Nīmawī	1322
<i>Al-Faḥ Rabbānī Tartīb Musnad Aḥmad</i>	‘Abd al-Raḥmān Sā’ātī	1378
<i>Ruḥamā’ Baynahum part 1-4</i>	‘Allāmah Muḥammad Nāfi‘	
<i>Takmilat Faḥ al-Mulhim</i>	Muftī Taqī ‘Uthmānī	

Shīī Books

<i>Tārīkh Ya'qūbī</i>	Aḥmad ibn Abī Ya'qūb ibn Ja'far al-Kātib al-'Abbāsī	258/9
<i>Akhbār al-Ṭiwāl</i>	Abū Ḥanīfah Aḥmad ibn Dawūd Dīnawarī	282
<i>Maqātil Ṭālibiyīn</i>	Abd al-Farm 'Alī ibn Ḥusayn ibn Muḥammad Aṣfahānī, author of al-Aghānī	356
<i>Murūj al-Dhahab</i>	Abd al-Ḥasan 'Alī ibn Ḥusayn ibn 'Alī al-Mas'ūdī	346
<i>Al-Ja'fariyyāt aw Al-Ash'athiyāt</i>	Abū 'Alī Muḥammad ibn Muḥammad ibn Ash'ath Kūfī	3rd century
<i>Rijāl Kashshī</i>	Abū 'Amr Muḥammad ibn 'Umar ibn 'Abd al-'Azīz al-Kashshī	4th century
<i>Nahj al-Balāghah</i>	Sayyid Sharīf Raḍī 'Abd al-Ḥasan Muḥammad ibn Abī Aḥmad Ḥusayn	404
<i>Kitāb al- Irshād</i>	Shaykh al-Mufīd (Muḥammad ibn Nu'mān)	413
<i>Talkhīṣ al-Shāfi</i>	Abū Ja'far Muḥammad ibn Ḥasan Shaykh al-Ṭā'ifah Ṭūsī	460
<i>Al-Amālī</i>	Abū Ja'far Muḥammad ibn Ḥasan Shaykh al-Ṭā'ifah Ṭūsī	460
<i>Al-Ihtijāj</i>	Abū man so or Aḥmad ibn 'Alī at-Ṭabarī	548
<i>Sharḥ Nahj al-Balāghah (Ḥadīdī)</i>	Abū Ḥāmid 'Abd al-Handed Bahā' al-Dīn Muḥammad al-Madā'inī ibn Abī al-Ḥadīd	656
<i>Jalā' al-'Uyūn</i>	Mullā Bāqir Majlisī	1110/1
<i>Bīḥār al-Anwār</i>	Mullā Bāqir Majlisī	1110/1
<i>Nāsikh al-Tawārīkh</i>	Mirzā Muḥammad Taqī Lisān al-Mulk Wazīr A'zam Qāchār Shah Iran	1297

<i>Tanqīḥ al-Maqāl</i>	‘Abd Allah Māmaqānī	1300
<i>Muntahā al-Āmāl</i>	Shaykh ‘Abbās al-Qummī	1359
<i>Tatimmat Muntahā al-Āmāl</i>	Shaykh ‘Abbās al-Qummī	1359