

IMAM

HASAN A.S.

by revolt and silence

IMAM

HUSAIN A.S.

by silence and revolt



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*In the name of Allah the Beneficent,
the Merciful.*

The day when the foundation of creation was laid and mankind came into being, the Creator of the Universe put the truth of the universe, by way of regulations and laws or Divine Laws and religion, at the disposal of humans so that they might be able to reach the shores of deliverance within this wide and dangerous world, and benefit from the advantages of this world and so live eternally under the merciful and compassionate rays of truth. This scheme began from the very first day and the sublime teachings of humanitarianism were revealed to mankind successively until the time came for the last prophet, Mohammad Ibn Abdullah (S.A.). Through him the final program of creation was revealed. But from the beginning till the end of the life of this world, people have never been and will never be uniform in their relation to the truth of the universe, and do not view the Divine Plan with the



HASAN (A)

Name:	Hasan
Kunyat:	Abu Muhammad
Title :	al Mujtaba
Birthday:	15th Ramazan
Birthplace:	Madina
Father:	Ali bin Abu Talib (A)
Mother:	The daughter of the Prophet (S), Fatemah (A)
Period of Imamat:	10 years

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Imam Husain A.S.

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led mankind to the excellent distinction
of humanity and saved Islam for eternity.

*For further information on the subject
please write to :*

SHAIKH HASAN SA'EED.

Founder :

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same views. Rather, they are always situated in opposing sides. There has always been the group on the side of truth, supporting the teachings of the prophets, who have always attempted to manifest the truth and show its reality. While the other group have been the captives of their desires and whims and have attempted to satiate their instincts, and in order to reach their personal desires attempt to make others their pawns. These two groups have always been at war and evading one another. At different times, either group has gained the upper hand, but it has never happened that one group has been able to completely exterminate the other. Islam came and in an unambiguous message revealed the most excellent and complete humane plan to the children of Adam; it officially announced that it was the last world plan which the Lord of the Universe would send for mankind. It has no inadequacies which must be fulfilled, nor does it lack anything which must be compensated for. The nature of the universe functions according to Islam's doctrines and one who continues his life according to this world principle will undoubtedly find good fortune, will enjoy the full benefits of this universe and will be success-

full and will find eternal life; and he who goes against the orders of the Creator, no matter how happy and useful he views himself, will still be a loser and will leave this world of ups and downs empty-handed. Religion was presented to humans in a complete and extensive form, and there remain no ambiguous and unclear points which the Holy Prophet did not explain. The subject of leadership and the manner of ruling, upon which the purity of the essence of religion is founded, was elucidated by the Honored Prophet in submission to the Lord's Order. From the time of the advent of his prophethood until the time of his death, he repeatedly spoke concerning this matter and brought the attention of the various nations to this essential principle: If a nation does not have a leadership which accepts the Divine Command, it inevitably will suffer damage and injury and will always live miserably and wretchedly. He emphasized this point greatly and stated it so un-ambiguously that it can be stated that one of the greatest misdeeds of the Holy Prophet was that on this subject, his successors and the behavior of people towards them, he has most clearly stated that if a man (aware) of Islam and the Immamate spends his



whole life standing on one foot, worshipping in the most holy of places which is the House of God between the pillars and the holy rock, but if he does not accept the true leadership of Islam, meaning Ali and his descendants, his worship will have no value. This Tradition and guideline will hold true until the Day of Judgement. Muslims must find their salvation in obedience to the Divine Commands under the leadership of the rightful successors of the Holy Prophet, and must accept the Koran and the descendants of the Holy Prophet as instruments for their well-being and prosperity. Otherwise, their life on earth and in the hereafter will be defiled. They will suffer the worst fate in this world and will not be able to make use of their life. Rather they will always wish for their own death.

The religion of God was perfected. The Holy Prophet, according to Divine Law, passed away from this world. Those people who had not truthfully accepted the religion took advantage of the situation, and following their own ignorance and in order to gain power over this corrupt world and to fulfill their desirous whims, they went against the Divine Orders. In order to be able to attain their inauspi-

cious goal, they took aim at a basic principle of Islam and opposed the basis for the Imammate and the Caliphate. The idea was that if they could gain the leadership and the power to govern, they could easily interpret and paraphrase the laws and regulations to their own advantage, in truth a mixture self-invented. By governing according to their own desires and enacting the laws accordingly, they made others their pawns.

Ali, Amir Al Momenin(Leader of the Faithful)(A.S.), who according to the Order of the Sublime Lord should be the successor of the Holy Prophet and take responsibility for the guidance of men, was confronted with a world of difficulties. This period was so difficult for Ali that history has recorded his life among his fellow beings as the most oppressed of humans because, in order to save the religion of God and keep the basis of Islam from being deranged, he patiently waited in the face of all these calamities. He did not raise a hand against all this so that the foundation of Islam could become strong and so that the newly converted Muslims would not turn away from Islam and problems would not arise. Ali was unable to claim the caliphate at that time because there were various groups

who for various reasons were in discordance with him and viewed his leadership as detrimental to themselves. Their faith had not become firm and upright. Inevitably this split within the Muslims would have influenced true Islam to lose its luminous feature and the true Muslims would have been unable to disperse the truth of Islam to the present and future generations till the passing of time would cause the Prophet to be forgotten. So Ali had to wait and in the face of all these events be self-possessed so that he could in a true sense fullfill his leadership obligation, which was the saving of religion and familiarizing people with Islam. At this juncture the reader should be reminded of an important point of attention: The leader and Imam and the protector and guardian must be a person capable of safeguarding the religion in any age or time, and leading those people who want to continue their life in the shade of religion, and not allowing a situation to arise which would cause the religion of God to border on decadence or would allow the religious to be wholly exterminated and hence keep the successive generations from learning the truth of religion. Therefore, this duty of the leader takes on

different requirements throughout the history of life, and his policy changes and the program of action takes new shape according to the situation of the world and the people within it. Even though all the Divine leaders and the Holy Family and the sent prophets have all had but one goal and destination in mind and all were treading the same path, it has been the situation of their surroundings which has caused differences in their actions. It is on this basic principle that we have trustworthy traditions showing that each Imam had a special line of action and was given a special situation to deal with by the Glorious Lord. And one of the reasons for the plurality of Imams and leaders of Islam and their limitation within twelve bodies has to do with this point which must be discussed at its proper place.

Twenty five years passed and how hard and unbearably they went by. Ali (A.S.) was meeting negative resistance in all affairs. It could be said he was experiencing a cold war, until the day when the people came after him and an opportunity arose for him to express his supremacy. But even in this short period of opportunity (4 years of caliphacy), he was so hindered and tormented and the enemies of Islam were so

adamantly against him that he became heartbroken. He then drank the drink of martyrdom and with the sentence "I swear to the Lord of Kaaba, I have been released", he announced his deliverance. While in the process of doing his duties, he gave up his life to the Giver of Life.

The twenty-first of Ramazan, the 40th year of Hejrat, Imam Hassan read a sermon and announced the death of a great man of humanity whom the world had never known the like and will never know again. He then announced his leadership to the people and in a short while forty thousand people paid allegiance to his caliphacy. But in resistance to his caliphacy, the people of Shaam laid the foundation for opposition by accepting the leadership of Muawiya. Not only did they pay their allegiance, but in order to do away with the principles of Islam and exterminate the Chaste and Pure Family, they increased their extensive activities. In order to gain their ill-intentioned goal, their activities spread beyond Shaam and sowed so much intrigue in Iraq that in a short while, with the deceit and intimidation and corrupt allurements of Muawiya, the army which Imam Hassan had been able to gather was soon lost to the other side. Imam Hassan announced

mass prayers and all the people gathered at the Jame Mosque.

Imam Hassan(A.S.) gave a sermon amongst the crowded gathering. He began by praising and eulogizing the Lord, and then said that God has made Holy Wars incumbent upon Muslims. He has made it unattractive as it is not in accordance with the desire and nature of humans, but He has ordered those valorous warriors to be patient on the road of sacrifice, as God loves the patient. "Know people, that you will not reach honourable distinctions and your high hopes unless you show sacrifice and forbearance in the face of difficulties and disappointments. It has been reported to me that Muawiya has become aware of our final decision that there should be war against him and our planned march to Shaam and is now marching towards us. You also go to the Nakhlieh Fortress which belongs to you. May your God have Mercy on you and the Blessings of God be upon you. We will meet again in Nakhlieh and then will take that action which you and we see as appropriate." In the face of these hort but to the point words, such fear and alarm took hold of the people, that it was as if the stamp of silence had been stamped on each of their lips and no one gave an affirmative response.

Adi bin Hatam, that grand pious warrior was so affected by this silence that he began yelling.

"How far you have strayed from the distinction of true humanity and how much has this world fooled you. The son of the Prophet(S.A.), the Imam of his time, calls on you and you do not comply to him. Is it possible to imagine a greater disgrace? Have you no fear of God's punishment?" Then he turned himself towards Imam Hassan and acknowledged his obedience and showed his submissiveness to his lord's orders and made ready to start for Nakhlieh alone, telling the assembly, "Whoever that wants to come, we will talk further there." He entered Nakhlieh alone and made up the military base by himself. After him, Gheis bin Saad bin Abadeh and Moaghal bin Gheis and Ziad bin Saa Saatch Altamimi gave their speeches. Imam Hassan prayed for these warriors, and without further hesitation set out for war against the Umayyans, the current enemies of Islam. According to historians, his army consisted of from twenty to forty thousand. Any reader when he reaches these figures inevitably wonders what happened that Imam Hassan, with such a huge army, could not defeat Muawiya. But one should not overlook the important point that the larger the

assembly, if there is no union of thought and goal and everyone thinks in his own self-interest and makes plans in his own mind, the disadvantages will be greater and they will be closer to defeat. The greater the difficulty and dispersion, the greater the weakness and humiliation will be. When the distinguished Sheikh Mofid, who is among the great scholars of Islam, reaches this point, he says that the divisions of Imam Hassan's army consisted of five main groups and each group had its own special goal in mind and were following the Imam for their own special reason and within each group there were individuals who were after yet more private goals. As a result, there was no concentration of power and only a bunch of dispersed men, unobedient and after their own desires, had fallen in behind Imam Hassan ibn Ali. From the other side, Muawiya with his ill-intentioned goal of ruling the Muslim population, plundering the treasury and doing away with the principles of Islam, had made his plans well in advance and had collected the contents of the treasury of the Muslims specifically for this purpose and had gathered a group of ambitious people desirous of high positions in government around himself. As a result, even though Imam Hassan had within such a short time

after the martyrdom of his father risen and acted in order to do away with this dangerous being (Not even a month had elapsed before all the preparation for crushing the enemy had provided him with a plan), several factors were against him. In his own army, the dispersion within the ranks, each group having its own ideas, and most important of all, the propaganda of the Khawaraj group which had turned the truth inside out and had even created doubt and hesitation amongst the people concerning the holy status of the Prophet's family, thus causing the people to view them without honor and not accept their leadership; and from the other side, money and persuasion and corrupt allurement had allowed freedom to all those worshippers of this world to pillage the wealth of Moslems and rule over their families. (Only by supporting Muawiya's caliphacy could such a situation be brought about.) When faced with all these adversities, Imam Hassan (A.S.) in order to save the religion of God, was forced to wait and accept the deceitful proposal of Muawiya for peace. When the spies and bribe-takers began their activities and the army of Imam Hassan betrayed him and allied themselves with Muawiya, Imam Hassan momentarily studied the real situation of

the Muslims and Islam in these dark and sensitive circumstances and understood his responsibility to save the religion of God and familirialize men with Him. There should never arise a time when guidance should cease to exist for the people and they become immersed in error and be unable to find the truth, hence becoming subject to falsehood. There has to be a light so that the seers of truth may use it and so that the base elements of society are prevented from going astray. In this interval, he remembered that the Holy Prophet had said, "My offspring Hassan is a great leader whom God has destined to restore relations between two groups of Muslims and make up what is lacking and fill up the empty places." If the Imam(A.S.) had not accepted the peace proposal(which action was pleasing to God) and thus revealed the truth about Muawiya and his deceitful plans to the world, the division between the principles of the group worshipping God and the group following their desires would not have been clearly defined. And the two groups would not have been shown to the world as they really were. If compelled to continue to war, lose his life and his brother's and those of his faithful followers (those who were beginning to be saved

from the file injustice and who no longer wanted to sit and listen to the absurd narrating of date eaters and those gone astray which would cause them to begin to tremble all over and so each day, in different ways, be at the receiving end of the butt and injustice of friends and enemies alike.), undoubtedly Muawiya would have gained a victory against them and while, in the name of Islam, ruling over the populace, would have spread his poisoned mentality throughout the Muslim world; the blood of Hassan and his followers would have been shed in vain. More importantly, future Muslims and those who want to be connected with truth would have had no example of truth and excellence before them and there would have been no cohesion between the past and the future. The Islam which Muawiya would force upon the people would necessitate regulations which would spill the blood of Muslims in order to establish the rule of the most degenerate individuals; over the principles and qualities of Muslims. How could such a religion be acceptable to the people? Inevitably, the Islam of the future would have no correspondence with the Islam which the Prophet had brought, and no individual would be left to bring about this continuity and teach the true religion of

God to the people. There would only be men who would paraphrase and interpret all the laws and regulations to their own advantage. Therefore, the Imam with true insight comprehended this important point and immediately began a cold war. By arranging a peace treaty of which nine points of the certificate were the annulling of Muawiyas caliphacy, he undermined Muawiyas arrangements for injustice and oppression, and he himself manifested the face of truth through meekness and patience and showed the Muslims and future generations that such people are ignorant of Islam which does not permit such injustice and oppression. If the true regulations of religion and God's Orders are carried out under the guidance of the teachings of Islam and a Divinely appointed ruler, it will secure the prosperity of the society. This truth must be shown positively and negatively so that the future generations may be able to judge correctly. Naturally, it required a certain period of time for the parties, in order to reveal themselves and their goals, to be able to make use of the opportunities arising. Hassan ibn Ali (A.S.) accepted peace and after his revolt became silent, and with his silence achieved the greatest victory

against Muawiya and his followers; Imam Hussein, after the martyrdom of his brother did not break the silence and did not change the cold war to a hot one until the situation became ready and that which was yet hidden in the opponents' intentions had become obvious and manifest. Finally Muawiya, that deceitful actor, ended his acting by dying. Then, to reap the profits gained by Imam Hassan's silence after his initial revolt, Imam Hussein(A.S.) revolted, and with this action, all that which had taken place during this prolonged span of silence became apparent to all and the true face of the parties and fairness of Muawiya and his family from Islam became obvious. Therefore, the times and opportunities of the situations of the day necessitated revolt one day and silence the next, and Hussein continued the silence till one day, with his revolt, he saved the world from injustice and oppression. It is here that the difference between men of God and those after worldly positions and wealth becomes apparent. The goal of the Godly people is that the Divine religion and regulations remain strengthened and people become familiar with the truth and so reach their God. Whether they be in the most extreme case of hardship facing the worst situation and be the

butt of false accusations or lose their dear ones in the battlefield and themselves be a prey of vicious animals and savage humans or be in the position of the caliphacy obeying the wishes of the Lord, all these situations are the same for them. At any stage in the different stages of life in which they find themselves, they only desire God and live for Him. In this way, they realize themselves as having arrived in the position of the vicinity of the Lord.

And so when Jubair and others asked Imam Hassan if he would attempt to gain the caliphacy, Hazrat said, "The Arabs were at my will and would do as I pleased, but for the sake of pleasing the Lord and saving the descendents of Mohammad(S.A), I did not claim the caliphate." At another place he said, "I did not like to bring about the killing of people." On his road to gain authority, he desired God, and it was for God that he would revolt or remain silent. But as for those people who worshipped this world are concerned, their only goal and destination is to reach a position where, under its influence, they can fill their own stomachs and achieve their worldly desires. Whether they call themselves Muslims or some other name, whether Islam be enforced or be erased for always, whether the Divine regulations

take on reality or become the victims of passions and desires, if they gain their desired authority, all the excellent morality and human virtues will be destroyed, humans will be susceptible to thousands of hardships and become captives. Therefore, the cold war of Imam Hassan(A.S.) and the unconditional terms with which Imam Hussein (A.S.) followed him both clearly unveiled this truth and revealed both sides to human society. It is appropriate at this time to review for the readers the history between Imam Hassan and Muawiya so that they may be able to see how quickly Imam Hassan got results from his action, which was one with God's will, and with what speed Muawiya revealed his deceitful plans.

After the peace treaty, Muawiya formed a vast assembly in Nakhlieh and Kuffa. The men and heads of the various families all were represented in audience. Imam Hassan was asked to be included in this gathering in the hope that people would follow their "alliance". Muawiya was unaware that God would disgrace him forever and would make this disgrace known to society. The gathering assembled and Muawiya went to the pulpit, addressed the people and with a loud voice said: "People know that the religious com-

munity after the passing away of the Prophet was not ordained by him to have any differences unless false groups gain predominance over the followers of the truth." Here, a truth was revealed and the people officially accepted it as the truth. Muawiya immediately realized the situation and that he had condemed himself. He took a breath, regained his composure and said, "It is only this community which has not had to face such a situation." But he was unable to get anywhere with this saying. He had said a truth and the people had accepted the truth. So, without any shame, he continued his speech and said: "I swear by God that I did not begin war with you so that you would do prayer, fast, go on the pilgrimage to the House of God and pay your poor due. You do all these already. I only warred with you in order to rule over you and be your ruler. And God has given me this rank even though you did not feel me capable of this position and were averse to this." His speech ended, and the people became aware of the situation and that they had played into his hands and handed over their religion and had brought about a rulership for him, It did not take long before he unveiled his deceitfulness and with perfect explicit-

ness revealed his true character by saying: "I will not be faithful to any of the conditions or promises which I have made to Hassan ibn Ali. The blood which has been spilled is in vain and the treaty is under my feet." Then his tongue opened, and whatever he had in his heart concerning the holy position of Amir Al Momeneen, Ali(A.S.) and his chaste family, he put into words. He showed boldness and rudeness and in reality showed his belligerence towards the basis of religion and the Prophet of Islam and his successors. Those people who were listening to his speech, looked at one another, and with the feeling that had come over them said, "How we have become fooled," and were even thus self-restrained. Abdul Rahman bin Shareek, according to famous Tradition writers, cried out and said, "This was a dishonoring done heedless of God." Abu Eshagh Sabee said, "I swear to God, Muawiya is a trickster and deceiver." The gathering became convulsive, but Muawiyas forces kept the order. Omar bin Aas, the famous trickster wanted to show his opposition to the general clamor and save Muawiya's face. He managed to reach Muawiya and told him to ask Imam Hassan to come to the pulpit and speak concerning

this subject. This was in the hope of bringing an end to the anxiety and discontent of the gathering. He thought that if Imam Hassan took the pulpit, he would not be capable and so the weakness of his friend would thus be compensated for. For he felt that what familiarity would an audience of camel herders, persons whose eyes and ears were filled with this world and had lost their intelligence and whom sin and disobedience to God had place outside the boundaries of humanity, have with the distinction of an Imam, a leader and authority of the Divine boundaries. How could they understand that he, with God's guidance, had complete knowledge of this kingdom of the universe and knew all aspects of the present situation. And if by God's order, in order to save the truthful religion, he waits patiently and acts meekly in the face of these defiled individuals, it is because he has an excellent goal; because the world and all that is in it is smaller than that which could make the smallest impression upon Hassan bin Ali. Imam Hassan(A.S.) went to the pulpit and spoke to the people and explained the truth in simple and clear language, and gave the excellent lesson of humanity to the people of the world so that the people of that day

and the future could know what the prophets, the guiding leaders and holy men want from life and according to what principles they continue their life and what incidents make them uncomfortable; what behavior people should have in these various circumstances and what manners they should adopt; what crimes Muawiya and his colleagues had been guilty and are now guilty of; and that aware people are those who take counsel from all these happenings and work for the benefit of religion in order for it to remain stable and lasting for the duration of all these events.

Imam Hassan(A.S.) first began his sermon with praise and eulogy of God, as is the habit of this family, and said: "Praise is for God as the worshippers have praised Him, and I bear witness that, but for Him, there is no other god worthy of worship of what those testifiers to His unity have testified. And I bear witness that Mohammad(May the peace of God be upon him and his descendents) was God's slave and sent by Him. The Great Lord sent him for the guidance of humanity and made him the trustee of His revelations so that without adding or subtracting, he related to men whatever came from the source of revelation.

May God's infinite Mercy be upon Mo-hammad and his family."

Then, he brought the subject to his own present situation and introduced himself to the people and said: "I swear by God, I hope to be the best well-wisher of men for the Creation of God and not to have gathered any rancour in my heart for any Muslim and I have never wished a Muslim evil and have never desired the failure of Islam. Know that which comes to you difficultly through society and co-ordination with Muslims is better than what you think of by yourself and go at alone. I know you better than you know yourself, and reflect better for you and my opinions and views are more correct than yours. Come and do not go against my orders and do not reject my opinion and judgement. The Almighty Lord included you and I in His Forgiveness and guided us to a road which is the cause of well being and happiness and a cause for making our hearts kind to one another."

Then Imam Hassan took charge and preached a fundamental lesson to the crowd and said: "People! Know that there is cleverness and sagacity in piety and chaste conduct, and foolishness and ignorance in debauchery; only he can know himself as intelligent who

keeps God in mind, and he who dwells in sin is not using the power of his intellect and with his own foolishness has made himself unfortunate and has given up his opportunity. What greater privilege than that humans can spend their natural heritage in order to destroy themselves? I swear to the Almighty God that if you search the East and West of the world you will find no man except me and my brother Hussein whose grandfather is the Prophet of God, and you know that the Lord of the world guided and illumined humanity through the light of the knowledge and excellence of my grandfather. If the leader of Islam had not been, the world would have no light. So you were saved from deviation and being lost by his efforts and by way of him gained knowledge of your ignorance and God made you dear through his grandeur after you were the abject and pawn of this and that. You were a small people who had no value in society. God, through His Graciousness, by way of my ancestor, gave you greatness.

In the face of all these bounties which the High Lord has favored by way of the blessings of my ancestor, Muawiya has usurped my undeniable rights and disputes with me concerning the duty which God and the Prophet

wanted for me. What a great injustice he has done to the society of humans. He has sworn men to deviation. In the midst of all this, I have studied the situation and with careful consideration have reflected that the benifit and thoughtful fate of Islam lies in my putting out this seditious fire and not allowing the thinking of Muawiya and his colleagues to rule over the Muslims forever. Instead of allowing oppressive people and professional traitors to always, with their thinking, pass injustice and oppression on the people in the name of religion and caliphacy, let me burn right here and be annihilated, but let the seditious fire and corruption in the name of religion be put out for always. People, you paid allegiance to me so that with whomever we made peace you also would be at peace, and with whoever we warred you too would be at war. I saw it in the best interest to change the hot war to a cold one and make up with Muawiya so to end the war and therefore gave certain conditions for the end of hostilities. In this manner, I made a treaty with him. For your welfare and the securing of the greatness of Islam, I saw that the shedding of blood at this time would not have a desirable effect and your blood will

be wasted and it is better that we save this clean blood till I can, with that warm and precious blood, save our religion from the hands of the vile and clear this phase of the world from insipid polytheism and injustice. Then, teach the people of the world the lesson of immortality and familirize all with the truth of religion. This God-ordained action of mine is a test and a trial for you, that you may benifit from in the future. Your level of acknowledgement of the Imams and obedience to God and the Prophet will be shown."

The speech reached this point and the Imam turned his attention to the spreading of lies by Muawiya and said: "Muawiya has told you that I consider him qualified to be the caliph and am not myself prepared for this post. How he has lied! We, the family of the Prophet, according to the words of God and the Prophet, are the most preferred to rule over the people, as the Almighty God has vouchsafed our chastity in the surah of Purification(Tatheer).But from the moment that the Holy Prophet returned to God, we have been the targets of the injustice and oppression of the dissentors, our rights have been continuously usurped, our properties and belongings have been subject to

the whims and desires of the oppressor, and that which the Holy Prophet had left for our mother, was unjustly taken away from her. I swear by the Almighty God if on the day which the Holy Prophet had passed away the people had gone to the door of the house of my father, the Leader of the Faithful, and had obeyed the Order of God and the Prophet concerning his right to rule, the heavens would have sent their blessings and the earth would not have withheld its endless benefits from them." (That is, Muslims, by obeying the Orders of the Divine, could have made use of all the worldly and spiritual benefits of life, and not only could they make the earth a center for their activities but they could also reach up to the heavens and profit from the Divine Benefits and Mercy of Truth. But these poor people closed their eyes and did not use their intelligence, made themselves limited and restricted and prisoners of their lusts. As a result, they put the collar of servitude on their necks.) Since they did not leave the job to the master and did not accept the rulership of Ali, inevitably internal wars began within the Quarish tribe and things got to a point that the freed slaves and the sons of the freed slaves cov-

ted the caliphate and made the leadership and rule over the Muslim society something to be coveted. And so, Muawiyah and his companions brought themselves near to this position. (Fie upon you, wheel of fortune, fie) The Prophet (S.A.) of God said that any time a group or a nation put its trust for its work and leadership in the hands of one among them who is not the most knowledgeable, then such a society will end up in corruption and humiliation. As long as it does not change this situation and give the reins of affairs to one knowledgeable, its distinction and fortune will not return and it will not reach honor. Then Imam Hassan turned the pages of history and picked out the appropriate page concerning this matter so the people would take warning, and said: "The tribe of Israel did not follow Aaron, the successor and caliph of Moses, and followed Sameri instead. The Islamic community also put my father aside and followed others, even though they knew that God's Prophet had said to my noble father, 'In my community, you are to me as Aaron was to Moses, except only that you cannot hold the position of prophethood.' And this same Muslim nation were witness when my noble ancestor on the day of Ghadir Khum picked Ali, the Leader of

the Faithful, for the position of caliphate and said, 'Those of you who are now present and see that I have pointed out Ali to you and have picked him for the caliphate must report this to those who are not present here.' It was these same people that caused the Prophet to flee from Mecca from the hands of the unbelievers and take refuge in a cave. If these people would have helped him, he would have never fled. My noble father, because he asked people for their assistance and they did not respond, and did not honor the allegiance which they had paid to him, also retired and went into seclusion and waited for an opportune time. The Glorious Lord did not reprove Aaron when people did not follow him and he went into silence. In the same way, when the Great Prophet of Islam could not bear the unbelieving Quairish any longer, and took refuge in a cave in order to save his life and the heritage of Islam, the Lord did not reprove him but showed His Grace on him. In the same way my father and I, when people turned their backs on us and the community became completely insolent and disobedient, we were forced to retire in order to save the canons and permanency of Islam, and have waited for a new opportunity to arise. This is a

tradition of which the Great Lord has approved. Every ignorant person learns from the knowledgeable and incidents come one after another, and with each, one must act for the benefit of religion according to the situation of that day and so struggle against those without religion."

Then the Imam spoke concerning the critical issue of being alienated from the truthful successor of the religion (the Imams) and said: "I swear to Him who gave the prophet of Islam his mission, no one can be detrimental to or disobedient to us without having first lowered his standing before God and making himself valueless. As a result, he will not profit from his actions in this world. Also, there will never be a nation formed which is against us or a power which is detrimental to us whose final fate will not be to our benefit. Time and the future will reveal this truth so you will see how we profit from the oppression of the unjust and how they will drown in a whirlpool of suffering and ill-fortune." At the conclusion of his speech, he brought the attention of the people to Muawiya and told him: "Muawiya, you have not well remembered my noble father. Know that I am Hassan, the son of Ali, and you are Muawiya, the son of Sakhar. My

mother was Fateme and your mother Hendeh. My ancestor is the Prophet of God and your ancestor Otbeh. My ancestor is Khadijeh and yours Fatileh. May whichever one of us whose name and identity is more base and whose origin and tribe is more disgraceful and whose past history is more wicked and who has been a greater unbeliever and hypocrite be estranged from the Mercy of God and have His Curse upon him." Everyone said 'amen'. Those who were recording these words, when the speech reached this point, said and wrote that they also would ask such a thing from God. Yea, Yea, this is a request which the Muslim community makes, as they well know their discomfort and sorrows from this group of oppressors.

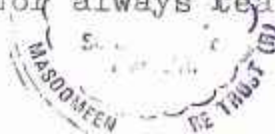
After this, Imam Hassan went to Medina and lived there for a period of ten years until he was martyred. During this period, because of his forbearance in bearing of the compromise and sacrifice, he was able to gain a very favorable situation. In that period, he had such a reputation in Medina that whenever he would leave his house, all would stand up on his way and would so honor him that the way would be closed for others passing. His reputation spread throughout the Muslim provinces so that everywhere

there was talk of his meekness and humility. He was so thronged that even his friends were unable to have the opportunity to greet him. It is because of this that historians have talked much about his life in general, but very little about the details of the life of Imam Hassan.

During the lifetime of his magnanimous brother, Imam Hussein(A.S.), as he honored his brother greatly, was so completely surrendered unto him that Imam Bagher(A.S.) has said concerning this matter: "He never spoke in confrontation to his brother." For he knew what a sacrifice Imam Hassan was making, by his line of action, for the sake of saving and preserving the religion. In truth, no one was as aware of this reality as Imam Hussein(A.S.). He would see that his brother would wait patiently in the face of an enemy who was saying that Hassan ibn Ali had become an unbeliever. They would in a thousand ways abuse and make accusations against him and he would only show meekness. They would be presumptuous and rude to his father and family but he would bear it patiently. They were putting pressure on the Shi'a (adherents of the Prophets family), still he would not say anything. Imam Hussein knew that this

manner of sacrifice, which his brother was making, was more important and excellent for the situation; it was the saving of the religion of God, according to the Order of God and God's Prophet. It was for this reason that the day they approached him and asked for his hand in order to pay their allegiance to him, he replied in the most clear and explicit way that as long as his brother was living he would never take such a step. According to the Will of God, Hassan must hold the position of Imam. And it is noteworthy that through all situations, Hussein considered the passage of events in their minutest detail and upheld this honor and respect. Islam profited so greatly from this attention and hence the truth of religion became revealed. Therefore Muawiya, with all his power was impotent in the face of Imam Hassan's popularity and dignified personality till he saw that there was no way in which he could belittle him and so became guilty of the greatest traitorous act and murdered Imam Hassan ibn Ali. At this point also, Imam Hussein again did not break the silence and heroically bore the death of his brother and recommended his fellow brothers and Shi'as not to raise their swords and

not to fan the fire of war as the elements were not yet ready and such action would have been dangerous at that time. Action must be taken at a time when there is a 100 percent chance of gaining success from battle and so scattering the implements of oppression. It was this complete comprehension and obedience to God's Order which, when Muawiya, after the martyrdom of Imam Hassan(A.S.), decided to go on a Haj and went to Medina, caused the people not to welcome him even though he came with all the forces at his disposal. Rather, in the face of the strongly worded speeches heard from Gheis-bin Saad bin Obadeh, ibn Abbas and others, he was unable to give any rational answers. But as is the habit with oppressors, he ordered that anyone who spoke in praise of Ali and his excellent family should be tormented in various ways and be tortured. From this time on, Medina and the surrounding Muslim communities became a painful prison for the friends of the Prophet's family. They were not allowed to congregate anywhere nor to defend their rights. As time passed, and Imam Hussein came to Medina, he was unable to gain any opportunity to reach the people and of the Muslim society, and thus for always taught the lesson of sacri-



fice to the Muslim community and teach humanity the true spirit of martyrdom. This waiting continued until the year 57 A.H., when he made a pilgrimage to Holy Mecca where he gathered a vast assembly and made people familiar with certain truths and requested them to pass these truths on to Shi'as (those faithful to the Prophet's family) and other Muslims. The next year, Muawiya was killed and a golden opportunity came about for Imam Hussein as Yazid (Muawiya's son), because of his obstinacy and boldness would not be able to veil the truth. He therefore ventured his life as was his duty. And if Imam Hassan would have been alive at this time, he too certainly would have acted in this way, because Imam Hussein, during the lifetime and for a period after the martyrdom of Imam Hassan followed the same line of action which Imam Hassan had followed. Truly, it is here that we can understand this truth. It is said that if it was not for the forbearance and remission of Imam Hassan and if the sword of Imam Hussein had not been pulled from its sheath, no trace would have remained of religion. Each one confirmed and created the background for the other.

To conclude this discussion, it would be appropriate to quote a speech

of Imam Hassan which ibn Chateebah (V.2, page 355) has recorded concerning the principle of friendship. This speech is very instructive and its knowledge is essential for the young people of today.

Imam Hassan said:

"I want to introduce you to a friend of mine. In my opinion, he is the most valuable of all the people, and the only thing which has managed to find a place in his heart is that this life and the existing world are small things in his eyes. He has not given himself up to his stomach so as to eat whatever he wishes and to hoard whatever he acquires. He is a man who has ridden himself of ignorance, and does not put his hands on any action unless he has weighed it and is sure that he will profit from it. He does not complain of his situation nor take pride in his opportunities. He never brags or shows off concerning the works he does, and whatever it was his duty to perform, he has performed and does not talk about it. When tasks are offered to him and he is not sure which one is more suitable to perform, he studies the matter carefully, and then drops the task which is his preference and does the other. Until a matter is proven to him and he realizes the actua-

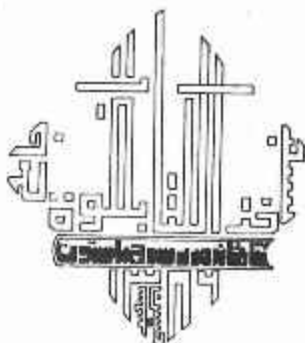
lity of it, he never talks about it."

Lord, introduce us to the teachings of Islam and favor us with the blessing of the leadership of the sinless Imams (A.S.) so that we may, at all times, be able to carry out our duties.

And rectify the injured hearts of the Shi'a community concerning the Imams buried at Baghi (May the peace of God be upon them) by making a glorious building there, and make us partners and sharers in this deed.

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