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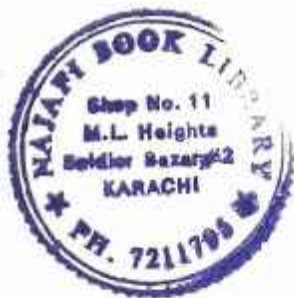
**THE
TREATY
OF
IMAM HASAN**

Translator :
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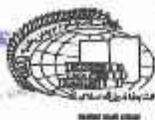


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THE TREATY OF IMAM HASAN A.S.

The philosophy underlying the treaty of Imam Hasan A.S. and that of the stand taken by Imam Husain A.S. and many other such problems can well be grasped through the authentic and reliable evidences at our disposal. We explain here a part of this problem in this brochure briefly. For the information of the philosophy in the Stand taken by Imam Husain A.S. please refer to the booklet 'Why Imam Husain took stand?', published by Maktab-e-Quran in Urdu as well as English.

Before proceeding onwards we would like you to pay attention to the following :—

Radically what we shias believe regarding the Imams is different from the Sunnis ideas. They say that there is no risk or danger if the people happen to be more wise and sane than the Imam or the leader. They believe in the

possibility of the commitment of fault or sin by the Imam. That is the reason why we come across in their books about Abu Bakr saying :—

“I have taken into hands the guardianship of your affairs though I am not a better man than you. Support me if you find me on the righteous path, and guide me if I pursue a wrong track!”¹

It is also reported about Omer that he opined regarding the dower amount of the women against the Quranic injunction. A muslim woman pointed out his fault to him, and acknowledging it Omer said :—

“All people are more wise and greater jurists than Omer!”²

But we shias, on acknowledged rational and traditional grounds believe that the Imam is appointed by God through the Prophet in order to complete the Prophetic mission and to carry it out progressively, therefore, it is binding for him to be free from fault and sin and more wise

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1. Tabqaat-e-Ibn-e-Saad Vol. III pp. 129; Tareekh Tabri pub. Vol. IV, pp. 1829; Seera-Ibn-Heshsham pub. Egypt 1375—Vol. III R IV pp. 660.
 2. Tafseer-e-Kashshaaf Vol. I pp. 491; Dur-rul-Mansoor Vol. II pp. 133; Tafseer Imam Fakhr-e-Raazi Vol. VIII pp. 13.

and sane than others so that he may be enable to guide the Islamic nation towards felicitation.

The Prophet of Islam said to one of his truthful companion Ammaar-e-Yaasar :—

“If all the people take one way and Ali takes another, you prefer the path taken by Ali and separate yourself from the others! O Ammaar! Ali would never leave you unguided, nor shall he lead you to misguidance and darkness”.

“O Ammaar! pursuance of and obedience to Ali is pursuance of and obedience to me, and my obedience is actually that of the eminent and dear God”¹

When that great one recommended people to catch hold of the two valuable assets (both being the complement of each other) *i.e.*, the bigger component and the smaller component, and clarified that the bigger component meant Quran and the smaller one his progeny and members of his household and said :—

“Donot go ahead of them or lag behind, else you will be annihilated, and teach them not, for they are more learned than you!”²

Regarding Imams we believe that their learning was Divine and not human. They

1. Ghaayat-ul-Maraam Bohraani p. 208.

2. Faraaid-us-Simthain.

learnt their duties from the same Gospel which had been revealed by God to the Prophet and discharged them. Their movement or quietude, their speech and silence all depended on God's command. They would do nothing without the will and order of the God¹, as the Prophet had said about Imam Hasan A.S. and Imam Husain A.S.:—

“Hasan and Husain are both the Imams whether they take a stand or remain stationary.”²

In the above utterance there is a hint on Imam Hasan's peace and Imam Husain's stand, that both the things are for the welfare of Islam and muslims. Both of them did actually discharge their duties enjoined by God and therefore none can criticise their action whether it is peace or war.

On the basis of this firm belief and thought provoking reason alone that the shias follow their Imams without whys and wherefores. They consider their absolute obedience incumbent upon them and regard it their duty to comply with their order whether it is for stand or for quietitude, for raising the voice or keeping silent, so much so that if they order for a thing the reasonability of which is not clear, then also they consider

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1. Usool-e-Kaafi Vol. 1. p. 279 onwards.
 2. Ilal-ush-Sharaaye Suddooq pub. Qum p. 200; Bihaar-ul-Anwaar Vol. XXXIV, p. 2.

themselves bound to perform it, because the Imam is innocent and whatever he bids is in pursuance of the command of God and quite in accordance with the best well-being of Islam and the muslims.

Sahl Khurasaani submitted to Imam Jafer Sadiq A.S.:—

Khurasaani: “Why dont you take a stand against the usurpers of your right when in Khurasaan alone there are about one lakh to support you with their swords? ”

Imam Sadiq A.S. ordered the oven to be kindled and said :—

Imam : O Khurasaani get up and step into the oven!

Khurasaani: O son of the Prophet! donot consign me to the tortures of fire and forgive my fault!

Imam : I forgave you!

At that very moment a true shia of Imam namely Haroon Mecci entered with his footwear in his hand.

Imam ordered him to throw his footwear and step into the oven.

Without saying a word Haroon stepped into the oven throwing his shoes.

Imam was conversing with Sahl and was elucidating the conditions of Khurasaan in such a way as if he has been there for years, then told him:

Get up and look into the oven!

Khurasaani got up and noticed Haroon Mecci seated inside in utmost ease without being oppressed by fire. Haroon came out of the oven and Imam asked Sahl :

How many persons the like of this one are available in Khurasaan (who would comply with our commands without raising any objection)?

Sahl : By God not a single one!

Imam : We are quite aware of the time of taking stand! and it is not necessary for others to guide us)!!

Haroon Mecci knew full well that Imam was free from every kind of fault and error and for us it is alone to comply with his command as in duty bound; even the worship of God becomes unnecessary if so is his bid and it is why he did not contradict regarding the Imam's order and accepted it without any objection.

1. Manaaqib ibn-e-Shahr Aashob pub. Najaf Vol. III pp. 362; Bihaar-ul-Anwaar Vol. XXXXII p. 123.

Doubtlessly this very is the shia view regarding the pious and innocent Imams. If, on the basis of this philosophy and belief, their observances or the reason therefor is not intelligible, they donot object to it nor criticise it. For instance, if the philosophy underlying the peace of Imam Hasan A.S. and the stand of Imam Husain A.S. is not understood by them they would never object to it and will be assured that whatever has been preferred by Imams was best, and the decision taken was most dignified.

Now this is the time to refer some authentic and reliable sources to scrutinise the reason underlying Imam Hasan's peace and Imam Husain's stand.

The Philosophy underlying Imam's Treaty.

If the real texts of the Islamic History are viewed with intense scrutiny we will find that it was not Imam who entered into the treaty, but the treaty was imposed on him. Such were the internal and external circumstances of the Islamic countries that the treaty was imposed upon Imam as a necessary and unavoidable must. If any other than Imam Hasan A.S. had confronted that situation he too would have had no go save this.

Now we shall take into account the internal and external conditions of the Islamic countries prevalent in those days.

1. *According to external state of affairs :*
We are aware that the empery of the eastern Rome had suffered great many injuries at the hands of Islam. As such it was awaiting a chance to hurl a mighty blow on the strong and firm government of Islam.

By the perusal of the Islamic Histories, of which one is the History of Yaqoobi, it is evident that when Rome was informed of the alignment of troops between Imam Hasan A.S. and Muaawiya, the potentates of Rome thought that the occasion was affording a best opportunity in order to fulfill their cherished ambition, therefore the insurgence started. Had Imam Hasan A.S. protracted the war with Muaawiya the enemies of Ismam would have given such a sudden blow on the foundation of Islam, that no reparation could have been possible for that impact.

Now rises a question, under those precarious circumstances what a saintly person like Imam Hasan A.S. who had been cultured in the lap of Islam and held Islam dearer than his soul could have done anything else in order to defend a great object than enduring the acridity of the treaty and spiritual torture?

The contemporary witness of the sensitivity of the Islamic politics of those days is Yaqoobi who relates :—

“After accomplishment of the treaty when Muaawiva returned to Syria he was reported

that the insurgents of Rome were advancing towards him with a band of magnitude. Muaawiya at first made a pact according to a resolution, but having strengthened himself started warfare against the Romans and succeeded. Defeated, the Romans agreed to collect the same amounts of money which the Islamic government had been paying to Rome, but Muaawiya refused to pay."¹

The statement of Yaaqoobi explains that at the time of alignment of troops by Imam Hasan A.S. the Romans were planning to attack the Islamic realm from different fronts, but their designs failed owing to Imam Hasan's policy.

2. *According to internal affairs* : If look into the History of Imam Hasan's life it will be marked that during his revered father, Amir-ul-Momineen's time he ever held a position in the foremost line in the battle against enemies. As a matter of fact he preceded others in hoisting the standard of the Battle of Camel and was highly eager for warfare.²

He participated in the Battle of Siffeen as well and occupied a position in the heart of the army and struggled arduously for the victory of Hazrat Ali A.S.³

1. Tareekh Yaaqoobi Vol. II pp. 206 Pub. Najaf.

2. Al Imaamath vas-Siyasath—Vol. I pp. 77.

3. Al Imaamath vas-Siyasath—Vol. I pp.108.

He never had any fear and ever was a partizan of the right and reality, so much so that when the treaty was imposed on him he criticised Muaawiya and pointed out his weaknesses. After the treaty when Muaawiya came to Koofa he wanted Imam Hasan A.S. to ascend the pulpit, perhaps with an intention of weakening him.

Imam Hasan A.S. ascending the pulpit narrated the services rendered by his family and stated that the rulership of Muaawiya was unrighteous and hence perishing. He admonished and terrified those who had acquired the Umayyid government. When Muaawiya noticed the adverse outcome of the incident was highly ashamed.

Now let us examine what eventually happened. Imam Hasan A.S. being so highly courageous why he agreed to enter into a treaty with Muaawiya?

He was aware that the Koofites were not truthful and straightforward in their character. Though apparently they had sworn allegiance to him to the effect that if Imam preferred war they would fight and if he inclined to peace they too will follow him. In spite of that they had a clandestine inclination towards Muaawiya being allured by his wealth and splendour.

He knew that the Koofites had secretly communicated to Muaawiya assuring him their support, and that they would even captivate

and surrender Imam Hasan A.S. to him if so he willed. He was also aware that one of his military chiefs Obaidullah bin Abbas by name, accepting a bribe of ten lakhs dirhams from Muaawiya had joined him overnight with eight thousand soldiers under him. He was noticing how Muaawiya was making false propaganda that Imam Hasan A.S. had made a truce with him, and this fraud helped to disintegrate his deluded troopers. He knew it well that with a strength, so weak, to fight with Muaawiya was not possible, and in view of the protection of Islam and muslims there was no other alternative left but to come to an understanding.

To elucidate this fact we reproduce here the diction from the text of history :—

Yaqoobi narrates :—After the martyrdom of Hazrat Ali A.S. the people swore allegiance to Imam Hasan A.S. Imam Hasan A.S. dispatched an army of twelve thousand soldiers to fight with Muaawiya under the command of Obaidullah bin Abbas. The latter was bound over to consult with Qais bin Saad in executive matters. Obaidullah marched, but when Muaawiya was informed of the martyrdom of Ali A.S. came to Mosal within eighteen days and finally his troops faced those of Imam A.S.

Muaawiya sent an amount of ten lakhs dirhams as a bribery to Qais in order either to win him over to his side or to relinquish Imam. Qais being a bold and religious man refused to

accept the money. Muaawiya sent this very amount to Obaidullah bin Abbas, and the latter disposed off his faith and religion and changed over the sides to join Muaawiya with his eight thousand soldiers. But Qais fought steadfastly, and Muaawiya finally sent his spies in the camp of Imam Hasan A.S. in order to retail the rumours that Qais had conspired with Muaawiya whereas the troops of Qais were told that the Imam has made a truce with Muaawiya.

In this way the troops of Imam A.S. were dispersed and it so happened that Muaawiya, even alert for fraud and craftiness, sent some such known and recognised persons, who were held reliable by the people, to meet with Imam Hasan A.S. and who were ordered, on being ushered from the meeting to give out that Imam had negotiated the terms of treaty with Muaawiya.

The troopers of Imam Hasan A.S. without enquiring into the facts attacked the tent of the Imam and plundered what all fell to their hands. Imam Hasan A.S. mounting a steed departed for Saabaath. Jarrah bin Sinaan, lying in a bush, made an assault on Imam and inflicted a mortal gash with his dagger. As a result of this wound Imam was severely weakened and due to sickness was carried to Madaain. The people forsook him and Muaawiya entering into Iraq got control of the situation. The sickness of Imam became intense and availing of that opportunity, when he had no aptitude for war, and his allies having dispersed, the treaty was

imposed upon him. Therefore raising himself on the pulpit he eulogised God, blessed the Prophet and said :

“O folk! God blessed you with guidance through the foremost person from us, and guarded you from the bloodshed through the second person from us. I accomplished a treaty with Muaawiya entrusting him the apparent sway.¹ Even Tibri clarifies that Imam entered into treaty on the time when his soldiers had dispersed and left him all alone”.²

The late Shaikh Mufeed says in ‘Irshaad’:—

“Imam Hasan’s army was composed of diverse groups *i.e.*, the particular followers of him and his father, Kharjites who did not want to support Imam Hasan A.S. but were willing to fight with Muaawiya; those that were crazy for amassing wealth somehow or other, and such fanatics that only followed the chief of their tribes”.

This is the reason why the soldiers could not be rigid and very hastily they withdrew from Imam’s support, so much so that certain chiefs of some tribes wrote to Muaawiya that they were obedient to him and promised to hand over Imam Hasan A.S. to him. Muaawiya dispatched these letters to Imam Hasan A.S. Qais bin Saad

1. Yaaqoobi Vol. II, p. 204 pub.Najaf.

2. Tarikh Tebri Vol. VII p. 2.

who had been appointed deputy to Obaidullah bin Abbas informed Imam that Muaawiya had won over Obaidullah and for that reason he sanctioned ten lakhs dirhams for him of which half of the amount would be paid forthwith and the rest half on his entry in Koofa. Obaidullah joined Muaawiya's army in the dead of night. Thus the ill-intention and impurity of those persons came to light who had surrounded Imam. Imam A.S. observed that none save the group of faithful shias was with him, hence, in helplessness he entered into a treaty with Muaawiya, knowing even that Muaawiya had in mind nothing but fraud and that the treaty was only a farce.¹

It will be evident by whatever has been said that the internal circumstances in those days were such that the Imam was compelled to enter in the treaty with Muaawiya and had no other alternative; for this reason we say that the treaty was essential for him being imposed upon him and not entered into optionally.

The urgency of the treaty was disclosed by Imam to his followers in this way :—

“I swear by God if the people had pledged for me and supported me the sky would have showered bliss on them and the earth squirted boons, had not Muaawiya been avaricious for caliphate. The Prophet of Islam had bidden farewell to Mecca and his tribe seeking refuge

1. Irshaad pp. 171-172 briefly.

in a cavern. Had he been supported he would never have to take recourse to the cave and not forsaken Mecca for good. From the time the Islamic nation followed others and forsook us we had nothing but the treaty left for our duty.”¹

“By God if I had fought with Muaawiya the people would have captivated me and surrendered to him.”²

“You donot know what I have done. By God whatever I have done was in the best interest of the shias on whom the sun shines and sets. I have accepted this for the sake of the muslims in order to protect them from bloodshed.”³

3. *The real visage of Muaawiya is unveiled:* Muaawiya was the governor of Syria from the time of the second caliph Omer bin Khattaab. Since Omer respected him, hence he enjoyed an important position there in as much as he was exalted in importance equivalent to Miqdaad, Abuzar and Ammaar in the eyes of the people. The people failed to visualise his real countenance owing to his practice of fraud and hypocrisy. They actually could not discover his reality as he was. He would subdue anyone with great cleverness who rose in revolt against him and acquitted self. He used to conceal his intriguing

1. Bihaar Vol. XXXXIV p. 23

2. Bihaar Vol. XXXXIV p. 21.

3. Bihaar Vol. XXXXIV, 19 p. 56.

nature and criminal acts by deluding the people and through pretence of love for Islam. He ventured even to the extent of igniting hostility against a pious saint like Hazrat Ali A.S. and contrived to colour it in the vengeance for the blood of Osman.

Evidently if in these circumstances had Imam Hasan A.S. fought with Muaawiya and been killed in the battle his blood could have been spilt invain, and Muaawiya, very slyly, could have given it a pretence of political war and consequently the real face of Muaawiya would have remained in veil. But as the result of the treaty the blood of the muslims was saved and the risk to Islam was warded off. The real face of Muaawiya was exposed to all.

This fact is interesting also that the contents of the instrument of treaty were arranged in such a way by Imam Hasan A.S. as to be helpful in unveiling the real phase of Muaawiya's character.

A part of the Instrument of treaty was as follows :—

“ Muaawiya accepts the responsibility of acting upon the Divine Gospel and the traditions of the Holy Prophet; would not nominate any successor to himself; Ali A. S. and his followers, partians and friends shall never be molested and

no abusive language shall be given vent to for Hazrat Ali A.S.”¹

But Muaawiya did not act upon a single clause. After the accomplishment of the covenant he came to ‘Nakhliya’, a place near Koofa and said in one of his speeches :—

“By God I did not fight against you that you may pray, fast, pilgrimage and pay zakaath, because these things are observed by you already, but I fought with you only for the sway. I succeeded in my object and now declare that all the stipulations of the treaty which I entered into With Imam Hasan A. S. I trample under my feet. I shall never fulfill them.

Thus the real face of Muaawiya which was so long veiled under the vellums of dissimulation and hypocrisy was exposed. All knew that he had no other object than the sway on Islamic realm with the dishonest tactics, with the show of pomp and splendour and not at all in the interest of Islam and muslims. When he attained his selfish ends he forgot the Divine Gospel, the Prophet’s traditions and all the clauses of the covenant of treaty and trampled them all under his feet.

1. Bihaar Vol. XXXIV p. 64.



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