

Imam Al-Hassan-asws Ibn Ali-asws:

It is narrated that Imam Al-Hassan^{-asws} ibn Ali^{-asws}'s 'Nazool' (coming to the earth) took place in the month of Ramadan (15th) in the year that the battle of Badr took place, the second year after Hijra (A.H.) (migration of the Holy Rasool Allah^{-saww} from Makkah to Medina). Imam Hassan^{-asws} was martyred (through poison) in the end of the month of Safar (28th Safar) in the year forty-nine (A.H). Imam Hassan^{-asws} lived for forty-seven years and a few months. His^{-asws} mother was Syeda Fatimah^{-asws}, daughter of the Rasool Allah.¹

Imam Jafar e Sadiq^{-asws} said: 'Al-Hassan^{-asws} ibn Ali^{-asws} passed away at the age of forty-seven in the year fifty A.H. He^{-asws} lived forty years after the Shahadat of the Rasool Allah^{-saw} (total life 47 years and few months)²

Imam Jafar e Sadiq^{-asws} said: 'Once, Imam Al-Hassan^{-asws} ibn Ali^{-asws} went outside the town with a man from the children of al-Zubayr who believed Imam Al-Hassan^{-asws} to be the Imam. They stopped for rest on one of the oases under a palm tree that had dried up due to lack of water. A furnishing was spread for Imam Al-Hassan^{-asws} under that tree and for Al-Zubayri the furnishings were arranged under a tree just next to it. The narrator has said that Al-Zubayri looked up the tree and said, 'I wish this tree had fruits so we could eat from them.' Imam Al-Hassan^{-asws} asked, 'Do you wish to have dates?' He said, 'Yes, I do wish to have dates.' Imam Hassan^{-asws} raised his hands to the sky and spoke certain words that I did not understand. The tree turned green. It returned to its normal condition, its leaves grew and it became loaded with dates. The man from whom they had hired camels begun to say, 'It by Allah^{-azwj}, is magic.' Imam Al-Hassan^{-asws} said, 'Woe is upon you, it is not magic. It is a prayer of the grandson of a Rasool of Allah^{-saww} that is answered.' They climbed the tree to pick the dates that were there and it provided enough for their needs.³

(Our 6th Imam^{-asws}) Imam Jafar e Sadiq^{-asws} said: 'Imam Al-Hassan^{-asws} has said, 'Allah^{-azwj} has two (hidden) cities. One is in the East and the other is in the West. They have a boundary around them that is made of iron and each one has a million doors. Seven thousand different languages exist therein and I know all those languages and all that is in and between the two cities. No one is an Imam (possesses Leadership with Divine Authority) over them except me^{-asws} and my brother Al-Hussain^{-asws}.⁴

Imam Jafar e Sadiq^{-asws} has said, 'One year Imam Al-Hassan^{-asws} ibn Ali^{-asws} left for Makkah on foot. On the journey Imam^{-asws}'s feet swelled and the Imam^{-asws}'s servants said, 'If you^{-asws} travel riding, the swelling will go away.' The Imam^{-asws} replied, 'I will not ride up to the coming place for rest where you will see a black person who has oil with him. Buy from him oil without trying to reduce the price.' The servant said, 'May Allah^{-azwj} Keep my soul and the souls of my parents in service for your^{-asws} cause, we had never been up to a place of rest where anyone sold such medicine.'

'The Imam^{-asws} said to him, 'Yes, there are such people right ahead of you before reaching the place for rest.' They walked for a mile and they met the black person. Imam Al-Hassan^{-asws} said to his servant, 'There is the man. Take the oil from him and pay him.' The black man asked the

¹ Al-Kafi, Vol. 1, Chapters on History, Imam Hassan^{asws}

² Ibid, h 2.

³ Ibid, h 4.

⁴ Ibid, h 5.

servant, 'For whom do you want this oil?' He replied, 'I want it for Imam Al-Hassan^{-asws} ibn Ali^{-asws}. He said, 'Take me to him^{-asws}.' They came to Imam Al-Hassan^{-asws} and the man said, 'May Allah^{-azwj} Keep my soul and the souls of my parents in service for your^{-asws} cause; I did not know that you^{-asws} need this. If you^{-asws} want to have it you^{-asws} can have it as a gift. I am only one of your^{-asws} servants. Just pray for me to Allah^{-azwj} to grant me a healthy son who would love you^{-asws}, the Ahl al-Bayt^{-asws}. When I left, my wife was about to give birth.' The Imam^{-asws} said, 'Go to your place. Allah^{-azwj} has gifted you with a healthy son who is of our Shi'a (followers).'⁵

Shahadat of Imam Hassan^{-asws}:

It is narrated by some companions of the Holy Imam^{-asws} that 'Ju'ada' daughter of 'Ash'th ibn Qays al-Kindi poisoned Imam Al-Hassan^{-asws} ibn Ali^{-asws} and a female servant of the Imam^{-asws}. The female servant, however, vomited the poison but in case of Imam Hassan^{-asws}, the poison remained in his^{-asws} digestive system and caused swelling that became the cause of the Imam^{-asws}'s Shahadat.⁶

Bequest of Imam Hassan^{-asws}:

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} saying: 'When (death) presented to Al-Hassan^{-asws}, he^{-asws} said to Al-Husayn^{-asws}: 'O my^{-asws} brother^{-asws}! I^{-asws} shall bequeath to you^{-asws} with a bequest. When I^{-asws} pass away, then prepare me^{-asws} and take me^{-asws} to Rasool-Allah^{-saww} to renew a pact with him^{-saww}, then turn me^{-asws} to my^{-asws} mother^{-asws} (Syeda) Fatima^{-asws}, then return me^{-asws} and bury me^{-asws} at Al-Baqie' – up to the end of the Hadeeth''.⁷

'From Abu Abdullah^{-asws} having said: 'When the expiry presented to Al-Hassan^{-asws}, he^{-asws} said: 'O Qanbar! Look, do you see any Momin behind your door, from being from the Progeny^{-asws} of Muhammad^{-saww}? He said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and son^{-asws} of His^{-azwj} Rasool^{-saww} are more knowing'. He^{-asws} said: 'Go and call Muhammad son of Ali^{-asws} (Al-Hanafiya) for me^{-asws}'.

He said, 'I went to him. When I entered to see him, he said, 'Has anything happened except good?' I said, 'Answer Abu Muhammad^{-asws}'. He hastened upon spreading his slippers but could not even them. He came out with me scurrying (hurrying). When he stood in front of him^{-asws}, he greeted.

Al-Hassan^{-asws} said to him: 'Be seated, for the likes of you should not be absent from listening to a speech the dead can be revived by it and the living can be caused to die by it. Be a retainer of knowledge and lamp for the darkness, for the illumination of the day, part of it is brighter than a part.

Don't you know that Allah^{-azwj} Mighty and Majestic Made the sons of Ibrahim^{-as} as Imams and Merited some above the others? And Dawood^{-as} was Give the Psalms, and he^{-as} knew what Allah^{-azwj} had Preferred Muhammad^{-saww} with.

O Muhammad son of Ali^{-asws}! I^{-asws} do not fear the envy upon you, and rather, Allah^{-azwj} the Exalted has Described the Kafirs with it, so He^{-azwj} Said: '*as Kafirs, out of envy from themselves, from after the*

⁵ Ibid, h 6.

⁶ Ibid, h 3

⁷ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 24 H 1

clarification of the Truth to them. [2:109], and Allah^{-azwj} did not Make for the Satan^{-la} an authority upon you.

O Muhammad son of Ali^{-asws}! Shall I^{-asws} inform you with what I^{-asws} have heard from your father^{-asws}? He said, 'Yes'. He^{-asws} said: 'I^{-asws} heard your father^{-asws} saying on the day of Al-Basra (battle of the camel): 'One who loves to be righteous with me^{-asws} in the world and the Hereafter, so let him be righteous with Muhammad'.

O Muhammad son of Ali^{-asws}! If you so desire, I^{-asws} can inform you, and you were a seed in the back of your father^{-asws}, I shall inform you.

O Muhammad son of Ali^{-asws}! Don't you know that Al-Husayn^{-asws} Bin Ali^{-asws}, after the expiry of myself^{-asws} and separation of my^{-asws} soul from my^{-asws} body, is the Imam^{-asws} from after me^{-asws}, and in the Presence of Allah^{-azwj} in the past Book, being an inheritance from the Prophet^{-saww}, having attained it in the inheritance from his^{-asws} father^{-asws} and his^{-asws} mother^{-asws}. Allah^{-azwj} Knows you all are best of His^{-azwj} creatures, so He^{-azwj} Chose Muhammad^{-saww} from you, and Muhammad^{-saww} chose Ali^{-asws}, and Ali^{-asws} chose me^{-asws} for the Imamate, and I^{-asws} am choosing Al-Husayn^{-asws}.

Muhammad son of Ali^{-asws} said to him^{-asws}, 'You^{-asws} are my Imam^{-asws} and my chief, and you^{-asws} are my means to Muhammad^{-saww}. By Allah^{-azwj}! I would have loved it for my soul to have gone before I heard this talk from you^{-asws}. Indeed, and in my head, there is speech which the buckets cannot bleed, nor can the tone of wind alter it, being like the dictionary book in the small parchment. I think of manifesting it, but I find that the Revealed Book and what Rasool-Allah^{-saww} had come with has preceded me to it.

And it is a Speech which fatigues every speaking tongue, and a hand of the scribe cannot reach to your^{-asws} merits, and like that Allah^{-azwj} Recompenses the good doers, and there is no Strength except with Allah^{-azwj}.

Al-Husayn^{-asws} is our most knowledgeable and heaviest of us in forbearance and the closest of us from Rasool-Allah^{-saww} in kinship. He^{-asws} was an Imam^{-asws} before he^{-asws} was Created, and he^{-asws} read the Revelation before it had been Spoken with. And if Allah^{-azwj} had Known anyone better from among us, He^{-azwj} would not have Chosen Muhammad^{-saww}. When He^{-azwj} Chose Muhammad^{-saww}, and Muhammad^{-saww} chose Ali^{-asws} as an Imam^{-asws}, and Ali^{-asws} chose you^{-asws} after him^{-asws}, and you^{-asws} have chosen Al-Husayn^{-asws} after you^{-asws}, we submit and are pleased with the one who is pleasing and with the one we submit with, from the difficulties".⁸

⁸ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 24 H 2