

(.Life and Sayings of Imam Hasan (A.S

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Name: Hasan

Title: Mujtaba ,Sibte Akbar

Bye name: Abu Mohammad

Father: Ali ibne Abi Taleb(A.S).

Mother: Fatima binte Mohammad (S.A)

Date of birth: 15th Ramezan 3 A.H

Place of birth: Madinah e Monavvarah

Period of Imamat: 10 years (40 to 50 A.H)

Period of khilafat: 6 Months

Age: 47 years. (7 years with Mohammad (S.A).

30 years with Imam Ali (A.S).

10 years as Imam)

Date of Martyrdom: 28 safar 50 A.H.

(poisoned by his wife Jo'dah)

Shrine / cemetery: Jannatul Baqih, Madina

Near masjid un Nabi

Imam Hasan (A.S) was the eldest grandson of God's last and best Messenger (S.A), who declared that Imam Hasan & Imam Husain are two chiefs of youth in paradise.

After the martyrdom of Ali (A.S), who was falsely accused by Moaviah for murder of Osman, Imam Hasan (A.S) succeeded him as the divinely appointed Imam & Khalifa. Moaviah continued his rebellion as with Ali (A.S) and purchased the mercenary officers of Imam Hasan's army with bribes and promises. Under such circumstances, the best choice for Imam Hasan(A.S) was to dictate his terms for a peace treaty to save true Islam ,by giving up worldly Khilafat but retaining divine khilafat i.e. Imamat. Imams like messengers of God are divinely appointed and Imamat shall continue for human guidance up to Dooms Day. The divine rank of Imamat is holy and sacred and not transferable to a non-Imam.

Some people misconceive this peace treaty as allegiance to Moaviah; but peace treaty differs from allegiance e.g. the peace treaty of Hudaibyah was not at all allegiance of Mohammad(S.A) to the idolater Arabs of Mecca. Similarly Imam Hasan's peace treaty was not at all allegiance to Moaviah , who is denounced by God as the cursed tree in the holy Quran.

The conditions of the peace treaty to which Moaviyah agreed were ,such as, Moaviyah should not be called Amir al Momineen which was the title of Imam Ali (A.S)also that Moaviyah will have no right to appoint his successor.

But the people of that time have failed in their test by God because they supported Moaviyah instead of Imam Hasan(A.S), the chief of youth in paradise.

At last, Moaviyah instigated Jo'da binte Ash'ass to poison Imam Hasan (A.S) and induced her to marry his son Yazid appointed by him as heir for khilafat of Muslim nation. This was a breach of peace treaty to deprive Imam Husain (A.S) from worldly 'Khilafat'. Moaviyah also breached a number of other conditions in the peace treaty.

The peace treaty of Imam Hasan (A.S) and the battle of Karbala of Imam Husain (A.S) were both for one and the same purpose, i.e. to prevent the true Islam revealed to Mohammad (S.A) from being nipped in the bud.

Note: a) There are a number of sects in Islam, the finalized religion revealed to God's final and best Messenger (S.A) but the original true Islam is that which is practiced by Mohammad (S.A) and his Ahle Bayt, the sinless Imams up to the twelfth Imam Mahdi (A.S) ,the promised savior, and their lovers and followers.

b) Imam Hassan (A.S.) has taught us that peace is better than war, if not imposed; and when one is forced to choose between two evils (example, between peace treaty with enemy and destruction of true Islam) his choice should be that which is least harmful.

Sayings of Imam Hasan (A.S)

1. Wisdom is capable of making a person comprehend the welfare of both the worlds. (Behar ol Anvaar vol: 78 , p:111)

2. The zenith of wisdom is good conduct and good relations with people. (Behar ol Anvaar vol: 78 , p:111)

3. Fraternity (brotherhood) is to be faithful both in hardships and in comfort. (Behar ol Anvaar vol: 78 , p:114)

4. a) A person without religion lacks sense of shame.
One who lacks wisdom has no politeness.

One who lacks courage has no 'Muravvat' (Kashful ghummah vol: 2 .p:197)

b) Someone asked the Imam what is Muravvat?

The Imam replied to him: "Safeguarding religion, self respect, gentleness in behavior and steadfastness in beneficence. (Kashful ghummah vol: 2 .p:197)

Note: Hafiz the famous poet of Shiraz has said: "Comfort in both the worlds lies in comprehension of two statements: Please your friends with 'Muravvat' treat your foes with 'Modara'.

Modara is politeness with due regard to human rights.

5. Truth and falsehood are four fingers apart. What you see with your eyes is true, whereas your ears hear so many false things. (Tohaf al Oqhool p:229)

6. The nation that relies on consultation is guided towards progress. (Tohaf al Oqhool p:233)

Note: Consultation does not mean that one should accept the opinion of others for making a proper and prudent decision. There may be sincere but conflicting opinions. Sometimes opinion of a single person could be correct, whereas majority of opinions may be wrong. All decisions are open to judgment by God on the Day of Judgment.

7. I wonder that people take care in choice of food for their bodies, but do not take care about spiritual food for their soul.

People protect their stomach from harmful food, but they do not care if evil thoughts corrupt their mind. (Safinat ul Behar V:2 P:84)

Note a: One who lacks spirituality is considered as dead, because in spite of human intelligence he degrades himself to the level of animals and even becomes worse than ferocious beasts.

Note b: One who purifies his soul succeeds in this world and the Hereafter. A Good soul needs a healthy body as well. One should pray to God for health of both body and soul.

8. Life is sweetest with good manners and morality. (Rozae Behar V:2 P:111)

9. Love and obey God, that means you love us (Ahle bayt) and if you disobey God by committing sins and crimes, it means you have enmity with us "By God! I am afraid that relatives of Mohammad (S.A) and his posterity will be punished twice as much as others and I hope the virtuous ones from us will be rewarded twice as much as others." (Ehqaaq ul Haqh V:11 P.231)

10. The messenger of God has said: "I am created from the Light of the Mighty and Majestic God, and my Ahle bayt are created from my light. (Behar vol: 6, p:75)

Note: a) Light (like knowledge) is for guidance in darkness of ignorance. Knowledge of all mankind accumulated from Adam to the present day and in future will be equal to (1/infinity) of God's knowledge. The heavenly books of God, e.g. Torah, Bible, Quran are also light of God, but they do not contain all knowledge of God. God's Knowledge or Light can never be encompassed. b) The statement of Ali (A.S) in Joshan e Kabir: 'No light is like God's Light' explains the above narration as the Light of the Creator existed from eternity and none of the

creations existed like God, the primal existence from eternity.

11. A person told Imam Hasan (A.S) "I have a daughter, what is your opinion, to whom shall I get her married?" The Imam told him "Marry her to a person who is pious, and is possessed of faith, because such a person, when loving will regard her with respect, but when he is annoyed will not be tyrannical.(Al Hadith V:1 P.62)

Note: a) A Muslim woman is not permitted to marry a non-Muslim even on temporary basis. A Muslim man can marry a good Christian or Jew woman by a temporary marriage contract, which can be made permanent if the bride accepts Islam.

b) A person is allowed to marry up to four wives if he can be equitable and just, otherwise he should marry only one wife. One who is vicious and lacks justice should not marry even one good wife.

c) A man is not permitted to marry two sisters. (S4:A23)

d) The holy Messenger Mohammad (S.A) had married about nine wives after the death of his best wife Khadijah(S.A.) .King Solomon had married greatest number of wives.

e) Once a student while performing 'wuzu' saw an apple floating on water in a stream flowing towards him. He was hungry and picked it up and ate it. Then he thought it was 'Akle Haraam' i.e. illegal food, therefore to purify himself he wanted to pay the price of that apple to the owner of the apple garden, whom he managed to find out and enquired the price of that apple. The owner told him I am happy that you have eaten it and need not pay anything for it, but the student insisted on paying its price. The owner assessed the sincerity of that student and said: "I see you are bent upon paying for that apple, I will demand a very dear price for it, I have a daughter who is dumb, deaf, blind and lame and ugly too, you should marry her.

The student was puzzled and wondered who will marry such a girl? So he asked for a day's respite to think over. He pondered over this problem and God blessed him to reach a good conclusion. The next day, he told the father of that girl: "You have brought up your daughter for so many years with love and affection, as she is a blessing from God .She has the right to live and to marry as well. I will serve her for all her lifetime, honoring human rights and thereby please God. I accept your proposal which is not at all dear, but worth the apple I have eaten,"

Soon, the marriage was arranged so as not to burden the student; but when he met his bride for the first time, he refused to marry her because she was neither dumb nor deaf nor blind nor lame and she was pretty. The student thought that the bride was not that daughter as described by her father. Then the father said: "He has not told him a lie, and explained that she is dumb, because she is not garrulous and does not backbite nor scold nor falsely accuse anyone; she is deaf because she turns a deaf ear to slander and nonsense; she is blind as she

turns a blind eye towards 'Namahram'; and she is lame as she has not stepped out of my house into any evil place or bad company. She is ugly as compared to 'houries' and fairies. Then their marriage was celebrated without any pomp. It is piety and firmness of faith of the student that attracted his father-in-law and blessed him with a good wife. Jo'dah, the wife of Imam Hassan (A.S) was not firm in her faith and was easily deceived to poison the best person of her time. Because of this treachery, it is said 'frailty! thy name is woman'.

12. When you meet a brother (in faith) kiss the spot of light in his forehead. (Tohaf al Oqhool p: 236)

Note: a) Imam Reza (A.S) has said that mothers may kiss the lips of their children and sisters should kiss the cheeks. Imams and religious leaders may be kissed on the forehead between their eyes.

b) Kissing and shaking hands with Na Mahram is not Islamic etiquette. Women who like to avoid being punished in the hereafter should not give any chance of pollution of a pious society and thereby please God by honoring His divine laws.

13. Someone asked the Imam "what is 'karam' munificence?"

The Imam replied to him "To grant before being asked for a thing." (Tohaf al Oqhool p:225)

14. When asked "what is 'jubn' cowardice?" The Imam replied to him: "To be valiant against friends and to flee from foes".

Note: You cannot avoid evil by running away from it, but by going to meet it. (Tohaf al Oqhool p:225)

15. Self conceit is an obstacle between you and admonition. (Behar ul Anvaar vol: 78 , p.109)

16. Habits are destructive, when a person gets addicted to something bad in privacy or openly, he shall ultimately be ashamed of himself in the sight of all. (Majmua'e Varraam V:2 P.113)

Note: Habits are easy to make but difficult to break

17. Contentment is the best wealth, and bowing down and stooping for others (not God) is the worst poverty. (Behaar ul anvaar V.78 P.113)

18. Do not befriend anyone until you know him well. (Tohaf al Oqhool p:233)

a) Adversity is the touchstone of friendship.

b) One thousand friends are few and one enemy is too many.

c) It is better to be alone than with bad friends,

d) Society moulds a man.

e) A person is known by the company he keeps .that is if one's friends are good he will also be good, but if a person mixes with bad people intending to reform them, he should be judged in

accordance with his intention and not by his company.

19. Imam Hasan (A.S) has described a good friend, who possessed the following characteristics: a. He regarded this world as trifling, and that is what made him eminent in my eyes. b. He was not domineered by ignorance. c. He never hoped to benefit from unreliable persons. d. He never complained nor lost his temper. e. He was mostly silent, but when he talked he seemed to be the best speaker. f. In spite of his weakness, when necessary(e.g. jahad) he was like a ferocious lion. g. Amongst the learned, he was mostly a listener. Others could prevail over him in speech, but not in silence. h. He never preached what he did not perform himself but he performed what he never spoke about. i. For choice between two alternatives, about which he was not sure which one will please God, he would reject that alternative which is pleasing for himself. j. He did not blame or denounce any one for not performing such affairs wherein they could find an excuse. (Tohaf al Oqhool p:233)

20. The eye that perceives most, observes virtues of others and The ear that hears most hears good advice & is benefited from it, and the healthiest heart is never corrupted with doubt and suspicion. (Tohaf al Oqhool p:235)

21. One who does not thank for blessings is base and low. (Tohaf al Oqhool p:233)

Note: Thanks for blessings increases God's blessings many times, and denial of blessings results in loss of all blessings.

22. Magnanimity is to be open-handed and generous both in prosperity and adversity. (As Samaaho: Albazlo fis Sarrae vaz Zarrae) (Chehel Sokhan)

23. Three qualities which ruin a people are pride, avarice & prejudice.

Pride is the destroyer of religion and Iblees (Satan) was destroyed because of pride.

Avarice is enemy of soul. Adam was removed from paradise because of avarice.

Prejudice leads to all evils .Cain (Qabeel)killed Able(Habeel) because of prejudice. (Behaar ul anvaar V.78 P.111)

24. a) I recommend to you piety, fear of God and persistence in thinking, as thinking is father & mother of all virtues.

b) Thinking provides life to a wise heart. (Majmua'e Varraam V:1 P.52)

25. Virtue without vice is thankfulness & patience in troubles. (Tohaf al Oqhool p:234)

26. Chasteness does not reduce sustenance of a person and avarice does not increase his sustenance. (Tohaf al Oqhool p:233)

27. Give up non- obligatory duties (navafel) when they are detrimental to compulsory duties (faraez). (Behaar-ul Anvaar V.78 P.109)

28. Once Imam Hasan(A.S)called his children and his brother's children and told them: " All of

you in this gathering are children today, and I hope you will be grown up adults tomorrow; so try to acquire knowledge and those of you who do not have good memory should write down your lessons and keep them safe in your house for referring to them when necessary.” (Al Hadith V:3 P.102)

29. a) Stupidity means to follow the low and mean person and to be in company of the strayed.
b) An imbecile or stupid is lavish in his wealth and is heedless about his honor and is silent when scolded or abused. (Behaar-ul Anvaar V.78 P.115)

30. Be aware that you are accountable for your legitimate possessions and will be punished for illegitimate possessions, and for possessions whose legitimacy is doubtful you will face wrath of God. Consider this world as a dead body, so use it to suffice your needs, if legitimate you are blameless, and if illegitimate you will not be accountable for it. (Behar V:44 P.139)

31. All praise is for God, Who listens to everyone who speaks to Him, and anyone who is silent He knows all that is in his heart. He is responsible for sustenance of the alive and one who dies returns to Him. (Behar ol Anvaar vol: 78 , p:112)

Note: a) Moses (A.S) was asked by God to break a rock. When he broke the rock he saw a cavity and a living worm therein. God told him that the worm is provided with sustenance even inside that rock. b) Shaddad, a great king, ordered for building a beautiful palace to resemble paradise ;when this building was completed and he wanted to enter it, a mosquito entered his nose and killed him by command of God. What a pity! A mosquito obeys God but Shaddad was disobedient to God!

c) If kings and the rich distribute their wealth as desired by God no person will die of hunger. God sends rain to provide food for all and to prevent famine. God sends His messengers to convey His commandments for equitable distribution of wealth, but the rich accumulate wealth, and hoard grains and food stuffs to create shortage and thereby cause inflation and make more profits. The rich should consider themselves as trustees of God for distribution of wealth, to eradicate poverty.

If wealth is distributed voluntarily by the rich, well and good; otherwise, revolutions take place such as Renaissance in France, revolution in America by Abraham Lincoln, communism in Russia and China, revolution in Iran by Imam Khomeini(Q.S) and the revolutions in the Middle East.

Communism came into existence in Russia and China for equal distribution of wealth by the government but not on voluntary basis. That is the defect of communism, and also it is like dictatorship of a governing body and the masses are politically enslaved. The holy Quran states: God does not commit a particle weight of injustice. (S: 4.A:40). All injustice and tyranny

and oppression is because of men, who are materialistic, conceited and disobedient to God as evident by tyranny in different part of the world.

d) God makes people rich or poor not as a favor or punishment, but to test the rich, how they spend their wealth and to test the poor whether they become robbers and criminals in disobedience to God.

32. No poverty matches ignorance. (Behar ul Anvaar vol: 78 , p:111)

Note: Ignorant masses are easily misled by hypocrites; therefore acquisition of correct knowledge is extremely important for one and all. No one can expel poverty or lack of knowledge except the learned divine guides i.e. messengers and Imams and their true followers, the learned 'Olomaas'.

33. Teach your knowledge to others and learn the knowledge of others, thus you will consolidate your own knowledge and will learn what you do not know. (Behar ul Anvaar vol: 78 , p:111)

34. A believer equips himself in this world with provisions for the Hereafter, while a disbeliever is happy with temporal pleasures in this world. (Behar ul Anvaar vol: 78 , p:112)

35. 'Hilm' i.e. forbearance is suppression of anger and self control. (Tohaf al Oqhool p:225)

Note: A person told a king: "You are slave of my servant, as anger is my slave and you are slave of anger."

36. Do not hasten to punish a sinner; give him a chance or respite to find out a way for apology. (Behar ul Anvaar vol: 78 , p:113)

37. Imam Hasan (A.S) used to put on his best clothes for salaah; someone asked him the reason for it. The Imam replied: "God is Elegant and appreciates Elegance; therefore I like to make myself elegant for God. It is God's command to be present in mosques with elegance.

(Inn Allaha jameelun va yohibbul jamaal) (Tafseere Burhan V:2 P.351)

Note: places of worship like mosques, churches, synagogues, tombs etc. should be under the control of the worshippers of God & should be managed by world organizations of the respective religions and like embassies of different countries those building should not be regarded as part of that country. All governments throughout the world should refrain from political interference in religious affairs. (Jannatul Baqie, Masjid e Aqsaa, Barbari Mosque and mosques in Bahrain should be managed by world organizations representing the respective religions.)

38. One who visits a mosque regularly, derives eight benefits from it:

1. Firm beliefs.

2. Beneficial brotherhood.

- 3. Versatile knowledge.
- 4. Hope in mercy of God.
- 5. Speeches and sermons which guide him.
- 6. And prevent him from evils.
- 7. Abstinence from sins because of shamefulness, owing to
- 8. Awe and fear of God, the Beneficent, the Most High (Tohaf -ul Oqool P.235)
- 39. Delay and postponement should not precede a favor or a good turn, and it should not be followed by reminding that favor again and again. (Behaar-ul Anvaar V.78 P.113)
- 40. Fear of the Hereafter disappears from the heart of a person who loves this world (excessively. (Le'ali al Akhbar V:1 P.51