

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A biography of

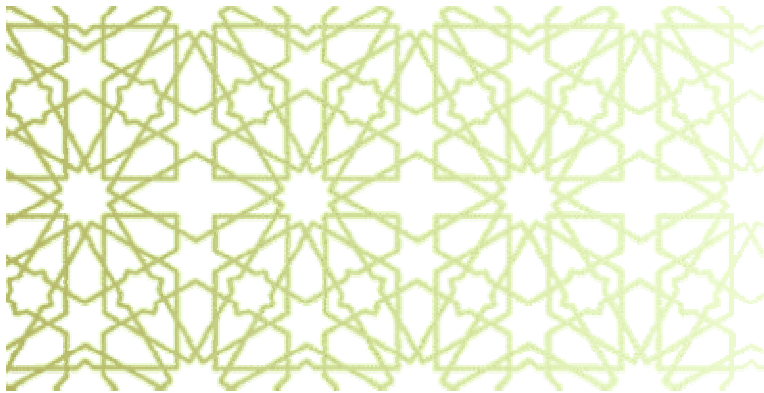
Imām Al-Ĥasan ibn Ālī ibn Abū Ṭālib رضي الله عنه

Translated by abu Hasan from the Tārikh al-Khulafā

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حَسَنٍ مُّجْتَبَا سَيِّدِ الْأَسْحِيَا
رَاكِبِ دُوشِ عِزَّتِ پِه لَّاكْهُولِ سَلَامِ

Ĥasan e mujtabā sayyidul as'khiyā
rākib e dosh e izzat pe lākhoN salām

Ĥasan, the chosen one, the prince of the generous
a billion salawat on him, the rider on the honored shoulder
[of RasūlAllāh śallAllāhu álayhi wa sallam]

[Imām Ahmed Riđā raĥimahullāh]





Imām Al-Ĥasan ibn Ālī ibn Abū Ṭālib

Al-Ĥasan ibn Ālī ibn Abū Ṭālib radiyallāhu ānhū: Abū Muĥammad, the grandson of RasūlAllāh śallAllāhu ālayhi wa sallam and his perfume; and the last khalifa as mentioned in the Ĥadīth.¹

Ibn Saād reports from Īmrān ibn Sulaymān; said he: 'al-Ĥasan and al-Ĥusayn are two names from paradise; none of the Arabs knew of this name prior to these two in Jahiliyyah.²

Al-Ĥasan was born on the 15th of Ramaḍān, the third year after hijrah. He has narrated Ĥadīth from RasūlAllāh śallAllāhu ālayhi wa sallam. Āyishah radiyallāhu ānhā has narrated from him; also, multitudes from among the tabiūn have narrated from him. Like his own son Al-Ĥasan³, Abū Ĥawrā'a Rabīāh ibn Sinān, Shaābī, Abū Wāyil and Ibn Sīrīn.

He resembled RasūlAllāh śallAllāhu ālayhi wa sallam very much. RasūlAllāh śallAllāhu ālayhi wa sallam named him al-Ĥasan⁴. He sacrificed on his behalf on the seventh day⁵ and shaved the newborn's head. He instructed that the weight of this hair, in silver, to be given away as charity.

¹ RasūlAllāh śallAllāhu ālayhi wa sallam mentioned about khilāfah being thirty years, thus it is documentary evidence. The text reads: wa ākhirul khulafā binaśśiḥi. Apparently As-Suyūṭī refers to the Ĥadīth he himself reports from Imām Aĥmed: Bahz narrated to us from Hammād ibn Salamah who narrates from Sa'yīd ibn Jam'hān from Safīnah, said he: 'I heard RasūlAllāh śallAllāhu ālayhi wa sallam say: 'Caliphate is for thirty years; thereafter shall be emperor(s)/empire(s)'. Ibn Hibbān and others opined that this report is rigorously authenticated.

² Jahiliyyah : The pagan times; the period before Al-Islām.

³ Al-Ĥasan al-Muthannā or al-Ĥasan the second.

⁴ Al-Ĥasan means the most beautiful and good among other meanings.

⁵ āqqa ānhu – in other words, performed the Āqīqa by sacrificing two lambs; as a thanks to Allah for the gift – a beautiful child.

And he is among the five, known as the 'people of the cloak' ⁶.

Áskarī says: This name [al-Ĥasan] was not known at all in Jahiliyya.

Mufaddāal says: Allāh had concealed the names al-Ĥasan and al-Ĥusayn, until the Prophet ṣallAllāhu álayhi wa sallam named his two [grand] sons with these names.

Bukhāri reports from Anas; said he: no one resembled the Prophet ṣallAllāhu álayhi wa sallam more than Al-Ĥasan ibn Álī.

Shaykhayn ⁷ report from Barā'a; said he: "I have seen RasūlAllāh ṣallAllāhu álayhi wa sallam with al-Ĥasan on his shoulder saying: 'O Allāh I love him, so [Ye] love him too' ⁸

Bukhāri reports from Abū Bakr, said he: "I have seen RasūlAllāh ṣallAllāhu álayhi wa sallam on the pulpit [minbar] with al-Ĥasan on his side. He looked at the assembly and al-Ĥasan

⁶ Muslim reports from Sayyidah Áāyishah radiyallāhu ánhā: 'RasūlAllāh ṣallAllāhu álayhi wa sallam came out one morning, and he had a Yemeni cloak on him, made of black hair. Al-Ĥasan ibn Álī came to him, and he took him in his cloak; al-Ĥusayn ibn Álī came and he took him in as well; Fāṭimah came and he allowed her as well; Álī came and he let him in the cloak too. And then he recited the āyah: 'innamā yurīdu Allāha li yudh'hiba ánkum ar-rjisa ahl al-

bayti wa yuṭāhhirakum taṭ-ḥirā' // Allāh wishes to clean you from all impurity, o the household [of the Prophet ṣallAllāhu álayhi wa sallam] and cleanse you for ever' {sūrah al-aḥzāb v.33}

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ
وَأَتَيْنَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Eversince those in that cloak are known as the 'people in the cloak' or 'the folk of the cloak' [As'ḥāb al-kisā'a; or ahl al-kisā'a]

⁷ Shaykhayn or the 'two shaykhs'. When this term is used for the Ṣaḥābah, it means Abu Bakr and Ūmar radiyAllāhu ánhūmā; when used to refer to Ḥadīth scholars, it means Bukhāri and Muslim; when used among Ḥanafī scholars, it would mean Imām Abū Ḥanīfah and Qāḍī Abū Yūsuf [Also called as Imamayn – the two Imāms]; also in Ḥanafī parlance, Ṣaḥībayn means the two [distinguished] companions or Imām Abū Yūsuf and Imām Muḥammad; Ṭarafayn means the two sides – Imām Abū Ḥanīfah and Imām Muḥammad on one and Imām Abū Yūsuf on the other.

⁸ Allāhumma innī uḥibbuhū, fa aḥibbah

alternately, and said: 'Verily, this son of mine is a great leader⁹. Mayhap that Allāh will unite two groups of Muslims because of him'.

Bukhāri reports from Ibn Úmar, said he: 'both [al-Ĥasan and al-Ĥusayn] are my two perfumes in this world'.

Tirmidhī and Ĥākim report from Abū Saýid al-Khudrī, said he: RasūlAllāh *ṣallAllāhu álayhi wa sallam* said: 'al-Ĥasan and al-Ĥusayn are the two leaders of young men in paradise'.¹⁰

Tirmidhi reports from Usāmah ibn Zayd, said he: "I once saw al-Ĥasan and al-Ĥusayn on the lap of RasūlAllāh *ṣallAllāhu álayhi wa sallam* and he said: 'These two are my children, my grandsons. O Allāh I love them; You love them too. And love all those who love them'.

It is reported from Anas, said he: RasūlAllāh *ṣallAllāhu álayhi wa sallam* was asked, which member[s] of his family were his favorite; he replied: 'al-Ĥasan and al-Ĥusayn'.

Ĥākim reports from Ibn Ábbās, that RasūlAllāh *ṣallAllāhu álayhi wa sallam* was once carrying al-Ĥasan on his shoulders. A man met him on the way and said: 'What a magnificent mount¹¹ that you ride, young man.' RasūlAllāh *ṣallAllāhu álayhi wa sallam* replied, 'And what a magnificent rider is he!'

Ibn Saád reports from Ábdullāh ibn Zubayr, said he: al-Ĥasan ibn Álī resembled RasūlAllāh *ṣallAllāhu álayhi wa sallam* the most in his family and was the dearest to him. I have seen him [al-Ĥasan] ride on RasūlAllāh *ṣallAllāhu álayhi wa sallam* neck – or he said back – when he was in prostration¹² and RasūlAllāh *ṣallAllāhu álayhi wa sallam* wouldn't rise until al-Ĥasan dismounted himself. I have seen him [RasūlAllāh *ṣallAllāhu álayhi wa sallam*] in rukuú¹³ when al-Ĥasan would crawl by his feet. RasūlAllāh *ṣallAllāhu álayhi wa sallam* would let him go between his legs to the other side.'

Ibn Saád reports from Abū Salamah ibn Ábd ar-Raĥmān, said he: RasūlAllāh *ṣallAllāhu álayhi wa sallam* would put out his [blessed] tongue to al-Ĥasan ibn Álī; the little child would cheer up, on seeing the redness of his tongue.

Ĥākim reports from Zuhayr ibn al-Arqam, said he: al-Ĥasan ibn Álī stood up to speak; a man from the Azd tribe stood up and said: ' I bear witness that I have seen RasūlAllāh *ṣallAllāhu*

⁹ Sayyid – This son of mine is a Sayyid.

¹⁰ It is understood by many Ĥadīths that neither old age nor death shall afflict the dwellers of paradise. RasūlAllāh *ṣallAllāhu álayhi wa sallam* said to an old woman that 'old woman may not enter paradise'. the old lady began wailing; RasūlAllāh *ṣallAllāhu álayhi wa sallam* smiled: 'Allāh will make you young and a virgin, then shall He let you inside paradise'. This apparently contradicting reports can be reconciled that, they will be the princes of those men who died young. *wallāhu aálam wa ílmuhu atom*.

¹¹ niýmāl markab rakibta yā ghulām; markab – that on which one rides, or a mount.

¹² Prostration, a prescribed action in prayer.

¹³ Bowing down, a prescribed action in prayer.

álayhi wa sallam holding him [al-Ĥasan] in his arms and say: 'Whoever loves me, loves him; those present should convey this to those who aren't.' If it wasn't for the honor of RasūlAllāh śallAllāhu álayhi wa sallam, I would not have narrated this to anyone.'

Al-Ĥasan radiyallāhu ánhū was a man of many qualities; he was a leader of men, forbearing and patient, a man of dignity and sobriety, staid and demure; and very generous. He disliked war and fighting. He married many times. He would give away a hundred thousand [as a present or charity] without giving it a thought.

Ĥākim reports from Ábdu llāh ibn Úbayd ibn Úmayr, said he: 'al-Ĥasan went on Ĥajj twenty-five times on foot, even though very fine camels were driven alongside.'

Ibn Saád reports from Úmayr ibn Ís-ĥāq, said he: 'Never has anyone spoken, whose speech has left me wanting [that i wished he never end his speech] other than al-Ĥasan ibn Álī. I have never heard harsh speech [kalimata fuĥshin] from him except once. Ámr ibn Úthmān and al-Ĥasan had a disagreement over a piece of land. Al-Ĥasan proposed something which Ámr did not accept. Al-Ĥasan said: 'He hath not with us, except what he loathes'¹⁴. These were the harshest words i have heard coming from him.'

Ibn Saád reports from Ámr ibn Ís-ĥāq, said he: Marwān was appointed as our governor. Every friday, he would swear at Álī on the pulpit. Al-Ĥasan would hear him but wouldn't say a word. Marwān [out of frustration] sent a man to him with a message 'Álī is such and such and such..and you are so and so and so...¹⁵ and you are like a mule¹⁶ when it is asked, 'Who is your father', replies: 'My mother is a horse'.¹⁷ Al-Ĥasan said to the man: 'Go back and tell him [Marwān], By Allāh, i cannot erase that which you have said by swearing back at you. However, we shall be presented to Allāh at an appointed time. If you are saying the truth, then may Allāh reward you for saying the truth. And if you are lying, then [fear] Allāh, for He has a painful torment [for the transgressors].¹⁸

Ibn Saád reports from Zurayq ibn Suwār: Marwān and al-Ĥasan had an argument. and Marwān began to speak rough; al-Ĥasan kept silent. And then Marwān began picking his nose¹⁹ with his right hand. Al-Ĥasan said: 'Woe unto you. Do you not know to use the right hand

¹⁴ . illā mā raghma anfiḥ is an idiom used in arabic to indicate "inspite of what he dislikes." often in a condescending manner.

¹⁵ Indicating that Marwān swore at Ĥasan and his father Álī radiyAllāhu ánhūmā.

¹⁶ Implying, 'you are stubborn' or the stating of the adage itself.

¹⁷ Implying, 'you are stupid.' or 'ask you something, you reply another'

¹⁸ This is the pragmatic, forbearing and forgiving man who resembled RasūlAllāh śallAllāhu álayhi wa sallam very much.

for clean things, and the left for the unclean? Shame on you.’ This silenced Marwān. ²⁰

Ibn Saád reports from Ash’áth ibn Suwār from somebody else ²¹, who said: A man came in and sat with al-Ĥasan. Al-Ĥasan said: ‘You have come, when we wish to leave. Will you [please] permit us to leave?’ ²²

Ibn Saád reports from Áli ibn Zayd ibn Jadān, said he: Al-Ĥasan would give [charity] from his wealth twice ²³ and Allāh made his wealth to be distributed thrice. [he would give so much so that] he would give a shoe and retain another, give a sock and retain another.

Ibn Saád reports from Áli ibn al-Ĥusayn, said he: Al-Ĥasan would divorce his wives after a short marriage. In spite of that, the women kept loving him even after divorce. He married [about] ninety women.

Ibn Saád reports from Jaáfar ibn Muĥammad from his father ²⁴, said he: Al-Ĥasan would marry and divorce soon after. I feared that this would harbor enmity amongst the clans.

Ibn Saád reports from Jaáfar ibn Muĥammad from his father, said he: Áli [ibn Abū Tālib] said : ‘O the people of Kūfā; do not give in marriage, your daughters to al-Ĥasan for he divorces very soon.’ A man from the Hamdān clan stood up and said: ‘By Allāh, we shall keep giving our daughters to him in marriage. Those whom he likes, he keeps; and those he doesn’t, he divorces.’

Ibn Saád reports from Ábdu llāh ibn al-Ĥasan, said he: ‘Al-Ĥasan married many women. Not many women dwelt with him for long. Yet, none of the women he married [and divorced] loved him any less.

Ibn Ásākir reports from Juwayriyyah ibn Asmā’a, said he: When Ĥasan died, Marwān sobbed at his funeral. Al-Ĥusayn said: ‘Now, you cry? Weren’t you impudent when he was alive?’ Marwān replied: ‘I used to do all that i did, to a man who was more forbearing than this..’ and he pointed towards the mountain.

¹⁹ Fa'mtakhaṭa - and he cleaned his nose.

²⁰ ‘wayḥāk! a mā álimta anna al-yamīna lil wajhi wa’sh shimāla li’l farj? uffin lak’. lit. ‘woe unto you. do you not know that the right is for the face and the left for the privates?’ is an idiom, indicating that face is clean and use your right hand for clean things and use your left for the dirty or the unclean. in other words: ‘if at all you wish to pick your nose in public, use your left you boor’.

²¹ min rajulin; Ash’áth [forgets] or doesn’t know the other narrator.

²² The epitome of politeness. When the man came in, al-Ĥasan wanted to leave. But he didn’t want the other man to think that he left because of his presence. Hence the assurance and seeking his permission.

²³ Probably twice in an year.

²⁴ Muĥammad ibn al-Ĥanafiyah, al-Ĥasan’s half-brother.

Ibn Āsākir reports from Mubarrid, said he: Someone said to al-Ĥasan, 'Abū Dharr ²⁵used to say: I desire poverty instead of wealth; being sick is better than being healthy'. Imām al-Ĥasan replied: 'May Allāh have mercy on Abū Dharr;²⁶ as for myself, i say: He who trusts in that which Allāh has chosen for him, shall not seek a state different from what Allāh has ordained.'²⁷. This is an example of extreme submission to Allah's Will and Command.

Al-Ĥasan raḍiyallāhu ānhū became the caliph after his father was martyred, by the allegiance ²⁸ of the Kūfans. He remained as such for six months and a few days. Muāāwiyah opposed him – and everything happens as Allāh wishes – and sought to fight him. Al-Ĥasan sent an envoy seeking peace, and wished to renounce the post in favor of Muāāwiyah, if he agreed to certain conditions: That he [al-Ĥasan] shall be the caliph after [Muāāwiyah]. The status of the people from Madīnah, Ḥijāz and Īrāq shall remain as in the days of his father ²⁹. And that Muāāwiyah shall repay all of his [al-Ĥasan] loans.

Muāāwiyah accepted this and thus the prophecy³⁰ of RasūlAllāh ṣallAllāhu ālayhi wa sallam came to pass. He ṣallAllāhu ālayhi wa sallam has said: 'Allāh shall unite two great groups of Muslims on his [al-Ĥasan] account'.

Bulqīni ³¹ used this event as a proof for the ruling that it is permissible to resign from authority.

Imām al-Ĥasan's renunciation was in the year 41 AH, in the month of Rabi' al-Awwal; there are also reports that it was in Rabi' al-Ākhir or Jumada al-Ūlā.

One of Imām al-Ĥasan's companions [distressed by his abdication] said to him: 'You are a disgrace to believers'. And he said: 'To be a disgrace, is better than falling from grace' ³²

A man said to him: 'Peace be upon you, the cause of humiliation of Muslims'. He replied: 'I did not cause their humiliation; yes, i did not like to slaughter them to remain in power'. ³³

²⁵ Abū Dharr al-Ghifārī, raḍiyAllāhu ānhū a prominent Ṣaḥābi, known for his austerity

²⁶ raḥimAllāha Abā Dharr: this is a polite way of address before saying, 'i disagree with him'.

²⁷ That is whether hardship or prosperity, one shouldn't seek that which Allāh hasn't ordained for him. one should be satisfied with what Allāh chooses for him. this is known as riḍā bil-qaḍā. it is a noble quality, a virtue that every muslim should seek. for Allāh's is pleased with those who are satisfied with what Allāh has given them.

²⁸ bayāh – swearing allegiance.

²⁹ Āli ibn abī Ṭālib raḍiyAllāhu ānhū. Al-Ĥasan sought the status quo of his father's days.

³⁰ The text reads: mūjizah or miracle. However the miracle being the correct prophecy of RasūlAllāh ṣallAllāhu ālayhi wa sallam is translated likewise.

³¹ Sirājuddin Bulqīnī, one of Imām Suyūṭī's teachers.

³² al-āār khayrun min an-nār. lit., it is better to be disgraced than going into fire.

After this, al-Ĥasan left Kūfah and retired to Madīnah.

Ĥākīm reports from Jubayr ibn Nufayr, said he: I said to al-Ĥasan, the people say that you desire the caliphate. He replied: 'I had Arab warriors at my command to fight those i fight and befriend with those i wished amity; but i renounced war, seeking to please Allāh and to avert spilling the blood of the followers of Muĥammad śallAllāhu ālayhi wa sallam for the sake of power.'

Imām al-Ĥasan raġiyallāhu ānhū died in Madinah by poison. [it is said that] Jādah bint al-Ashāth ibn Qays poisoned him conspiring with Yazīd ibn Muāāwiyah when he [Yazīd] promised to marry her. After Imām al-Ĥasan's death, she sent for Yazīd who snubbed her saying: 'We didn't wish you for al-Ĥasan; would we want you for our own self?'³⁴
Imām al-Ĥasan died in the year 49 AH. It is said that he died on the 5th of Rabi' al-Awwal, 50 AH. It is also said that it was in 51 AH.

His brother ³⁵entreated him to name the poisoner; Imām al-Ĥasan declined and said: 'If it is the one I suspect, Allāh is enough to take that person into account. If not, i do not wish that an innocent is killed on my account'.

Ibn Saād reports from Īmrān ibn Ābdullāh ibn Ťalĥāh, said he: al-Ĥasan saw in his dream as if 'Qul huwa Allāhu Aĥad' was written between his eyes. When this dream was related to Sa'yīd ibn al-Musayyib, he interpreted: 'If this dream is true, then his death is very near'. He lived for only a few days after this event.

Bayhaqī and Ibn Āsākir report from Ibn al-Mundhir Hishām ibn Muĥammad [who reports] from his father: Once hardship befell al-Ĥasan ibn Ālī. His annual pension was a hundred thousand. Once Muāāwiyah delayed it and this caused al-Ĥasan intense privation. Ĥasan says:

'I sought an inkpot, to write to Muāāwiyah describing him my state. Somehow, i restrained myself and put it off. I saw RasūlAllāh śallAllāhu ālayhi wa sallam in my dream and he asked, 'How are you Ĥasan'.

I said, 'Grandfather, I am fine'. I then complained to him of harsh times and indigence. He asked, 'Did you seek to write to someone like yourself, complaining of adversity?' I said, 'Yes, yā RasūlAllāh śallAllāhu ālayhi wa sallam. What else can I do?' he said, recite this duāā: 'O Allāh put in my heart, that i expect of Thee Alone. and I hope not from any other except Thee. So much that i seek not [anything] from anyone other than Thymself. O Allāh [I seek Thee] that which I cannot attain by my strength [alone], neither do my deeds deserve to be rewarded,

³³ The greatness of al-Ĥasan raġiyAllāhu ānhū, that he pitied the nation and was prepared to sacrifice reputation/power for peace. He could renounce worldly glory for the sake of avoiding shedding the blood of this umman.

³⁴ Why would I like for myself that which I didn't wish for even my enemy!

³⁵ Imām al-Ĥusayn ibn Ālī, the martyr of Karbalah

and that which does not exhaust my craving, and that which I cannot achieve by just asking, and that which I cannot name it on my tongue: Give me that which Thou hath bestowed on the earlier ones and the later ones. O Allāh give me the privilege of attaining Thy Grace.’³⁶

اللَّهُمَّ اقْذِفْ فِي قَلْبِي رَجَاءَكَ واقْطَعْ رَجَائِي عَمَّنْ سِوَاكَ حَتَّى لَا أَرْجُو
أَحَدًا غَيْرَكَ ، اللَّهُمَّ وَمَا ضَعُفَتْ عَنْهُ قُوَّتِي وَقَصُرَ عَنْهُ عَمَلِي وَلَمْ تَنْتَه إِلَيْهِ
رَغْبَتِي وَلَمْ تَبْلُغْهُ مَسْأَلَتِي وَلَمْ يَجْرِ عَلَيَّ لِسَانِي مِمَّا أُعْطِيتَ أَحَدًا مِنْ
الأوليين والآخرين من اليقين فَخُصِّنِي بِهِ يَا رَبَّ الْعَالَمِينَ

al-Ĥasan says: ‘It was about a week since I began beseeching in these words and Muāāwiyah sent me a million and a half³⁷. I said, ‘Praise be to Him, who does not forget’. Presently, I saw RasūlAllāh ṣallAllāhu ālayhi wa sallam in my dream. He asked: ‘How are you Ĥasan’. I replied: ‘I am fine, O RasūlAllāh ṣallAllāhu ālayhi wa sallam’ and narrated the story to him. He ṣallAllāhu ālayhi wa sallam said: ‘My son, it thus happens to those who hope from the Creator Alone and not from the creation’

His death:

It is in aṬ-Ṭuyūrāt from Sulaym ibn Ýisā, the Qāri of Kūfans: When al-Ĥasan was about to die, he was anxious and anguished. Al-Ĥusayn said: ‘Brother, why are you anxious? You retire towards RasūlAllāh ṣallAllāhu ālayhi wa sallam and Ālī, them being your fathers; towards Khadījah and Fāṭimah, your mothers; Qāsīm and Ṭāhir, your [maternal] uncles; Ĥamzah and Jāfar, your [paternal] uncles. He replied: ‘Nay my brother! I am [anxious] since I enter a place, which I have seen not before; and I see a creation, I have seen not before.’

Ibn Ābd al-Barr says: When al-Ĥasan was about to die, he said to his brother: ‘My dear brother, your father would have inherited the noble title [Khilāfah], but Allāh made Abū Bakr to inherit it instead. And then it passed to Úmar. There was no doubt that he would inherit [now] when the council met; but it passed to Úthmān. Only thereafter did Ālī inherit that post. But then, he inherited hostility and war; by Allāh, in my estimation, prophethood and caliphate shall not unite in our family³⁸. I know not of what fools in Kūfah, I leave behind for you;

³⁶ Allāhumma qdhif fī qalbī rajā’aka waqṭa’ rajāyī amman siwāka, hattā lā arjū aḥadan ghayraka; Allāhumma wa mā ḍa’ufat anhu quwwatī wa qaṣura anhu amalī, wa lam tantahi ilayhi raghabatī, wa lam tablugh’hu mas’alatī, wa lam yajri ālā lisānī, mim mā aatayta aḥadan mina’l awwalīna wa’l ākhirīna mina’l yaqīni fa khuṣṣanī bihi yā Rabb al-āalamīn.

³⁷ Probably Dīnars or gold coins.

[beware] that you may not be deceived and go out for their word [and put yourself in peril]³⁹. I have asked, Sayyidah Áāyishah raḍiyallāhu ánhā, that I be buried with RasūlAllāh ṣallAllāhu álayhi wa sallam. She has agreed to it. After I die, seek her permission [once more]. But I think that these people [the Umawis] shall prevent you from doing so. If they resist, desist.”⁴⁰

When he died, al-Ĥusayn came to the mother of believers, Áāyishah and sought her permission. She agreed and said: ‘It is an honor’. Marwān objected to it, and al-Ĥusayn stood his ground with his followers and drawn swords. Abū Hurayrah interfered and [stopped the fight]. Al-Ĥasan was then buried in Baqīy alongside his mother – raḍiyallāhu ánhumā.



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³⁸ That is, we are the family of the Prophet ṣallAllāhu álayhi wa sallam and hence we shall not be given worldly glory. Many Ĥadiths corroborate this view of his.

³⁹ . A foretelling which proved right in time.

⁴⁰ Even in his death, he remained a pacifist and a benefactor. A generous man, who could sacrifice anything so that others may live in peace. Magnanimous in that he could even forego the ultimate honor of resting with the Master himself! ṣallAllāhu álayhi wa sallam. Just so that Muslims didn’t fight on his account and live in harmony. He shows us that it is not just acts that prove one’s love to RasūlAllāh ṣallAllāhu álayhi wa sallam - it is more importantly the intention.