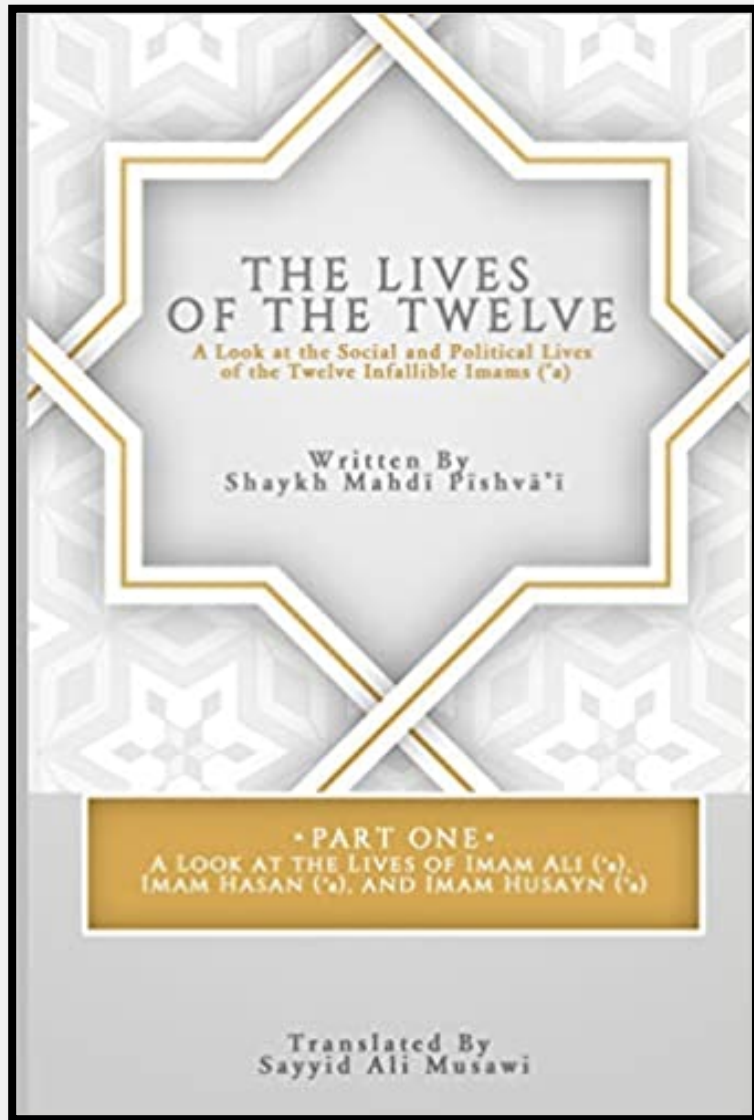


ALI 614: Role of the Imams Part 1

Section Two – Imam Hasan (a)





The Lives of the Twelve

A look at the Social and
Political lives of the twelve
Infallible Imams (a)

Author:
Shaykh Mahdi Pishva'i

Imam Hasan (a)

1. Social role
2. Political Role
 - a) With Imam Ali (a)
 - b) Muawiyah
 - c) Society at that time
 - d) The Peace Treaty

From the Shia perspective, the infallible imam is selected by God and is the most capable individual of that society to determine its greater good. He is someone who is able to see a situation from various angles and positions that an ordinary person is unable to see.

Social Role

- The home of Imam Hasan (a) – a meeting place for people
- His philosophy of generosity
- Indirect assistance

With Imam Ali (a)

Imam Hasan (a) was part of all the struggles and trials that his father went through during the rule of the first three caliphs.

- Abu Dhar al-Ghaffari
- Visits to Kufa
- Participation in the battles

Martyrdom of Imam Ali (a)

After the martyrdom of Imam Ali (AS) in 661 AD, Imam Hasan (a) took the podium and delivered a sermon about his father's virtues. People of Kufa pledged allegiance to him as the successor to his father.

He administered their affairs for six months and issued directives to governors. With the announcement of the martyrdom of Imam Ali (AS) in Syria, Muawiyah led an army against Kufa to try and overthrow the Imam.

Words
of
Imam
Hasan
(a)



There has died tonight a man who was the first among the early Muslims in good actions. Nor did any later Muslim attain his level in good actions . . .

He has left behind him no gold and silver except seven hundred dirhams of his stipend, with which he was intending to buy a servant for his family.

I am the son of the one who brought the good news. I am the son of the warner. I am the son of the man who, with God's permission, summoned the people to God.

Muawiya

During that time Mu‘āwiyah was a bitter enemy of ‘Alī and his family. He had fought for years with the ambition of capturing the caliphate, first on the pretext of avenging the death of the third caliph and finally with an open claim to the caliphate.

To Muawiya and his supporters politics and leadership meant lies, deceit, exploiting the living, desecrating the dead, and violation of the commandments of God Almighty.

Words of Imam Hasan (a)



Politics means observing the rights of God and the rights of the living, and the rights of the dead. The rights of God mean that you should obey His orders, and avoid what He forbids. The rights of the living mean that you should observe your duty to your brethren and not delay in serving your people . . . The rights of the dead mean that you should remember their good deeds and overlook their bad ones. They have a Lord, Who shall ask them about whatever they did.

Words of Imam Hasan (a)



Today we are amazed by your claim to the caliphate even though you do not deserve it in the least; neither you have any religious superiority nor any good record in the past. You are a product of the group that fought against the Prophet and the son of the worst enemy of the Prophet among the Quraysh...

Imam's letter to Muawiya

Imam's circumstances

- 1) International situation of the Muslim world
- 2) Domestic situation in Iraq
- 3) Military situation of Imam

Outside threat

The Roman Empire, which had suffered crushing blows from Muslims, was seeking an opportunity to invade the Islamic territory. As soon as Rome learnt about military deployments by Imam Hasan (a) and Muawiyah, it decided to lead a strong army into the Islamic country.

In the face of such sensitive conditions, Imam – whose duty was to safeguard Islam – had no option but to agree to peace in a bid to protect Islam from this threat.

Internal Situation

- Worldliness and materialism
- Weariness with war
- Disunity
- Spies of Muawiya; bribing, spreading rumors . . .

Army of Imam Hasan (a)

- Lethargic and dispirited
- Uncooperative
- Bribed by Muawiya – Ubaydallah Ibn Abbas
- Treacherous; wrote letters to Muawiya, attacked the Imam.
- Vulnerable to rumors and slander spread by Muawiya.

Groups in the army of Imam Hasan (a)

- 1) Supporters of the Imam
- 2) Khawarij
- 3) People with materialistic aims
- 4) Unsure group

Words of Imam Hasan (a)



In the past, with your perseverance and understanding, we have fought these people. Unfortunately today, due to the rancor in your hearts, you have lost your unity and mutual understanding . . . Muawiya has given us a suggestion that is far from being equitable and below our dignity. So if you are ready to die for God then say so, so we can oppose him . . . and if you are after this life and your own welfare, then announce this, so we can accept his suggestion and secure your consent.

Imam's address to the army

In summary, Imam Hasan's movement began with an armed struggle, but after a thorough weighing and study of the situation, and of the conditions of the people during that time, it was transformed into a type of long term cold war with the acceptance of the peace treaty.

Shaykh Mahdi Pishva'i

The Lives of the Twelve, v.1, p. 74

Whenever rulers and leaders from around the world see themselves on a path that is contrary to their goals, they attempt to chart a course in which the least possible harm will affect them and in which they will gain the most benefit. This is a very basic principle in political and social maneuvering.

Shaykh Mahdi Pishva'i

The Lives of the Twelve, v.1, p. 82

Words
of
Imam
Hasan
(a)



If I give the pledge of allegiance to Muawiya then I will be able to complete my personal obligations better than I am able to right now. However if things were to fall in Muawiya's hands then he will not let me enact the religion of my grandfather in the society.

The Peace Treaty

- 1) The caliphate would again return to Imam Hasan after Muawiyah's death.
- 2) The Imam's household and supporters would be protected in every way.
- 3) The practice of cursing Imam 'Ali (a) in Friday prayers would be discontinued.
- 4) Imam Hasan would not address Muawiyah as Amīru 'l-mu'minin.
- 5) Muawiyah will rule on the basis of the Qur'ān and the sunnah.
- 6) Muawiyah would distribute one million dirhams from the revenue of Dara among the children who became orphans during the battles of Jamal and Siffin.

After the Peace Treaty

For nine years after the peace treaty Imam Hasan (a) continued his divinely-appointed role as leader of mankind, guiding the seekers of truth, enlightening Muslims, and strengthening their conscience to discern truth from falsehood.

A Question

Why did Imam Hasan choose peace while Imam Husayn did not?

- Deception and cunningness of Muawaiya compared to Yazid.
- Respective social conditions – people would have seen Imam Hasan’s rising as a political rivalry rather than a battle of truth over falsehood.

Martyrdom needed favorable conditions to have the necessary effects in the social order and to become fuel for the coming revolution.

The most important aim of Imam Hasan (a) was to remove the curtain which was covering the true face of the Umayyad government and to expose them as they were, so people would come to know them. This would allow people to restrain the government in its systematic eradication of the religion of Imam Hasan's grandfather, the Prophet of Islam (s).

Sayyid Sharaf al-Din Amuli
The Peace of al-Hasan

Readings

[https://parstoday.com/en/radio/world-i36391-imam hasan%E2%80%99s \(as\) perspective of politics](https://parstoday.com/en/radio/world-i36391-imam-hasan%E2%80%99s-(as)-perspective-of-politics)

<https://www.al-khoei.org/martyrdom-of-al-imam-alhasan/>

<https://en.shafaqna.com/209856/political-life-of-imam-hasan-a-s/>