Ḥasan al-Muthannā

And His Son

ʿAbd Allāh al-Maḥḍ

رَحِمَهُمَا ٱللَّهُ

—A glimpse into their noble lives—

By:

ʿAlī ibn Ḥamd ibn Muḥammad al-Tamīmī



Translated by:

MAHAJJAH INSTITUTE

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In the Name of Allāh,
the Most Beneficent,
the Most Merciful

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أ إ - ’	ض - ḍ Ḍ
آ – ā Ā	ط - ṭ Ṭ
ب - b	ظ - ẓ
ت - t	ع - ‘
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ک - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ی - y, ī
ص - ṣ	

Introduction

All praise belongs to Allah سُبْحَانَهُ وَتَعَالَىٰ by Whose grace all meritorious feats are accomplished, and by Whose command the world and the hereafter functions. Peace and salutations be upon the best of creation, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and upon his chosen Companions.

Verily the honourable scholars of this Ummah, who are bastions of guidance and upholders of the Truth, have always been a source of pride for this Ummah. And in this scholastic galaxy there are two radiant stars, Imām Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib and his son, ʿAbd Allāh—may Allah shower his mercy upon them—whose noble status is attested to by the pages of history, whether it be those of the Ahl al-Sunnah or others.

They also happen to be from the venerable scholars of the Ahl al-Bayt, who we have been instructed to love and to be mindful of their rights [making studying their lives all the more beneficial].

However, it is extremely unfortunate that the current generation are wholly unacquainted with any aspect of their lives. Thus, we have compiled this brief treatise which sheds light on their lives and scholarly prowess, as well as their social and political exploits. We concluded the discussion by addressing a few misconceptions that are commonly held—unfortunate as it may be—about these two personalities and providing a fitting response to them.

We ask Allah سُبْحَانَهُ وَتَعَالَىٰ to accept our humble efforts and make it a means for our benefit and others as well. And Allah is the Most High, All Knowing.

Sayyidunā Ḥasan al-Muthannā

Name and lineage

He is the eminent Sayyid Ḥasan ibn Ḥasan[1] ibn ʿAlī ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib ibn Hāshim al-Qurashī al-Hāshimī, the son of Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ, the grandson of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

His great grandfather is the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Best of Creation and Leader of the Worlds.

His father is Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ, the leader of the youth of Paradise.[2]

His grandfather is ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, one of the Ten Promised Paradise, and the fourth Rightly Guided Khalīfah.

His paternal uncle is Ḥusayn ibn ʿAlī al-Shahīd رَضِيَ اللَّهُ عَنْهُ, the leader of the youth of Paradise.[3]

His paternal granduncle is Jaʿfar ibn Abī Ṭālib al-Shahīd رَضِيَ اللَّهُ عَنْهُ, the possessor of two wings in Jannah.

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[1] He is called Ḥasan al-Muthannā because of his and his father's name both being Ḥasan.
[2] *Al-Tirmidhī*, # 3868. Grade: Ḥasan Ṣaḥīḥ.
[3] Ibid.

His paternal great granduncle is Ḥamzah ibn ʿAbd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ, the leader of the Martyrs.[4]

His grandmother is Fāṭimah bint Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ibn ʿAbd Allāh ibn ʿAbd al-Muṭṭalib, the Queen of the Women in Paradise.[5]

His great grandmother is Khadījah bint Khuwaylid, Leader of the women of Paradise.[6]

As you can see, he was surrounded by nobility, blessed indeed are his origins and noble is the house in which he was raised.

وما كان من خير أتوه فإنما — توارثه آباء آبائهم قبل

هل ينبت الخطي إلا وشيجة — وتغرس إلا في منابتها النخل

Whatever good they have done it is merely due to their forefathers previously inheriting it from each other.

[4] *Mustadrak al-Ḥākim*, # 4900. Declared Ṣaḥīḥ by al-Albānī in *Al-Silsilah al-Ṣaḥīḥah*, # 374.

[5] *Al-Tirmidhī*, merits of Khadījah, # 3878; Anas رَضِيَ اللَّهُ عَنْهُ narrates, "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Sufficient for you among the women of mankind are Maryam bint ʿImrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad and Āsiyah the wife of Firʿawn.'" Al-Tirmidhī said, "The narration is Ṣaḥīḥ." *Ṣaḥīḥ al-Bukhārī*, # 3624; The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, "Are you not pleased that you will be the chief among the believing women or of this Ummah?"

[6] As above.

The Khaṭṭī[7] spears are not produced but by their roots.[8] And date palms can only be cultivated in places fit for it.[9]

As for his mother, she is Khawlah bint Manẓūr al-Fazāriyyah.

Brothers

He had a number of brothers, amongst whom were Zayd, Ṭalḥah, Abū Bakr, and ʿAbd Allāh رَضِيَ اللَّهُ عَنْهُمْ who were all martyred alongside their uncle Ḥusayn Ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ in Karbalā'. The life of Ḥasan ibn Ḥasan رَحِمَهُ اللَّهُ was saved by his mother's paternal cousin, Asmā' ibn Khārijah al-Fazārī, who pulled him aside from those who had been taken captive, saying, "I will never hand over the son of Khawlah ever!" ʿUmar ibn Saʿd then said, "Give Abū al-Ḥassān his nephew."[10]

Also among his brothers: ʿAmr, ʿAbd al-Raḥmān, Ḥasan, Muḥammad, Yaʿqūb, Ismāʿīl, ʿUmar, and Ḥamzah رَضِيَ اللَّهُ عَنْهُمْ.

The progeny of Ḥasan bin ʿAlī رَضِيَ اللَّهُ عَنْهُ only continued through Ḥasan al-Muthannā and Zayd ibn Ḥasan.[11]

It becomes apparent from the above that Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ would name his children after the Ṣaḥābah—Abū Bakr,

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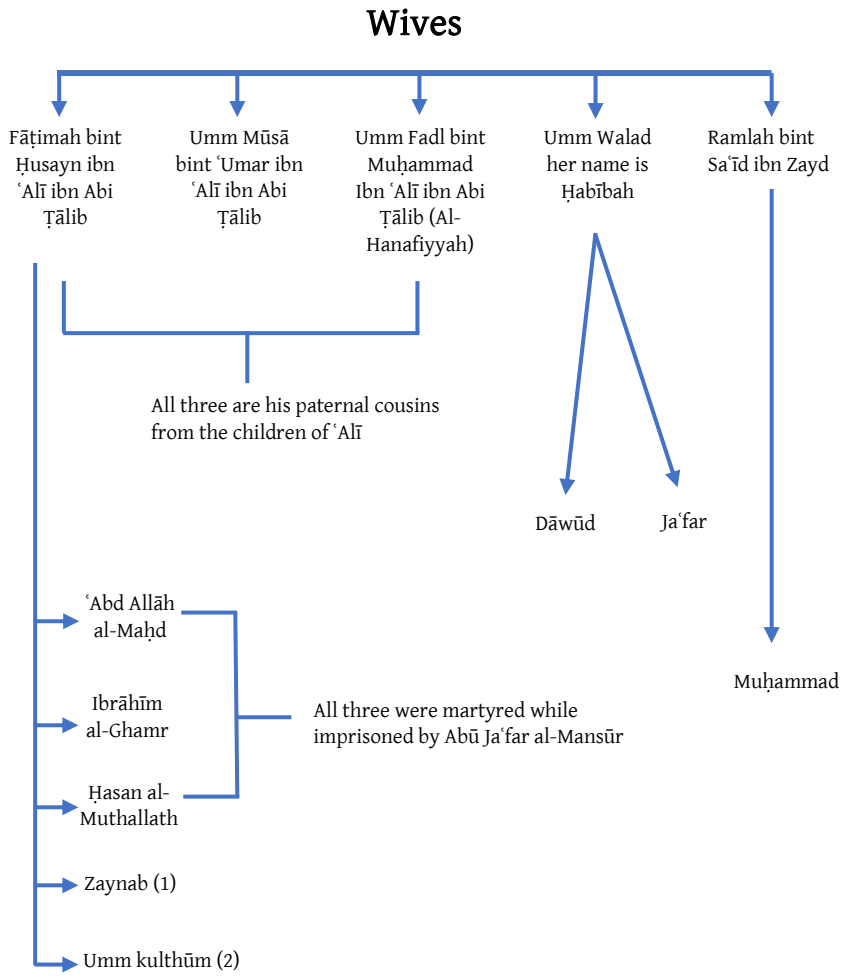
[7] Referring to the spears of a specific place in Baḥrayn, known for their quality and endurance.
[8] Referring to the tree from which it is made.
[9] The intent is to prove that a noble person hails from a noble lineage.
[10] *Tahdhīb al-Tahdhīb*, 2/ 230; *al-Mufīd: Al-Irshād*, 2/25; *ʿUmdat al-Ṭālib*, pg. 167.
[11] *Siyar Aʿlām al-Nubalā'*, 3/279.

ʿUmar, Ṭalḥah, etc.—as an expression of love and a means of honouring them. If the fabrications contained in some books—of enmity and hatred existing between the Ṣaḥābah and Ahl al-Bayt—had any basis then the Ahl al-Bayt would not have named their children after their enemies, according to their assumption, as a person will never name his beloved children after those who he loathes.

Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ also had uterine brothers through his mother, Khawlah bint Manẓūr al-Fazāriyyah, and they are: Ibrāhīm, Dāwūd, and Umm al-Qāsim; who were the children of Muḥammad ibn Ṭalḥah bin ʿUbayd Allāh رَضِيَ ٱللَّهُ عَنْهُ who was titled Muḥammad al-Sajjād, as Ḥasan ibn ʿAlī رَضِيَ ٱللَّهُ عَنْهُ married his widow after he was martyred in the Battle of Jamal.[12]

[12] *Tārīkh al-Dimashq*, 15/55.

Wives and Children of Ḥasan al-Muthannā



1) Zaynab was wed to Walīd ibn ʿAbd al-Malik ibn Marwān
2) Umm Kulthūm was wed to Muḥammad al-Bāqir ibn ʿAlī ibn Ḥusayn. She passed away while in his wedlock and did not bear him any children.

Fāṭimah bint Ḥusayn

Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ married his daughter to Ḥasan ibn Ḥasan رَحِمَهُ اللَّهُ, his nephew. [13]

They were blessed with 3 sons and 2 daughters from this union. She lived to approximately 90 years of age. Her narrations have been reported in the books of Ḥadīth—and she is considered Thiqah[14]—from her father, ʿAbd Allāh ibn ʿAbbās, and Umm al-Mu'minīn ʿĀ'ishah رَضِيَ اللَّهُ عَنْهُمْ. Her children in turn narrate from her as well as others. After the demise of Ḥasan al-Muthannā رَحِمَهُ اللَّهُ she married ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān, and they were blessed with a son, Muḥammad, from this union, who was titled al-Dībāj due to his handsomeness.

An example of her sound judgement and wisdom can be seen in the narration reported by her son, Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ʿAffān رَحِمَهُ اللَّهُ:

جمعتنا أمنا فاطمة بنت الحسين، فقالت يا بني، إنه والله، ما نال أحد من أهل السفه

بسفههم ولا أدركوه من لذاتهم إلا وقد أدركه أهل المروءات بمروءاتهم، فاستتروا بستر الله

Our mother, Fāṭimah bint Ḥusayn, gathered us together and then said, "O my sons, verily—by Allah—there is not anything the foolish people have obtained through their foolishness, likewise there is no passion that they have

[13] Al-Mufīd: *Al-Irshād*, 2/25.

[14] *Taqrīb al-Tahdhīb*, # 8652. Thiqah is a term used in the science of Ḥadīth to indicate one who is of sound religious and intellectual capacity, capable of accurately transmitting Ḥadīth.

fulfilled, but that the people of dignity have obtained the same through their dignity. Therefore always remain in the cover of the concealment of Allah."[15]

A woman of this stature would not go on but raise noble personalities; her sons—ʿAbd Allāh, Ibrāhīm, Ḥasan, and Muḥammad—all blessed with magnanimity and greatness, may Allah shower his endless mercies upon them.

Just marvel at the marital relations between the Ahl al-Bayt and the house of ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُمْ, this is but a fine example of love and affinity.

She passed away in the year 110 A.H, and it has been said 117 A.H, which appears to be more correct, and Allah سُبْحَانَهُ وَتَعَالَى knows best. She was buried in Madīnah, may Allah سُبْحَانَهُ وَتَعَالَى be pleased with her.

Umm al-Faḍl bint Muḥammad al-Ḥanafiyyah ibn ʿAlī and Umm Mūsā bint ʿUmar ibn ʿAlī ibn Abī Ṭālib

His paternal cousins, who he married on the same night.[16]

[15] *Tārīkh Baghdād*, 3/275.

[16] Ibn Saʿd: *Al-Ṭabaqāt al-Kubrā*, 5/319; *Fatḥ al-Bārī*, 9/155. The narration which al-Bukhārī appended to his Ṣaḥīḥ, # 5015, and which Ḥafiẓ adjoined in *Taghlīq al-Taghlīq*, 4/402. Refer to *Sunan Saʿīd ibn Manṣūr*, 1/95.

Ramlah bint Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl al-ʿAdawī

She is the daughter of Sayyidunā Saʿīd ibn Zayd, one the Ten Promised Paradise and an eminent Ṣaḥābī of the Prophet ﷺ. Sayyidah Ramlah and Sayyidunā Ḥasan al-Muthannā were blessed with a son from this union who they named Muḥammad, after who he received his agnomen, Abū Muḥammad.

This informs us of the amicable and cordial relationships that existed between the Ṣaḥābah and Ahl al-Bayt, the bonds of which were strengthened through marriage.

Umm Ḥabībah (an Umm Walad)[17]

She was an Umm Walad from Rome, she bore him Dāwūd and Jaʿfar.

[17] Umm Walad is a slave who bears children for her master, as a result she cannot be sold and will be automatically set free on the death of the master.

Narrations of Ḥasan al-Muthannā

Al-Mizzī states:

روى عن أبيه الحسن بن علي وعن عبد الله بن جعفر رضي الله عنهما وعن زوجته فاطمة بنت الحسين

He narrates from his father Ḥasan ibn ʿAlī, ʿAbd Allāh ibn Jaʿfar, and from his wife Fāṭimah bint Ḥusayn.[18]

Islam awarded woman their rights and status, in both the transmission of narrations and knowledge, such that a husband is not deterred to learn from his wife and narrate from her, as Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ has done.

Al-Nasā'ī reports one Ḥadīth from him in his *al-Sunan al-Kubrā* which he relates from ʿAbd Allāh ibn Jaʿfar concerning the *Kalimāt al-Faraj* (incantation for salvation). Abū Bakr ibn Ḥafṣ reports from Ḥasan ibn Ḥasan:

زَوَّجَ عَبْدُ اللهِ بْنُ جَعْفَرٍ ابْنَتَهُ مِنَ الْحَجَّاجِ فَقَالَ لَهَا: إِنْ نَزَلَ بِكِ الْمَوْتُ أَوْ أَمْرٌ مِنْ أُمُورِ الدُّنْيَا فَاسْتَقْبِلِيهِ بِأَنْ تَقُولِي: «لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ» قَالَ: فَأَتَيْتُ الْحَجَّاجَ فَقُلْتُهَا، فَقَالَ: لَقَدْ جِئْتَنِي وَأَنَا أُرِيدُ قَتْلَكَ، فَأَنْتَ الْيَوْمَ أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا

[18] *Tahdhīb al-Kamāl*, # 1215.

ʿAbd Allāh ibn Jaʿfar married his daughter to Ḥajjāj and he said to her, "If you ever face death or any other worldly difficulty then face it while reciting:

«لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ»

Lā Ilaha Illallāhu al-Ḥalīm al-Karīm Subhānallāhi Rabbi al-ʿArsh al-Aẓīm al-Ḥamdu līllāhi Rabbi al-ʿĀlamīn

As once I went to Ḥajjāj and recited this, he then said to me, "You came to me while I had the intention to kill you, but today you have become more beloved to me than such and such."[19]

Al-Dhahabī said about him:

وهو قليل الرواية والفتيا مع صدقه وجلالته

He has very few narrations and fatwās[20] despite his truthfulness and lofty status.[21]

ʿAbd al-Razzāq al-Ṣanʿānī narrates from him in his *al-Muṣannaf*[22] that he once saw a person standing at the house wherein is the grave of the Prophet ﷺ, supplicating

[19] Al-Nasā'ī: *Al-Sunan al-Kubrā*, chapter of Dhikr, 6/165, Dār al-Kutub al-ʿIlmiyyah. There is a difference of opinion concerning the narrator Misʿar ibn Kudām.
[20] Fatwā: Religious edicts. Plural: Fatāwā.
[21] *Siyar Aʿlām al-Nubalā'*, 4/483.
[22] *Al-Muṣannaf*, 3/577 # 6726. The narration is Mursal, it contains a person who he did not identify.

and sending blessing upon him. Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ said to him:

لا تفعل فإن رسول الله صلى الله عليه آله وسلم قال: لا تتخذوا قبري عيدا، ولا تجعلوا بيوتكم قبورا، وصلوا علي حيث ما كنتم فإن صلاتكم تبلغني

Do not do that as the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has said, "Do not make my grave a place of gathering and do not make your houses into graves. Invoke blessings upon me wherever you may be as your blessings reach me."[23]

This reveals to us the nature in which he would compassionately call towards good and issue rulings substantiated from Sharʿī proofs. These are two aspects we are in much need of today. It is obvious that the man was supplicating to Allah and invoking blessings upon the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ [which is not prohibited in the least]; however, Imām Ḥasan al-Muthannā feared the man falling into sin by adopting the grave of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as a place of congregation; hence his admonishment. What then of those who supplicate to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ or seek assistance from others besides Allah سُبْحَانَهُ وَتَعَالَىٰ? A Muslim should be wary not to divert the absolute sole right of Allah to be submitted to and to be called upon, to another, even if that person be the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.[24]

[23] Op. Cit.

[24] For more details on this section please refer the book *Al-Waṣiyyah Al-Khālidah*, by Mohammad Sālim Al-Khiḍar.

Amongst his narrations reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* is the narration of ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ asking ʿAlī رَضِيَ اللَّهُ عَنْهُ for the hand of Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. ʿAlī replied, "She is still young." ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "I heard the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Every link and tie will be severed on the Day of Qiyāmah except my links and ties.' [25] Thus I would love nothing more than to have a link with the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Thus this narration is established through him, and it establishes the marital relations between the houses of ʿAlī and ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُمَا. It also informs us that ʿUmar رَضِيَ اللَّهُ عَنْهُ was cognisant of the virtue which the Ahl al-Bayt possess.

[25] *Al-Ṭabarānī*, # 6609. Al-Albānī declared it Ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah*, # 2036.

A few sayings of Ḥasan al-Muthannā

He once said to a person advising about the practice of *Taqiyyah* (subterfuge):

ويلك إن التقية إنما هي باب رخصة للمسلم إذا اضطر إليها، وخاف من ذي سلطان أعطاه غير ما في نفسه، يدرأ عن ذمة الله عز وجل، وليس بباب فضل، إنما الفضل في القيام بأمر الله وقول الحق، وأيم الله ما بلغ من التقية أن يجعل بها لعبد من عباد الله أن يضل عباد الله

Woe to you! Verily Taqiyyah is only a concession for a Muslim when compelled to do so and he fears the king will do something to him which he will be unable to avert from his responsibility to Allah; It is not an act of virtue, verily the virtuous thing to do is to establish the order of Allah and to state the Truth. By Allah, Taqiyyah does not reach the point where one of the slaves of Allah can use it to misguide the slaves of Allah.[26]

This gives us an insight into the Fiqh of this honourable Imām and his advice to the Muslims concerning Taqiyyah and how it should be used as a means to protect the blood of a Believer, or avert harm from him. It is not considered an act of virtue or meant to be used as a means of confusing the

[26] *Tārīkh Dimashq*, 15/60.

believers regarding vital aspects of their dīn and lead them astray.

Ibn ʿAsākir reports from al-Aṣmaʿī:

دخلت في الطواف عند السحر، فإذا أنا بغلام شاب حسن الوجه حسن القامة، عليه شملة، وله ذؤابتان، وهو متعلق بأستار الكعبة يقول:

ألا أيها المأمول في كل ساعة	شكوت إليك الضر فارحم شكايتي
ألا يا رجائي أنت كاشف كربتي	وهب لي ذنوبي كلها واقض حاجتي
فزادي قليل ما أراه مبلغي	أللزاد أبكي أم لبعد مسافتي
أتيت بأعمال قباح ردية	فما في الورى خلق جنى كجنايتي
أتحرقني بالنار يا غاية المنى	فأين رجائي ثم أين مخافتي

قال فتقدمت إليه وكشفت عن وجهه فإذا به الحسن بن الحسن بن علي بن أبي طالب عليهم السلام، فقلت: يا سيدي، مثلك من يقول مثل هذه المقالة، وأنت من أهل بيت النبوة، ومعدن الرسالة؟ قال: هيهات يا أصمعي، إن الله خلق الجنة لمن أطاعه، وإن كان عبدا حبشيا، وخلق النار لمن عصاه، وإن كان ولدا قرشيا، أما سمعت قول الله عز وجل: ﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ﴾

I entered to make *ṭawāf* (practice of Muslims circumambulating the Kaʿbah), where I saw a young man of striking appearance and strong build who was covered in a

shawl which had two ends. He was holding on to the cover of the Kaʿbah and saying:

O Being in who all hopes lie; I complain to you, so see my complaints.

My hopes lie in you, remover of my difficulty; forgive my sins and fulfil my needs.

My provisions are few which will not take me to my destination; is it over my provisions I cry or over the distance of my travels.

I come to you with actions that are far and a few; I am a sinner like no other in the creation.

Will you burn me in the fire, O guardian of ultimate hopes; where is then my hopes and my fear.

So I went to him and uncovered his face, and lo and behold it was Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib. So I said to him, "O my master, the likes of you saying such a thing, when you are from the Ahl al-Bayt of Nubuwwah and the treasure trove of Risālah?"

He replied, "Please stop, O Aṣmaʿī! Verily Allah has created Paradise for those who obey Him, even if it be an Abyssinian slave; and He has created the Fire for those who disobey Him, even if it be a son of the Quraysh. Did you not hear the words of Allah, "So *when the Horn is blown, no*

relationship will there be among them that Day, nor will they ask about one another."[27],[28]

I take an oath by Allah this is true understanding of Islam and the reality of worship; as it is stated in the Ḥadīth:

ومن بطأ به عمله لم يسرع به نسبه

He who lags behind in doing good deeds, his noble lineage will not take him ahead.[29]

Taqwā and good deeds are the only currency valid between the Creator and His creation. This is what was understood and taught by this illustrious Imām; and it was this that he emphasised in his statement:

أحبونا لله فإن أطعنا الله فأحبونا، وإن عصينا الله فأبغضونا، فلو كان الله نافعا أحدا

بقرابته من رسول الله صلى الله عليه وآله وسلم بغير طاعة لنفع أباه وأمه

Love us for the sake of Allah if we obey Allah. If we disobey Allah then hate us! Had Allah made familial links to the Messenger ﷺ a means of benefit without

[27] Sūrah al-Mu'minūn: 101.
[28] *Tārīkh al-Dimashq*, 44/145. It appears that this incident actually transpired with Ḥasan al-Muthallath, the son of Ḥasan al-Muthannā, as Ḥasan al-Muthannā passed away before this and did not meet al-Aṣmaʿī.
[29] *Ṣaḥīḥ Muslim*, Chapter on Dhikr and Tawbah, # 2699.

obedience then the most eligible for that would have been his father and mother.[30]

Further emphasising the fact that Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ believed that the Rightful Khalīfah after the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was Abū Bakr, followed by ʿUmar, ʿUthmān, and then his grandfather ʿAlī رَضِيَ ٱللَّهُ عَنْهُمْ, and that the claim of a bequest having been made in favour of ʿAlī رَضِيَ ٱللَّهُ عَنْهُ to be the Khalīfah was false, is the narrations reported in *Tārīkh al-Dimashq*. A man believed that the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had explicitly instructed ʿAlī رَضِيَ ٱللَّهُ عَنْهُ should be the Khalīfah citing the words of the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, "Whoever's *Mawlā* (friend) I am then ʿAlī is his *Mawlā* (friend)."[31] Ḥasan رَحِمَهُ ٱللَّهُ said to the man:

أما والله إن رسول الله صلى الله عليه وسلم لو كان يعني بذلك الإمرة والسلطان والقيام على الناس بعده لأفصح لهم بذلك كما أفصح لهم بالصلاة والزكاة وصيام رمضان وحج البيت ولقال لهم: إن هذا ولي أمركم من بعدي فاسمعوا له وأطيعوا، فما كان من وراء هذا شيء، فإن أنصح الناس كان للمسلمين رسول الله صلى الله عليه وسلم

[30] *Nasb Quraysh*, 2/49, *Tārīkh al-Islam,* 2/1081.

[31] There is difference of opinion concerning the authenticity of this narration. Al-Bukhārī, Ibrāhīm al-Ḥarbī, and Ibn Ḥazm deemed it ḍaʿīf, while Aḥmad ibn Ḥambal and al-Tirmidhī deemed it ḥasan. Refer to Ibn Taymiyyah: *Minhāj al-Sunnah*, 7/320.

By Allah! If, by that statement, he intended (for ʿAlī رَضِيَ اللَّهُ عَنْهُ) a position of leadership and authority, he would have clearly expressed it, just as he clearly expressed (the injunctions of) ṣalāh, zakāh, fasting in Ramaḍān, and Ḥajj. He would have said, "O people! This (referring to ʿAlī) is your leader after me, so listen to him and obey him." There would not have been any dispute after this, for indeed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the most benign and considerate of people to the Muslims.[32]

The narration cited as proof for the immediate succession of ʿAlī رَضِيَ اللَّهُ عَنْهُ does not prove or establish anything concerning the Khilāfah, as explained by Ḥasan al-Muthannā رَحِمَهُ اللَّهُ. If this was indeed intended then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would have said that in explicit unambiguous terms. Furthermore, the word *Mawlā* (friend) is the opposite of enemy as opposed to the word *Wālī* which means ruler. The Ḥadīth contains the word *Mawlā* and not the word *Wālī*, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not say, "Whoever's *Wālī* I am then ʿAlī is his *Wālī*."

This gives us an insight into the farsightedness, understanding, and fairmindedness of Imām Ḥasan al-Muthannā رَحِمَهُ اللَّهُ; a Ḥadīth is understood by facts and not by one's whims. This also illustrates his high regard for all Ṣaḥābah and for ʿAlī رَضِيَ اللَّهُ عَنْهُمْ.

[32] Reported by Muḥammad ibn ʿĀṣim al-Aṣbahānī in his *Juz'*, # 126; and with his chain by Ibn ʿAsākir in his *Tārīkh*, 13/71.

Trials and Tribulations

This illustrious Imām had to also face severe trials and tribulations, which is the wont of the pious believers and scholars of dīn. Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴾

Do the people think that they will be left to say, "We believe" and they will not be tried?[33]

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ has been reported to have said:

ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده وماله، حتى يلقى الله تعالى وما عليه خطيئة

A Muslim, male or female, continues to remain under trial in respect of his life, property, and offspring until he faces Allah, the Exalted, with no sin in his record.[34]

The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ also said:

إن عظم الجزاء مع عظم البلاء، وإن الله إذا أحب قوما ابتلاهم، فمن رضي فله الرضا، ومن سخط فله السخط

[33] Sūrah al-Ankabūt: 2.
[34] *Al-Tirmidhī*, #2399. Al-Albānī declared it Ṣaḥīḥ.

The greatest reward comes with the greatest trial. When Allah loves a people, He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath.[35]

The first amongst the trials that he faced was the tragic event of Karbalā' and the killing of his uncle Ḥusayn رَضِيَ اللَّهُ عَنْهُ and many illustrious personalities of the Ahl al-Bayt and others.[36] His life was spared either due to his young age or due to the intercession of his maternal uncle Asmā' ibn Khārijah. He was subsequently freed and his wounds treated. It has also been said that he was released due to him suffering from an illness.

Also among the trials that he faced, as reported by al-Dhahabī in his *Tārīkh al-Islām*:

كان الحسن وصي أبيه وولي صدقة علي، فقال له الحجاج يوماً وهو يسايره في موكبه بالمدينة، إذ كان أمير المدينة أدخل عمك عمر بن علي معك في صدقة علي، فإنه عمك وبقيه أهلك، قال: لا أغير شرط علي، قال: إذاً أدخله معك، فسافر إلى عبد الملك فرحب به ووصله وكتب له إلى الحجاج كتابا لا يجاوزه

Ḥasan [al-Muthannā] was the executor of his father's will and the custodian over ʿAlī's endowments. Ḥajjāj said to him one day, while riding alongside him during his procession in Madīnah and Ḥajjāj was governor of Madīnah then, "Add your uncle ʿUmar ibn ʿAlī also as custodian over the

[35] *Al-Tirmidhī*, #2396. Al-Albānī declared it Ṣaḥīḥ.
[36] *Al-Kāmil fī al-Tārīkh*, 2/183.

endowments of ʿAlī as he is your paternal uncle and the remnants of your family."

Ḥasan رَحِمَهُ ٱللَّهُ replied, "I will not change the conditions of ʿAlī."

Ḥajjāj replied, "If that is the case, I include him with you!"

So Ḥasan رَحِمَهُ ٱللَّهُ journeyed to meet ʿAbd al-Malik ibn Marwān who received him graciously and conferred it to him. ʿAbd al-Malik then wrote to Ḥajjāj instructing him to relinquish it.[37]

In this manner did Allah save him from the clutches of Ḥajjāj and his oppression. The endowments were first entrusted to ʿAlī and ʿAbbās رَضِيَ ٱللَّهُ عَنْهُمَا, and thereafter to Ḥasan رَضِيَ ٱللَّهُ عَنْهُ, then Ḥusayn رَضِيَ ٱللَّهُ عَنْهُ, then ʿAlī ibn Ḥusayn and Ḥasan ibn Ḥasan, and then to Zayd ibn Ḥasan رَضِيَ ٱللَّهُ عَنْهُمْ.[38] These were the endowments of Fadak, a portion of the spoils of Banū Qurayẓah, Khaybar, and other lands.

Al-Bayhaqī reports in Shuʿb al-Īmān another trial which he had to face:

إن عبد الملك بن مروان كتب إلى عامله بالمدينة هشام بن إسماعيل أنه بلغني أن الحسن بن الحسن يكاتب أهل العراق، فإذا جاءك كتابي هذا فابعث إليه، فليؤت به، قال:

[37] *Tarājim Ṭabaqat al-ʿĀshir*, pg. 328, # 236. The report itself is from Zubayr al-Bakkār in *Nasb Quraysh*, 2/46. Also see Al-Mufīd: *al-Irshād*, 2/24.
[38] *Fatḥ al-Bārī*, # 3091-3094; *al-Irshād*, 2/23.

فجئ به إليه وشغله شئ، قال: فقام إليه علي بن حسين ،فقال: يا ابن عم، قل كلمات الفرج: لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب السموات السبع ورب العرش العظيم، الحمد لله رب العالمين، قال: فخلا للآخر وجهه، فنظر إليه، وقال: أرى وجها قد قشب بكذبة، خلوا سبيله، وليراجع فيه أمير المؤمنين

ʿAbd al-Malik ibn Marwān wrote to his governor of Madīnah, Hishām ibn Ismāʿīl, "It has reached me that Ḥasan ibn Ḥasan is corresponding with the people of Iraq, so when this letter reaches you have him summoned so that he can be brought."

So he Ḥasan was brought before him, but he got distracted by something.

ʿAlī ibn Ḥusayn stood and said to him, "O my cousin, recite the *Kalimāt al-Faraj*:

لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب السموات السبع ورب العرش العظيم، الحمد لله رب العالمين

He then uncovered his face.

Hishām looked towards him and said, "I see a face that has been attributed with falsehood, let him free, and write to the Amīr al-Mu'minīn." [39]

In this manner did Allah سُبْحَانَهُوَتَعَالَىٰ save this pious servant through his sincere supplications to Allah سُبْحَانَهُوَتَعَالَىٰ,

[39] *Shuʿb al-Īmān*, 1/433, *Tārīkh al-Dimashq*, 13/66-67.

and by entrusting his affairs to Allah only Who has no partner. Verily it is as the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

الدعاء هو العبادة

Supplication (duʿā') is itself worship.[40]

This incident informs us of the amicable relationship that existed between ʿAlī ibn Ḥusayn رَحِمَهُٱللَّهُ and Ḥasan al-Muthannā رَحِمَهُٱللَّهُ; why should this not be the case when they are paternal cousins, who stood alongside each other at Karbalā' and were from the few who survived? Furthermore they were brothers-in-law as well, Ḥasan al-Muthannā married to Fāṭimah, sister of ʿAlī ibn Ḥusayn, and ʿAlī ibn Ḥusayn wed to Umm ʿAbd Allāh, sister of Ḥasan al-Muthannā.

[40] *Sunan Abī Dāwūd*, # 1479; *al-Tirmidhī*, # 2169.

Demise of Ḥasan al-Muthannā

Sayyidunā Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ passed away in the year 97 A.H according to the most authentic reports, when he was around his mid-fifties.[41] When Sayyidunā Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ was in his final illness he appointed Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ʿUbayd Allāh al-Taymī—his uterine brother from Khawlah bint Manẓūr al-Fazāriyyah—as the executor of his estate.

When his funeral bier was lifted, his creditors objected [demanding what was owed to them]; but Ibrāhīm ibn Muḥammad ibn Ṭalḥah placated them saying, "I take responsibility for all of his debts," which he paid, and it amounted to 40,000. This highlights the solidarity and love that existed between the families of the Ṣaḥābah and the Ahl al-Bayt even after their deaths.[42]

I wish to point out that the allegations made against Walīd ibn ʿAbd al-Malik that he had Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ poisoned are false due to the fact that Ḥasan al-Muthannā passed away after Walīd ibn ʿAbd al-Malik. Walīd ibn ʿAbd al-Malik passed away in the year 96 A.H, while Sayyidunā Ḥasan al-Muthannā passed the following year in 97 A.H. Also worthy of note is the fact that Zaynab bint Ḥasan al-Muthannā was married to Walīd ibn ʿAbd al-Malik.

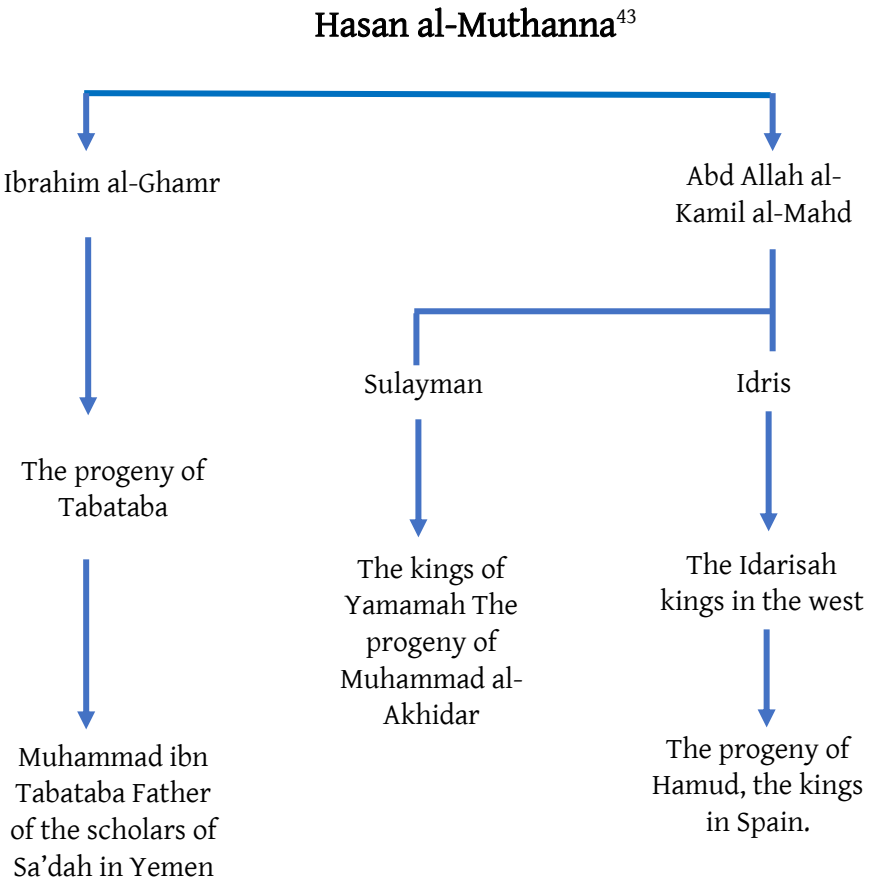
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[41] *Al-Bidāyah wa al-Nihāyah*, 9/170; *Tārīkh al-Islām*, incidents of the year 97 A.H.

[42] *Tārīkh Dimashq*, 13/71, 7/151.

May Allah showers his choicest blessing upon Ḥasan al-Muthannā, and infuse within our hearts love for him and all the believers.

Names of a few scholars from the progeny of Ḥasan al-Muthannā



[43] This tree is derived from information contained in *Tarikh ibn Khaldun*, pg. 1512.

From His Progeny

- The Kings of Ghana from Sudan; the progeny of Ṣāliḥ ibn Mūsā ibn ʿAbd Allāh al-Sāqī.
- The progeny of Numayy ibn Saʿd ibn Qatādah, Kings of Makkah, may Allah bless its sanctity.

From His Descendants

The result when nobility courses through your veins:

أرى كل عود نابتا في أرومةٍ أبى منبت العيدان أن يتغيرا

I see every branch that sprouts in a tree, refuses to change its essence.

Another poet says:

شرف تتابع كابراً عن كابر كالرمح أنبوب على أنبوب

وأرى النجابة لا يكون تمامها لنجيب قوم ليس بابن نجيب

Nobility passed down generation to generation, like a branch which grows on another branch.

And I see nobility does not materialise to perfection in the noble of a nation, if he himself is not the son of a noble.

This noble Imām had exemplary sons whose biographies illuminate the pages of history. We will make mention of a few of them here, a reminder to those who already know and a lesson for those who do not.

- Muḥammad ibn Jaʿfar ibn Muḥammad ibn Jaʿfar ibn Ḥasan ibn Jaʿfar ibn Ḥasan al-Muthannā, Abū Ḥasan al-

ʿAlawī known as Ibn Qīrāṭ who was the leader of the Ṭālibiyīn[44] in Baghdad.

- Al-Sharīf al-Idrīsī, the author of the book, *Nuzhat al-Mushtāq fī Ikhtirāq al-Āfāq*, a famous book in the science of geography.
- The Ṣāliḥiyūn, Kings of Ghana.
- ʿAlī ibn Ḥamūd ibn Maymūn ibn Aḥmad al-Idrīsī, king of Cordoba.
- Muḥammad ibn Ismāʿīl ibn Qāsim ibn Ibrāhīm ibn Ismāʿīl ibn Ibrāhīm ibn Ḥasan al-Muthannā, Abū ʿAbd Allāh al-Madanī who passed away in Egypt and commonly known as Ibn Ṭābāṭabā al-ʿAlawī. He was held in esteem by the ruling class and commonality.

  His grandfather, Ibrāhīm, was called Ṭabāṭabā because his mother would make him dance when he was little and would say to him Ṭabāṭabā. It has been said that the reason for this name was that Ibrāhīm would pronounce the letter *Ṭa* similar to a *Qāf*, and once when asking to wear a *Qabā'*[45] he was told that they would put on a *Farajiyyah*[46] for him. In protest he began yelling, "No! Ṭabā Ṭabā!" referring to the Qabā' robe.
- ʿAlī ibn Ḥusayn ibn Ḥasan ibn ʿAlī ibn Ḥasan ibn ʿAlī ibn Muḥammad ibn Ḥasan ibn Muḥammad ibn Ḥasan ibn Muḥammad ibn ʿAbd Allāh ibn ʿAbd Allāh ibn Ḥasan al-Muthannā (b. 401 A.H).

[44] The descendants of Abū Tālib.

[45] *Qabā'*: A type of robe worn on top of ones shirt or clothes.

[46] *Farajiyyah*: A long robe with broad sleeves, would often be worn by scholars.

An esteemed personality unmatched in his era in terms of his virtue and character. He is amongst the narrators of Ḥadīth and a repository of Ḥadīth in his time. He is also amongst the grammarians of his age.

- ❖ Qatādah, leader of Makkah, Abū ʿUzayr ibn Amīr Idrīs ibn Maṭāʿin ibn ʿAbd al-Karīm ibn ʿIsā ibn Ḥusayn ibn Sulaymān ibn ʿAlī ibn ʿAbd Allāh ibn Muḥammad ibn Mūsā ibn ʿAbd Allāh ibn Mūsā ibn ʿAbd Allāh ibn Ḥasan al-Muthannā; who is the grandfather of the Banū Numayy.
- ❖ Qāsim ibn Idrīs ibn Idrīs ibn ʿAbd Allāh ibn Ḥasan al-Muthannā, who was the eldest son of Idrīs. The esteemed scholars of the Adārisah were his descendants.
- ❖ The famous poet Qāsim ibn Muḥammad ibn Qāsim ibn ʿAlī ibn Muḥammad ibn Aḥmad ibn Ibrāhīm (Ṭabāṭabā) ibn Ismāʿīl ibn Ibrāhīm ibn Ḥasan al-Muthannā.

Amongst his poems is:

حسود مريض القلب يخفي أنينه	ويضحي كئيب البال يبدي حزينه
يلوم علي أن رحت في العلم راغبا	أجمع من عند الرواة فنونه
وأعرف أبكار الكلام وعونه	وأحفظ كما أستفيد عيونه
ويزعم أن العلم لا يجلب الغنى	ويحسن بالجهل الذميم ظنونه
فيا لائمي دعني أغالي بقيمة	فقيمة كل الناس ما يحسنونه

He is a jealous person who conceals his groaning, and he always becomes restless and grieved.

He reproaches me when I passionately go to seek knowledge, to gather its various sciences from the transmitters.

And when I go to learn the newly developed styles of speech and when I memorise from what I assimilate...

He claims that knowledge cannot draw affluence and goes on to entertain good assumptions regarding ignorance.

So, O my reproacher, leave me to become valuable, for the value of each person lies in what he does best.

- ʿAbd al-Qādir ibn Abī Ṣāliḥ ʿAbd Allāh ibn Jīlī Dost. Some trace his lineage back to Mūsā ibn ʿAbd Allāh ibn Ḥasan[47]. This is the famous ascetic, devout worshipper, Faqīh, Shaykh ʿAbd al-Qādir al-Jīlānī al-Ḥambalī رَحِمَهُ ٱللَّهُ.
- It is mentioned in *Tahdhīb al-Tahdhīb* (9/26) that al-Ḥākim has reported in the chapter of Manāqib from Abū Bakr ibn Khuzaymah—Yūnus ibn ʿAbd al-Aʿlā would say, "Imām al-Shāfiʿī's mother was Fāṭimah bint ʿAbd Allāh ibn Ḥasan al-Muthannā ibn Ḥasan ibn Alī ibn Abī Ṭālib."

[47] *Tārīkh al-Islām*, biography of ʿAbd al-Qādir al-Jīlānī رَحِمَهُ ٱللَّهُ. There is a difference of opinion regarding his ancestry from the Ahl al-Bayt رَضِيَ ٱللَّهُ عَنْهُمْ.

Sayyidunā ʿAbd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā

Name and lineage

He is the esteemed and noble Sayyid Abū Muḥammad ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib al-Hāshimī al-Qurashī al-Madanī, great grandson of the Prophet ﷺ, who was titled *Al-Maḥḍ*[48].

He possessed the same virtues and noble disposition as his forefathers.

إذا مات منا سيد قام بعده — له خلف يكفي السيادة بارع

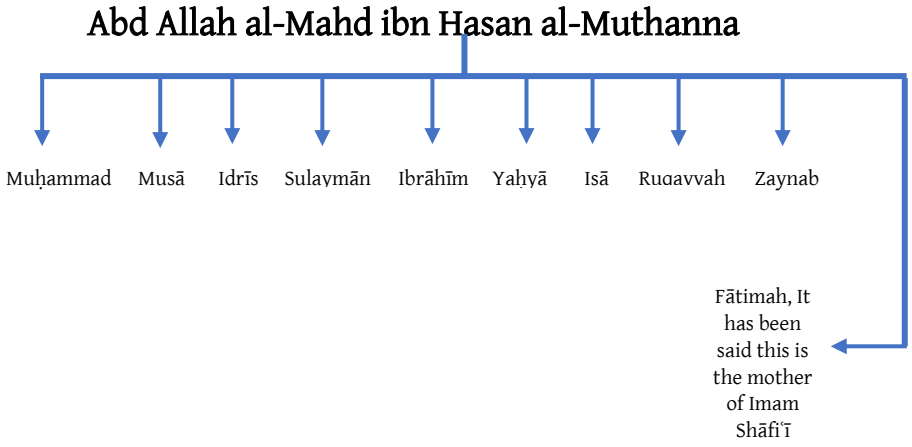
من أبنائه والعرق ينصل فرعه — على أصله والعرق للعرق نازع

When a leader from amongst us passes away, he is succeeded by a successor who is adept in handling matters of leadership...

From amongst his sons. And the offshoot of every root emerges just like it, for a breed draws the traits of its breed.

[48] *Al-Maḥḍ* means pure. It is said that he was given this title due to both his mother and father being Hāshimī (as mentioned by Ibn ʿInabah in *ʿUmdat al-Ṭālib*, pg. 173), and it has also been said that this is a title given to one whose parents are cousins.

We have already discussed his ancestry under the biography of his father and there is no need to repeat it here.



Virtues and Knowledge

Al-Wāḥidī said, "He was a devout worshipper, and he was honourable, eloquent in speech, awe-inspiring, and sharp tongued."[49]

He narrated ḥadīth from his mother, Fāṭimah bint Ḥusayn, Abū Bakr ibn Ḥazm, ʿAbd al-Raḥmān ibn al-Aʿraj, Irkimah, and Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ʿUbayd Allāh.

[49] *Tārīkh al-Islām*, events of the year 141-160 A.H, 9/191.

Yaḥyā ibn Maʿīn said, "ʿAbd Allāh ibn Ḥasan who narrates from his mother is Thiqah."[50]

In *Taqrīb al-Tahdhīb* of Ibn Ḥajar it is mentioned, "Extremely Thiqah, he passed away in the beginning of the year 145 A.H when he was 75 years of age."[51]

Muṣʿab ibn ʿAbd Allāh said, "I have not seen our scholars honouring anyone as they would honour ʿAbd Allāh ibn Ḥasan ibn Ḥasan."[52]

Ibn ʿAsākir reported in *Tārīkh Dimashq* from Muṣʿab ibn ʿUthmān:

أن مالكا سئل عن السدل، فقال : لا بأس به، فقد رأيت من يوثق به يفعل ذلك،

فلما قام الناس قلت: من هو؟ قال: عبد الله بن الحسن

Imām Mālik was asked about *Sadl*[53] and he replied, "There is no problem with it, I have seen one who is reliable do this."

When everybody stood to leave, I asked, "Who is he?"

Imam Mālik replied, "ʿAbd Allāh ibn Ḥasan."[54]

The reliability of Imām Mālik in the scrutiny and endorsement of narrators is well known, to the extent that

[50] *Al-Jarḥ wa Taʿdīl*, 5/33; *Tārīkh Baghdād*, 11/91, where it states he is Thiqah Ma'mūn; *Tārīkh al-Islām*, events of the year 141-160 A.H, 9/191.
[51] *Taqrīb al-Tahdhīb*, # 3274.
[52] *Tārīkh ibn Khaythamah*, 4/297.
[53] *Sadl*: To wrap oneself in a shawl, keeping ones hands underneath the shawl, performing rukūʿ and sajdah in this manner.
[54] *Tārīkh Dimashq*, 29/253.

many Muḥaddithīn regard a narrator as reliable if Imām Mālik has narrated from him.

Ibn ʿAsākir has also narrated:

كان عبد الله بن الحسن يكثر الجلوس إلى ربيعة،قال فتذاكروا يوما السنن، فقال رجل كان في المجلس: ليس العمل على هذا، فقال عبد الله: أرأيت إن كثر الجهال حتى يكونوا هم الحكام، أَفَهُم الحجة على السنة؟ قال ربيعة: أشهد أن هذا كلام أبناء الأنبياء

ʿAbd Allāh ibn Ḥasan would regularly attend the gatherings of Rabīʿah[55]. One day a discussion on the Sunnah practices ensued, and a man in the gathering said, "This is not the common practice."

ʿAbd Allāh replied, "What do you say if the ignorant increase in number to the extent that they become the leaders, will they now become a source for what is the Sunnah?"

Rabīʿah said, "I bear witness that this is the speech of the children of the Prophets." [56]

[55] Rabīʿah ibn Abī ʿAbd al-Raḥmān al-Taymī, more commonly known as Rabīʿah al-Rā'yī (d. 136 A.H). He narrated from al-Awzāʿī, al-Thawrī, and Mālik. Al-Zuhrī said about him, "I do not think there is anyone in Madīnah equal to Rabīʿah al-Rā'yī."

[56] *Tārīkh Dimashq*, 29/254.

Narrations of ʿAbd Allāh ibn Ḥasan

Narration of al-Tirmidhī

عن عبد الله بن الحسن، عن أمه فاطمة بنت الحسين، عن جدتها فاطمة الكبرى، قالت: «كان رسول الله صلى الله عليه وسلم إذا دخل المسجد صلى على محمد» وسلم، وقال: رب اغفر لي ذنوبي وافتح لي أبواب رحمتك، وإذا خرج صلى على محمد وسلم، وقال: رب اغفر لي ذنوبي، وافتح لي أبواب فضلك، وقال علي بن حجر: قال إسماعيل بن إبراهيم: فلقيت عبد الله بن الحسن بمكة، فسألته عن هذا الحديث فحدثني به، قال: «كان إذا دخل قال: رب افتح لي باب رحمتك»، وإذا خرج قال: رب افتح لي باب فضلك

ʿAbd Allāh ibn Ḥasan narrated — from his mother, Fāṭimah bint Ḥusayn — from her grandmother, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, who said, "When Allah's Messenger entered the Masjid he said ṣalāh and salām upon Muḥammad and then said,

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O my Rabb, pardon my sins and open the gates of Your mercy for me.

And when he exited he said ṣalāh and salām upon Muḥammad, and then said,

رَبِّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

O my Rabb, pardon my sins and open the gates of Your blessings for me.

ʿAlī ibn Ḥujr related that Ismāʿīl ibn Ibrāhīm said, "I met ʿAbd Allāh ibn Ḥasan in Makkah and asked him about this ḥadīth, so he narrated it to me, and said, "When Allah's Messenger entered, he said:

رَبِّ افْتَحْ لِي بَابَ رَحْمَتِكَ

O my Rabb, open the gates of Your mercy for me.

And when he exited he said:

رَبِّ افْتَحْ لِي بَابَ فَضْلِك

O my Rabb, open the gates of Your blessings for me.[57]

Narration of al-Nasā'ī

عن عبد الله بن الحسن عن عكرمة عن عبد الله بن عمرو رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من قُتل دون ماله فهو شهيد

ʿAbd Allāh ibn Ḥasan narrates — from Ikrimah —from ʿAbd Allāh ibn ʿAmr رَضِيَٱللَّهُعَنْهُ that the Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Whoever is killed defending his wealth, he is a martyr."[58]

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[57] *Sunan al-Tirmidhī*, # 314, Book on Ṣalāh, Chapter: What is to be recited when entering the Masjid; *Sunan Ibn Mājah*, # 771, Book on the Masjid and congregation, Chapter: What is to be recited when entering the Masjid. Fāṭimah bint Ḥusayn did not meet her grandmother, Fāṭimah bint Rasūlillāh رَضِيَٱللَّهُعَنْهَا, thus the Ḥadīth is Mursal but its chain is Ṣaḥīḥ. Refer to *Tahdīb al-Kamāl*, 35/255.

[58] *Sunan al-Nasā'ī*, Book on the prohibition of bloodshed, Chapter: The one who is killed defending his wealth, # 4087, al-Albānī declared it Ṣaḥīḥ.

Al-Tirmidhī narrates the same Ḥadīth but from the chain ʿAbd Allāh ibn Ḥasan from Ibrāhīm ibn Muḥammad ibn Ṭalḥah from ʿAbd Allāh ibn ʿAmr رَضِيَ اللَّهُ عَنْهُ.[59]

These few examples enlighten us as to the lofty position ʿAbd Allāh ibn Ḥasan held in transmitting the blessed aḥādīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as has been collected in the *Sunan* compilations; may Allah be pleased with him.

[59] *Sunān al-Tirmidhī*, # 1419, Book on blood money, Chapter: What has been related about blood money, # 1419.

The status of Abū Bakr, ʿUmar, and ʿUthmān رَضِيَ اللَّهُ عَنْهُمْ in the eyes of ʿAbd Allāh ibn Ḥasan

The Khulāfā' Rāshidīn and the Ṣaḥābah held a lofty position in the heart of Sayyidunā ʿAbd Allāh ibn Ḥasan, as was the same for all of the Ahl al-Bayt.

Highlighting this is what has been narrated by al-Dāraquṭnī with his chain to Abū Khālid al-Aḥmar, who said:

سألت عبد الله بن الحسن عن أبي بكر وعمر فقال: صلى الله عليهما، ولا صلى على من لم يصل عليهما

I asked ʿAbd Allāh ibn Ḥasan about Abū Bakr and ʿUmar and he replied, "May Allah bless them and may Allah not bless the one who does not seek blessings for them." [60]

[60] Al-Dāraquṭnī: *Faḍā'il al-Ṣaḥābah*, # 55. The meaning of the verse, "*and invoke Allah's blessings upon them. Indeed, your invocations are reassurance for them,*" Ṣūrah al-Tawbah: 103, means to supplicate to Allah for them. It has been reported from the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Allah, I invoke your blessings for the family of Ibn Abī Awfā." (Narrated in *Ṣaḥīḥ al-Bukhārī*, Book of Zakāh, Chapter: Concerning the Imāms supplicating for the person who gives Ṣadaqah, # 63. It is also narrated from Jābir ibn ʿAbd Allāh that a woman said to the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Supplicate for me and my husband." So the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I invoke the

It is reported in *Tārīkh Dimashq* that he also said:

وإنهما ليعرضان على قلبي فأدعو الله لهما، أتقرب به إلى الله عزوجل

I think of them and supplicate to Allah for them. I seek the closeness of Allah by doing this.[61]

It has also been narrated from Ḥafṣ ibn ʿUmar, the freed slave of ʿAbd Allāh ibn ʿAbd Allāh ibn Ḥasan, that he said:

رأيت عبد الله بن حسن توضأ ومسح على خفيه، قال فقلت له: تمسح؟ فقال: نعم،

قد مسح عمر بن الخطاب، ومن جعل عمر بينه وبين الله فقد استوثق

I saw ʿAbd Allāh ibn Ḥasan performing ablution and he made *masaḥ*[62] on his socks. I asked him, "Do you make masaḥ?"

He replied, "Yes, because ʿUmar رَضِيَٱللَّهُعَنْهُ made masaḥ and the person who trusts ʿUmar رَضِيَٱللَّهُعَنْهُ regarding matters between him and Allah, he has indeed found a great trust."[63]

It has also been recorded in *Tārīkh Dimashq* that Ḥafṣ ibn Qays asked ʿAbd Allāh ibn Ḥasan regarding making masaḥ:

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blessings of Allah upon you and your husband. (Narrated by Abū Dāwūd, Book on Sūjūd found in the Qur'ān, Chapter: Regarding sending salutations on anyone besides the Rasūl of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, with a Saḥīḥ chain of transmission.) These texts show us that the meaning of the Arabic word Ṣalāh is supplication. This is the meaning that Imām ʿAbd Allāh ibn Ḥasan رَحِمَهُٱللَّهُ intended.

[61] *Tārīkh Dimashq*, 29/255.

[62] Passed wet hands over his leather socks.

[63] *Tārīkh Dimashq*, 29/255.

امسح فقد مسح عمر بن الخطاب، فقلت إنما أسألك أنت تمسح؟ قال ذاك أعجز لك حين أخبرك عن عمر وتسألني عن رأيي، فعمر كان خير مني وملء الأرض مثلي، قلت: يا أبا محمد إن ناسا يقولون إن هذا منكم تقية، فقال لي ونحن بين القبر والمنبر: اللهم إن هذا قولي في السر والعلانية فلا تسمعن قول أحد بعدي، ثم قال: هذا الذي يزعم أن عليا كان مقهورا، وأن رسول الله صلى الله عليه وسلم أمره بأمر فلم ينفذه فكفى بهذا إزراء على علي عليه السلام ومنقصة أن يزعم قوم أن رسول الله صلى الله عليه وسلم أمره بأمر فلم ينفذه

He replied, “Make masaḥ, as ʿUmar ibn Khaṭṭāb made masaḥ.”

Ḥafṣ ibn Qays said, “I am asking if you make masaḥ.”

He replied, “You would have understood that when I informed you that ʿUmar ibn Khaṭṭāb made masaḥ and you still ask for my opinion. ʿUmar alone was better than me and a world filled with the likes of me.”

I said, “O Abū Muḥammad, people will say that you only say this out of Taqiyyah.”

He replied, and we were between the grave of the Rasūl of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and the pulpit of the Rasūl of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, “O Allah, this is my opinion be it in secret or in public. So do not bring forth any other person’s opinion after this.”

He then said, “They think that ʿAlī was powerless and that the Rasūl of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ ordered him to do certain

things and he did not do it. This is a great insult to ʿAlī. It is degrading to assume that the Rasūl of Allah ﷺ ordered him to do a certain thing and thereafter he did not do it." [64]

It has also been recorded in *Tārīkh Dimashq* from Muḥammad ibn Qāsim al-Asadī Abū Ibrāhīm that he said:

رأيت عبد الله بن الحسن بن الحسن بن علي ذكر قتل عثمان فبكى حتى بل لحيته وثوبه

I saw ʿAbd Allāh ibn ʿAbd Allāh ibn Ḥasan ibn ʿAlī mentioning the killing of ʿUthmān and he cried until both his beard and clothes were wet. [65]

[64] *Tārīkh Dimashq*, 29/256.
[65] Ibid.

The Tolerance of ʿAbd Allāh ibn Ḥasan and his Good Character

This honourable Sayyid possessed unsurpassed levels of tolerance, which is of the praiseworthy traits of the pious. The Prophet ﷺ said to Ashajj of the tribe of ʿAbd al-Qays:

إن فيك خصلتين يحبهما الله، الحلم والأناة

You possess two qualities which are loved by Allah: Clemency and tolerance.[66]

Ibn ʿAsākir reports that a person maligned ʿAbd Allāh ibn Ḥasan but he just ignored him. When he was asked why he did not respond to him, he said:

لم أعرف مساوئه وكرهت بهته بما ليس فيه

I am not aware of his faults and I dislike to slander him with that which he does not have.

Ibn ʿAsākir also reports from Yaḥyā ibn Maʿīn that a man cursed ʿAbd Allāh ibn Ḥasan but he merely replied:

ما أنت كفؤ لي فأسب، ولا أنت عبدي فأشح

[66] *Ṣaḥīḥ Muslim*, Book on Īmān, Chapter: The command to believe in Allah and His Messenger ﷺ, #25.

You are not my peer that I should curse, nor are you my slave that I should be resentful.[67]

He said to a man who had once cursed him:

أظنّت سفاها من سفاهة رأيها أن أهجو لما أن هجتني محارب

فلا وأبيها إنني بعشيرتي هنالك عن ذاك المقام لراغب

Has she assumed out of her foolish thinking that I will satirize her after Muḥārib satirised me?

Never, by the oath of my father, I, because of my noble family, am averse to taking that position.[68]

As astonishing example of his tolerance is, his interceding on behalf of the Banū Umayyah before ʿAbd Allāh ibn ʿAlī ibn ʿAbd Allāh ibn ʿAbbās is even more amazing, as reported in *Tārīkh Dimashq* from al-Asmaʿī who said:

عزم عبد الله بن علي على أن يقتل بني أمية بالحجاز فقال له عبد الله بن الحسن بن الحسن يا ابن عم إذا أسرعت بالقتل في أكفائك فمن تباهي بسلطانك؟ فاعف يعف الله عنك ففعل

ʿAbd Allāh ibn ʿAlī[69] intended to slaughter all of the Banū Umayyah in Ḥijāz, so ʿAbd Allāh ibn Ḥasan ibn Ḥasan said to him, "O my cousin, if you hasten in killing all of your equals

[67] *Tārīkh Dimashq*, 29/258.
[68] *Tārīkh Dimashq*, 29/258.
[69] ʿAbd Allāh bin ʿAlī ibn ʿAbd Allāh ibn ʿAbbās was a commander of the army forces of the Abbasid dynasty. He was killed during the reign of Abū Jaʿfar al-Manṣūr.

then who will remain to savour your rule? Forgive and Allah will forgive you." So he complied.[70]

This was the tolerance and humility of this revered Sayyid during a time when authority lay in their hands.

[70] *Tārīkh Dimashq*, *27/380*.

The status of ʿAbd Allāh ibn Ḥasan in Society

Sayyidunā ʿAbd Allāh ibn Ḥasan was held in high esteem by the Khalīfah Sulaymān ibn ʿAbd al-Malik and the Righteous Khalīfah ʿUmar ibn ʿAbd al-ʿAzīz, who both acknowledged his virtue and status.

Ibn Asākir reports that ʿUmar ibn ʿAbd al-ʿAzīz said to ʿAbd Allāh ibn Ḥasan:

إن رأيت أن لا تأتي إلا في الساعة التي ترى أنه يؤذن لك فيها فافعل، فإني أخاف أن تقف ببابي فلا يؤذن لك

If you could only come to me during those times when you think you will be permitted [an audience] then please do so, as I fear that you will wait at my door and not given permission.[71]

ʿAbd Allāh ibn Ḥasan was also told:

ففعل إن أمير المؤمنين –يعني سليمان بن عبد الملك– قد بلغه أن في العسكر مطعونا فالحق بأهلك، أضن بك

The Amīr al-Mu'minīn—Sulaymān ibn ʿAbd al-Malik—has been informed that a plague has afflicted the army, so

[71] *Tārīkh Dimashq*, *27/367*.

remain with your family, he wishes to protect you [from getting infected].[72]

Illustrating his status during the reign of al-Saffāḥ al-ʿAbbāsī is the report that one day al-Saffāḥ was touring the granaries, accompanied by ʿAbd Allāh ibn Ḥasan, impressing upon him the stores they had collected. ʿAbd Allāh ibn Ḥasan said to him:

ألم تر حوشباً أمسى يبني بيوتاً نفعها لبنى نفيلة

يؤمل أن يعمر عمر نوح وأمر الله يحدث كل ليلة

Do you not see that Ḥawshab has started to build houses from which the Banū Nufaylah will benefit.

He aspires to be granted the lifespan like the lifespan of Nūḥ عَلَيۡهِ ٱلسَّلَامُ, whereas the decree of Allah occurs every night.

Abū al-ʿAbbās al-Saffāḥ replied, "This is not what I intended."

ʿAbd Allāh ibn Ḥasan replied, "I intended to make you indifferent to these paltry gains which you have shown me."[73]

His sincere stance and courage when advising others and stating the truth is revealed to us.

Al-Mizzī has reported in *Tahdhīb al-Kamāl*:

[72] *Tārīkh Dimashq*, 27/366.
[73] *Tārīkh Baghdād*, 9/421.

كَانَ أَبُو العباس قد خص عَبد اللهَّ (المحض) ابْن الْحَسَن بْن الْحَسَن بالمجالسة والمحادثة ومزيد من الإكرام، ولكنه كان دائم السؤال عن ابنيه محمد وإبراهيم (وذلك لسعي الوشاة بأنهما يعزمان الخروج عليه)، فقال له: ما خلفهما عني، فلم يفدا عَلَيّ مع من وفد عَلَيّ من أهلهما؟ وكان يعيد عليه المسألة دائما، فشكا ذلك عَبد اللهَّ بْن الْحَسَن إلى أخيه الْحَسَن بْن الْحَسَن (المثلث)، فقال له: إن أعاد عليك المسألة عنهما، فقل له: علمهما عند عمهما، فلما سأله أبو العباس قال له: علمهما يا أمير المؤمنين عند عمهما، فبعث أَبُو العباس إلى الْحَسَن فسأله عنهما، فقال: يا أمير المؤمنين، أكلمك على هيبة الخلافة، أو كما يكلم الرجل ابْن عمه؟ فقال له أَبُو العباس: بل كما يكلم الرجل ابْن عمه، فقال له الحسن: أنشدك اللهَّ يا أمير المؤمنين، إن اللهَّ قدر لمحمد وإبراهيم أن يليا من هذا الأمر شيئا، فجهدت وجهد أهل الأرض معك أن تردوا ما قدر لهما، أيردونه؟ قال: لا. قال: فما تنغيصك على هذا الشيخ النعمة التي أنعمت بها عليه؟.

فقال أَبُو العباس: لا أذكرهما بعد اليوم، فما ذكرهما حتى فرق الموت بينهما

Abū al-ʿAbbās al-Saffāḥ gave special attention to sitting and conversing with ʿAbd Allāh al-Maḥḍ ibn Ḥasan ibn Ḥasan and honouring him, but he would continue questioning ʿAbd Allāh about his two sons, Muḥammad and Ibrāhīm, due to spies informing him that they intended to rise against him. He said to al-Maḥḍ, “What is keeping them away from me, they did not come to me with those of their family that came to me.” He would ask this question all the time. So ʿAbd Allāh ibn Ḥasan complained of this to his brother Ḥasan (al-Muthallath)

ibn Ḥasan who said to him, “If he asks you this again then tell him that their uncle knows more about them.”

The next time Abū al-ʿAbbās asked al-Maḥḍ, he replied, “Their uncle knows about them.” So Abū al-ʿAbbās summoned Ḥasan to ask him about them. Ḥasan said, “I implore you by Allah, O Amīr al-Mu’minīn, if Allah has preordained that Muḥammad and Ibrāhīm should take charge of this affair and you in return endeavour along with all the people on the earth to prevent it, will you all be able to prevent it?” Abū al-ʿAbbās replied, “No, [we will not be able to].” Ḥasan then said, “Then why this embitterment towards this Shaykh for the bounties he has been granted?” Abū al-ʿAbbās replied, “I will never bring it up after today.” And he did not mention it again until they were separated by death.[74]

[74] Al-Mizzī: *Tadhīb al-Kamāl*, biography of Ḥasan ibn Ḥasan al-Muthannā, #6/85; *Tārīkh Baghdād*, 7/293.

Honouring the scholars

Only the virtuous are truly capable of recognising virtue, and that is why this Saint has recognised the status and virtue of the scholars. An example is the respect and veneration he awarded to the famous Tābiʿī Ṭāwus ibn Kaysān, the student of Sayyidunā ʿAbd Allāh ibn ʿAbbās رَضِيَٱللَّهُعَنْهُ. It is reported in *Ḥilyat al-Awliyā'*:

توفي طاوس بالمزدلفة أو بمنى، فلما حُمل أخذ عبد الله بن الحسن بن الحسن بن علي بقائمة السرير، فما زايله حتى بلغ القبر

Ṭāwus passed away in Muzdalifah or Minā, and when his bier was lifted ʿAbd Allāh ibn Ḥasan ibn Ḥasan held one of the handles and did not let go until his bier reached the grave."[75]

Imām Aḥmad ibn Ḥambal رَحِمَهُٱللَّهُ narrates that ʿAbd al-Razzāq reported from his father:

مات طاوس بمكة فلم يصلوا عليه حتى بعث ابن هشام بالحرس، فلقد رأيت عبد الله بن الحسن واضعاً السرير على كاهله، قال: فلقد سقطت قلنسوة كانت عليه، ومزق رداؤه من خلفه

Ṭawus passed away in Makkah and no one read the funeral prayer upon him until Ibn Hishām sent a royal escort.

[75] *Ḥilyat al-Awliyā'*, 4/3.

I saw ʿAbd Allāh ibn Ḥasan carrying his bier on his back, such that the hat he was wearing even fell from his head; and his robe tore at the back.[76]

Also highlighting his respect and veneration of the scholars is the report transmitted by Ibn ʿAsākir رَحِمَهُ ٱللَّهُ from Ḥammād ibn Zayd:

كنا مع أيوب بمكة جلوسا فسلم عليه رجل من خلفه، فالتفت إليه بجسده كله فسلم عليه تسليما خفيا، ثم التفت إلينا وقد دمعت عيناه فلم يزل منكسا حتى قام، فلما قام قلت له: يا أبا بكر من الرجل الذي سلمت عليه؟ قال ابن النبي، ابن النبي، عبد الله بن الحسن

We were sitting in the company of Ayyūb al-Sakhtiyānī in Makkah when a person greeting him from behind. He then turned towards him with his entire body and greeted him softly. I then turned to him and his eyes were welled up with tears. He continued keeping his head lowered until he stood up. When he stood, I asked, "O Abū Bakr, who is the man who greeted you?" He answered, "The [great grand] son of the Nabī, the [great grand] son of the Nabī; ʿAbd Allāh ibn Ḥasan."[77]

One can gauge from this report the admiration and honour ʿAbd Allāh ibn Ḥasan awarded to Ayyūb al-Sakhtiyānī, greeting him from behind out of respect for him. It also makes apparent the love this esteemed Tābiʿī, Ayyūb al-Sakhtiyānī, had for the Ahl al-Bayt رَضِيَ ٱللَّهُ عَنْهُمْ. And this was the character and practice of all our scholars; recognising the rights of the Ahl

[76] Ibid.
[77] *Tārīkh Dimashq*, 29/254.

al-Bayt and thus fulfilling the bequest of the Prophet ﷺ. May Allah سُبْحَانَهُ وَتَعَالَىٰ also bless us with the same love and admiration for the Ahl al-Bayt.

Wise sayings of ʿAbd Allāh ibn Ḥasan

Amongst the wise sayings said by him which can be seen as a reflection of the Prophetic wisdom inherited by him:

إياك وعداوة الرجال، فإنك لا تأمن مكر الحليم ولا مبادأة اللئيم

Save yourself from the enmity of men, for you will never be safe from the plot of the patient nor the endeavours of the wicked.[78]

المراء يفسد الصداقة القديمة ويحل العُقَدَ الوثيقة، وأقل ما فيه أن تكون المغالبة، والمغالبة أمتن أسباب القطيعة

Disputes destroy old friendships and unties firm bonds. The most that they result in is defeating the next person, and the desire to defeat is the strongest cause of severing ties.[79]

Also amongst them is his statement when describing one person :

[78] *Tārīkh Dimashq*, 29/259; *Kashf al-Ghummah*, 3/189.
[79] Ibid.

كان كثير الصواب قليل الإحالة، يحدثك بالحديث على مدارجه، يخبرك بالخبر على مطاويه

He was mostly accurate in his speech, and hardly corrupted it. He would converse with you according to the accepted and established ways of speech. And he would inform you of an event with all its finer details. [80]

He said to his son Muḥammad:

يا بني، إني مؤد إلى الله حقه عليَّ في نصيحتك فأد إلى الله حقه عليك في الاستماع والقبول، يا بني، كف الأذى، وأفض الندى، واستعن على السلامة بطول الصمت في المواطن التي تدعوك نفسك إلى الكلام فيها، فإن الصمت حسن على كل حال، وللمرء ساعات يضر فيهن خطؤه ولا ينفع صوابه، واعلم أن من أعظم الخطأ العجلة قبل الإمكان، والأناة بعد الفرصة، يا بني، احذر الجاهل، وإن كان لك ناصحا، كما تحذر العاقل، إذا كان لك عدوا، فيوشك الجاهل أن يورطك بمشورته في بعض اغترارك، فيسبق إليك مكر العاقل وإياك ومعاداة الرجال، فإنها لا تعدم مكر حليم أو مبادأة جاهل

O my son, I am fulfilling the right of Allah on me in advising you, so you fulfil the right of Allah upon you by listening and accepting it. O my son, do not harm, be generous, and seek integrity by being silent in places where your ego encourages you to speak, for silence is best in all conditions. A man has times wherein his blunders will harm him and his feats will be of no avail. Know well that the gravest of errors is

[80] Ibid.

hastiness before capability and passivity after opportunity. O my son, be wary of the ignorant even if he is your well-wisher just as you should be wary of the intelligent when he is your enemy, for he might entangle you [in difficulty] by his advice in your delusion and his plot overwhelm you. Save yourself from the enmity of men, for verily it is not void of the plotting of the patient or the endeavours of the ignorant. [81]

[81] *Tārīkh Dimashq*, 29/266.

Poetry of ʿAbd Allāh ibn Ḥasan

Abū al-ʿAbbās al-Saffāḥ replied to him when he wrote to him:

أريد حياته ويريد قتلي عذيري من خليلي من مراد

I desire that he lives and he desires to kill me. Is there anyone who will excuse me regarding my friend from Murād. [82]

He sought to conceal the whereabouts of his sons, Muḥammad and Ibrāhīm, who intended to overthrow him. ʿAbd Allāh ibn Ḥasan رَحِمَهُ ٱللَّهُ replied to him:

وكيف تريد ذلك وأنت منه بمنزلة النياط من الفؤاد

وكيف تريد ذلك وأنت منه وأنت لهاشم رأس وهاد

وكيف تريد ذلك وأنت منه وزندك حين تقدح من زنادي

How can you intend that when you are to him like the heart is to the bosom.

How can you intend that when you are from him, and you are a leader and a guide to the Banū Hāshim

[82] *Tahdhīb al-Kamāl*, biography of ʿAbd Allāh ibn Ḥasan.

How can you intend that when you are from him, and when the fire stick with which you ignite your fire is from my fire sticks. [83]

He also wrote:

لم يبق شيئاً يسامه أحد إلا وقد سامناه إخوتنا

فوجدونا نخشى الذمار ونأبى الضيم أن تستباح حرمتنا

بذاك أوصى من قبل والدنا وتلك غداً أيضاً وصيتنا

There is nothing that anyone can be afflicted with, but that our brothers have afflicted us with them.

But they found that we fear for our families and that we refuse to accept transgression and to allow our rights to be violated.

Our father advised us of this previously and this will remain our advice for tomorrow as well. [84]

[83] *Tārīkh Dimashq*, 29/260.
[84] *Tārīkh Dimashq*, 29/259.

Trials and Demise

The world is a place of tests and trials, and not our eternal abode; the scholars being the inheritors of the Prophets they too are tested in a similar manner as the Prophets. Such was to be the fate of this esteemed illustrious scholar as well, by which his status was elevated and his errors forgiven.

The trials already began during the era of Abū al-ʿAbbās al-Saffāḥ but he overlooked it and paid very little attention to it; however, Abū Jaʿfar al-Manṣūr—may Allah deal with him as he deserves—imprisoned ʿAbd Allāh ibn Ḥasan, Ḥasan al-Muthallath, and Ibrāhīm ibn Ḥasan in an attempt to subjugate the sons of ʿAbd Allāh, Muḥammad and Ibrāhīm, who were intending to rebel against his rule. Also imprisoned with ʿAbd Allāh al-Maḥḍ was his uterine brother, Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān, known as al-Dībāj. They passed away in 145 A.H while imprisoned. ʿAbd Allāh was 75 years old at the time.[85]

We now refer to Ibn Kathīr who will relate to us this tragic tale.

﴿وَلَا تَحۡسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعۡمَلُ ٱلظَّٰلِمُونَۚ إِنَّمَا يُؤَخِّرُهُمۡ لِيَوۡمٖ تَشۡخَصُ فِيهِ ٱلۡأَبۡصَٰرُ ٤٢﴾

And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].[86]

[85] *Taqrīb al-Tahdhīb*, # 3274.
[86] Sūrah Ibrāhīm: 42.

ألح المنصور على عبد الله في طلب ولديه، فغضب عبد الله من ذلك، وقال: والله لو كانا تحت قدمي ما دللتك عليهما. فغضب المنصور، وأمر بسجنه وأمر ببيع رقيقه وأمواله، ولبث في السجن ثلاث سنين، وأشاروا على المنصور بحبس بني حسن عن آخرهم فحبسهم، وجد في طلب إبراهيم ومحمد جدا، هذا وهما يحضران الحج في غالب السنين، ويكمنان في المدينة في غالب الأوقات، ولا يشعر بهما من ينم عليهما، ولله الحمد. والمنصور يعزل نائبا عن المدينة ويولي عليها غيره، ويحرضه على إمساكهما والفحص عنهما، وبذل الأموال في طلبهما، وتعجزه المقادير في ذلك لما يريده الله عز وجل.

وقد واطأهما على أمرهما أمير من أمراء المنصور يقال له: أبو العساكر خالد بن حسان. فعزموا في بعض الحجات على الفتك بأبي جعفر المنصور بين الصفا والمروة، فنهاهم عبد الله بن حسن لشرف البقعة. وقد اطلع المنصور على ذلك، وعلم بما مالأهما ذلك الأمير، فعذبه حتى أقر بما كانوا تمالئوا عليه من الفتك به. فقال: وما الذي صرفكم عن ذلك؟ فقال: عبد الله بن حسن نهانا عن ذلك. فأمر به الخليفة فغيب في الأرض، فلم يظهر حتى الآن. وقد استشار المنصور من يعلم من أمرائه ووزرائه من ذوي الرأي في أمر ابني عبد الله بن حسن، وبعث الجواسيس والقصاد إليهما، فلم يقع لهما على خبر، ولا ظهر لهما على عين ولا أثر، والله غالب على أمره. وقد جاء محمد بن عبد الله بن حسن إلى أمه فقال: يا أمه، إني قد شققت على أبي وعمومتي، ولقد هممت أن أضع يدي في أيدي هؤلاء لأريح أهلي. فذهبت أمه إليهم إلى السجن، فعرضت عليهم ما قال ابنها، فقالوا: لا، بل نصبر على أمره،

فلعل الله أن يفتح على يديه خيرا، ونحن نصبر، وفرجنا بيد الله. وتمالئوا كلهم على ذلك، رحمهم الله.

وفي هذه السنة نقلوا من المدينة إلى حبس بالعراق وفي أرجلهم القيود، وفي أعناقهم الأغلال. وكان ابتداء تقييدهم من الربذة بأمر أبي جعفر المنصور، وقد أشخص معهم محمد بن عبد الله العثماني، وكان أخا عبد الله بن حسن لأمه، وكانت ابنته تحت إبراهيم بن عبد الله، وقد حملت قريبا، فاستحضره الخليفة، فقال له: قد حلفت بالعتاق والطلاق إنك لم تغشني، وهذه ابنتك حامل! فإن كان من زوجها فقد حنثت، وإن كان من غيره فأنت ديوث. فأجابه العثماني بجواب أحفظه به، فأمر به فجردت عنه ثيابه، فإذا جسمه كأنه الفضة النقية، ثم ضرب بين يدي الخليفة مائة وخمسين سوطا، منها ثلاثون فوق رأسه، أصاب أحدها عينه فسالت، ثم رده إلى السجن وقد بقي كأنه عبد أسود من زرقة الضرب، وتراكم الدماء فوق جلده، فأجلس إلى جانب أخيه لأمه عبد الله بن حسن، فاستسقى فما جسر أحد أن يسقيه حتى سقاه خراساني من جملة الجلاوزة الموكلين بهم، ثم ركب الخليفة في هودجه، وأركبوا أولئك في محامل ضيقة، وعليهم القيود والأغلال فاجتاز بهم المنصور وهو في هودجه، فناداه عبد الله بن حسن: والله يا أبا جعفر ما هكذا صنعنا بأسراكم يوم بدر. فأخسأه المنصور، وتفل عليه، ونفر عنهم. ولما انتهوا إلى العراق حبسوا بالهاشمية، وكان فيهم محمد بن إبراهيم بن حسن، وكان جميلا يذهب الناس لينظروا إليه من حسنه، وكان يقال له: الديباج الأصفر. فأحضره المنصور بين يديه، وقال له: أما والله لأقتلنك قتلة ما

قتلها أحد. ثم ألقاه بين أسطوانتين، وسد عليه حتى مات، فعلى المنصور من الله سبحانه ما يستحقه

ثم قال: وقد هلك كثير منهم في السجن حتى فرج عنهم بعد هلاك المنصور، فكان فيمن هلك في السجن عبد الله بن حسن، وقد قيل وهو الأظهر: إنه قتل صبرا. وأخوه إبراهيم بن حسن، وقل من خرج منهم من الحبس، وقد كانوا في سجن لا يسمعون فيه التأذين، ولا يعرفون وقت الصلاة إلا بالتلاوة، ثم بعث أهل خراسان يشفعون في محمد بن عبد الله العثماني، فأمر به، فضربت عنقه، وأرسل برأسه إلى أهل خراسان، لا جزاه الله خيراً، ورحم الله محمد بن عبد الله العثماني.

Al-Manṣūr continued badgering ʿAbd Allāh about the whereabouts of his sons, which angered ʿAbd Allāh, who said, “By Allah, even if they were beneath my feet I would not inform you.” This angered al-Manṣūr who had him imprisoned, and his properties and assets sold. ʿAbd Allāh remained in prison for three years. Al-Manṣūr also had the children of Ḥasan imprisoned and maximized his efforts to find Muḥammad and Ibrāhīm. He did all of this while they were both present for Ḥajj most of the time, and none who would betray them recognised them—and all praise belongs to Allah.

Al-Manṣūr dismissed his governor of Madīnah and appointed someone else, who he pressured to detain them and investigate into their affairs. Al-Manṣūr spent much money towards that end but to no avail.

One of the Amīrs of al-Manṣūr called Abū al-Asākir Khālid ibn Ḥassān conspired with them to kill al-Manṣūr between Ṣafā and Marwah during one of the Ḥajjs. However ʿAbd Allāh ibn Ḥasan prohibited them from carrying this out due to the sanctity of the place. Al-Manṣūr was informed about the conspiracy and tortured the Amīr until he confessed to his role in it.

Al-Manṣūr asked him, "Who is the one who prevented you all from carrying it out?"

"ʿAbd Allāh ibn Ḥasan," came the reply.

The Khalīfah then ordered him to be executed and he was buried in the earth, and his whereabouts have not been disclosed until now.

Al-Manṣūr enquired from his governors and viziers about any information concerning Muḥammad and Ibrāhīm, even sending out spies and detectives to the various cities but they learnt nothing, nor found any trace of them. *And Allah is predominant over His affair.*

Muḥammad ibn ʿAbd Allāh ibn Ḥasan came to his mother and said, "O my mother, I feel for my father and uncles, and think that I should pledge myself to these people so that my family may be released."

His mother went to the prison and related what her son had said to her.

They all said, "Never, not even as a kind gesture. We will remain patient and Allah will make a way for us. If Allah wishes

He will free us, and if He wishes He will restrict us." All of them inclined to the same.

The family of Ḥasan were then moved from the prisons of Madīnah to the prisons of Iraq, with fetters and chains around their necks and feet. They were bound from Rabdhah on the order of al-Manṣūr. Also imprisoned with them was Muḥammad ibn ʿAbd Allāh al-ʿUthmānī, who was the uterine brother of ʿAbd Allāh ibn Ḥasan, and his daughter was married to his nephew Ibrāhīm ibn ʿAbd Allāh ibn Ḥasan, and she had just recently conceived. Al-Manṣūr had him brought before him and said, "I promise to set you free if you do not deceive me. And this is your daughter who is with child; if she is married then the child is his and you know of his whereabouts, and if the child is from another then you are a cuckold." The ʿUthmānī replied in a way that concealed their whereabouts. So al-Manṣūr ordered that he be punished, his clothes were thus removed and his body was gleaming like pure silver; he was then given 150 lashes, 30 of which were above his head. One stuck his eye and blinded him. He was then returned to his cell and he [now] looked like a black slave due to the bruises and lashes. He was seated next to his brother ʿAbd Allāh ibn Ḥasan. He asked for water but no one dared give it to him until one Khurāsānī guard from amongst them gave it to them.

Al-Manṣūr then mounted his carriage and loaded them into a narrow carriage with them tied in chains and fetters. ʿAbd Allāh ibn Ḥasan called out to al-Manṣūr while he was in his carriage, "By Allah, O Abū Jaʿfar, this is not how we treated your captives on the day of Badr." Al-Manṣūr was humiliated by this, and felt it heavy so he distanced himself from them.

When they reached Iraq they were imprisoned with the Hāshimīs, amongst them was Muḥammad ibn Ibrāhīm ibn ʿAbd Allāh ibn Ḥasan who was an extremely handsome youngster to whom people would flock to gaze at his handsomeness. He was called al-Dībāj al-Aṣghar. Al-Manṣūr had him brought before him and said to him, "I will kill you in a way that no one before you has been killed," and he then had him placed between two columns which were pressed on him till he passed. May Allah inflict upon al-Manṣūr what he deserves.

(Ibn Kathīr said,) Most of them died in prison and only after al-Manṣūr's death were those who survived finally released. Amongst those who passed away in prison was ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib. It has also been said that he was executed as was his brother, Ibrāhīm ibn Ḥasan, and others. Few were those who survived and were later released.

Al-Manṣūr had imprisoned them in a cell where they could neither hear the Adhān or discern the times of ṣalāh.

The people of Khurāsān interceded for Muḥammad ibn ʿAbd Allāh al-ʿUthmānī, but he was executed instead. His head was severed and sent to the people of Khurāsān. May Allah not give al-Manṣūr a good return and shower his mercy on Muḥammad ibn ʿAbd Allāh al-ʿUthmānī.[87]

Al-Khaṭīb al-Baghdādī transmits to us another dreadful tale. When Fāṭimah bint ʿAbd Allāh ibn Ḥasan crossed paths with Abū Jaʿfar al-Manṣūr—may Allah give him what he

[87] *Al-Bidāyāh wa al-Nihāyāh*, 10/81.

deserves—when he was on his way to perform Ḥajj, she recited the following couplets:

ارحم كبيراً سنه متهدم	في السجن بين سلاسل وقيود
وارحم صغار بني يزيد فإنهم	يتموا لفقدك لا لفقد يزيد
إن جدت بالرحم القريبة بيننا	ما جدنا من جدكم ببعيد

Have mercy on an elderly man whose age is dwindling in prison in shackles and chains.

And have mercy upon the children of Banū Yazīd, for they have become orphans because of losing you and not because of losing Yazīd.

If you are gracious today because of the close kinship between us, our grandfather was not a far relative of your grandfather.

Abū Jaʿfar thus said, "You have reminded me of him," then he ordered that he be taken to the basement, and that was the last time we had heard of him.[88]

As for their brother al-Dībāj, Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān al-Umawī Abū ʿAbd Allāh al-Madanī, who was known as al-Dibāj (silk) on account of his handsomeness; his mother was Fāṭimah bint Ḥusayn ibn ʿAlī.

He narrates Ḥadīth from his father and mother, and from his Khārijah bint Zayd, Ṭāwūs, Abū al-Zinād, al-Zuhrī, Nāfiʿ, and others. A group of people have narrated from him.

[88] *Tārīkh Baghdād*, 9/433.

He has been deemed reliable by al-Nasā'ī and Ibn Ḥibbān. He was the uterine brother of ʿAbd Allāh ibn Ḥasan and his daughter, Ruqayyah, was married to his nephew, Ibrāhīm ibn ʿAbd Allāh. She was an extremely beautiful lady, and on account of her [marriage to Ibrāhīm] Muḥammad al-ʿUthmānī was killed by Abū Jaʿfar al-Manṣūr. He was kind, generous, and praiseworthy. Zubayr al-Bakkār related that Sulaymān ibn ʿAbbās al-Saʿdī recited the following couplets to him:

وجدنا المحض الأبيض من قريش	فتى بين الخليفة والرسول
أتاك المجد من هنا وهناك	وكنت له بمعتلج السيول
فما للمجد دونك من مبيت	وما للمجد دونك من مقيل
فلا يمض وراءك يبتغيه	ولا هو قابل بك من بديل

We find the pure and the fair youngster of Quraysh, to be a youngster between a leader and a prophet.

Glory came to you from here and from there, when you were in obtaining it at a clashing point of the floods.

Now, without you, it does not spend a night. And now, without you, it does not spend a day.

It will not go on after you, nor would it accept a substitute to replace you.

Muḥammad (al-Dībāj) was loved dearly by his brother ʿAbd Allāh ibn Ḥasan. Al-Khatīb al-Baghdādī reported from ʿAbd Allāh ibn Ḥasan al-Muthannā:

I loathed Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān when he was born, I hated him more than I ever loathed anyone. Then when he grew older, he [still] honoured me and as a result I never loved anyone as much as I loved him.[89]

[89] *Tārīkh Baghdād*, 3/276.

Allegations and its Refutation

Ignorance, jealousy, and personal motives have resulted in a number of false allegations being cast upon these two illustrious stars of the Ahl al-Bayt. We will begin by first refuting those allegations that have been made against Sayyidunā Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ and thereafter those about his son, Sayyidunā ʿAbd Allāh al-Maḥḍ رَحِمَهُ ٱللَّهُ.

Allegations against Ḥasan al-Muthannā

A few allegations have been made against Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ, amongst which are:

- Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ (allegedly) cursed Sayyidunā ʿAlī ibn Ḥusayn رَحِمَهُ ٱللَّهُ, thus tarnishing his reliability and rendering him disparaged according to them.
- It has been attributed to Jāʿfar al-Ṣādiq رَحِمَهُ ٱللَّهُ that he said concerning Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ, "He is better suited for Judaism," and that he drinks wine. It is also claimed that he said, "If Ḥasan ibn Ḥasan were to die while fornicating or consuming wine and ribā, it would still be better than what he will die upon."

These are a few of the false allegations made against this illustrious Imām. The response to it is as follows:

The alleged dispute between Ḥasan al-Muthannā and ʿAlī ibn Ḥusayn

The alleged dispute between Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ and ʿAlī ibn Ḥusayn رَحِمَهُ ٱللَّهُ —as reported by al-Mufīd—is as follows:

وقف على الإمام علي بن الحسين عليهما السلام رجل فأسمعه وشتمه، فلم يكلمه، فلما انصرف قال لجلسائه: قد سمعتم ما قال هذا الرجل، وأنا أحب أن تبلغوا معي إليه حتى تسمعوا ردي عليه، قالوا له: نفعل، ولقد كنا نحب أن تقول له ونقول، قال: فأخذ نعليه ومشى وهو يقول:﴿ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾ فعلمنا أنه لا يقول له شيئا فخرج حتى أتى منزل الرجل فصرخ به، فقال: قولوا له هذا علي بن الحسين، قال: فخرج إلينا متوثباً للشر وهو لا يشك أنه إنما جاءه مكافئاً له على بعض ما كان منه، فقال له علي بن الحسين عليهما السلام: يا أخي إنك كنت قد وقفت عليَّ آنفاً فقلت وقلت، فإن كنت ما فيَّ فاستغفر الله منه، وإن كنت قلت ما ليس فيَّ فغفر الله لك، فقبَّل الرجل بين عينيه وقال: بل قلت فيك ما ليس فيك وأنا أحق به.

قال الراوي للحديث: والرجل هو الحسن بن الحسن بن علي يعني الحسن المثنى

A man came to Imām ʿAlī ibn Ḥusayn and began rebuking him and cursing him, but ʿAlī ibn Ḥusayn did not reply.

When the man left, ʿAlī ibn Ḥusayn said to those sitting with him, “You heard what this man said, and I would like you to accompany me to him so that you may hear my response to him.”

They said, “Go ahead, we would love for you to respond to him, and we too say something to him.”

So he wore his shoes and began walking while reciting the verse:

﴿ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ﴾

Who restrain anger and who pardon the people—and Allah loves the doers of good. [90]

And we knew he would not respond to him. The man came out to us expecting trouble, having no doubt that he had come to retaliate for what he had done to him earlier. However, ʿAlī ibn Ḥusayn said to him, “O my brother, You came to me earlier and you said things and said things; if what you said about me is true then I repent from it and if you attributed to me that which is not in me then may Allah forgive you.”

So the man kissed him between his eyes and said, “Rather, I attributed to you what you do not possess, and I am more deserving [of being described that way].”

The narrator says, “The man was Ḥasan ibn Ḥasan ibn ʿAlī[91], i.e. Ḥasan al-Muthannā.”

All we can say is this is the long and short of the disagreement between these two first cousins; do you think it is sufficient for eternal damnation?

[90] Sūrah Āl ʿImrān: 134.
[91] Mufīd: *Al-Irshād*, 2/145-146.

Furthermore, the narration itself—if we assume it to be authentic—mentions that they reconciled and ʿAlī ibn Ḥusayn رَحِمَهُ ٱللَّهُ forgave him, to the extent that Ḥasan al-Muthannā even kissed him between his eyes. Would it be justified after this to still disparage him? In fact, deliberately forget the blood relations between them—first cousins and brothers-in-law—as we have alluded to earlier, [92] not forgetting the fact that they stood side by side at Karbalā' [and were among the few survivors]. Would all this be forgotten now due to a single quarrel—assuming that it did occur—and no longer be regarded as an Imām from the Ahl al-Bayt or an esteemed scholar from the erudite. No adherent of the truth having sound mental capacity will accept that!

How can we accept this narration when Abū Muḥammad Ḥasan ibn Muḥammad ibn Yaḥyā—the narrator of this incident—is a *Kadhāb* (profound liar) who brazenly fabricates narrations; as stated by Ibn al-Ghaḍā'irī[93]. Abū al-Qāsim al-Khū'ī said about him in *Muʿjam Rijāl al-Ḥadīth*:

فلا ينبغي الريب في ضعف الرجل

There should be no doubt in declaring him weak. [94]

When this is the state of this report, can it ever be used to besmear the pure eminent leaders of the Ahl al-Bayt?

[92] We have already mentioned that Ḥasan al-Muthannā was married to Fāṭimah bint Ḥusayn, sister of ʿAlī ibn Ḥusayn, and in turn Umm ʿAbd Allāh—the sister of Ḥasan al-Muthannā—was married to ʿAlī ibn Ḥusayn, making them brothers-in-law twice.

[93] *Rijāl Ibn al-Ghaḍā'irī*, pg. 54, biography: 41.

[94] *Muʿjam Rijāl al-Ḥadīth*, # 3132.

The allegation of consuming wine and the alleged disparagement of Jaʿfar al-Ṣādiq

As for the second allegation, al-Ṭabarsī states in his *al-Iḥtijāj*:

عن أبي يعقوب، قال: لقيت أنا والمعلى بن خنيس الحسن بن الحسن بن علي بن أبي طالب (عليهم السلام)، فقال لي: يا يهودي فأخبرنا بما قال فينا جعفر بن محمد (عليه السلام)، فقال (عليه السلام): هو والله أولى باليهودية منكما، إن اليهودي من شرب الخمر

It is reported from Abū Yaʿqūb that he said: Al-Muʿallā ibn Khunays and I met Ḥasan ibn Ḥasan ibn Alī ibn Abī Ṭālib and he said to me, "O Jew!" So we related what he said to Jaʿfar ibn Muḥammad عَلَيۡهِ ٱلسَّلَامُ, who said, "By Allah, he is closer to Judaism than the two of you; verily one who consumes wine is a Jew."

It is also reported that he said:

لو توفي الحسن بن الحسن على الزنا والربا وشرب الخمر كان خيرا له مما توفي عليه

If Ḥasan ibn Ḥasan were to have died while fornicating, taking interest, and consuming wine; it still would have been better than what he died upon.[95]

Responding to the allegation of consuming wine and the alleged disparagement of Jaʿfar al-Ṣādiq

[95] *Al-Iḥtijāj*, pg. 375; *Qāmūs al-Rijāl*, 3/214-215.

The narration reported by al-Ṭabarsī in *al-Iḥtijāj* has been reported without an *isnād* (chain of narration), as mentioned himself in the introduction of his book. The importance of an isnād needs no elucidation; ʿAbd Allāh ibn Mubārak would say:

إن الإسناد من الدين، ولو لا الإسناد لقال من شاء ما شاء

Isnād is part of dīn, had there been no such thing as an isnād then anyone would be able to say whatever he wished.[96]

Abū ʿAlī al-Jiyānī said:

بلغني أن الله خص هذه الأمة بثلاثة أشياء، لم يعطها من قبلها من الأمم: الإسناد، والأنساب، والإعراب

It has reached me that Allah has favoured this Ummah with three specialities that were not granted to any other: Isnād, *Ansāb* (genealogy), and *Iʿrāb* (diacritics)."[97]

Thus, we can see that without the chains of transmission the very foundations of Islam would have been eroded and those seeking to destroy it would have been capable of fabricating whatever they desired. Hence, we say that any tradition that is void of an isnād is worthless and would result in all forms of falsities and oddities being

[96] *Saḥīḥ Muslim*, introduction, pg. 32.
[97] Khatīb al-Baghdādī: *Sharaf Aṣḥāb al-Ḥadīth*, pg. 40, # 69.

attributed to the dīn and its illustrious personalities. It is indeed the favour of Allah that this is one of the specialities of this Ummah.

In addition to this report having no isnād—and discarded as a result—we know for a fact that Ḥasan al-Muthannā is *Thiqah* (reliable) and *Ma'mūn* (trustworthy)[98]; how then is it possible for him to be also described with these deplorable characteristics?

It is also known that Ḥasan al-Muthannā passed away in the year 97 A.H which is before Jaʿfar al-Ṣādiq was even born, as he was only born in the year 116 A.H. [99]

In addition, Jaʿfar al-Ṣādiq is far too virtuous to have described a person from the illustrious family of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a Jew, let alone still accusing him of consuming wine and dying on falsehood merely on account of diverse views.

Furthermore, al-Tusturī has reported:

والمراد بشربه الخمر النبيذ الذي خمر عند أئمتنا –عليهم السلام– ويحله غيرهم في الأكثر

The meaning of drinking wine is the consumption of Nabīdh which has fermented; it is considered as Ḥarām by our A'immah and many others deem it Ḥalāl. [100]

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[98] *Al-Irshād*, 2/23.

[99] *Qāmūs al-Rijāl*, 3/215.

[100] *Qāmūs al-Rijāl*, 3/215. The same has been attributed to Ḥasan al-Muthallath by al-Khū'ī in *Muʿjam Rijāl al-Ḥadīth*, 5/289, after which he states, "Both these narrations due to the break in its chain cannot be relied upon."

This will be discussed further when dealing with the same accusation made against ʿAbd Allāh ibn Ḥasan. Al-Tusturī has attempted to respond to this allegation in *Qāmus al-Rijāl* but did not do so successfully, as he just attributed this claim to Ḥasan al-Muthallath ibn Ḥasan al-Muthannā instead, who is also an esteemed, devout, scholar of the Ahl al-Bayt. We have already mentioned that he passed away while being imprisoned with his brothers at the age of 68. Ibn Ḥibbān says about him in *Mashāhīr ʿUlamā' al-Amṣār*:

من قراء أهل البيت وعبادهم

Amongst the Qurrā' of the Ahl al-Bayt, and their ascetics.[101]

It is obligatory to love all of the Ahl al-Bayt, in keeping with the bequest of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the right he has upon us. We should not disparage these esteemed personalities based upon assumptions and hearsay, **as one whose virtue is established with certainty will not be disparaged by fallacies**. More so, when al-Ṭabarsī is well-known for extremism and prejudice; such that he has not left even the Book of Allah without disparagement and claiming it to be distorted, Allah forbid. In fact, his arrows were directed to the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ themselves and the general populace of the Muslims as well; how then can anyone rely upon his narrations? Al-Ṭabarsī believes that whenever Allah سُبْحَانَهُ وَتَعَالَى mentioned a sin in the Qur'ān He also mentioned alongside it

[101] *Mashāhir ʿUlamā' al-Amṣār*, 1/62.

the names of those who would perpetrate that sin. However, the Ṣaḥābah erased these names leaving only the story in its place. He says:

إن الكناية عن أسماء أصحاب الجرائر العظيمة من المنافقين في القرآن، ليست من فعله تعالى، وإنها من فعل المغيرين والمبدلين الذين جعلوا القرآن عضين، واعتاضوا الدنيا من الدين

The indirect reference to the names of the criminals responsible for the aghast crimes—from the hypocrites—is not the act of Allah, the Exalted. It is the act of those who distorted and altered (the Qur'an) and chose the transitory world over the dīn.[102]

He continues warning that Taqiyyah demands that this not be proliferated:

وليس يسوغ مع عموم التقية التصريح بأسماء المبدلين، ولا الزيادة في آياته على ما أثبتوه من تلقائهم في الكتاب، لما في ذلك من تقوية حجج أهل التعطيل، والكفر، والملل المنحرفة عن قبلتنا، وإبطال هذا العلم الظاهر، الذي قد استكان له الموافق والمخالف بوقوع الاصطلاح على الائتمار لهم والرضا بهم، ولأن أهل الباطل في القديم والحديث أكثر عددا من أهل الحق

It is inappropriate—due to the generality of Taqiyyah—to explicitly mention the names of the distorters or add on to

[102] *Al-Iḥtijāj*, 1/371.

the verses which they have established in the Book as this will strengthen the proofs of those who wish to annihilate (Islam), the disbelievers, and those who do not adhere to our Qiblah. It will also lead to the elimination of this outward knowledge, which has been accepted by those who agree as well as the opposition, as some kind of agreement has been reached as far as obeying them and being happy with them. Also because the deviants—previously and in the future—are more in number than the adherents of the truth.[103]

Allegations against ʿAbd Allāh al-Maḥḍ

Sayyidunā ʿAbd Allāh al-Maḥḍ has also had a number of baseless allegations cast against him, resulting in him being unfairly maligned and disparaged.

1. ʿAbd Allāh al-Maḥḍ claimed to possess the sword of the Prophet ﷺ

They claim that ʿAbd Allāh al-Maḥḍ رَحِمَهُ ٱللَّهُ claimed to possess the sword of the Prophet ﷺ, a claim that was belied by Jaʿfar al-Ṣādiq رَحِمَهُ ٱللَّهُ. Al-Ṣaffār reports in *Baṣā'ir al-Darajāt* from Sulaymān ibn Hārūn:

[103] Ibid.

العجلية يقولون رهطان سيف رسول الله صلى الله عليه وآله عند عبد الله بن الحسن، قال: والله ما رآه ولا رآه أبوه الذي ولده الا أن يكون عند علي بن الحسين، إن صاحب هذا الأمر لمحفوظ ومحفوظ له، فلا يذهبن يمينا ولا شمالا فإن الأمر واضح

He asked, "Two groups of the ʿAjaliyyah are saying that the sword of the Prophet ﷺ is in the possession of ʿAbd Allāh ibn Ḥasan."

Imām Jaʿfar replied, "By Allah, he has not seen it, nor has his father seen it except when it was with ʿAlī ibn Ḥusayn. Verily the master of this matter guards it and it is safe with him; so do not move to the right or to the left, for the matter is clear."[104]

2. ʿAbd Allāh al-Maḥḍ claimed that ʿAlī was not an Imām

Al-Ṣaffār reports in *Baṣā'ir al-Darajāt* from Muḥammad ibn Muslim that Imām Jaʿfar al-Ṣādiq mentioned that ʿAbd Allāh al-Maḥḍ would say rewarding Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه that he was not the Imām until he rose up and drew his sword; and also that anyone from the Quraysh can be the Imām.[105]

كنت جالسا عند أبي عبد الله عليه السلام وعنده محمد بن عبد الله بن علي إلى جنبه جالسا، وفى المجلس عبد الملك بن أعين ومحمد الطيار وشهاب بن عبد ربه، فقال رجل من

[104] *Baṣā'ir al-Darajāt*, pg. 174, section 4.
[105] Ibid, pg. 155, section 4.

أصحابنا: جعلت فداك، إن عبد الله بن الحسن يقول: لنا في هذا الأمر ما ليس لغيرنا، فقال أبو عبد الله عليه السلام بعد كلام: أما تعجبون من عبد الله يزعم أن أباه علي لم يكن إماما، ويقول: إنه ليس عندنا علم. وصدق والله ما عنده علم

I was sitting with Abū ʿAbd Allāh (al-Ṣādiq) عَلَيۡهِ ٱلسَّلَامُ and sitting next to him was Muḥammad ibn ʿAbd Allāh ibn ʿAlī. In the gathering were also ʿAbd al-Malik ibn Aʿyan, Muḥammad al-Ṭayyār, and Shihāb ibn ʿAbd Rabbihī.

One of our companions said, "May I be sacrificed for you, ʿAbd Allāh ibn Ḥasan says, 'We have in this matter what others do not have.'"

After a few words Abū ʿAbd Allāh said, "Are you not surprised by ʿAbd Allāh who thinks that his [great grand] father, ʿAlī, was not an Imām, and that we do not have any knowledge. He has spoken the truth, by Allah, he does not have any knowledge." [106]

3. ʿAbd Allāh al-Maḥḍ differed in certain jurisprudic rulings

4. ʿAbd Allāh al-Maḥḍ praised ʿUmar ibn al-Khaṭṭāb

Refuting the Allegations against Sayyidunā ʿAbd Allāh al-Maḥḍ

As for those narrations in which Sayyidunā Jaʿfar al-Ṣādiq disparages Sayyidunā ʿAbd Allāh al-Maḥḍ—his cousin both paternally and maternally—they are all unfounded and

[106] Ibid, pg. 153.

highly improbable. These illustrious personalities are far above such petty statements and squabbles. Testifying to this is what is reported in *Biḥār al-Anwār*:

إن أبا عبد الله جعفر بن محمد عليهما السلام كتب إلى عبد الله بن الحسن –رضي الله عنه– حين حمل هو وأهل بيته يعزيه عما صار إليه : بسم الله الرحمن الرحيم ، إلى الخلف الصالح والذرية الطيبة من ولد أخيه وابن عمه . أما بعد : فلئن كنت قد تفردت أنت وأهل بيتك ممن حمل معك بما أصابكم ، ما انفردت بالحزن والغيظ والكآبة وأليم وجع القلب دوني ، ولقد نالني من ذلك من الجزع والقلق وحر المصيبة مثل ما نالك ، ولكن رجعت إلى ما أمر الله عز وجل به المتقين ، من الصبر وحسن العزاء

Abū ʿAbd Allāh Jaʿfar ibn Muḥammad عَلَيْهِ ٱلسَّلَامُ wrote to ʿAbd Allāh ibn Ḥasan when he and his family were taken captive, sympathizing with what they were going through. [He wrote:]

In the name of Allah, Most Gracious, Most Merciful.

To the noble descendant and the pure progeny

From the son of your brother and cousin.

While you and your Ahl al-Bayt who were taken with you might be facing the difficulties you are facing alone, I share in your grief, anger, mental torture, and pain. The same grief, distress, and misfortune that has befell you has befallen

me. But I resort to the patience and consolation which Allah سُبْحَانَهُ وَتَعَالَى has ordered the God-Fearing to have.[107]

This letter is brimming with love, concern, and true sympathy; and in another narration it is reported that he wept until his crying could be heard.[108]

Even if we were to accept that the narrations of the alleged disagreement were true and that they did differ with each other, then too in no way does it necessitate that either one of them be permanently disparaged. In fact, each of them possesses abundant virtue and familial bonds with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. As a result, it would be befitting to turn a blind eye to whatever shortcomings they might have possessed, and that too only if this alleged incident were true, which in this case it is not.

Concerning the book *Baṣā'ir al-Darajāt* of al-Ṣaffār, Hibat Allāh al-Shahristānī says in *Mujallah al-Mushid al-Baghdādiyah al-Sanat al-Rābi'ah* (pg. 328):

غير أنني لا أعتمد على هذا الكتاب بصائر الدرجات إذ هو مشترك بين رجلين، وفيه روايات عن الغلاة والضعفاء.

Besides I do not consider this book, *Baṣā'ir al-Darajāt*, to be reliable. As the name of the author is shared by two

[107] *Biḥār al-Anwār*, 47/299.
[108] *Biḥār al-Anwār*, 47/302.

different individuals, and it contains reports from extremists and weak narrators.

Āṣif al-Musinī says about it in *Mashraʿat Biḥār al-Anwār* (1/442):

وعمدة مصدرها بصائر الدرجات الصفار الثقة التي لم تصل نسختها إلى المجلسي

بسند معتبر ولا دليل على سلامتها من التغيير والتبديل

The best of its sources is *Baṣā'ir al-Darajāt* of al-Ṣaffār—the reliable—the manuscript of which did not reach al-Majlisī with a reliable chain, nor is there any proof that it has been preserved from alteration or change.

In the first allegation, the narrator Sulaymān ibn Hārūn has been severely criticized. Al-Ḥillī says about him in *Khulāṣat al-Aqwāl*:

قال ابن الغضائري سليمان بن هارون النخعي أبو داود يقال له: كذاب النخع،

روى عن أبي عبد الله، ضعيف جدا

Ibn al-Ghaḍā'irī says, "Sulaymān ibn Hārūn al-Nakhāʿī Abū Dāwūd: It has been said about him, 'The Liar of Nakhaʿ.' He narrated from Abū ʿAbd Allāh, he is extremely weak."

In the second allegation, ʿAlī ibn Saʿīd or Ibn Saʿd has not been deemed reliable. Refer to *Muʿjam Rijāl al-Ḥadīth* of al-Khū'ī (# 8163).

As for the statement of ʿAbd Allāh ibn Ḥasan that anyone of the Quraysh is worthy of being Imām, this is supported by the Ḥadīth of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ:

الأئمة من قريش

Rulers/leaders (Imāms) are from the Quraysh.[109]

As well as:

الناس تبع لقريش في هذا الشأن

The Quraysh has precedence over the people in this connection (i.e. the right of ruling).[110]

As well as a number of other narrations which explicitly state that the right of Khilāfah belongs to the Quraysh. So why then should this Imām be disparaged for following the clear authentic narrations of the Prophet ﷺ? If the Khilāfah were further restricted to only a specific branch or group amongst them then the Prophet ﷺ would have explicitly stated it, and he would not have said Quraysh—which is general in its purport—in place of a specific group, family, or person; which goes against the eloquence of the language and in fact even contrary to the station of Nubuwwah, Allāh forbid.

As for the Imāmah of Sayyidunā ʿAlī ibn Abī Ṭālib رضي الله عنه, it is known that his leadership was established when the pledge of allegiance was given to him; ʿAlī ibn Abī Ṭālib رضي الله عنه was worthy of the Khilāfah—there is no doubt in this—and

[109] *Musnad Aḥmad*, # 19792. Shuʿayb al-Arna'ūṭ classified it as Ṣaḥīḥ; *Musnad Abī Yaʿlā*, # 3633; *Sunan Nasā'ī al-Kubrā*, # 5942; *Kitāb Sulaym ibn Qays*, pg. 134; *Sharaḥ Uṣūl al-Kāfī*; 12/483; *Al-Iḥtijāj*, 1/211.

[110] *Ṣaḥīḥ al-Bukhārī*, # 3305, *Ṣaḥīḥ Muslim*, # 1820; *Al-Iḥtijāj*, 1/211; *Kamāl al-Dīn wa Itmām al-Niʿmah*, 274; *Sharaḥ Uṣūl al-Kāfī*, 12/32.

counted amongst the Khulafā' Rāshidīn who were upon guidance and the yardstick for all social and political standards.

Sayyidunā ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is the great grandfather of ʿAbd Allāh ibn Ḥasan al-Muthannā, and thus it is extremely farfetched that he would disparage his own grandfather.

The only aspect which ʿAbd Allāh al-Maḥḍ denied was the claim that ʿAlī رَضِيَ اللَّهُ عَنْهُ was divinely appointed by Allah سُبْحَانَهُ وَتَعَالَى, and instead asserted that he was appointed through the pledge of allegiance being given to him because of his ability to wage jihād, implement the punishments, lead the Ḥajj, and establish the laws of dīn; **and if one is unable or unwilling to carry out these duties then what benefit is there in appointing such an Imām.** Keeping this mind, one would not find any problem with the statements of ʿAbd Allāh al-Maḥḍ, but in fact what he said represents the absolute truth.

As for the alleged jurisprudic differences; al-Kulaynī has reported in *al-Kāfī* from al-Kalbī, the genealogist:

دخلت المدينة ولست أعرف شيئا من هذا الأمر، فأتيت المسجد فإذا جماعة من قريش فقلت : أخبروني عن عالم أهل هذا البيت ؟ فقالوا : عبد الله بن الحسن ، فأتيت منزله فاستأذنت ، فخرج إلي رجل ظننت أنه غلام له ، فقلت له : استأذن لي على مولاك فدخل ثم خرج فقال لي : ادخل، فدخلت فإذا أنا بشيخ معتكف شديد الاجتهاد ، فسلمت عليه فقال لي : من أنت ؟ فقلت : أنا الكلبي النسابة ، فقال : ما حاجتك ؟ فقلت : جئت أسألك،

فقال: أمررت بابني محمد ؟ قلت: بدأت بك: فقال: سل ، فقلت : أخبرني عن رجل قال لامرأته: أنت طالق عدد نجوم السماء، فقال: تبنى برأس الجوزاء والباقي وزر عليه وعقوبة، فقلت في نفسي: واحدة ، فقلت: ما يقول الشيخ في المسح على الخفين ؟ فقال: قد مسح قوم صالحون ونحن أهل البيت لا نمسح ، فقلت في نفسي : ثنتان ، فقلت : ما تقول في أكل الجري أحلال هو أم حرام ؟ فقال : حلال إلا أنا أهل البيت نعافه، فقلت في نفسي : ثلاث، فقلت : فما تقول في شرب النبيذ ؟ فقال : حلال إلا أنا أهل البيت لا نشربه، فقمت فخرجت من عنده وأنا أقول : هذه العصابة تكذب على أهل هذا البيت . فدخلت المسجد فنظرت إلى جماعة من قريش وغيرهم من الناس فسلمت عليهم ثم قلت لهم : من أعلم أهل هذا البيت ؟ فقالوا : عبد الله بن الحسن ، فقلت : قد أتيته فلم أجد عنده شيئا فرفع رجل من القوم رأسه فقال : ائت جعفر بن محمد عليهما السلام فهو أعلم أهل هذا البيت ، فلامه بعض من كان بالحضرة – فقلت: إن القوم إنما منعهم من إرشادي إليه أول مرة الحسد – فقلت له : ويحك إياه أردت ، فمضيت حتى صرت إلى منزله فقرعت الباب ، فخرج غلام له فقال : ادخل يا أخا كلب فوالله لقد أدهشني

I entered Madīnah, and I was not aware of anything concerning this matter... [until he said,] so I went to the house of ʿAbd Allāh ibn Ḥasan and sought permission to enter. A man came out to me, who I assumed was his slave, so I said to him, “Seek permission for me to enter from your master.”

He left and then returned saying, “Enter.”

ʿAbd Allāh said, “Did you pass my son, Muḥammad?”

I said, “I began with you.”

He said, “Ask.”

I said, “Tell me about a man who says to his wife, ‘I divorce you as much as the number of stars in the sky.’”

He replied, “She is divorced with the first three and the remainder is a sin upon him.”

I said to myself, “That’s one.”

I then asked, “What does the Shaykh say about masaḥ on *Khuffayn* (leather socks)?”

He replied, “A group of the righteous would make masaḥ and we the Ahl al-Bayt do not make masaḥ.”

I said to myself, “That’s two.”

I then asked, “What do you say about the consumption of catfish; is it Ḥalāl or Ḥarām?”

He answered, “It is Ḥalāl, but we the Ahl al-Bayt do not eat it.”

I said to myself, “That’s three.”

I then asked him, “What do you say about the consumption of *Nabīdh*[111].”

He replied, “It is Ḥalāl, but we the Ahl al-Bayt do not drink it.”

I then stood and left, saying to myself, “These people lie upon the Ahl al-Bayt.”

[111] A drink which is prepared by leaving dates, raisins, etc., water overnight, giving it a sweet taste, and is consumed before fermenting.

I then entered the Masjid and saw a group of the Quraysh and other people. I greeted them and then said, "Who is the most knowledgeable of the Ahl al-Bayt?"

They replied, "ʿAbd Allāh ibn Ḥasan."

I responded, "I went to him but did not find him possessing any [knowledge]."

[He later said,] Until I went to the house of Jaʿfar ibn Muḥammad عَلَيۡهِ ٱلسَّلَامُ and knocked on the door. A slave came out to me and said, "Welcome, O brother of Kalb," and by Allah he left me astounded. [112]

Al-Tustūrī added to this, and disappointing indeed is what he added:

وقد رويت عنه أمور منكرة فوق عدم استبصاره، ففي خبر أنه قال للصادق (عليه السلام): إن الحسين كان ينبغي له إذا عدل أن يجعلها في الأسن من ولد الحسن، وقال ابن قتيبة: رؤي عبد الله بن الحسن يوما يمسح على خفيه، فقال: مسح عمر، ومن جعله بينه وبين الله فقد استوثق

Verily vile things have been reported from him, far worse than his lack of discernment[113], as it is mentioned in a report that he said to al-Ṣādiq عَلَيۡهِ ٱلسَّلَامُ, "Indeed it was befitting of Ḥusayn when he recanted to place it in the eldest of Ḥasan's children." Ibn Qutaybah reported that ʿAbd Allāh ibn Ḥasan was seen performing masaḥ on his Khuffayn one day after

[112] *Al-Kāfī*, 1/349; *Qāmūs al-Rijāl*, 6/315.

[113] Al-Tusturī amazes us with his utter derision of those who disagree with his views, even if they be from the Ahl al-Bayt.

which he said, "ʿUmar made masaḥ, and the person who trusts ʿUmar رَضِيَ اللَّهُ عَنْهُ regarding matters between him and Allah, he has indeed found a great trust." [114]

Responding to the allegations concerning his jursiprudic rulings

Firstly al-Kalbī is not reliable, in fact he has been suspected for fabrication; in *Tadhīb al-Kamāl* of al-Mizzī[115] it is mentioned:

Muḥammad ibn Sā'ib al-Kalbī

- Yaḥyā ibn Saʿīd and Ibn Mahdī suspected him of forgery.
- Ibn Maʿīn said he is ḍaʿīf.
- Sufyān al-Thawrī said, "Strange is the person who narrates from al-Kalbī."

In addition to many other disparaging remarks, how then can he be relied upon when disparaging the likes of this esteemed and venerable Imām.

Secondly, since when does jurisprudic differences in issues such as the consumption of al-Nabīdh, masaḥ on khuffayn, permissibility of catfish, and three talāq result in one becoming disparaged and discarded?

There is no harm whatsoever in him regarding non-intoxicating Nabīdh to be Ḥalāl, as it is indeed farfetched that he would permit the consumption of that which intoxicates as that falls under the same ruling as *Khamar* (wine), which he is

[114] *Qāmūs al-Rijāl*, 6/315.
[115] *Tadhīb al-Kamāl*, #5763.

far too noble to permit. In addition, the narration clearly states that he does not consume it personally.

If his antagonists insist that it is the intoxicating nabīdh that was implied, then should we say the same about Imām Jaʿfar al-Ṣādiq that he too permits the consumption of Nabīdh as is reported in *al-Istibṣār*?

سأل أبا عبد الله (عليه السلام) عن النبيذ، فقال: حلال، فقال: إنا ننبذه فنطرح فيه العكر وما سوى ذلك، فقال: شه شه، تلك الخمر المنتنة...

Abū ʿAbd Allāh عَلَيْهِ ٱلسَّلَامُ was asked about nabīdh and he replied, "It is Ḥalāl."

The questioner then said, "We make nabīdh by throwing in some pulp [of olives] and other things."

Imām al-Ṣādiq replied, "Vile! Vile! Fermented wine!" [116]

Imām Jaʿfar explained the stance regarding nabīdh in this narration: That which intoxicates is Ḥarām and that which does not intoxicate is Ḥalāl and pure. Will he and his cousin, ʿAbd Allāh ibn Ḥasan, both be condemned for this?

As for masaḥ on Khuffayn: there are more than 70 narrations from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ about this; the narration is thus *mutawātir*[117]. Amongst those who mentioned it to be mutawātir are:

[116] *Al-Istibṣār*, 1/66.
[117] *Mutawātir*: A narration reported by such a large number of people that it is impossible to deny.

- Ibn ʿAbd al-Barr[118]
- Ibn Ḥajar[119]
- Al-Sakhāwī[120] and
- Al-Suyūṭī[121].

In fact Aḥmad ibn Ḥambal said:

ليس في قلبي من المسح شيء، فيه أربعون حديثاً عن أصحاب النبي صلى الله عليه وسلم ما رفعوا إلى النبي صلى الله عليه وسلم، وما وقفوا

I have no misgivings whatsoever regarding masaḥ on Khuffayn; there are 40 ahādīth from the Saḥābah of the Messenger ﷺ, both marfuʿ and mawqūf.[122]

Imām Aḥmad was either referring to those narrations he regarded as Ṣaḥīḥ or those that reached him.

Furthermore, is his testimony in favour of Sayyidunā ʿUmar رضي الله عنه such a horrendous crime which necessitates his disparagement? His grandfather, Sayyidunā ʿAlī رضي الله عنه, praised ʿUmar, fought alongside him, executed the Islamic penalties in his presence, and even married his daughter, Umm Kulthūm رضي الله عنها, to ʿUmar رضي الله عنه. In fact, he even named

[118] *Al-Tanqīḥ wa al-Īḍāḥ*, 1/272.
[119] *Fatḥ al-Bārī*, the book of ablution, chapter: masaḥ on Khuffayn.
[120] *Fatḥ al-Mughīth*, 3/40
[121] *Tadrīb al-Rāwī*, 2/179.
[122] *Fatḥ al-Mughīth*, 3/40.

one of his sons after him. Is it a crime now for him to follow the practice of his grandfather ʿAlī ibn Abī Ṭālib?

These amicable relations between ʿAlī ibn Abī Ṭālib and ʿUmar ibn al-Khaṭṭāb رَضِيَٱللَّهُعَنْهُمَا were not thumb sucked, but the books of history bear testimony to this in radiant words elucidated by ʿAlī ibn Abī Ṭālib رَضِيَٱللَّهُعَنْهُ himself, which deserves to be written in gold. ʿAlī رَضِيَٱللَّهُعَنْهُ said to ʿUmar رَضِيَٱللَّهُعَنْهُ, when the latter asked him about leading the Islamic army himself:

إنك متى تسير إلى هذا العدو بنفسك فتلقهم بشخصك فتنكب، لا تكن للمسلمين كانفة دون أقصى بلادهم، ليس بعدك مرجع يرجعون إليه، فابعث إليهم رجلا مجربا ، واحفز معه أهل البلاء والنصيحة، فإن أظهره الله فذاك ما تحب ، وإن تكن الأخرى كنت ردءا للناس ومثابة للمسلمين .

If you yourself proceed towards the enemy and clash with them and fall into some trouble, there will be no place of refuge for the Muslims other than their remote cities, nor any place they would return to. Therefore, you should send an experienced man and send with him people well-seasoned and well-intentioned. If Allah grants you victory, then this is what you want. If it is otherwise, you would serve as a support for the people and a place of return for the Muslims. [123]

He also said to ʿUmar رَضِيَٱللَّهُعَنْهُ:

[123] *Nahj al-Balāghah*, sermon: 132.

فكن قطبا ، واستدر الرحى بالعرب ، وأصلهم دونك نار الحرب ، فإنك إن شخصت من هذه الأرض انتقضت عليك العرب من أطرافها وأقطارها ، حتى يكون ما تدع وراءك من العورات أهم إليك مما بين يديك، إن الأعاجم إن ينظروا إليك غدا يقولوا هذا أصل العرب فإذا قطعتموه استرحتم ، فيكون ذلك أشد لكلبهم عليك وطمعهم فيك.

Be the pivot and rotate the 'mill' (of government) with (the assistance of) the Arabs, and be their foundation. Avoid (direct) battle; for the Persians, if they see you tomorrow, they will say, "This is the chief of Arabs. If we do away with him (today) we will be in peace." In doing so, this will provoke them and they will be even more eager to attack you. [124]

He also praised ʿUmar رَضِيَٱللَّهُعَنْهُ after his demise:

لله بلاء فلان ، فقد قوم الأود وداوى العمد . خلف الفتنة وأقام السنة . ذهب نقي الثوب ، قليل العيب . أصاب خيرها وسبق شرها. أدى إلى الله طاعته واتقاه بحقه . رحل وتركهم في طرق متشعبة لا يهتدي فيها الضال ولا يستيقن المهتدي.

To Allah belongs the credit for the efforts of so and so. He straightened the crookedness, cured the maladies, established the Sunnah, and left the *Fitnah* (trial) behind. He departed from this world with a clean garment and with very few faults. He partook of the good of this world and avoided its evil. He fulfilled the right of the obedience of Allah and feared as he was required to. He passed on and left them (the people)

[124] *Nahj al-Balāghah*, sermon: 144, pg. 203.

upon many paths, the misguided not finding his way and the guided not certain (about his fate).[125]

Ibn Abī al-Ḥadīd[126] said in his annotations to this narration in his commentary on *Nahj Balāghah*:

ويروى (لله بلاء فلان) ، أي لله ما صنع ! وفلان المكنى عنه عمر بن الخطاب، وقد وجدت النسخة التي بخط الرضى أبى الحسن جامع (نهج البلاغة) وتحت (فلان) (عمر)، حدثني بذلك فخار بن معد الموسوي الأودي الشاعر

It is reported as *Lī Allāh Balā' Fulān*, i.e. to Allah are his actions attributed. So-and-so refers to ʿUmar ibn al-Khaṭṭāb. Verily I found a manuscript in the handwriting of al-Raḍī Abū al-Ḥasan[127], the compiler of *Nahj al-Balāghah*, and below the word Fulān was the name ʿUmar. This was narrated to me by Fakhār ibn Maʿd al-Musawī al-Awdī, the poet.[128]

ʿAlī رَضِيَ اللَّهُ عَنْهُ also praised ʿUmar saying:

ووليهم والٍ فأقام واستقام حتى ضرب الدين بجرانه

[125] *Nahj al-Balāghah*, sermon: 144, pg.222.

[126] Ibn Abī al-Ḥadīd: He is ʿIzz al-Dīn ʿAbd al-Ḥamīd ibn Muḥammad ibn Muḥammad ibn Ḥusayn ibn Abī al-Ḥadīd al-Madā'inī, the poet and linguist. He has authored the lengthiest commentary on *Nahj al-Balāghah*. He was born in 586 A.H and died in Baghdad 655 A.H. ʿAbbās al-Qummī wrote a biography for him and praised him in *al-Kuna al-Alqāb*, 1/192.

[127] Al-Radī Abū al-Ḥasan: He is Muḥammad ibn Ḥusayn ibn Mūsā ibn Ibrāhīm ibn Mūsā al-Kāẓim, the scholar and linguist. He was born in 359 A.H and died in 456 A.H. ʿAbbās al-Qummī wrote a biography for him and praised him in *al-Kuna al-Alqāb*, 2/272. He also established him to be the author of *Nahj al-Balāghah*, and refuted those who deny this.

[128] Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah*, 3/12.

A ruler governed them who was just and steadfast, until religion reached the point of ultimate satiation.

Ibn Abī al-Ḥadīd said:

الجران: مقدم العنق، وهذا الوالي هو عمر بن الخطاب

Al-Jirān is the top of the throat. This ruler was ʿUmar ibn al-Khaṭṭāb.[129]

As for the ruling about catfish or eel, ʿAbd Allāh ibn Ḥasan deemed it permissible; in accordance with the Book of Allah:

﴿أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ﴾

Lawful to you is game from the sea and its food as provision for you.[130]

So what crime is there in permitting what Allah سُبْحَانَهُوَتَعَالَىٰ Himself has permitted?

Even if differences of opinion do exist concerning sea creatures, how can he be condemned for adopting one view over the other, and then derided without any valid proof?

Ibn Ḥajar al-ʿAsqalānī said:

عبد الرزاق عن الثوري عن عبد الكريم الجزري عن عكرمة عن ابن عباس أنه

سأل عن الجري، فقال: لا بأس به، إنما هو كرهته اليهود، وأخرجه ابن أبي شيبة عن وكيع

[129] Ibid, 20/218
[130] Sūrah al-Mā'idah: 96.

عن الثوري به، وقال في روايته: سألت ابن عباس عن الجري فقال: لا بأس به، إنما تحرمه اليهود ونحن نأكله. وهو على شرط الصحيح. وأخرج عن علي وطائفة نحوه

Fromʿ Abd al-Razzāq— from al-Thawrī ʿAbd al-Karīm al-Jazarī — from ʿIkrimah — from Ibn ʿAbbās who has been asked about catfish, to which he said: "There is no problem with it; it was something which the Jews deemed reprehensible." Ibn Abī Shaybah reported from Wakīʿ — from al-Thawrī with the same chain and in the narration it is mentioned that he asked Ibn ʿAbbās about catfish, to which he replied, "There is no problem with it; verily the Jews deemed it Ḥarām, but we eat it." This narration is upon the conditions of *al-Ṣaḥīḥ [al-Bukhārī]* and has been reported from ʿAlī and others as well. [131]

Ibn ʿAbd al-Barr says in *al-Tamhīd*:

وروي عن علي بن أبي طالب أنه كره الطافي من السمك، وروي عنه أنه كره أكل الجري من وجه لا يثبت، وروي عنه أنه لا بأس بأكل ذلك كله، وهو أصح عنه

It has been reported from ʿAlī ibn Abī Ṭālib that he disliked dead fish[132]. It has also been reported from a source that is unestablished that he considered the consumption of catfish to be *makrūh* (disliked). Alternatively, it has been reported that he said that there is no problem with consuming any of them; and that is authentic from him. [133]

[131] *Fatḥ al-Bārī*, 9/615.
[132] Dead fish found floating in the water.
[133] *Al-Tamhīd*, 16/225.

Thus we find ʿAlī and Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا ruling it permissible to consume, which is in harmony with the Qur'ān. What crime has ʿAbd Allāh al-Maḥḍ committed if he passed the same verdict as his honorable forefathers from the Ahl al-Bayt?

In fact, al-Ḥillī has said in *Mukhtalaf al-Shīʿah:*

وقد روى زرارة في الصحيح، عن الباقر – عليه السلام – قال: سألته عن الجريث، فقال : وما الجريث؟ فنعته له ، فقال : (لا أجد فيما أوحي إلي محرما على طاعم يطعمه إلا أن يكون . . . إلى آخر الآية) ثم قال: لم يحرم الله شيئا من الحيوان في القرآن إلا الخنزير بعينه، ويكره كل شئ من البحر وليس له قشر – مثل : الورق – وليس بحرام إنما هو مكروه.

وفي الصحيح عن محمد بن مسلم ، عن الصادق – عليه السلام – قال : سألته عن الجري والمارماهي والزمير وما ليس له قشر من السمك حرام هو ؟ فقال لي : يا محمد إقرأ هذه الآية التي في الأنعام : (قل لا أجد فيما أوحي إلي محرما) قال : فقرأتها حتى فرغت منها ، فقال : إنما الحرام ما حرم الله ورسوله في كتابه ، ولكنهم قد كانوا يعافون أشياء فنحن نعافها

Zurārah has reported in *al-Ṣaḥīḥ* from al-Bāqir عَلَيْهِٱلسَّلَامُ that he said, "I asked him about eel, and he enquired, 'And what is eel?' So I described it to him and he recited, "*Say, 'I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine—for indeed, it is impure—or it be [that*

slaughtered in] disobedience, dedicated to other than Allah.'" He then said, "Allah has not prohibited any animals in the Qur'ān besides swine, and everything from the ocean that does not have scales is *makrūh* (disliked)," which are not Ḥarām but Makrūh.

It is reported in *al-Ṣaḥīḥ* from Muhammad ibn Muslim — from al-Ṣādiq: I asked him about catfish, eel, bagrid catfish, and those fish that do not have scales; are they Ḥarām? He replied, "O Muḥammad, read the verse in Sūrah al-Anʿām (*Say, 'I do not find within that which was revealed to me [anything] forbidden to one who would eat it...*). So I recited it until I completed the verse, on which he said, "Verily only that is Ḥarām which Allah and His Rasūl have made Ḥarām in His Book, but they disliked certain things so we too dislike them."[134]

This is a clear testimony from Imām al-Bāqir and Imām al-Ṣādiq that catfish is disliked; which either refers to the Sharʿī ruling—in other words it is makrūh to consume and not Ḥarām—or disliked according to their personal tastes, which has no effect on the rulings of Sharīʿah. Should we ignore the profound knowledge of these two Imāms and now disparage them in the same manner as ʿAbd Allāh ibn Ḥasan has been disparaged, since they voiced the same opinion as his?

أحرام على بلابله الدوح حلال للطير من كل جنس

[134] *Mukhtalaf al-Shīʿah*, 8/204-205.

Is it forbidden for its nightingales to seek shelter in its huge tress, when it is permissible for all other birds of all other types?

As for the issue of Ṭalāq: Allah سُبْحَانَهُوَتَعَالَىٰ has permitted the issuing of three Ṭalāqs:

﴿ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖ﴾

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. [135]

In the next verse Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥ﴾

And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. [136]

A number of scholars consider three Ṭalāqs issued at once to be valid as three, which is the view of al-Shafiʿī, Abū Thawr, and has been reported from Ḥasan ibn ʿAlī, ʿAbd al-Raḥmān ibn ʿAwf, Ibn ʿAbbās, Abū Hurayrah, Ibn ʿUmar, Ibn Masʿūd, and Anas رَضِيَٱللَّهُعَنْهُمْ. It is also the view of the majority of scholars from the Tabiʿīn and those after them. [137]

Saʿīd ibn Jubayr and Mujāhid report that Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا was asked about a man who divorced his wife equal to

[135] Sūrah al-Baqarah: 229.
[136] Sūrah al-Baqarah: 230.
[137] *Al-Mughnī*, Chapter of Ṭalāq.

the number of stars and he replied, "He has contradicted the Sunnah and his wife is Ḥarām upon him." [138] Ibn Abī Shaybah reports, "*Ra's al-Jawzā'*[139] (three) would have been sufficient for him." [140]

Then there is no doubt that the additional Ṭalāqs exceeded what Allah سُبْحَانَهُ وَتَعَالَىٰ has permitted and as a result will be considered as a transgression on his part.

In fact, *Mustadrak al-Wasā'il* of al-Nūrī reports from ʿAlī رَضِيَ اللَّهُ عَنْهُ on the authority of al-Jaʿfariyāt:

رفع إلى أمير المؤمنين (عليه السلام) رجل قال لامرأته: أنت طالق عدد العرفج،

فقال علي (عليه السلام) ثلاث عرفجات يكفيك من ذلك، وفرق بينه وبين امرأته

A case was presented before Amīr al-Mu'minīn عَلَيْهِ السَّلَامُ of a man who said to his wife, "You are divorced equal to the number of Urfuj[141] plants," and ʿAlī عَلَيْهِ السَّلَامُ said, "Three Urfuj would have sufficed you." He then separated him from his wife. [142]

It is narrated from al-Ṣādiq, as reported in *al-Istibṣār* of al-Ṭūsī:

[138] *Sunan al-Dāraqutnī*, 4/21.
[139] *Ra's al-Jawzā'*: Three stars of Orion's belt.
[140] *Muṣannaf Ibn Abī Shaybah*, # 17813.
[141] A type of thorny bush that grows in the desert.
[142] *Mustadrak al-Wasā'il*, 15/304.

عن محمد بن (سعد) الأموي قال: سألت أبا عبد الله عليه السلام عن رجل طلق ثلاثا في مقعد واحد، فقال: أما أنا فأراه قد لزمه، وأما أبي فكان يرى ذلك واحدة

Muhammad ibn Saʿd al-Umawī said, "I asked Abū ʿAbd Allāh عَلَيۡهِ ٱلسَّلَامُ about a man who gave his wife three Ṭalāq in one sitting and he replied, 'As for me, I see three to be incumbent; whereas my father saw it as one.'" [143]

Would ʿAlī رَضِيَ ٱللَّهُ عَنۡهُ and his grandson al-Ṣādiq رَحِمَهُ ٱللَّهُ also be regarded as mistaken in the same manner as ʿAbd Allāh ibn Ḥasan? What harm can there be in ʿAbd Allāh Ibn Ḥasan adopting a position which the majority of the Ahl al-Bayt and Ṣaḥābah adopted before him?

His critics should acknowledge that there is a difference of opinion concerning these rulings amongst the honourable scholars of Islam, and we do not regard anyone as infallible besides the beloved Prophet صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ; so there is no issue if this Imam or anyone besides him erred in any of these matters. However, marking a scholar with perpetual disdain on account of some error, this we will never tolerate!

[143] *Al-Istibṣār*, 3/286; *Tahdhīb al-Aḥkām*, pg. 53.

Final Word

After this brief overview of the biographies of these two illustrious Imāms, we are able to discern—and not for the first time but rather emphasizing what we already knew—that a relationship of true empathy and love existed between the Ahl al-Bayt and Ṣaḥābah.

They recognized each other's virtue and the amicable relationship they shared can be discerned from the praises they showered on each other, as well as the marital relations between them.

We also witnessed the manner in which these two illustrious Imāms negated any and all forms of extremism regarding the Ahl al-Bayt, absolving themselves from it entirely.

A rebuttal of the various allegations made against them was also included, which although brief, sufficiently answers the various accusations made against these two illustrious personalities.

We ask Allah سُبْحَانَهُوَتَعَالَىٰ to guide us and all our Muslim brothers to the Straight Path, and verily only Allah Alone is the giver of that capability.

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مبرة الآل والأصحاب

سلسلة سير الآل والأصحاب (٣)

الإمامان الحسن المثنى وابنه عبد الله

سيرة عطرة وتاريخ مشرق

علي بن حمد بن محمد التميمي

