A CRITICAL REVIEW OF ORIENTALISTS' VIEWPOINTS ON GOVERNANCE OF IMAM HASAN MUJTABA

Mohammad Reza Ahmadi-Nadoshan
Associate professor, Kashan University

Mohammad Hassan Zamani
Faculty member, Quranic science department, Jame'at al-Mustafa al-'Alamiyah

Abstract: Most of the Eastern scholars' criticisms and suspicions about the Shia Imams are directed by Imam Hassan Mojtaba Shall. The tumultuous events of the short period of the Imam Khal caliphate that led to peace with Mu'awiyah, as well as the events of interest, the field of questioning. Orientalists' answers to these questions can be broadly divided into two broad categories: the hands of the tongue are open to the imam, and a neuralist realistically assesses the social conditions of the day when Imam's political behavior This article has made his political position flexible. Orientalists have criticized their textual perspective, citing historical and religious sources.

Keywords: Imam Hassan, Orientalists, Scientific Exhaustion, Governance, Muawiya.

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Introduction:

Imam Hassan Mei had a clear political policy and announced the same policy to the people. He and his eldest brother have been considered by the Prophet since his time. The Prophet repeatedly, sometimes explicitly and sometimes explicitly, emphasized the leadership role of Imam Hassan and his brother Imam Hussein Ali in the future of the Islamic Ummah to the extent that he said Hassan and Hussein were both imams, whether to revolt or to make peace. : He is the servant of the youth of Paradise, and the authority of God is in him; his command is my command, and his speech is my word, whosoever followeth him, is mine.

1. the viewpoint of orientalists

Imam Hassan's reign was short and the Imam faced many difficulties. From the beginning of his rule, the political climate of Kufa was in an uneasy and transformative environment following the wars of Jamal, Saffin, and Nehruan - all within close proximity of the Kufic forces. On the other hand, the Bani Umayyahs were present on the political scene and were impeding the sham against the consolidation of Imam's rule. Imam Hassan, who opposed the presence of Bani Umayyah in the political arena of Islamic society, had to face them, but was forced to make peace with Mu'awiyah because of problems.

1-1.the opposition of Muaviyah with the reign of Imam Hasan and his attempt to overthrow it

A close look at the conditions and problems of this period shows that this peace was never meant to be loose and comfortable with the Bani Umayyad, but to protect the Islamic community from bloodshed and brotherhood.

This article seeks to explain the orientation of Imam Hassan Bella's government using authentic texts, while examining the views of orientalists. So far, the works of the Orientalists in relation to the Imams and their position have been less critically reviewed. One of the valuable works in this field that deals specifically with the subject of Imams from the point of view of the Orientalists, and consequently to The subject of Imam Hassan is a

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

picture book of Shiite Imams in the Encyclopedia of Islam published by the Institute of Shiology.

1-2. the effect of Muaviyah's presents to trick Imam Hasan's companions and friends

In this book, entries written by Orientalists in the Encyclopedia of Islam about Imams have been translated and reviewed. There is also an article on the literary study of Imam Hassan A 's sin on the life of Imam Hassan A by Dr Safari Forshani and Ms Akhlaqi, which explores and criticizes part of Donaldson's views on Imam Hassan. This article presents documentary and critical views of the Orientalists regarding the actions and strategies of Imam Hassan Yala's government. , Explanatory View of Orientalists

Imam Hassan Lee came to power when, due to the overthrow and conspiracy of Mu'awiyah, the difficult conditions of Iraq and its subordinate rule prevailed, and despite the Iraqi people's widespread acceptance of the Imam's rule, the readiness to accompany them in the face of difficulties. And there was no thwarting of Mu'awiyah conspiracies. This gave rise to problems in the Imam's decisions, and he eventually made peace.

1-3.the necessity of avoiding bloodshed among muslims

Some of the scholars have considered this unfortunate situation and accordingly have offered their views on the conditions of Imam's coming to power and the political conditions of that time. They have identified important elements that have logically led to peace, such as: a. Mu'awiyah opposed the caliphate of Imam Hassan and tried to overthrow it Lalani explains the situation after Imam Hassan's ascension to the causes and conspiracies against Imam.

1-4.insistance of Imam Hasan on his rightness and his decision to be a caliph after the death of Muaviyah

After Ali's testimony, the people of Kufa took his son Hassan to the caliphate. Not only in his speech, but in his letters, Mu'awiyah denied the

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

appointment and sent agents and spies to rouse the people against Hassan bin Ali. He was able to bribe Imam Hassan's army chiefs with bribes, which eventually led to his resignation. Imam Hassan then left Kufa and settled in Medina, where Mu'awiyah was allegedly bribed by one of his wives, Jeddah Bint Ash'ah, to poison the Imam. This was apparently necessary for the pavement of the path of succession of Pazid because according to the treaties that were concluded between Imam Hassan and Mu'awah, Yazid could not achieve creativity by winning Hassan; Hallister described the conditions under Imam Ali's rule and the instability of the people of Kufa and the deceit of Mu'awiyah - to which Imam Hassan * supervised all of them and in such circumstances the power was transferred - writes:

Imam Hassan, at the time of his noble father's life, namely the battle of Safin and the story of the ruler on this side, understood the weakness of Kufa's vote in the battle with Mu'awab and knew that the people would not be alienated by Ali's division. Al-Bam al-Malim are upset with their families and relatives for their public property, and they are pityed by Mu'awiyah, who does not know the legal and legal boundaries in the Panel of Al-Masa'il, and is spending his blessings on commerce and business. Who are around Ali or possessing exaggerated possessions and get trapped. In such circumstances, the Imam decided to bring the caliphate under certain conditions

To give up. But Mu'awiyah did not fulfill any of these conditions. The name of the necessity of preventing much bloodshed among the Muslims of France was written Hassan inter-scholarly declared in a statement to the Islamic world that he wanted to KSK urges Imam Hassan to insist on his righteousness and decide to take over the post-Mu'awiyah caliphate.

2. Critical views of orientalists

Ham describes the Shiites' view of Imam Hassan's peace with Mu'awiyah and the extent of the transfer of power to Mu'awiyah.

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Although the peace treaty with Mu'awiyah is not discredited in the Shi'a hadiths, it does not mean to ignore the caliphate; in fact, it was because of peace that Imam Hassan Araz left the caliphate and returned to Medina. He remained as an imam on the right and the caliph. According to Shiite sources, his Imamate ended only with his death. The idea that Imam Hasan praised Mu'awiyah as a caliph is denied by the Shiites. According to Shi'ite traditions, if Mu'awiyah had not poisoned the Prophet, he would probably have claimed his caliphate after Mu'awiyah's death. There have been harsh criticisms from some Orientalists and even some Muslim writers

One of the important factors of peace can be the shortcomings of Imam Hassan's companions and even the commanders? He knew. If Imam Khomeini had seized power and refused peace, not only was Imam Hassan's defeat and his martyrdom far from expected, but the caliphate would have reached Mu'awiyah unconditionally and his Shia foundations throughout the Islamic world would have been met by him. The other non-choice of peace presented the warlike and violent faces of the Imam, and as expected, his defeat and many of the faithful Shiites were considered the result of the violence they insisted on Sheikh Mufid in justifying the peace. : Imam Hassan did not have the courage to accept the war because his followers and followers were as we have said, and the people were lazy and low-minded about him, and, if given, he was opposed to the hundreds and many of them were cast His blood was legal, they wanted to surrender to the enemy, and his cousin, Abidullah bin Abbas, abandoned the paramilitary and joined the enemy. So the Imam (PBUH) made a strong agreement with Mu'awiyah to establish the authority and to have an excuse between himself and the Almighty God before all Muslims.

2-1. inefficiency to govern

a. Inefficiency to direct and lack of determination

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Dr. Ahmad Mahmoud Sobhi responds to Imam Hassanl's critics of peace by writing about the conditions and causes that made him inevitable. Such interpretations undoubtedly result from ignorance of the shepherd and the immeasurable persecution of the sensitive Imam in the most difficult and most sensitive of situations. The caliphate took over because of Mu'awiyah's overthrow of much of the Islamic country, but not all of the districts had a regional civil development under the province of Ur, and during his father's life the work was in serious disrepair and, despite Ali, despite Fadder's combat ability was not enough to deal with those problems in the summer. Ali's death further aggravated the situation, leading to severe disruption. After that, the betrayals of o the Iraqi aristocracy, repeated and repeated Imam Hassan has said about the causes of his withdrawal from the caliphate: O Iraqis, I forgive you for tripping over you or me, looting the old and robbing me and looting My assets. I have found people from all over the world who are Kufa poets to be trusted by anyone who loses. Neither of them has an opinion with the other and they do not trust each other for good and for evil, and my father for them. What the heck After discussing the causes of Imam Hassan's peace, we will examine some of the disparate views of the Orientalists on Imam Hassan's rule. 1-5, inability to run the government, managerial inability and weakness of will LeMans, who is a pioneer in accusing our well-known Imam of leading biased Islam, describes the Imam as: His companions worked hard to persuade him to fight the Shamites. But because of their inability and weakness in the will, they are only thinking of agreeing with Mu'awiyah.

Answer:

When Hassan was killed in Kufa, Hassan claimed the caliphate and vowed allegiance to Ali's followers, while clearly unable to cope with the difficulties he faced with rival Ali, Mu'awiyah, and the caliphate. He stepped down Donaldson praised the imam's worth for leadership, writes:

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

The news shows that you have spiritual strength, courage and self-control Imam Hassan 's intellectual talent for successful leadership in people with disabilities " Imam Hassan Ley assumed the responsibility of governing in an unfavorable and unstable environment. He needed the assistance and assistance of the Kufis more than any other to organize affairs and confront enemies, especially Mu'awiyah. However, Kufa was not in good shape following the wars of Jamal, Saffin and Nehru - which took place with the extensive participation of Kufa forces. On the other hand, there was a fierce enemy like Mu'awiyah, who began to disband from the very beginning of the Imam's coming to power. Mu'awiyah, with his knowledge of Imam Hassan, knew that the Prophet would not depart from the path of the Messenger of God and the Emir of the Faithful Ala on all matters, including government and non-repulsive matters, so he planned a confrontation from the beginning. He tried to weaken the people along with the Imam by spreading fear and gossip.

What weakened Imam Hassan Ali's position and strengthened Mu'awiyah were the issues concerning Imam Ali's body and the specific conditions prevailing in the Islamic community, especially the Iraqi people, as well as the ideological and social issues and so on. Dr. Ahmad Mahmoud Sobhi in his analysis of the conditions of that period writes:

There is no doubt that the surrender of the Caliphate of Abeh Mu'awiyah took place under conditions where there was no freedom of choice and the issue was inevitable because Imam Hassan. In addition to the betrayals he faced among his companions - he was the enemy of the party whose numbers were ahead of the rain, with more deceptive effect and more, and there is something else that is beyond doubt, that Imam Hassan The reason that Mavavi was more righteous or deserving of his work, or that Mavavi was essentially worthy of creativity, turned against him, so he did so in the meantime and revealed to the people that under the circumstances that He had forced him to witness Muawiyah's caliphate as the caliph of the Muslims,

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

he was distressed, and he hated it very much, so he did not pursue it. Washing Imam Hassan with the Shiites who are Maghreb.

In addition to the destructive activities, Mu'awiyah wrote to Imam Hassan * and threatened the Imam in one of these letters and wrote:

But then, God does what He wills with His servants. And no one has the right to protest his sentence and he is quick to reckon, so fear that the death of the ax will be at the hands of stupid people. And if you give up on your current beliefs and expand with me and fulfill the condition that I have made with you, I will keep what I promised. After me, I leave the caliphate with you to whom you are the most deserving people for them in Iran, and the remarkable point in this letter is the tone of Mu'awiyah's address. He had never spoken to Ali of such a powerful and sophisticated position and had not addressed it. But during Imam Hassan and with him he spoke of the position of a caliph who seems to have relied on the political authority of the Islamic state because he was confident of his own destiny, and this was not because of his secret and strong relations with most of the Imam's commanders and commanders. The tribal elders who had defended him and his tribe when Mu'awiyah wrote a letter to Imam Mojtaba 's letter in which he suggested that the government be handed over to him, the Imam called a sermon and pointed to the weaknesses in his troops in his letter. Choosing one of the two paths to war and peace was a mystery that they also chose to abandon.

Therefore, what has been the subject of such accusations has been made to Imam Hassan. In addition to the negative propaganda of the Bani Umayyad and Bani Abbas propaganda machine - it is the neglect of the situation in which the Imam was in, which resulted from the ignorance of the people and to the familiarity of some Muslim peoples of that era with the rules and regulations of the Islamic government and finally Imam Hassan. * Had to make peace under such circumstances b. Not paying attention to Philip Jetty's Office of Government

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

and Politics Hassan ibn Ali used to do things other than running the country and a few watts
It was not long before the Caliphate became a strong rival. He left himself and returned to Medina. "

b.not having attempted to have rulership

Imam Hassan from the very beginning reacted to Muawiya's disobedience and mischief and sent warning letters to Muawiya. Here is a part of this letter:

Answer:
Today, there is no wonder anyone on the other side of the aisle you depend on, Nipra not a virtue in good faith and a plummy work in Islam, and a child-party tour of the most contested parties of Nerish with the Prophet of God. And you are the Koran. God will suffice the shirt, and soon it will come to him, and you will find out who he is. Follow the false path and speak with me and like other people because you know that I am more worthy of your caliphate. Fear God and keep the rebellion and blood
Make the Muslims happier and if you do not go on an umbrella to continue misleading and militant, by
The Muslims came to fruition. Imam Hassan? In response to a letter that Mu'awiyah sent to him, he wrote: Verily, this is the rule and succession of the Messenger of God (peace be upon him) and mine and from the household of the Prophet. The usurped tour, the more complete caliphate, and your family are forbidden from what I have heard from the messenger of God. I swear to God, as I found my patience and consciousness to my right. I would not give up the government for fruit
I didn't give you what you wanted
Imam also said to the people for awareness and maybe to finish the story:
By God, we have no regrets about the battle with the Shamites, and we fought with them on the basis of health and patience, but sadly now I see that the hostages are aging and destroying health, and oh and so on. Tashkent. You people of that day, when you went to fight in Saffin, were in a state

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

where your religion was superior to the world, but today you prefer your world to religion, knowing that Mu'awiyah has read to us in a matter of dignity and Not fairness. Now if you are ready to die we will reject his invitation and if you like your world we will accept his invitation and we will receive your satisfaction. At this time people from all sides They shouted: Life, life, staying in the world, and then when Mu'awiyah asked him over the pulpit to give the caliphate to Mu'awiyah.

2-2. peace for money

The passage claims to the rock boy that I have considered him a worthy caliphate and did not consider myself to be his own; he is lying. I swear by God that I am the Aboul of my people in the caliphate of the people in the Book of God and the tradition of God's Prophet. But we, the Ahlul-Bayt, have always been oppressed, oppressed, and subdued by the ether of the day when the Messenger of God died until now ?

Verily, the Messenger of God said: Nothing and no nation will leave its Imamate and its guardianship to a person, while there are more powerful and worthy of them, unless they are destined for a nation whose calf is their god. It was ... O Mu'awiyah, as if I had a monopoly. Never The Imam also pointed out his legitimacy in addition to expressing the legitimacy of Imam Ali's sovereignty, contrary to Mu'awiyah claims that Imam Hassan did not deserve the caliphate.

Whoever knows me who knows me, who knows me, I know Hassan ibn Ali ibn Abi Talib and son of the best women, Fatima daughter of Muhammad Rasul Allah I am. Am I deprived of my right to governorate? He also said: After all, my father then entreated the Prophet of Allah (pbuh) with his companions and demanded a lot of condemnation from them, because he believed that politics was full of caliphate: if he found Pavari he would fight with them. God would have excused him, as the apostle did. They

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

also gave up on slippery slopes, helped me out, and Potter gave allegiance;

Maleficent boy! If I were a sincere helper, they wouldn't be with me anymore You would not swear allegiance and say: Right when Mu'awiyah confronted me, I deserved it in the sense that was mine, because I couldn't find a bear. This is loneliness for Muslims and it is a tribute to the hypocrites as long as they have the right to transcend the right. Will and will make it possible. "In response to the protests of Masib bin Najiyyah (AH) and his fellow believers about peace and suggesting a breach of the pact, the Imam said: But after the bath and thank God, you are our Shiites and our benefactors and those we know with compassion and compassion in our way. I knew what you were counting on, and if I was cautious in the work of the world and striving for the world, Mu'awiyah would not have been more powerful and willing than me to be able to conquer the world. But in my opinion, because it is not your vote, I testify to God and you that I had no intention of doing anything to preserve your blood except to preserve your blood. So, ask God and consent to divine judgment and submit to God's command and stay in your homes.

Answer:

And you need the hands to help the inept and the oppressors get relief. On leaving Khawarij, Mu'awiyah ordered Imam Hassan * to fight Khawarij. The Imam disobeyed his command and said

A. If I would have preferred to fight one of the Qiblah Muslims, I would have shot at you first. I let you go free of the ummah reform and the need to avoid me.

Alamens continues to write impeachment charges against Imam Hassan

Hassan did not just follow the one million that he had requested for the life of his brother Hussein, and demanded a further five million teaser for himself, as well as entering a settlement in Fars, and then executing the last clause. The agreement was opposed by the Iraqi people, who

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

responded to all their demands as far as the Prophet's grandson went, and publicly regretted not doing so, and while Iraq Turk said he had bought the blame for the people and went there Madinah went to the residence of Grand Hall and accused the Imam of receiving money.

However, it was possible to quit by receiving a substantial amount of money and transferring tax revenues to an Iranian province! But regardless of this, he hesitated to accept Muawiya as his successor. Existence has it. The Phillip Jetty Comprehensive Science Portal writes He retired from the caliphate and was content with the annual pension of Mu'awiyah and Montgomery Watts of Minerville.

Hassan got a lot of money and for a decent life in Medina

Are you leaving? Contagion writes in this regard. According to some traditions, Mu'awiyah gave Hassan Fei full authority, and Hassan later regretted why he did not ask for any more right. The royalties included one million dirhams (annual pension), in addition to the five million that had to be withdrawn from the Kufa treasury, as well as income from an area in Iran that Hassan was never able to collect; Because people Basra was hostile to him, believing it to be one of their functions. Vogliri also writes about peace and its contents: Some traditions add other conditions to the pure. Which is a misconception later on in your contract, such as to reduce the criticism of Hassan, but he has faced some major problems and his own viewpoint. The conditions of the meter are as follows: after the death of Muaviyah come back. Will Durant also briefly mentions this:

Mu'awiyah invaded Kufa, surrendered, and Mu'awiyah appointed a pensioner. Hassan then went to Mecca, married several times, and died at the age of six.

And Brooklyn writes Hassan took the son of Ali Jalil Pallar, but Seil was not in the war, so he negotiated with Mu'awiyah, forcing Mu'awiyyah to renounce his rights in Jerusalem at the expense of five million. These analyzes and accusations are said of a person who, by the

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

confession of historians and traditions, twice gave all his possessions in the cause of God and divided his possessions three times, giving half to the poor in the cause of God. The saying that the Prophet made peace for a pension is rejected for several reasons

a. There are reasons and signs that the Imam had other income and did not need such income. The Imam, in addition to his own income, was the custodian of the property that was entrusted to him by his noble parents. in the name of God. This is the will of Fatima the daughter of the Prophet of God to Ali ibn Abi Talib Fay: My seven breasts and farms - which include: Awaf, Dealer, Pargad, Sabit, Hosni, Safiyah and Ibrahim's farm are all available to Ali and So his work is available to Hassan and then Hussain's largest after him My children will be their guardians, and Ali * has written such a will in his will again.in the name of God. This is the will and decision of God's servant Ali regarding his possessions. All my possessions in the fifteenth: what I have known and devoted to them, as well as their birds, in addition to what I have in the "Wadi al-Qura", all of them are sons of Fatima. And the curtains are alms, and all that I have in 'Daim' and Adinah, and I dedicate its slaves, and your servants, 'as you know

- It is dedicated to God. And what I wrote of my property here is the obligatory truth of the time, and it is overseen by Hassan bin Ali, who uses it in the usual way and spends it wherever God reveals to him in lawful matters, and There is no harm to him. If he wants to sell us some and practice religion. He does this and there is no harbinger on him, and if he wishes to be spelled. And the care of Ali and Mawali's children And his property is in the hands of Hassan bin Ali ... "So what if the Imam of the world possessed nothing that he wanted to achieve by peace with Mu'awiyah? Who imposed on him all the forgiveness and all that happened except God Imam was the one who paid for the money that Mu'awiyah wanted to pay him, "I do not need the money, I am the son of

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Fatima" and gave the money to the servant. Barra writes:

Hassan was the heir to the property of Ali Ella, which included the Prophet's alms and possessions in Medina and had returned them to Abbas and Ali Ella in the evening. As a result, he was a very wealthy man, though he did not deal with the wealth of the Umayyad empire, even though he was wealthy or possessed of several great companions such as Talah and Zubair. In addition, the Aur Ether Divan received the highest life allowances that they could afford without the help of the great Quraysh. Mavi Mavi, Live a Glorious Life It seems that the source of these words and accusations is written by people like Tabari who writes.

Hassan al-A'rawi received money, Nia Mu'awiyah peace by providing some funds to the Imam in terms of peace, to deal with the Shiites, and especially the survivors of the martyrs of Jamal and Saffin, as after Imam Hassan's agreement. By making peace, in addition to the value of peace, a substance is also included The five million dirhams available in al-Kufa's al-Qa'irah are ether submission; And Mu'awiyah should also prefer Bani Hashim to Bani Umayyah in determining the amount of the year. And also come. Maavphep the tributary of 'Darabgerd' for one million dirhams among survivors Divide the martyrs of the battle of Jamal and Saffin who were killed in Amir al-Momenin's pedestal.

Upon accepting these terms and conditions, Mu'awiyah committed to fulfill them and the war ended. According to the points raised, it seems that:

The Imam did not ask for money for himself. In the terms of the peace, there is no mention of the one million dirhams that Mu مستawiyah was supposed to pay for some Orientalists. Historians have also pointed out that people like Suleiman bin Sadr Khaza'i, one of the Shiite leaders in Kufa, have blamed the Imam for not including anything in the peace for himself. It is a chord and some scholars believe

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

that the Imam refused to accept it. Philip Jetty writes Muawiyah had offered to pay up to £ 5million from a one-time corner treasury and a valid provisional headline came from one of the provinces.

Hassan al-A'rawi received money, Nia Mu'awiyah peace by providing some funds to the Imam in terms of peace, to deal with the Shiites, and especially the survivors of the martyrs of Jamal and Saffin, as after Imam Hassan's agreement. By making peace, in addition to the value of peace, a substance is also included The five million dirhams available in al-Kufa's al-Qa'irah are ether submission; And Mu'awiyah should also prefer Bani Hashim to Bani Umayyah in determining the amount of the year. And also come. Maavphep the tributary of 'Darabgerd' for one million dirhams among survivors Divide the martyrs of the war of Jamal and Saffin who were killed in the pedestal of Amir al-Mu'minin.

According to the points raised, it seems that: The Imam did not ask for money for himself. In the terms of the peace, there is no mention of the one million dirhams that Mu مستawiyah was supposed to pay for some Orientalists. Historians have also pointed out that people like Suleiman bin Sadr Khaza'i, one of the Shiite leaders in Kufa, have blamed the Imam for not including anything in the peace for himself. It is a chord and some scholars believe that the Imam refused to accept it. Philip Jetty writes Mu'awiyah had suggested that a sum of up to five million dollars be paid from a one-time corner treasury and that a valid provisional headline be obtained from one of the provinces.

The requested money, which is included in the peace agreement, has been requested by the martyrs' family. Therefore, the tribute of "Darabgerd", which some have claimed the Imam had for himself, was supposed to be divided among the remnants of the martyrs of the war of Jamal and Saffin who had been martyred in the footsteps of the Amir believers and had nothing to do with the Prophet himself.

Therefore, Mu'awiyah is doomed to

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

deceive and seize power by imam Hassan, who for a short period of his rule adhered to Islamic and ethical principles and values and did not depart from this path.

Conclusion

The conditions created by the Yarans and also by the enemies, prompted Imam Hassan to give up peace and retire from the rule of preserving the interests of Muslims. But some of the Orientalists, because of their ignorance of the status of Imamate, and also of not taking advantage of authentic Shiite sources and citing Sunni sources, referring to Western sources, based on their beliefs and outlook on the events of that time. They have a surface. They pay no attention to the distortion of historical facts and the lies and defamations of the Umayyad and Abbasid system against Ali and his noble family. Others, on the basis of evangelical and colonial motives, have always sought to distort the facts and to slander and slander Islam and its elders, trying to portray Islam through their rulers and actions, not through the principles and institutions of Islam. ؛ The leaders and supporters of this movement have presented an unrealistic and unjust image in explaining the rule of Imam Hassan in the same way that the political enemies of Muslims have wanted.

Notes and references:

1. For example, see: Sheikh Sadogh, Mohammad bin Ali Ibn Babiyyah, Alaa al-Shariah, Qom: Arbitration Bookstore 2, vol. 2, p. 2; 1379 ah, c 3, p 2.

2. Juwini Shafi'i, Ibrahim bin Sa'ad al-Din, Farad al-Mottin in al-Mutzai al-Battul and al-Baptol and al-Battin and Al-Iemiyah al-Mulla'am (AS), first edition, Beirut: Al-Mahmoud Institute, AH, J2, p. Haqqaq al-Haq and Erzahaq al-Battal, first edition, Qom: The school of Ayatollah al-Marashi al-Najafi, AH, vol. 6, p. Beirut: Dar al-Haytha al-Tharath al-Arabi, AH, C1, p. 3

3. Taghizadeh Davari, Mahmoud, Image of Shiite Imams in the Encyclopedia of Islam, Qom: Institute of Shiology

1385

Safari Salehani, Nematollah and Masoumeh Morales, A Critique of the Life

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

of Imam Hussein (PBUH) Donald Sean's Viewpoint, Tolo Noor Special Quarterly, Spring 3, pp. 1, 2, p.

4. Arzina lalani. And Lalani, Erzia, The Earliest Shiite Thoughts, Translated by Fereydoon Badrayee, Tehran: Farzan Doran Publishing and Research, 1, p. "Ali Marat. John Norman Norman

5. Holiste. 7 Ahlister, John Thurman, Shiites in India, Translated by Azarmidokht Fereidani, First Edition, Tehran: University Culture Publishing Center, 1, p.

6. Nawal, French Shiite Geopolitics, translation by Alireza Ghassem Agha, Tehran: Amen Publishing, Thought Thinkers Research Institute, 1, p.67

7. Heinz halm.

8. Ibn Abi al-Hadid, Abdul Hamid bin Habbullah, Description of Nahj al-Balateh, First Edition, Qom: Ayatollah

9. al-Marashi Al-Najafi's School Vol. 1, pp. 2-4. Allameh Majlesi, p. 1, p. 2;

10. Jazayeri, Seyyed Nematollah, Riyadh al-Barbar in Managem al-Tahrar, Beirut: Al-Arabi Institute of History, AH, p. ۳۰. Ibn Asakar, p. 1, p. 2;

11. Ibn al-Athir, p. 4, p. Tabari, Ahmad ibn Ali, Alahatjaj Ali al-Huljaj, first edition, Mashhad: Morteza Publications, AH, J1

12. Jamal al-Din Shami, Yusuf In Hatam, al-Mader al-Tazim al-Ma'imah al-Mima Qom: Islamic Society of Qom , P. 32 same

13. Sheikh Saduq, Muhammad ibn Ali Ibn Babuyyah, Al-Omali, Sixth Edition, Tehran: Kitabchi, 2, p;

14. Allameh Majlesi, pishin, vol. 2, p. The same, p. 35 the same, p.-

15. Ibn Abi al-Hadid, Pishin, vol. 2, p. Tabari, Mohammed bin Jarir, The History of Alam and Al-Muluk, Second Edition, Beirut: Dar al-Thrash, 2, vol.

16. Maqarrizi, Taghieddin, Refusal of Al-Samaa, First Edition, Beirut: Dar al-Akb al-Almaii, AH, JA p. Al-Din

17. Muhammad ibn Ahmad, The History of Al-Islam and the Death of Al-Mashahir and Al-A'lam, Beirut: Dar al-Kitab al-Arabi

18. Hashemi, Philip, Arabic History, Translated by Abolghasem Payandeh, Second Edition, Tehran: Agah Publications, p. 41.

19. Taghizadeh Davoodi, Shia Image in the American Encyclopedia to, p 42. The Encyclopedia of Islam, 1991,

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

vol3, p241.

20. Taghizadeh Davoodi, Image by Shiite Imams of the Islamic Encyclopedia of Islam, pp. 1-6; Durant, Will, History of Civilization, Translated by Abu Talib Saremi, ...

21. Brooklyn, Gabri, The History of Property and Islamic State, Hadi Jazayeri's translation, Second Edition, Tehran: Book Publishing, 2, p. P;

22. Allameh Majlesi, p. 4, p. Klein, Mohammad Ibn Ya'qub, Al-Kafi, Fourth Edition, Tehran: Dar al-Akb al-Islami, AH, J1, p.76

23. Omar, History of Al-Madinah al-Manawari, Beirut: Dar al-Akb al-Umayyah, AH, c1, p.

24. Al-Albayt Institute of Islam, AH, J1, P1, H1: Klein, a former; This is also the city of chaos, the former, p. 2, the Allameh Majlesi, the former, c. 2, p.65

25. Madelong. Wilfred, Muhammad's Succession, Qasemi's Translation, Mashhad: Astan Quds Razavi, 2 Allah Tabari, Ex. |

26. Darabgard is a city in the Farsakhi city of Shiraz (Hamawi, Yaqut bin Abdullah, Mu'ajam al-Baladan, Second Edition, Beirut: Dar Sader, 2d, cc, p. 4). Perhaps the reason for the choice of Darabgerd tax is that the city, according to historical documents, surrendered to the Islamic army without a war and its people made a peace treaty with the Muslims, whose deduction was made to the Prophet and his family, the Prophet, and the poor. And it has a way to go. So Imam Hassan demanded that the tax be paid to the remnants of the martyrs of Jamal and Saffin. Allameh Majlesi, Pishin, Vol. 2, p. 4; Pishawai, Mehdi,

27. Imam Hassan the Flagman of Peace and Freedom, Monotheism, and Taj, p. Allameh Majlesi, ibid., P. 2, p.90

28. Balazari, Ahmad ibn Yahya, Jamal Man Anasab al-Ashraf, First Edition, Beirut: Dar al-Fakr, AH, J1, Pages 1;

29. Al-Balaghi, 1413 ah, c 2, p. Gave. Even, in Arab history, p. D. Madelong, formerly, p. C and humanities and taxation; Mohammad Jafari, Hussein, Shi'ism on the Path of History, translation Mohammad Taghi Ayatollahi, Tehran, Publisher of Islamic Culture, p. Full Allameh Majlesi, p. 2, p

[Downloaded from safinah-al-nejat.ir on 2026-11-23]