

God's Approved One

About Imam Al-Hasan al-Mojtaba

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Abstract:

The article is mainly about Imam al-Hasan al-Mojtaba. The writer refers to how al-Hasan and al-Husain had been named as such by mentioning the Glorious heavenly ceremony of naming the baby, which became a tradition among Muslims, and a way to obey and follow the Prophet's examples.

The other titles of these two beloved ones are also cited which include: "Sebteyn", which means the two sons of the Prophets daughter and "Reyhanatayn" which means the two good smelling flowers.

Some of the particular characteristics of the venerable Prophet: such as his vast oceans of science and knowledge, the appearance of the prophet, his generosity, and his courage are also included in the present article. Finally, the writer concludes that Imam al-Hasan and Imam al-Husain (p.b.u.h.) inherited all these qualities from their grandfather.

The article ends with some of the most famous sentences and quotations from al-Hasan (p.b.u.h.)

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One can never describe them separately. God and the Prophet have often praised the two of them together. So are we. In order to show our perfect obedience, we too praise them always together and we know them as such. In like manner, the Prophet had obeyed God Almighty when he had praised them, for God was the very First One to begin His Praise of these two noble entities.

One of the names that had been given to them, was "al-Hasanayn", which means two "goodnesses". Which also means al-Hasan and al-Husain. Now we should learn why they had been named as such: three years after the Hijrat [immigration] of the Prophet to Medina, in the holy month of Ramazan, on the fifteenth day of this noble month, the house of Ali and Fatimah was blessed once again, with another blessing. For the first child of our gracious lady, Hazrat Fatima al-Zahra was born.

The newborn was a very beautiful baby, and had a most strange resemblance with his illustrious grandfather. They wrapped a yellow cloth around the little boy's body, and took him to the house of the Prophet. But when the Messenger of God saw the baby, he ordered them: "Wrap him with a white cloth." They did as they were told. They wrapped him with a nice, clean white cloth, and they brought him once again to the Prophet's house, and this time, they put the baby in his grandfather's arms.

The Prophet embraced him most tenderly and lovingly, and began to recite the "Azan" in his right ear, and then the "Ighama" in his left ear. After that, the ceremony of naming the baby boy happened on the seventh day.

The Prophet asked Ali ibn Abu Taleb [may God's

Greetings reach him!], the proud father of the newborn:" What name have you decided for my son? "

Ali, humbly and with a most respectful tone answered him:" O Messenger of God! I would never have preceded you in this matter! It shall be as you wish. "

The Prophet replied : "In like manner, I shall never precede my God's Wish. So then, I shall wait to see what God shall ordain..."

In that moment, the Archangel Gabriel descended happily and joyfully from Heaven, and came before the Prophet and congratulated the birth of the firstborn of the family and announced:

“God Almighty and Exalted, greets you and announces:" Ali's rank and position before you, is similar to Haroun's rank and position before Moses, with this only difference that after you, there shall be no other Prophet. That is why you have to name Ali's firstborn just as Haroun's firstborn! "

The Prophet asked the Archangel: “And what was the name of Haroun's firstborn...?”

The Archangel replied:" Shabar [also Shobar]. "

The Messenger of God said:" Shabar is a Hebrew name, while I speak Arabic..."

The Archangel said: “Shabar in Arabic, becomes al-Hasan. So then you shall name him as such as al-Hasan! "

Until that moment, no one among the Arab tribes had called a baby, al-Hasan. That was the very first time someone was being named as such.

The Prophet said: “Well then. It shall be al-Hasan.," he then added:

"Al-Hasan is called as such, because God has raised and made heaven and earth with goodness. That is why the beautiful name of al-Hasan means "good "; a goodness which has been separated and detached from the Divine Goodness!"

After the glorious, heavenly ceremony of naming the baby was finished, the Prophet ordered that a sheep be sacrificed [by performing Aghighah's way] for little al-Hasan.

They offered the sheep's leg with one dinar [a gold coin] to the midwife as a reward for what she had done; then, they ate some of the sheep's meat, and gave the remains to their neighbors.

One other thing that the Prophet did, was that he shaved al-Hasan's head, and equal to his hair's weight, offered some silver coins to the poor, and he then perfumed lovingly the little boy's head. All these things became a tradition among Muslims, and a way to obey and follow the Prophet's deeds. So from then on, each Muslim baby who comes into this world has to follow this beautiful tradition.

All the things that happened during the birth of the firstborn child happened with the second boy. He too was named as the second son of Haroun, which was " Shabir " [also Shobeyr], and they named him al-Husain. For him too, they sacrificed a sheep [by performing Aghighah's way], and in his case too, they offered silver coins, equal to his hair's weight. But in al-Husain's case, and without the knowledge of the baby's mother, he cried secretly for a time...

Now you know why they had been called "al-Hasanayn ", which means two little al-Hasan. Because in fact, al-Husain too means al-Hasan, but with this difference that it is rather "little al-Hasan."

Their other name is “Reyhanatayn”: which means two perfumed flowers. Reyhan [a basil or basilisk] in fact, is said about something, which bestows a sweet goodness to the human soul. Something which takes away sadness and apathy, and as flowers have this particularity, that is why they call it Reyhan, in Arabic. Have you ever seen two parents who kiss and cajole their little one...? It seems as if they are kissing and breathing a delicate flower, and with these sweet kisses, all sadness flies away from their heart, and they feel as if a new feeling has entered their heart.

Now listen to this noble hadiths: Imam al-Sadiq [may God's Greetings each him!] tells us that the Prophet, three days prior to his death had said to Ali ibn Abi Talab : " Greetings to thee, o father of two perfumed flowers! I recommend thee about these two perfumed flowers that I got from this world...! " and the Prophet unveiled some very sad and bitter news to his brother and told him:" Very soon, one of the solid pillars of your life will [fall down and] be destroyed, and then after my departure from this world, you will only seek God as your sole Lord and Protector..."

Imam al-Sadiq then added: "When God took away the Prophet's soul, Ali declared: " This death, was in fact one of the pillars that the Prophet had told me about its destruction...", and when Hazrat al-Zahra [may Go's Greetings reach her!] reached the rank of Martyrdom, and left this world, Ali declared sadly once again: " And this death, is the second pillar which the Prophet had told me about its destruction, soon after the destruction of the first one... And now, this pillar has been also destroyed, alas..."

Aye... two pillars, were destroyed in a very short time one after the other, and Ali's life was no more as it used to be... But still, his heart was rejoiced by two perfumed flowers which were the two reminders of the venerable Prophet... The Messenger of God had recommended these two flowers, which were the light of his noble eyes, to their loving father Ali, and he in his turn, tried his best to obey the Prophet's recommendation. That is why, in the battles of Jamal, Seffeyn and Nahravan, he did not allow them to go to the battlefields, to put their precious lives in peril...

That is why, during the battle of Jamal, he chose his other son Mohammad ibn Hanafiyeh, as the bannerholder of his army, and sent him into the heart of the enemy's troops and told him:" Even if the mountains begin to tremble, you shall not tremble! Clench hardly your teeth, and offer your skull to God Almighty! Put your feet hardly and solidly on the ground like a nail, and stand firmly! Gaze over the farthest point, where the enemy stands, and fix their army with your gaze! And know that victory which only comes from God, the Purest and the Most Exalted, shall soon be ours! "

And in the battle of Seffeyn, when Imam al-Hasan showed his desire to go into the battlefield, and went straight towards the enemy, Ali cried worriedly:" Bring back that young man, and turn him away from the battlefield! For I fear that my back shall break, if something were to happen to him! In truth, about the deaths of these two [that is al-Hasan and al-Husain], I am much close-fisted... I fear that with their death, the lineage of the venerable Prophet may be destroyed forever..."

So the enemies and those who wished them ill, to make the loyal son rebel against his noble father and brothers, provoked

Mohammad ibn Hanafiyeh by whispering to him:" Why is it that Ali, as your father, always sends you to the battlefields...?! And why is that he retains al-Hasan and al-Husain from participating in dangerous combats..?! "

Mohammad asked this same question from his illustrious father, and Ali took him in his arms and kissed his forehead most tenderly and replied to him:" My son! They are the Prophet's sons! While you are my very own son, and it is a great honor for me, if I were to sacrifice my own son for the sake of the descendants of our venerable Prophet...! "

From that day on, Mohammad was always proud of this fact, and whenever faced with this kind of question, replied most calmly to the enemies of his father: " To my father, al-Hasan and al-Husain are like his own two eyes, while I represent his hand; that is why my father, by using his hand which is I, is protecting his two eyes, which are al-Hasan and al-Husain! "

Aye... The only ones who had remained as a tender reminder of the Messenger of God, were al-Hasan and al-Husain, and they were the Prophet's legitimate heirs; and his direct lineage until the Judgment Day; the progeny of the Prophet had to continue and remain solid and constant, by the presence of these two sweet young men...

One day, the Prophet saw the little brothers play together. The Prophet took them both in his arms, and put each one of them on his shoulders and began to walk in the streets. At that moment, a man came along and said most admirably:" Oh, little ones: in truth, what a good mount you

are seated on!..."

The Prophet in his turn replied: " And they too, are the best riders! "

We refer to another hadiths from Imam al-Sadiq : according to him, the Prophet had said: " A good, obeying child, is like a flower which has been descended from God, and which He has divided it among some of His servants."

From this beautiful sentence, we presume that a good child, is like a Divine Present from our Creator, that God bestows on His creatures. Lucky those parents who have good, obedient children!

On that day, the Prophet had continued to say: " Al-Hasan and al-Husain are my two perfumed flowers, that I have had the fortune of possessing in this world." and at the end he had said: " I have named them after the two sons of the Tribes of Israel : Shabar and Shabir. That is why the other title of these two beloved ones is also " Sebteyn ", which means the two sons of the Prophet! "

In this hadith which we wish to recount, one can see clearly that they were well known for their title "Reyhanatayn" : after the Martyrdom of Imam al-Husain [may God's Greetings reach him!], a man came to see Omar's son, and asked him about the particularities of a mosquito's blood, wanting to know if its blood was pure or not...? Abdullah ibn Omar asked him: " Where are you from...? "

The man answered him that he came from Iraq.

Omar's son exclaimed: "What a strange thing! They have shed the blood of the Prophet's son, and they are asking us about the blood of a mosquito! " and he then added: " I myself, heard this from the Prophet himself : that al-Hasan and al-

Husain were two perfumed flowers that he had been fortunate to possess in this world... "

*N*ow we wish to include some of the particular characteristics of the venerable Prophet :

* The Prophet had been educated by God Himself, and the vast oceans of science and knowledge, were moving in his heart and inside his being!

* The appearance of the Prophet was such that many of his enemies, who had wanted so desperately to kill and eliminate him, by seeing the great dignity and majesty which emanated from his holy person, made them fear him and each time, they were at a loss and could not perform their wicked, odious plan.

* His generosity and liberality of the venerable Prophet were such that no poor, and no destitute were ever disappointed from his openhandedness, and they always received something from him, and never returned empty-handed.

* His courage and valor were such that suffice it to say that the most courageous man among all the courageous men of his time, that is Ali ibn Abi Talab, lord of the believers, has recounted in one occasion:" Whenever the tide of the war was approaching its climax, and everything was becoming so very difficult and hard to achieve, we used to fly over to him to seek shelter beside his person and be covered by him!

* He was undoubtedly the greatest lord and master for everybody around him, and he had a special effect on the others. He was the lord of the lords among all the Prophets, and he was the lord and master of all the creatures of God.

* And finally, his sweetness, mercy and patience were such that God Almighty Himself had announced about him:" The cause of your moderation and kindness to people, is because of a Grace that has been bestowed on you from thy God. "

And it is interesting to note that Imam al-Hasan had inherited all these qualities from his grandfather, and he possessed his dignity, his knowledge, his liberality and his patience, and in the person of Imam al-Husain, one could discern the generosity, magnanimity, grace and extreme courage, which he had inherited for his part, from his illustrious grandfather.

About Imam al-Hasan's patience and kindness, here is another story_: the inhabitants of Cham [Damascus], because of the most unreliable, untruthful publicities and propagandas which had been propagated most wickedly and most unfairly against Ali ibn Abi Talab, by Muawiyah and his odious followers, felt a deep enmity against the family of Hazrat Ali.

So once, a man came from Cham to Medina; when on one occasion he saw Imam al-Hasan, he began to insult most violently the Imam. Imam al-Hasan al-Mojtaba did not utter a word against him.

When the man from Cham had finished his offensive discourse, he remained silent, for he had nothing more to say. In that moment, Imam with a very kind smile greeted him most cordially and told him:" O noble man! I think you are a stranger in our town, and that you do not know anybody, and maybe you are making a mistake...

If you seek contentment, we shall make you happy and content; on the other hand, if you have a request, we shall soon fulfill your request for you; and if per chance you have lost

your way, we shall show you the way, and if you seek help, we shall provide it for you, and if you are hungry, we shall fill your belly, and if you are naked, we shall cover you with clothes, and if you need something, we shall fulfill your need, and if you do not have a shelter and a place to sleep, we shall give you shelter, and if you have a wish, we shall fulfill it most graciously and happily for you... "

The stranger, after the Imam's words, was completely bewildered and stunned; he really did not know how to answer his genial kindness; the Imam continued and said:" If you are prepared to stay in this very place, and be our guest for whatever time it gets you to finish your business in this town, it would be much better for you; for we have a large house, and we are blessed with honour and a good position, and our blessings are abundant... In brief, we could provide generously for your sojourn in this town, and offer you some comfort..."

The man from Cham, after having heard these words, came to know that he had been wrong all the while, and had been deceived by untruthful lies by Imam's enemies. So he began to cry, and became very remorseful and ashamed. He finally said:" I, hereby attest that you are truly and verily God's Caliph on earth! And God Almighty knows well in which Household to put His Mission. Until now, you and your father were my worst enemies, but now you have become my most beloved Imam! "

That man, accepted the generous hospitality of Imam al-Hasan, and after a while, when he left Medina to return to his hometown, he had become one of the most passionate and loyal followers of " Ahlul Bayt ".

In fact, one can see that Imam al-Hasan's natural patience and innate kindness, had made him remain silent in front of that ignorant man, and because of his magnanimity, had been able to attract that man to him; He was so patient that in front of those offenses, he had not reacted negatively, nor had he uttered anything discourteous.

And because he was a magnanimous man, he had begun to enumerate all the things that he could do for that stranger in town, and at the end, had invited him in his house as a gracious host. These are truly the signs of his dignity and goodness, and that is why he is called the lord and master of all the young men of Paradise!

And we too in our turn, we humbly proclaim : O son of the Prophet! You have behaved most graciously and with great magnanimity towards your enemies... But we love you, and we hold out our hand to you, in sign of our need. So please, do not disappoint us, ever!

And we add: O Lord and Possessor of Time [Imam Zaman]! Thy gracious uncle said all those sweet things to that man from Cham! O thou, the most generous one! Thou, the son of those generous ones!

We seek humbly thy satisfaction and gladness! Be pleased with us!

We are the mendicants of thy threshold, bestow us something!

We seek our spiritual evolution from thee, bestow it on us!

We seek thy help and succor! Help us!

We hunger for thy affection and the possibility to know thee even better! Appease our spiritual hunger!

We need to be covered with dignity and honour... Cover us with dignity!

We need just one single gaze from thee... Fulfill our wish!

We are without any shelter... Provide us with a shelter!

We are full of earthly needs, fulfill our wishes!

We have no place to go... To where should we, could we go...?!

We come to thy doorstep, and we remain all our life as thy humble guest...

Never, ever, shall we turn away from thy generous, magnanimous doorstep! For we have seen those who have turned away their backs on thy doorstep, and how miserable they became..

Do not chase us away from thy threshold... O thou! Possessor of Time and Space!

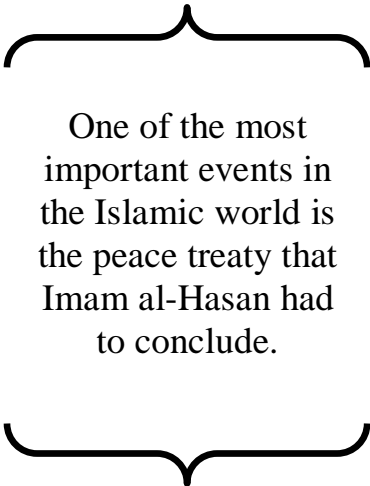
An old wise man had once said: the key to Heaven is in thy hands...

With no doubt, the place where thou invite us, is even greater and more vast than the planet Earth! With no doubt, thy honour before God Almighty and the heavenly Angels is even much greater! With no doubt, all the treasures of heaven and earth are in thy possession!

O Possessor of Time, help us!

One of the most important events in the Islamic world is the peace treaty that Imam al-Hasan had to conclude. Evidently, this issue needs a lot greater space than in this little article, dedicated to our beloved Imam al-Hasan al-Mojtaba to be discussed thoroughly; but even in this little space, we wish to draw your attention to two messages, uttered by Imam al-Hasan himself :

* In the story which concerns the forced peace treaty of Imam al-Hasan with Muawiyah , some Muslims blamed this beloved Imam most insolently, which was due to their reproachful ignorance; for they had asked themselves how came that he had accepted such an unfair treaty...?



One of the most important events in the Islamic world is the peace treaty that Imam al-Hasan had to conclude.

The beloved Imam had responded in this manner:" Woe on you! For you do not know what I have done! I swear to God that what I did, is much better and much more precious for my Shias than you will ever

know! Don't you know that I am indeed your Imam?! Don't you know that it is mandatory for you all to obey me absolutely? Don't you know what the Messenger of God had said about my brother and I...? That al-Hasan and al-Husain are the lords and masters of all the youngmen of Paradise...?! "

Those who were blaming the Imam, had also heard another sentence from the Prophet. For the Prophet knew well, of all the future events that were to happen to his progeny: " al-Hasan and al-Husain are the lords and masters of the youngmen of Paradise, and the two of them are Imam, no matter if he shall uprise or not. "

So then those persons had to reply:" Aye, we had heard this sentence... "

And then our beloved Imam al-Hasan had added:" Do you also know that Khizr scuttled the boat, set up straight a wall on the point of falling, and finally killed a boy...? Do you know that all these actions, enraged Moses? But did you also know that all the reasons of these actions were kept hidden from Moses? While all those actions were executed according to God's Convenience...! "

Imam al-Hasan wanted to make this fact clear, that his decision, even though it was unpleasant for the Shias, had to be made by him; and that some other heavenly wisdom, some other convenience had guided him through; something which had remained hidden before the very eyes of those who had found Imam al-Hasan al-Mojtaba's decision incomprehensible. After that, Imam al-Hasan had added:" Did you know that there is not one single one among us [among Ahlul Bayt] who cannot turn away from a treaty with the most tyrannical

oppressor of his time..? Aye, all the Imams are struck by this calamity which appears as a peace treaty with the oppressors and tyrants! Except for the " Qa'im " ! The very same " Qa'im " [Al-Mahdi] who in the time of his Appearance [Manifestation], Jesus son of Mary, as shall perform the prayer as his Imam. The very same one who shall be the ninth descendant of my brother al-Husain. The very same beloved one, who is the beloved son of the greatest Lady among all the women of the world. God shall in fact lengthen his time during his " Absence "; and then by his own power, he shall appear with a young face, younger than a forty year old man... God shall do this, to make clear to everyone that He is Powerful over everything! "

On another occasion, after a question asked by a Shia about the reason of that peace treaty with Muawiyah , he had replied:" Am I not after my father, God's Hojjat [irrefutable Proof] over the people, and the Guide and Leader of my Ummah...?! Am I not, along with my brother, the ones about whom the Messenger of God had said :

"Al-Hasan and al-Husain are both of them Imam; no matter if they uprise or not. "...?! Thus, if I uprise or not, I am at all times the Imam and the Guide of my Ummah. "He then had added:" The reason I made my peace with Muawiyah , is just like the time when the Prophet made his peace with the disbelievers. According to the Quranic verses, they were all heretics and sinners, and Muawiyah and his followers are also heretics and sinners, according to the interpretation of the Holy Quran. If I am truly the Imam and the Guide of my Ummah by the Will of God, no one can question my actions, and give his

opinion, and see my decision as unwise! And if the hidden reason and the wisdom along with the conveniences that made me do what I did is hidden and concealed from your eyes, it is exactly like the story of Khizr and Moses: when Khizr scuttled the boat, set up straight a wall on the point of falling and killed a boy... Moses did truly not know what was behind Khizr's actions, and that is why he got so angry and began objecting, until Khizr could no longer bear with him, and so he unveiled all the wisdom hidden behind his actions; and after Moses heard Khizr's explanations, he accepted all his actions and was satisfied with them. The story of my peace treaty with Muawiyah is also one of these hidden things. And as you are unaware and ignorant about the wisdom which is concealed behind my actions, you get angry. If I had not made my peace with Muawiyah , no Shia would ever have remained on the face of the earth! Know that every single one of them would have been killed undoubtedly..."

We will conclude this article, with some of the most famous sentences and quotations of that beloved Imam :

** Patience and endurance means that you swallow your anger, and dominate your rebellious soul.*

** Piety, dignity and sweetness, along with doing good deeds and respecting the rights of the others and seeking friendship with the others, are the true signs of a noble soul.*

** Being generous, is when you fulfill the wish of someone,*

even before he asks you something; and also when you appease the hunger of the destitute and the needy in your own house.

** Not one group of men discussed in their affairs, without being met with mental evolution and development...*

** Degradation occurs when you do not praise God for His Favours and Bounties.*