



**THE  
TREATY  
OF  
IMAM HASAN**

Translator :  
**MAKTAB-E-QURAN-INDIA**



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صع ایا حسن (ع)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah  
the most  
Compassionate and Merciful



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## THE TREATY OF IMAM HASAN A.S.

The philosophy underlying the treaty of Imam Hasan A.S. and that of the stand taken by Imam Husain A.S. and many other such problems can well be grasped through the authentic and reliable evidences at our disposal. We explain here a part of this problem in this brochure briefly. For the information of the philosophy in the Stand taken by Imam Husain A.S. please refer to the booklet 'Why Imam Husain took stand?', published by Maktab-e-Quran in Urdu as well as English.

Before proceeding onwards we would like you to pay attention to the following :—

Radically what we shias believe regarding the Imams is different from the Sunnis ideas. They say that there is no risk or danger if the people happen to be more wise and sane than the Imam or the leader. They believe in the

and sane than others so that he may be able to guide the Islamic nation towards felicitation.

The Prophet of Islam said to one of his truthful companion Ammaar-e-Yaasar :—

“If all the people take one way and Ali takes another, you prefer the path taken by Ali and separate yourself from the others! O Ammaar! Ali would never leave you unguided, nor shall he lead you to misguidance and darkness”.

“O Ammaar! pursuance of and obedience to Ali is pursuance of and obedience to me, and my obedience is actually that of the eminent and dear God”<sup>1</sup>

When that great one recommended people to catch hold of the two valuable assets (both being the complement of each other) *i.e.*, the bigger component and the smaller component, and clarified that the bigger component meant Quran and the smaller one his progeny and members of his household and said :—

“Donot go ahead of them or lag behind, else you will be annihilated, and teach them not, for they are more learned than you!”<sup>2</sup>

Regarding Imams we believe that their learning was Divine and not human. They

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1. Ghaayat-ul-Maraam Bohraani p. 208.

2. Faraaid-us-Simthain.

themselves bound to perform it, because the Imam is innocent and whatever he bids is in pursuance of the command of God and quite in accordance with the best well-being of Islam and the muslims.

Sahl Khurasaani submitted to Imam Jafer Sadiq A.S.:—

Khurasaani: “Why dont you take a stand against the usurpers of your right when in Khurasaan alone there are about one lakh to support you with their swords?”

Imam Sadiq A.S. ordered the oven to be kindled and said :—

Imam : O Khurasaani get up and step into the oven!

Khurasaani: O son of the Prophet! donot consign me to the tortures of fire and forgive my fault!

Imam : I forgave you!

At that very moment a true shia of Imam namely Haroon Mecci entered with his footwear in his hand.

Imam ordered him to throw his footwear and step into the oven.

Doubtlessly this very is the shia view regarding the pious and innocent Imams. If, on the basis of this philosophy and belief, their observances or the reason therefor is not intelligible, they do not object to it nor criticise it. For instance, if the philosophy underlying the peace of Imam Hasan A.S. and the stand of Imam Husain A.S. is not understood by them they would never object to it and will be assured that whatever has been preferred by Imams was best, and the decision taken was most dignified.

Now this is the time to refer some authentic and reliable sources to scrutinise the reason underlying Imam Hasan's peace and Imam Husain's stand.

### **The Philosophy underlying Imam's Treaty.**

If the real texts of the Islamic History are viewed with intense scrutiny we will find that it was not Imam who entered into the treaty, but the treaty was imposed on him. Such were the internal and external circumstances of the Islamic countries that the treaty was imposed upon Imam as a necessary and unavoidable must. If any other than Imam Hasan A.S. had confronted that situation he too would have had no go save this.

Now we shall take into account the internal and external conditions of the Islamic countries prevalent in those days.

that the insurgents of Rome were advancing towards him with a band of magnitude. Muaawiya at first made a pact according to a resolution, but having strengthened himself started warfare against the Romans and succeeded. Defeated, the Romans agreed to collect the same amounts of money which the Islamic government had been paying to Rome, but Muaawiya refused to pay.”<sup>1</sup>

The statement of Yaaqoobi explains that at the time of alignment of troops by Imarr Hasan A.S. the Romans were planning to attack the Islamic realm from different fronts, but their designs failed owing to Imam Hasan's policy.

2. *According to internal affairs* : If look <sup>1</sup> into the History of Imam Hasan's life it will be marked that during his revered father, Amir-ul-Momineen's time he ever held a position in the foremost line in the battle against enemies. As a matter of fact he preceded others in hoisting the standard of the Battle of Camel and was highly eager for warfare.<sup>2</sup>

He participated in the Battle of Siffeen as well and occupied a position in the heart of the army and struggled arduously for the victory of Hazrat Ali A.S.<sup>3</sup>

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1. Tareekh Yaaqoobi Vol. II pp. 206 Pub. Najaf.

2. Al Imaamath vas-Siyasath—Vol. I pp. 77.

3. Al Imaamath vas-Siyasath—Vol. I pp.108.



and surrender Imam Hasan A.S. to him if so he willed. He was also aware that one of his military chiefs Obaidullah bin Abbas by name, accepting a bribe of ten lakhs dirhams from Muaawiya had joined him overnight with eight thousand soldiers under him. He was noticing how Muaawiya was making false propoganda that Imam Hasan A.S. had made a truce with him, and this fraud helped to disintegrate his deluded troopers. He knew it well that with a strength, so weak, to fight with Muaawiya was not possible, and in view of the protection of Islam and muslims there was no other alternative left but to come to an understanding.

To elucidate this fact we reproduce here the diction from the text of history :—

Yaqoobi narrates :—After the martyrdom of Hazrat Ali A.S. the people swore allegiance to Imam Hasan A.S..Imam Hasan A.S. dispatched an army of twelve thousand soldiers to fight with Muaawiya under the command of Obaidullah bin Abbas. The latter was bound over to consult with Qais bin Saad in executive matters. Obaidullah marched, but when Muaawiya was informed of the martyrdom of Ali A.S. came to Mosal within eighteen days and finally his troops faced those of Imam A.S.

Muaawiya sent an amount of ten lakhs dirhams as a bribery to Qais inorder either to win him over to his side or to relinquish Imam. Qais being a bold and religious man refused to

accept the money. Muaawiya sent this very amount to Obaidullah bin Abbas, and the latter disposed off his faith and religion and changed over the sides to join Muaawiya with his eight thousand soldiers. But Qais fought steadfastly, and Muaawiya finally sent his spies in the camp of Imam Hasan A.S. in order to retail the rumours that Qais had conspired with Muaawiya whereas the troops of Qais were told that the Imam has made a truce with Muaawiya.

In this way the troops of Imam A.S. were dispersed and it so happened that Muaawiya, even alert for fraud and craftiness, sent some such known and recognised persons, who were held reliable by the people, to meet with Imam Hasan A.S. and who were ordered, on being ushered from the meeting to give out that Imam had negotiated the terms of treaty with Muaawiya.

The troopers of Imam Hasan A.S. without enquiring into the facts attacked the tent of the Imam and plundered what all fell to their hands. Imam Hasan A.S. mounting a steed departed for Saabaath. Jarrah bin Sinaan, lying in ambush, made an assault on Imam and inflicted a mortal gash with his dagger. As a result of this wound Imam was severely weakened and due to sickness was carried to Madaain. The people forsook him and Muaawiya entering into Iraq got control of the situation. The sickness of Imam became intense and availing of that opportunity, when he had no aptitude for war, and his allies having dispersed, the treaty was

imposed upon him. Therefore raising himself on the pulpit he eulogised God, blessed the Prophet and said :

“O folk! God blessed you with guidance through the foremost person from us, and guarded you from the bloodshed through the second person from us. I accomplished a treaty with Muaawiya entrusting him the apparent sway.<sup>1</sup> Even Tibri clarifies that Imam entered into treaty on the time when his soldiers had dispersed and left him all alone”.<sup>2</sup>

The late Shaikh Mufeed says in ‘Irshaad’ :—

“Imam Hasan’s army was composed of diverse groups *i.e.*, the particular followers of him and his father, Kharjites who did not want to support Imam Hasan A.S. but were willing to fight with Muaawiya: those that were crazy for amassing wealth somehow or other, and such fanatics that only followed the chief of their tribes”.

This is the reason why the soldiers could not be rigid and very hastily they withdrew from Imam’s support, so much so that certain chiefs of some tribes wrote to Muaawiya that they were obedient to him and promised to hand over Imam Hasan A.S. to him. Muaawiya dispatched these letters to Imam Hasan A.S. Qais bin Saad

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1. Yaaqoobi Vol. II, p. 204 pub.Najaf.

2. Tarikh Tebri Vol. VII p. 2.

in a cavern. Had he been supported he would never have to take recourse to the cave and not forsaken Mecca for good. From the time the Islamic nation followed others and forsook us we had nothing but the treaty left for our duty.”<sup>1</sup>

“By God if I had fought with Muaawiya the people would have captivated me and surrendered to him.”<sup>2</sup>

“You donot know what I have done. By God whatever I have done was in the best interest of the shias on whom the sun shines and sets. I have accepted this for the sake of the muslims in order to protect them from bloodshed.”<sup>3</sup>

3. *The real visage of Muaawiya is unveiled:* Muaawiya was the governor of Syria from the time of the second caliph Omer bin Khattaab. Since Omer respected him, hence he enjoyed an important position there in as much as he was exalted in importance equivalent to Miqdaad, Abuzar and Ammaar in the eyes of the people. The people failed to visualise his real countenance owing to his practice of fraud and hypocrisy. They actually could not discover his reality as he was. He would subdue anyone with great cleverness who rose in revolt against him and acquitted self. He used to conceal his intriguing

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1. Bihaar Vol. XXXXIV p. 23

2. Bihaar Vol. XXXXIV p. 21.

3. Bihaar Vol. XXXXIV, 19 p. 56.

no abusive language shall be given vent to for Hazrat Ali A.S.”<sup>1</sup>

But Muaawiya did not act upon a single clause. After the accomplishment of the covenant he came to ‘Nakhliya’, a place near Koofa and said in one of his speeches :—

“By God I did not fight against you that you may pray, fast, pilgrimage and pay zakaath, because these things are observed by you already, but I fought with you only for the sway. I succeeded in my object and now declare that all the stipulations of the treaty which I entered into With Imam Hasan A. S. I trample under my feet. I shall never fulfill them.

Thus the real face of Muaawiya which was so long veiled under the vellums of dissimulation and hypocrisy was exposed. All knew that he had no other object than the sway on Islamic realm with the dishonest tactics, with the show of pomp and splendour and not at all in the interest of Islam and muslims. When he attained his selfish ends he forgot the Divine Gospel, the Prophet’s traditions and all the clauses of the covenant of treaty and trampled them all under his feet.

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1. Bihaar Vol. XXXIV p. 64.