

Imam Al-Hasan's Reign

On the second day, Imam al-Hasan, surrounded by his brothers and the Hashemite youths, directed towards Kufa Masjid and delivered a funeral oration in which he used words as eloquently as his father. He showed that his father had been such a unique personality that none from the past and coming generations can be his like.

In the field of justice, Imam al-Hasan (a) declared the following fact about his father:

“He (i.e. Imam Ali) has not left behind him a single yellow (golden) nor white (silver) piece except seven hundred dirhams with which he had intended to have a bondmaid for his family. Yet, he ordered me to return them to the public treasury.”

As Imam al-Hasan (a) finished his speech, the public hurried to swear allegiance to him, even though the majority of them were not honest.

At any rate, Muawiyah realized the reality of Imam al-Hasan's army whose individuals were controlled by weakness, loose morale, and inclination to rebel; he therefore challenged him to fight. Moreover, he led his army whose individuals were quite the opposite. They were completely obedient and submissive. They set camp in al-Madain.

Once they heard of this news, the hearts of Imam al-Hasan's soldiers were filled up with horror and panic. Thus, they refused the Imam's call to fight against Muawiyah. The Imam (a) still did not stop; he exerted all efforts for urging people to fight. Finally, a medley of men with different tendencies and thoughts responded to him and camped in al-Madain.

The commander in chief of the Imam's army, namely Ubaydullah ibn Abbas, joined Muawiyah's camp after he received a seductive bribe. As a consequence, disorder and sedition took over the Imam's army and many reputed individuals, as well as eight thousand soldiers and the tribes of Rabiah, insinuated themselves into Muawiyah's camp. ¹

The matter reached its climax when a gang headed to rob Imam al-Hasan's baggage. The bribes were offered to attempt to assassinate him more than once and finally, a party in his army, most likely the

Kharijites, accused him of atheism.

In view of this situation, Imam al-Hasan (a) had to make peace with Muawiyah, though unwillingly, so as to save his party from extinction.^{[2](#)}

After the truce, Imam al-Hasan (a) had to leave Kufa, the city whose people disappointed his father and him. He left for Medina where people received him with such delight because he was one of the branches of that pure origin, the Holy Prophet (S).

As the rightful government faded and the wrongful one came to power, the life of Lady Zaynab entered a new phase that would bring new and yet more grievous adversities.

^{[1](#)}. See Ansab al-Ashraf; 1:223 (part I).

^{[2](#)}. See Shaykh Murtezha Al-Yasin's Sulh al-Hasan and Baqir Sharif al-Qarashi's Hayat al-Imam al-Hasan.

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