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Prophet's Grandson In The Book And Sunnah

Imam Hasan (as), the grandson of the Prophet of Allah (S), like the rest of Ahlul-Bayt (as), enjoys a high position in the Book of Allah, the Most High, and the sunnah of His Messenger (S).

The Holy Qur'an, the constitution of the ummah, and Islam's eternal miracle, has many verses which speak volumes of the position of Imam Hasan (as), and Ahlul-Bayt in the sight of Allah, the Most High, and His Message, including:

1. The verse of Purification (Tathir):

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"...Allah only desires to keep away the uncleanness from you O people of the house! And to purify you a (thorough) purifying." Holy Qur'an (33:33)

It is reported that the reason the Verse of al-Tathir (purification) was revealed was that the Prophet (S) called for a Khaibari cloak (made in Khaibar), and covered Fatimah, Imams 'Ali, Hasan and Husayn (as) with it, and said:

"O Lord! These are my family. So keep away uncleanness from them and purify them." 15

In response to the prayer of the Prophet (S), this ayah was revealed. It is a witness, given by Allah, in the Holy Qur'an, about the purity of Ahlul Bayt (as), and that they were Islam incarnate.

2. The Verse of Malediction (Mubahalah):

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"...come let us call our sons and your sons and our women and your women and our near people and your near people,..." Holy Qur'an (3:61)

The exegeses, in explaining the cause of the revelation of this verse known as the verse of al-Mubahalah (malediction), say that the Christians of Najran agreed with the Messenger of Allah (S) to pray to Allah to kill the parry which espoused falsehood. The Messenger of Allah (S) went out accompanied only by his family; Fatimah, Imams 'Ali, Hasan and Husayn (as) to the contest.

When the Christians saw the blessed faces which the Messenger (S) had brought with him to pray to Allah for death on the liars, they backed out offering some excuse. They yielded to his authority and paid him the jizyah (a tax paid by the non-Muslims who live in the Islamic state).

As we can see, the holy verse calls Imams Hasan and Husayn (as) *"our sons"*, and the Holy Prophet (S) and Imam 'Ali (as) *"ourselves"*, while Her Holiness Fatimah Al-Zahra (as) represented the women of all the Muslims, as she is called *"our women"*. It is a frank, and incontrovertible proof of the great stature of Ahlul Bayt in the eyes of Allah and His Messenger (S).

3. The verse of Affection (Mawaddah):

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

***"...Say: I do not ask of you any reward for it but love for my near relatives..." Holy Qur'an* (*42:23*)**

Exegeses say that this ayah called al-Muwaddah (love) was revealed concerning 'Ali, Fatimah, Hasan and Husayn (as). The two sahihs (authentic books of hadith), Musnad Ahmad bin Hanbal (Book of Hadith with complete chains of transmission), the Qur'anic exegesis of al-Tha'labi, and the Qur'anic exegesis of bin Abbas quotes bin Abbas as saying:

"When the verse '...say: I do not ask of you any reward for it...' was revealed, they (*the Muslims*) *asked: 'O Messenger of Allah! who are your relations whom you ordered us to love?' "Ali,' he replied, 'Fatimah, and her two sons.'"* 26

Imam 'Ali bin Husayn (as), Sa'id bin Jubair, Amru bin Shu'aib, Abu-Ja'far, and Imam Husayn (as) quoted the Messenger of Allah (S) as having said when asked about the interpretation of the verse, *'To love my relatives...'* 37

If we confine ourselves to these few verses, the lofty position in the eyes of Allah, of Imam Hasan (as), the grandson of the Messenger of Allah (S), and all of Ahlul Bayt, becomes clear. We deem it useful to cite some other texts, however, conveyed from the Messenger of Allah (S) about Imam Hasan (as), and his high status in the world of Islam, and in the sight of the leading Prophet (S):

1. Al-Bukhari and Muslim report on the authority of al Bara', that be said: *"I saw the Messenger of Allah* (*S*) *carrying Hasan bin 'Ali* (*as*) *on his shoulder. He was saying: 'O Lord! I love him, so love him.'"*

2. Al-Tirmidhi reports from bin Abbas as saying: *"The Messenger of Allah* (*S*) *was carrying Hasan bin*

'Ali (*as*), *when a man said: "What an excellent mount you are riding, lad." "What an excellent rider he is," the Holy Prophet* (*S*) *replied."*

3. Al Hafid Abu-Na'im reports on the authority of Abu Bakr, who said: *"The Messenger of Allah* (*S*) *was leading us in prayer. Hasan, who was still a child, would come to him while he was in prostration, and sit on his back or sometimes on his neck. The Prophet* (*S*) *would lift him tenderly. When the prayer was finished, they* (*the Muslims*) *asked him: 'O Messenger of Allah! You are doing to this boy what you do not do to another person?' 'He is my basil,' he replied."*

4. Anas bin Malik said: *"The Messenger of Allah* (*S*) *was asked: 'Who is most loved by you from among your family?' 'Hasan and Husayn', he answered."*

5. A'ishah reports that *"the Prophet would pick up Hasan and embrace him and say: 'O Lord! This is my son, and I love him. Love him, and love who loves him.'"*

6. Jabir bin Abdullah says: *"The Messenger of Allah* (*S*) *said: 'He who pleases to look at the Lord of the Youths of Paradise, let him look at Hasan bin 'Ali.'"*

7. Ya'la bin Murrah says: *"We went with the Prophet* (*S*) *to a feast, to which we were invited. We ran into Hasan* (*as*) *who was playing near the road. The Holy Prophet* (*S*) *went ahead of the people hurriedly, and put out his hand to the boy. Then he pretended to pass by Hasan one time on his right hand, and another time on his left hand, to make the boy laugh. Then he approached him. He put one hand on his neck and the other on his head. Presently he embraced and kissed him. Then he said: 'Hasan is from me and I am from him. Allah loves whoever loves him.'"*

8. Al-Ghazali in his book, Al-Ihya' (Revival), reports that the Prophet (S) had said to Hasan: *"You resemble me in my appearance and disposition."* 4

This is only a small number of the narratives about Imam Hasan (as). He who wants more should refer to: Yanabee al-Muwaddah (Springs of Love), by al-Qandoozi al-Hanafi, Fada'il al-Khamasah min al-Sihah al-Sittah (Outstanding Merits of the Five Persons from the Six Authentic Books of Hadith), by al-Firoozabadi, Musnad Ahmad bin Hanbal, Tadhkirat al-Khawas (Reminder of the Pious), by Sibt Bin al-Jawzi, etc.

Through the Holy Qur'an, the Prophet's sunnah, and the many books of authentic ahadith, the exalted position of the Prophet's beloved grandson, Imam Hasan, becomes undeniable.

1. This tradition was reported by Muslim in his Sahih (Authentic Book of Tradition), al-Tirmidthi in his Sahih, al-Nisa'I in al-Khasa'is (Characteristics), al-Tabari in his Qur'anic exegesis, and others, Sahih Muslim mentions it in the 4th volume, No. 2424, through A'ishah, in a slightly different wording. For more details, refer to: al-Firoozabadi, Fadha'il al-Khamsah fi al-Sihah al-Sittah (Outstanding Merits of the Five in the Six Sahihs).
2. Dhakhar'ir al-Uqba, p.25.
3. Ibid., p.28
4. We chose these authentic traditions from: Bin al-Sabbagh al-Maliki, Al-Fusool al-Muhimmah (Important Chapters),

Tawfeeq Abu-Alam, I'lam al-Wara (Informing humankind), al-Tabarsi, Ahlul Bayt, and Sayy'id Muhsin al-Ameen al-Amili, al-Majalis al-Saniyyah. They were reported in many books other than these.

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