

Investigating the Behavior of Hassanein (Peace be upon them) in Confronting Companions of Messenger of God (Peace be upon Him) and Majority of People

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Abstract: The valuable life of pure Imams (PBUT), especially Hassanein (PBUT) is so much extensive that we can study its effects in books of the behavior, translations, virtues, and so on. Piety, modesty, good relations, helping companions, deprived people, and public, and so on. The prominent dimensions for their life are Piety, modesty, good relations, helping companions, deprived people, and public, and so on. Since paying attention to and investigating the behavior of Hassanein (PBUT) as leaders of perfection path is of much importance and value for all and also interest rules of conduct has a significant effect on human being's sociability, so attending life of those honorable and especially "investigating the behavior of Hassanein (PBUT) in confronting companions of Messenger of God (PBUH) and majority of people seems necessary and crucial.

Keywords: Companions of Messenger of God, Behavior of Hassanein, Rules of Conduct, Majority of People.

Introduction

One of the aspects of Hassanein's (PBUT) life that has been paid less attentions is investigating their behavior. Answering the question that: How was Hassanein's (PBUT) behavior in confronting companions of Messenger of God (PBUH) and majority of people and with what kind of behavior those honorable communicate and behave people?

If we consider gaining rules of conduct and godly, good, and popular behavior as one of the human concerns, then which reference is more appropriate than referring to behavior of Hassanein (PBUT) that certainly, investigating the behavior of Hassanein on all behavioral issues and so on; provided that researchers, scholars, and authors apply their maximum attempt and precision and publicize their behavior as much as they can. So, it is the merit and necessity to take a look, although quick, at their birth environment and the way of their growth for this claim and then we will notice and conclude that growing in loving bosom of the great Messenger (PBUH), Imam Ali (PBUH), and Fatimah-Zahra (PBUH) can have no product that Hassanein (PBUT). So pretty is the word of Islam's holy Prophet about Imam Hassan (PBUH) and Imam Husain (PBUH) that told Jabir: "God ended prophecy tribes in these two and put my generations from these two...". Anyway, the intended index in this paper will be the investigation of the behavior of Hassanein (PBUT) in confronting

companions of Messenger of God (PBUH) and majority of people. The author's presupposition is that the recognition and investigation of the behavior of Hassanein (PBUT) requires a rule-governed issue, so based on this, we will investigate the behavior of Hassanein (PBUT) in confronting companions of Messenger of God (PBUH) and majority of people with referring to sayings, narrations, and so on, and also in the light of study about the life of those infallible imams.

According to Shias' belief, imams are all from the unit light and there is no conflict in their behaviors, so the behavior of Imam Husain (PBUH) with companions of Messenger of God (PBUH) and the majority of people matches with the method of his honorable grandfather, father, and brother and no conflict has been seen among them. The truth is that infallible imams (PBUT) are common in basic senses such as knowledge, chastity, the unit light, and doing responsibility so that if any of them were in any other time, they would have done that same behavior. Imams (PBUT) are all a truth light and any perfection attribute which is present in any of them is also present in the other one. Imam Hassan (PBUH) says: "I was created from God's light and my Ahl al-Bayt was created from me (Arfa'a K, 2000)

The behavior of Hassanein (PBUT) about companions and majority of people

Good ideas

The truth is that one's most basic strength points that can enable him to achieve godly, eminent, and good ideas is avoiding bad intention, prejudice malice, personal and lateral settlements, and so on. Based on this, while Imam Hassan was saying his prayers, a beautiful woman entered and asked him an unreasonable demand and Imam did not accept. (Arfa'a K, 2000) This type of Imam's behavior, which of course nothing else is expectable, is an example from thousands of examples of his godly behaviors. The Holiness always said that: "truthfulness, truth in manhood, forgiveness to the poor, courtesy, punishment of goodness, family kinship, maintaining neighbor's right and respect, recognizing attendant's right, guest's reception, and modesty are from moral honor (Yaghoubi IV, 1983-1984)" so, it is natural to have an eminent feedback against the unreasonable demand of that woman. About avoiding self-wills, Imam Husain says: avoid self-wills since its product is astray and it is hell's fire (Dashti M, 2012).

Also, we have a narration from Imam Husain (PBUH) that said: "truthfulness is honor and lie is inability, secret is honesty and neighborhood is kinship, helping is friendship and job is experiment, good mood is thrall, silence is adornment, envy is indigence, generosity is wealth, and leniency and toleration is wisdom"(Yaghoubi IV, 1983-1984).

Sustainability in promises and obligations

"Oh! You who believe! Fulfill your obligations (The Food; 1).

Imam Hassan (PBUH) noted Muawiyah about Umayyad's breaking the promise that the Prophet (PBUH) has made in farewell pilgrimage at pond from the companions based on the succession of Imam Ali (PBUH) after the Prophet and wrote him in a letter: "I wonder that Quraysh quarrel after death of the Messenger of Allah (PBUH) for his succession and knew themselves superior over others from Arab just because they are from the Prophet's tribe. But Quraysh refused our superiority among itself, while we were closer to the Prophet than them. Sought out right, they relinquished our right, and rejected us. We avoided the war so enemies and insincere will not destroy Islam from this way (Arfa'a K, 2000).

About fulfilling the closed obligations, we also suffice to Imam Husain's (PBUH) behavior about the peace treaty of his honorable brother, Imam Hassan (PBUH), with Muawiyah to mentioning a subject. In response to some Muslims that asked him for uprising, he said: "there is a peace convention between us. Although it is not pleasant, you should await until he is alive. When he dies, then you and we will reconsider." (Dashti M, 2012)

Negotiation, conversation, and abstinence from violence

When Imam Hassan (PBUH) and Banu Hashim were passing, one of the Umayyad of Damascus rose, and said: "God will bring you to your father's (Imam Ali (PBUH)) place, since both you and he are infidels. Muhammad ibn al- Hanafiyyah that was behind Imam Hassan (PBUH) slapped that man so hard in his face that he fell on the ground. Imam Hassan (PBUH) put his cloak on that man and said: "Oh! Banu Hashim! I ask you to go to mosque and say prayers". Then, he himself, took the man's hand, brought him to his house, dressed him up, and left him (Ibn Sa'ad MS, 1995).

Undoubtedly, this behavior of Imam Hassan (PBUH) is originated from Quran's verses: repel [evil] with something that is finer, and notice how someone who is separated from you because of enmity will become a bosom friend. Also, about the behavior of Imam Husain (PBUH) that has negotiated many time with people of

Kufa and said: "Oh! People! These words that I am saying are the last words with you till I have received your letters and your messengers came to me and said ... come toward us since we do not have leader and imam. God might bring us right and guidance by you... Now, if you are loyal to these words, I have come to you. So, assure me by the renewing the convent and if you will not do this and are unhappy with me, then I will get back to the city I have come from (Dashti M, 2012).

Courage

Another item that is seen in the behavior of Hassanein (PBUT) is the daring of expressing belief and the courage in following demands. Some narrations have been quoted with true document in references of Sunni that: when Abu Bakr was sitting on the pulpit of Messenger of God (PBUH), Imam Hassan (PBUH) come and went up certainly to the pulpit and said: "Come down from my father's pulpit". Abu Bakr said: "this is your father's pulpit not my father's...(Ibn al-Djawzi Hanbali J, 1939). Similar to this behavior has been quoted from Imam Husain (PBUH) that said: "I went up the pulpit while Umar was sitting on the pulpit. I told him come down from my father's pulpit... Umar said: Swear to God that this is your father's pulpit... (Sharifi M et al., 2003). Undoubtedly, if courage turns into the fear, certainly, no success could be imagined for individuals. In this context, life and behavior of Hassanein (PBUT) is full of courage and daring.

Lack of submission and passivity

After martyrdom of Amir al-Mu'minin (PBUH), Imam Hassan (PBUT) went up the pulpit, enounced an eloquent sermon inclusive of divine learning and divine facts, and said: "we are Hezbollah that are dominant, we are household of the Messenger of God that are closer to the Holiness than everybody, we are the family of prophecy that are pure and innocent of sins and evils, we are one of the two big things that the Messenger of God left among the community instead of himself."

In his nature, while facing injustice, Imam Husain (PBUT) chose not to surrender. When facing threat against the army of Al-Hurr ibn Yazid al-Riyahi, he said: "It is not my affair to be afraid of death. How easy death is in the way of gaining honor and vitalizing the right, dying for honor is nothing but immortal life, and living with humiliation is nothing but permanent death ... I am not afraid of death. My life is more and my effort is higher than tolerating humiliation from fear of death ... Happy the death in the way of Allah. But you never can break my dignity, glory and honor. Then, what kind of fear do I have from death... (Sharifi M et al., 2003)

Training efficient forces

Part of the behavior of Hassanein (PBUT) has allocated to the training of efficient forces. After singing the prudent peace, Imam Hassan (PBUH) came back to Medina. In Medina, great hadith tellers, narrators, and scholars came to that city and gathered around the holiness for gaining grace. In this period, those who lived in neglect and aberration have been informed by the Holiness's enlightenment and learnt Islam's original foundations from that pure offspring of the Prophet. Muslim historians, popular students, and narrators have written the news of tat Holiness in detail. These bright stars who were gaining virtue and spirituality from Imam Mujtaba's (PBUH) bright personality were made up of two groups:

- 1) Some companions of the Prophet (PBUH) and experienced friends of Imam Ali (PBUH) like: Jabir ibn Abd Allah Ansari, Habib ibn Madhahir, Hujr ibn 'Adi Kindi, Zayd ibn Argam, Sulayman ibn Surad al-Khuza'e, Sulayman ibn Qays Helaly, Kumayli ibn Ziyad al-Nakha'I, Maytham ibn Yahya al-Tammar, and many other great people. The kind of method that Imam Mujtaba (PBUH) had had chosen in training men that are good and devoted to Islam, and introducing the original and right culture of true imamate in the Medina of his grandfather, the Messenger of God, had a deep effect on hearts of people and Muslims and they knew that they should receive their religious rules and daily issues from Medina.
- 2) Followers and other individuals who had served his apprenticeship and quoted some narrations like: Abdullah ibn Ja'far Tayyar, Muslim ibn Aqeel, Abdullah ibn Abbas, 'Abd al. Rahman ibn 'Awf, 'Amr ibn Qays Mashreqi, Abu al- Aswad al- Du'ali, Abu Mikhnaf al-Azdi, and so on. These were some students and friends of Imam Mujtaba (PBUH) that have been gathered from different cities and countries such as: Kufa, Yemen, Hamedan, and so on. All of them had learnt in the presence of the Holiness, trained, and resisted against the cultural attack of Muawiyah the heretic. After martyrdom of Imam Hassan (PBUH), some of them were martyrdom by murderous Muawiyah and some other stood beside Imam Husain (PBUH) in 680 AH, against Yazid ibn Muawiyah, another evil of the time, and irrigated Islam and Quran with their blood. Aside his famous students, great children of the Holiness such as Hassan ibn Hassan known as doubled Hassan, Zayd ibn Hassan, Amru ibn Hassan, Abdullah

ibn Hassan, and Qasim ibn Hassan were making benefits from the brightness of the honorable father and each of them shone somehow in history.

About this issue that Imam Hassan (PBUH) had been using every opportunity for training, it has been quoted that: the Holiness called his sons and brother's sons and told: Oh my sons and my brother's sons! You are children of a nation and it is close to be the elders of another nation. So, each acquires the knowledge, and each of you that cannot narrate it or memorize it, write it and keep it at his house. (Yaghoubi IV, 1983-1984)

Spreading the original culture of Islam

Among other things that Hassanein (PBUH) did in the best way and paid a lot of attention, was spreading the original cultural attack of Umayyad rulers, especially Muawiyah isn Abi Sufyan, because this household had approved the most and the highest enmity against Islam and the Messenger (PBUH). After the military victory over the government of Iraq and Ahl al-Bayt, Muawiyah has started an attack for destruction of the Prophecy and imamate culture of infallible imams (PBUH). He attended creating heresy in religion, publicizing the sins, encouraging forgers of Hadith, and multilateral cultural war with the pure Islam. Despite all the efforts he had in destroying the behavior of the Prophet (PBUH) and secluding Ahl al-Bayt (PBUT), he did not have much success, since the kind of method that Imam Mujtaba (PBUH) had had chosen in training men that are good and devoted to Islam, and introducing the original and right culture of true imamate in the Medina of his grandfather, the Messenger of God, had a deep effect on hearts of people and Muslims and they knew that they should receive their religious rules and daily issues from Medina. Also, against the illegitimate regime of Yazid and for explaining the aim of the uprising of Husaini movement, Imam Husain (PBUH) stated that: "Oh God! You know what we did was neither for competition in domination nor for achieving world's worthless property, but we did to show the signs of your religion and make clear the ordering in your lands for your oppressed thralls to be relieved and to comply with your duties, traditions, and sentences." (Sharifi M et al., 2003)

By dedicating his life and his loyal friends' lives, Imam Husain (PBUH) could accomplish the most beautiful and honorable way in spreading the original Islamic culture, besides disgracing the family of the Umayyad.

Taking care of the poor

Imam Hassan (PBUH) that had a pure, kind, and loving heart for the poor and miserable of the society, also accomplished the painful people, poor, and low- income groups, listened deeply to their screech, and carried them out. He saw no one but God in this humanitarian movement and asked no one but God for his reward. He is the most obvious meaning of the following noble verse: "those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and they shall no fear come upon them neither shall they grieve"¹⁷ in helping the poor it is also quoted that Imam Husain (PBUH) passed by miserable who were eating warm food in mosque array. They said: The food is ready. Imam Husain (PBUH) sat next to them and said: God does not like the proud people. He ate with them, and then told them: I accepted your invitation, would you accept mine? They answered yes. Imam Husain (PBUH) brought them to his house and told his wife, Rubab: bring whatever reserve we have.

Conclusion

Hassanein (PBUT) and their unique features implies that kind of their behavior with companions of the Messenger of God (PBUT) and the majority of people has not been accidental and unplanned, but has been based on specified, recorded principles, and retrieved from the behavior of the Messenger (PBUH) and Amir al-Mu'minin (PBUT). So, while enemies, especially Umayyad, were trying to send Hassanein (PBUT) out of the political and religious scenes in and way they can, their behavior stopped the government to achieve its ominous and dirty aims. It comes up from historical evidence that the purpose of some movements and efforts sometimes led to the covenant conclusion (peace of Imam Hassan (PBUH) with Muawiyah) and sometimes led to the fighting (the uprising of Imam Husain (PBUH)). So, their orientations in precise situation express the effort and attempt for saving Islamic values.

Hassanein (PBUT) explained and specified their activities for the companions of the Messenger of God (PBUH) and the majority of people for correct and continuous focusing up and organizing.

Conflict of interest

The authors declare no conflict of interest.

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