30 Parables of Imam Hasan

The Blessed Tomb of Imam Hasan Mujtaba

Translated into English by Majlis-e-Tarajim (Dawat-e-Islami)

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MUHAMMAD ILYAS
Attar Qadiri Razavi
Du’a for Reading the Book

Read the following Du’a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَينَا حِكْمَتَكَ وَأَنْعِرَ عَلَينَا رَحْمَتَكَ يَا ذَا الْجِلَالِ وَالْاَكْرَامِ

Translation

O Allah! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (Al-Mustatraf; vol. 1, pp. 40)

Note:

Recite Salat-ʻAlan-Nabi ﷺ once before and after the Du’a.
Thirty Parables of

IMAM HASAN

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Thirty Parables of Imam Hasan

No matter how lazy the devil tries to make you feel, read this booklet from beginning to end. Not only will you gain information but also feel deep affection for Sayyiduna Imam Hasan in your heart, إن شاء الله عز وجل.

Blessing of writing Salat-‘Alan-Nabi

After the demise of Sayyiduna Abul ‘Abbas Uqleeshi, someone had a dream in which he saw him in Heaven. The dreaming person asked, ‘How did you achieve this status?’ He replied, ‘I was blessed with it by virtue of writing Salat-‘Alan-Nabi in abundance in my book Al-Arba’een.’

(Al-Qaul-ul-Badi’, pp. 467; summarized)

صَلَّوَا عَلَى الْحُبْبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّد

1. Fresh dates on dead tree

Arif-Billah Sayyiduna Nooruddin ‘Abdur Rahman Jaami has stated: During a journey, Sayyiduna Imam Hasan Mujtaba reached a date-palm orchard where all
trees were dead. Sayyiduna ‘Abdullah Ibn Zubayr was also accompanying Sayyiduna Imam Hasan during the journey. Imam Hasan stayed at the orchard and the servants spread out the bedding under a dead tree to take a rest. Sayyiduna ‘Abdullah Ibn Zubayr respectfully said, ‘O the grandson of Rasool! If only there were fresh dates on this dead tree so that we would eat them until we would get satiated [i.e. full].’ Listening to it, Sayyiduna Imam Hasan recited some Du’a in low voice. By its blessing, the dead tree turned into a beautiful green tree with fresh dates appearing on it within few moments.

Seeing it, the camel driver said, ‘It is magic.’ Sayyiduna ‘Abdullah Ibn Zubayr told him off, saying, ‘Repent. It is not magic but rather it is the blessing of the prayer made by the grandson of Rasool and answered by Allah.’ People then plucked dates from the tree and the travellers of the caravan ate them until they were satiated.

*(Shawahid-un-Nubuwwah, pp. 227)*

*Raakib-e-dosh-e-Shahanshah-e-Umam*

*Ya Hasan Ibn-e-‘Ali! Ker do karam!*

*Fatimah kay laal Hayder kay pisar!*

*Apni ulfat do mujhay do apna gham*

*صلوا على الحبيب صل الله تعالى على محبَّد*
2. Good news before birth

Sayyidatuna Umm-ul-Fadl – the paternal aunt of the Holy Nabi – once had a dream and told the Holy Nabi what she saw in her dream in these words, ‘Ya Rasoolallah! A part of your blessed body came to my home.’ Listening to it, he said, ‘You have had a good dream. Fatimah will give birth to a son and you will breastfeed him.’ When Sayyidatuna Fatimah gave birth to Sayyiduna Imam Hasan Mujtaba, so Sayyidatuna Umm-ul-Fadl breastfed him. (Az-Zuriyat-ut-Taahirah, pp. 72)

Blessed birth, name and tiles

Sayyiduna Imam Abu Muhammad Hasan Mujtaba was born on 15 Ramadan-ul-Mubarak 3 AH.

(At-Tabqat-ul-Kabeer li Ibn Sa’d, vol. 6, pp. 352)

His blessed name is ‘Hasan’, Kunyah [i.e. patronymic appellation] is ‘Abu Muhammad’ and his titles are ‘Taqee, Sayyid, Sibt-e-Rasoolullah and Sibt-e-Akbar’. He is also known as ‘رضي الله عنه’ i.e. the flower of Rasool.

Kya baat Raza us chamanistan-e-karam ki
Zahra hay kalee jis mayn, Husayn aur Hasan phool

(Hadaiq-e-Bakhshish, pp. 79)
A Mustafa lookalike

Sayyiduna Anas Bin Maalik has narrated that (Imam) Hasan resembled the Revered and Renowned Rasool more than anyone else.

(Sahih Bukhari, vol. 2, pp. 547, Hadees 3752)

No mother gave birth to such a son

Like other companions, Sayyiduna ‘Abdullah Ibn Zubayr also had deep affection [i.e. love] for the grandson of Rasool, Sayyiduna Imam Hasan. On one occasion, he said, ‘By Allah! No woman has given birth to any son like Hasan Bin ‘Ali.’ (Subul-ul-Huda, vol. 11, pp. 69)

Attachment to Beloved Mustafa

Dear Islamic brothers! The Nabi of Rahmah, the Intercessor of Ummah had deep affection for Sayyiduna Imam Hasan Mujtaba. He would come out of home carrying Sayyiduna Imam Hasan Mujtaba sometimes in his blessed arms and at times on his blessed shoulder.

Sometimes, he went to the home of Sayyidatuna Fatimah in order to see and to give him affection. Sayyiduna Imam Hasan also developed very close attachment to him. When he offered Salah,
Sayyiduna Imam Hasan sometimes sat on his blessed back.

3. Blessed rider on blessed shoulder

The Holy Nabi was once carrying Sayyiduna Imam Hasan on his blessed shoulder. A person said, ‘O son! You are riding on something very good. He i.e. the rider is also very good. (Sunan-ut-Tirmizi, vol. 5, pp. 432, Hadees 3809)

Woh Hasan Mujtaba, Sayyid-ul-Askhiya
Raakib-e-dosh-e-‘izzat pay lakaun salam

(Hadaiq-e-Bakhshish, pp. 309)

4. Abu Hurayrah became tearful

Sayyiduna Abu Hurayrah stated: Whenever I saw (Imam) Hasan, tears welled up in my eyes. One day, the Holy Nabi came, saw me in Masjid and held my hand, so I accompanied him. He did not talk to me until we reached the marketplace of Banu Qaynuqaa’. We then returned and he said, ‘Where is the little child? Bring him to me.’
Sayyiduna Abu Hurayrah stated: I saw that (Imam) Hasan came and sat on the blessed lap of Beloved Mustafa. The Greatest and Noblest Nabi inserted his blessed tongue into the mouth of Sayyiduna Imam Hasan and said three times, ‘O Allah! I love him, so You also love him as well as the one who loves him.’ (Al-Adab-ul-Mufrid, pp. 304, Hadees 1183)

Fatimah kay laal Hayder kay pisar
Apni ulfat do mujhay do apna gham

5. O my chief!

A Taabi’i saint, Sayyiduna Abu Sa’eed Maqaburi stated: We were [sitting] with Sayyiduna Abu Hurayrah. Sayyiduna Imam Hasan also came there and said Salam to us. We replied to the Salam but Sayyiduna Abu Hurayrah did not notice it (i.e. Salam). So we respectfully said, ‘O Abu Hurayrah! (Sayyiduna Imam) Hasan Bin ‘Ali (may Allah be pleased with him) has said Salam to us.’ So he immediately paid attention to (Sayyiduna Imam) Hasan and said, ‘Wa Alaikum Assalam Ya Sayyid, i.e. O my chief! May Salam be upon you also! I have heard the Beloved and Blessed
Nabi say that Hasan is indeed ‘Sayyid’ i.e. the chief. (Al-Mustadrak, vol. 4, pp. 161, Hadees 4845)

6. He is my flower

Sayyiduna Abu Bakrah stated: We were offering the Salah being led by the Holy Nabi when (Sayyiduna Imam) Hasan Bin ‘Ali who was a young [child] at that time came. Whenever the Holy Nabi performed Sajdah [i.e. prostration], (Sayyiduna Imam) Hasan Mujtaba sat on the blessed neck and back of the Holy Nabi. He lifted his blessed head from the prostration very gently and lowered him very affectionately.

After the Salah was completed, blessed companions respectfully said, ‘Ya Rasoolallah! You treat this child the way you do not treat anyone else.’ So he said, ‘He is my flower in the world.’

(Musnad Bazzaar, vol. 9, pp. 111, Hadees 3657; summarized)

Un dau ka sadaqah jin ko kaha mayray phool hayn
Ki-jiye Raza ko Hashr mayn khanda’ misaal-e-gul
For the sake of two whom you called your flowers! Make Raza happy like a flower on the Day of Judgement.

7. This son of mine is chief

Sayyiduna Abu Bakrah stated: I saw that the Revered and Renowned Rasool was sitting on the Mimber [i.e. a pulpit-like raised structure] with (Imam) Hasan Bin ‘Ali (i.e. a pulpit-like raised structure) sitting next to him. Sometimes, the Holy Nabi would pay attention to the people and at times he looked towards (Imam) Hasan. He said, ‘This son of mine is ‘Sayyid’ (i.e. the chief). Allah will make him achieve reconciliation between two large groups of the Muslims.’

(Sahih Bukhari, vol. 2, pp. 214, Hadees 2704)

8. Caliphate of Imam Hasan Mujtaba

After the leader of the believers Sayyiduna ‘Ali-ul-Murtada the lion of Allah was martyred, Sayyiduna Imam Hasan Mujtaba assumed caliphate, and the people of Kufa pledged allegiance to him. Having stayed there for a period of time, he delegated the responsibilities of caliphate
to Sayyiduna Ameer Mu’awiyah subject to certain conditions. Sayyiduna Ameer Mu’awiyah accepted all the conditions and hence reconciliation was achieved between them. So this reconciliation was a miracle of the Holy Nabi who had said that Allah will make this son of mine achieve reconciliation between two large groups of the Muslims. (Sawanih Karbala, pp. 96; summarized)

9. Sermon of Imam Hasan Mujtaba

Sayyiduna Shaykh Yusuf Bin Isma’eel Nabhaani stated: After Sayyiduna Imam Hasan Mujtaba pledged allegiance to Sayyiduna Ameer Mu’awiyah and delegated the responsibilities of caliphate to him, he addressed people before the arrival of Sayyiduna Ameer Mu’awiyah to Kufa, ‘O people! We are indeed your guest and a family member of your Nabi ( صلى الله عليه و سلم ) whom Allah has removed every type of impurity from and whom Allah has made absolutely pure.’ He repeated these sentences again and again until everyone present in the gathering began to cry and sound of their crying was heard over a distance. (Barakaat Aal-e-Rasool, pp. 138)
10. Shame in world is better than punishment in Hereafter

After Sayyiduna Imam Hasan Mujtaba نسيج الله تعالى علیه resigned from caliphate, some unaware people called him یَا عَذَارُ الْمُؤْمِنِينَ (i.e. O the one who has caused shame on the Muslims). Hearing this, he would say, ‘Shame is better than fire’ (i.e. shame in the world is better than punishment in the Hereafter).

(Al-Istee’aab, vol. 1, pp. 438)

The very first Ghaus-e-A’zam

How humble Imam Hasan Mujtaba نسيج الله تعالى علیه was! Allah نور جل تغییر الله تعالى علیه gave him the status of Ghaus-e-A’zam in return for giving up caliphate. It is stated on page 392 of Fatawa Razawiyyah volume 28 that ‘Allamah ‘Ali Qaari Hanafi Makki نور جل تغییر الله تعالى علیه has narrated: Indeed I have received the information from pious predecessors that when Sayyiduna Imam Hasan Mujtaba نسيج الله تعالى علیه gave up caliphate, considering eruption of violence among the Muslims, so Allah نور جل gave him and his offspring [i.e. children] the status of Ghausiyat-e-‘Uzma in return for it. The first Qutb-e-Akbar (i.e. Ghaus-e-A’zam) was Sayyiduna Imam Hasan نسيج الله تعالى علیه and the middle one was only Sayyiduna


‘Abdul Qaadir and the last one will be Imam Mahdi. (Fatawa Razawiyyah, vol. 28, pp. 392)

Khilafat-e-Raashidah

After visible demise of the Holy Nabi took place, Sayyiduna Abu Bakr Siddiq, then Sayyiduna ‘Umar Farooq, then Sayyiduna ‘Usman-e-Ghani, then Sayyiduna ‘Ali and then Sayyiduna Imam Hasan Mujtaba, for six months, became the caliphs and the Imams of the Muslims. These respected individuals are called ‘Khulafa-e-Rashideen’ and their caliphate is called ‘Khilafat-e-Raashidah’.

(Bahar-e-Shari’at, vol. 1, pp. 241)

11. O Allah! I love him

Sayyiduna Bara Bin ‘Aazib stated: I saw that the Beloved and Blessed Nabi was carrying (Sayyiduna Imam) Hasan Bin ‘Ali (on his blessed shoulder and praying to the Almighty: ‘O Allah! I love him, You also love him.

(Sunan-ut-Tirmizi, vol. 5, pp. 432, Hadees 3808)
12. Birth of baby boy

Arif-Billah Sayyiduna Nooruddin ‘Abdur Rahman Jaami (who passed away in 989 AH) has stated: On the occasion of Hajj, Sayyiduna Imam Hasan Mujtaba was once going to Makkah on foot. During the journey, his blessed feet became swollen, so his slave humbly suggested, ‘Your grace! Please take a ride so that the swelling of the feet will reduce.’ Imam Hasan Mujtaba did not accept the request of his slave and said, ‘When I reach my destination, so you will find a dark-skinned person with oil in his possession. You have to buy oil from him.’ The slave respectfully said, ‘May my parents be sacrificed for you! We have not seen such a person with such medicine anywhere. How will it be available there?’

Anyway, when they reached the destination, they found a dark-skinned person. Imam Hasan Mujtaba said, ‘This is the dark-skinned person I told you about. Go and buy oil from him and pay him the price of the oil.’ When the slave went to the dark-skinned person and asked for the oil, he asked, ‘Whom are you buying the oil for?’ The slave replied, ‘For
Imam Hasan Mujtaba. The dark-skinned person said, ‘Take me to Imam Hasan Mujtaba. I am his slave.’

When the dark-skinned person came to Imam Hasan Mujtaba, so he humbly said, ‘Your grace! I am your slave and will not take the price of the oil from you. My wife is suffering from labour pains. Please pray that Allah safely bless me with a baby.’ Sayyiduna Imam Hasan Mujtaba said, ‘Go home. Allah will bless you with the child you wish. And he [i.e. the child] will be a follower of us.’

As the dark-skinned person reached his home, he found out that whatever Imam Hasan Mujtaba said was perfectly true and had already taken place.

(Shawahid-un-Nubuwah, pp. 227)

13. Hospitality by means of kohl and fragrance

The leader of the believers, Sayyiduna ‘Usman-e-Ghani once sent a message to (Sayyiduna Imam) Hasan Bin ‘Ali, inviting him to attend a Nikah-ceremony. When he came, so the leader of the believers Sayyiduna ‘Usman-e-Ghani made him sit with him on his throne. Sayyiduna Imam Hasan said, ‘I have kept a Sawm today. If I had already been informed that you would invite me, so I would not have kept the (Nafl) Sawm
today.’ Sayyiduna ‘Usman-e-Ghani said, ‘If you wish, you may be given the same treatment as is given to a Sawm-observing person.’

Sayyiduna Imam Hasan asked, ‘What treatment is given to a Sawm-observing person?’ Sayyiduna ‘Usman-e-Ghani replied, ‘That is, kohl and fragrance are applied to a Sawm-observing person.’ Sayyiduna ‘Usman-e-Ghani then had kohl and fragrance brought and applied them to Sayyiduna Imam Hasan.

(Tareekh Al-Madina-tul-Munawwarah, Juz: 3, pp. 984)

O devotees of the companions and of the family of the Holy Nabi! If a Muslim has already given a meal invitation, it is now appropriate to not observe a Nafl Sawm with the intention of pleasing him, depending upon the situation. This is the Madani pearl we have obtained from the above parable.

 صلى الله عليه وَضُعِّبَ

14. Hearing and memorizing Hadees in childhood

A Taabi’i saint, Sayyiduna Abul Hawra stated: I asked Sayyiduna Imam Hasan Bin ‘Ali, ‘Do you remember any Hadees you heard from the Holy Nabi?’ He said: I remember a Hadees. I once (in my childhood) picked up a date from the dates of Sadaqah (i.e.
Zakah) and put it into my mouth. So my beloved grandfather took it out of my mouth and put it back into the dates of Sadaqah. Someone respectfully said, ‘Ya Rasoolallah! He had taken only a single date, where’s the harm in that?’ The Beloved Nabi replied, i.e. the wealth of Sadaqah is not Halal for us – the family of Muhammad.

(Asad-ul-Ghaabah, vol. 2, pp. 16)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan has stated on page 46 of the third volume in the book ‘Mirat’: One should not let even his immature children do impermissible things. Look! Sayyiduna Hasan was very young at that time, even then the Holy Nabi did not let him eat the date of Zakah.

Dear Islamic brothers! How excellently our Beloved and Blessed Nabi brought up his beloved grandson, Sayyiduna Imam Hasan! This narration offers a Madani pearl to us. We should also give our children Islamic upbringing from an early age. Usually, it is observed that parents fail to give proper upbringing to their children. They do not enable their children to distinguish between good and evil. As a result, when the children become adult, they disobey their parents who then complain of it. It is vital that parents give their children good upbringing according to
Shari’ah and Sunnah from an early age. They should not let their children indulge in improper things in the name of childhood. They should not ignore their responsibility, saying such sentences as: *he is only a child now; he will himself understand when he matures.*

**Teach children good manners**

Here is a saying of the Holy Nabi صلى الله عليه وسلم regarding the good upbringing of children: Give your offspring [i.e. children] a good treatment and teach them good manners.

*(Sunan Ibn Majah, vol. 4, pp. 189, Hadees 3671)*

**You will be asked about your children**

Sayyiduna ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما said to a person, ‘Give a good upbringing to your child because you will be asked about your children, as to how you brought him up and what you taught him.’ *(Shu’ab-ul-Iman, vol. 6, pp. 400, Hadees 8662)*

*Khoo mitay bay-kaar baaton ki, rahay*

*Lab pay Zikrullah mayray dam-ba-dam*

Meaning: May I give up the habit of useless conversation and continue to make the Zikr of Allah!
15. Fulfilment of need on the spot

Someone once came to the court of Sayyiduna Imam Hasan Mujtaba ﷺ and submitted his request in black and white. Without reading the request, he ﷺ said, ‘Your need will be fulfilled.’ Someone respectfully said, ‘O grandson of Rasool! Was it not better to read the request before replying?’ He ﷺ said: He would have to stand in front of me in humiliation for as long as I would read the request. If Allah ﷺ had asked me, ‘Why did you humiliate the needy person by making him stand in front of you for a while?’, so what reply would I have given? (Ihya-ul-‘Uloom, vol. 3, pp. 304)

16. Ten thousand dirhams were gifted

Sitting beside Sayyiduna Imam Hasan ﷺ, a person once prayed to Allah ﷺ to be given ten thousand dirhams. As soon as he ﷺ listened to the prayer being made by the needy person, he ﷺ immediately came to his home and sent ten thousand dirhams to the person.

(Ibn ‘Asakir, vol. 13, pp. 245)

Mayra dil kerta hay mayn bhi Hajj karoon
Ho ‘ata zaad-e-safar chashm-e-karam!
Meaning: I also wish to perform Hajj. Please show benevolence to me by making provisions available for me.

١٧. Those doing favour to the Hajj-pilgrim are forgiven

Sayyiduna Abu Haroon stated: We once went on the Hajj pilgrimage. When we reached Madinah, we went to see (Sayyiduna Imam) Hasan. After saying Salam and exchanging greeting, we told him about the journey of Hajj. At the time of our departure, (Sayyiduna Imam) Hasan sent four hundred dirhams to each of us. We said to the dirhams-bringing person, ‘We are rich people and do not need it.’ He said, ‘You should not return the gift sent to you by (Sayyiduna Imam) Hasan.’

We then came to the court of (Sayyiduna Imam) Hasan and told him that we were wealthy people.’ He said: You should not return my good deed [i.e. my gift]. If I were not currently in such a position, so it (i.e. not accepting the amount) would be easy for you. I am gifting this amount for the Hajj pilgrimage. On the day of ‘Arafah, Allah expresses pride to angles about His bondmen [as befits His glory] and says, ‘My bondmen are present in My court in a poor condition (i.e. astonished and worried), seeking My mercy. I make you the witnesses that I have forgiven the
person doing them favour. I have accepted the intercession, for those mistreating them, made by the one doing them favour.’ Allah says it on Friday as well. (Ibn ‘Asakir, vol. 13, pp. 248)

صَلِّوا عَلَى الْحَبِيبِ صَلِّ اللَّهُ عَلَيْهِ عَالِمٌ مُحَمَّدٌ

18. Hospitable old woman

Sayyiduna Hasan, Sayyiduna Husayn and Sayyiduna ‘Abdullah Ibn Ja’far went on the Hajj-pilgrimage. The camel loaded with provisions and luggage was far behind. Feeling severe hunger and thirst, these people went to the camp of an old woman and said to her, ‘We are thirsty.’ Milking a nanny goat, she served them with its milk. After drinking milk, they said, ‘Bring something to eat.’ The old woman said, ‘There is nothing to eat. You may slaughter the same nanny goat and eat it.’ Hence they did as was offered by her.

After they finished eating, they said to her, ‘We are Qurayshi. Come to us after we have returned from the journey, and we will return you the favour. Saying this, they resumed their journey ahead. When the husband of the old woman came home, he got angry, saying, ‘You had the nanny goat slaughtered to feed the people who were neither our acquaintances nor our friends.’ After some time, the old woman and her husband had to go to Madinah. Having reached Madinah, they began to
collect and sell the camel dung (so that they could buy something to eat by selling the dung).

One day, while going somewhere, the old woman passed the house of Sayyiduna Imam Hasan Mujtaba who was standing at the doorstep at that time. As his eye fell on the old woman, he recognized her and called out, ‘O lady! Do you recognize me?’ She replied in the negative. He said, ‘I was your guest such-and-such day.’ She said, ‘Oh, it was you who were my guest.’ He then gave her one thousand nanny goats and one thousand dinars and sent her to Sayyiduna Imam Husayn via his slave. Imam Husayn asked, ‘O lady! What did my brother give to you?’ She replied, ‘One thousand nanny goats and one thousand dinars.’

Sayyiduna Imam Husayn also gave her one thousand nanny goats and one thousand dinars and then sent her to Sayyiduna ‘Abdullah Ibn Ja’far via his slave. Sayyiduna ‘Abdullah Ibn Ja’far asked her, ‘How much did Sayyiduna Hasan and Sayyiduna Husayn give to you?’ She replied, ‘Those two gave me two thousand nanny goats and two thousand dinars [in total].’ Sayyiduna ‘Abdullah Bin Ja’far also gave her two thousand nanny goats and two thousand dinars.’
In this way, the old woman came to her husband with four thousand nanny goats and four thousand dinars.

(\textit{Ihya-ul-‘Uloom}, vol. 3, pp. 307)

\begin{center}
\textit{
صلّاً علی الحبيب
صلّاً الله تعالى علی محتمد
}
\end{center}

**19. Everything given in charity**

The chief of the generous, Sayyiduna Imam Hasan Mujtaba spent all the wealth and possessions of his home two times and half of the wealth and possessions of his home three times in the Divine path. (\textit{Hilya-tul-Awliya}, vol. 2, pp. 47, Hadees 1434)

\textit{Ay sakhi Ibn-e-sakhi apni sakha}

\textit{Say do hissah Sayyid-e-‘Aali Hasham}

\begin{center}
\textit{
صلّاً علی الحبيب
صلّاً الله تعالى علی محتمد
}
\end{center}

**20. Enthusiasm for recitation of Quran**

The grandson of Rasool, Sayyiduna Imam Hasan Mujtaba recited Surah Al-Kahf every night. This blessed Surah was written on a slate. Whenever he went to the home of any of his wives, he had the slate with him.

(\textit{Shu‘ab-ul-Iman}, vol. 2, pp. 475, Hadees 2447)

\begin{center}
\textit{
صلّاً علی الحبيب
صلّاً الله تعالى علی محتمد
}
\end{center}
21. Routines of Imam Hasan

Sayyiduna Abu Sa’eed stated: Sayyiduna Ameer Mu’awiyah once enquired a Qurayshi person about Sayyiduna Hasan Bin ‘Ali. The Qurayshi who belonged to Madinah said, ‘O leader of believers! After offering Salat-ul-Fajr, he stays in the Masjid-un-Nabawi until sunrise. He then meets and converses with respected visitors until some part of the day passes. He then offers two Rak’aat Salah. Afterwards, he goes to the courts of the mothers of believers and says Salam to them. Sometimes, the mothers of believers gift something to him. He then comes to his home. He follows the same routine in the evening.’ The Qurayshi person then remarked, ‘None of us is his equal.’

(Ibn ‘Asakir, vol. 13, pp. 241)

22. Journey from Madinah to Makkah on foot twenty times

Sayyiduna Muhammad Bin ‘Ali stated: Sayyiduna Imam Hasan said, ‘If I never walk to the house of my Lord, so I will feel shy of meeting Him.’ Therefore, he
came to Makkah Mukarramah on foot 20 times from Madinah Munawwarah in order to see it.

(Hilya-tul-Awliya, vol. 2, pp. 46, Raqm 1431)

23. Slave freed

Sayyiduna Imam Hasan Mujtaba was once eating meal with some guests. His slave was bringing a bowl of hot soup to serve it on the dining mat when the bowl dropped from his hand and the drops of the soup splashed onto Imam Hasan Mujtaba. Fearful and shameful, the slave recited the following part of the 134th Ayah of Surah Aal-e-‘Imran in a shaky voice:

وَالَّذِينَ كَفَرُواْ فَمِنْهُمْ الَّذِينَ مُكَفَّرُواْ عَنِ اللَّهِ وَالَّذِينَ مُكَفَّرُواْ عَنِ اللَّهِ وَالَّذِينَ مُكَفَّرُواْ عَنِ النَّارِ

And who restrain anger and forgive people.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-‘Imran, Ayah 134)

He said, ‘I have forgiven you.’ The slave then recited the last part of the same Ayah:

وَوَالَّذِينَ يَعْبُدُونَ الْمَلَائِكَةَ

And (remember) the righteous people are the beloveds of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-‘Imran, Ayah 134)
He said, ‘I have freed you for the pleasure of Allah.’ (Ruh-ul-Bayan, vol. 2, pp. 95; summarized)

24. Swear word in one ear and apology in the other
Sayyiduna Imam Hasan Mujtaba stated:

ئَوَّلَانَ رَجْلًا شَتَّمَّيْنِ فِي أَذْنِي هَذِهِ وَاَعْتَمَّرَ إِلَّا فِي أَذْنِي الَّآخِرِ لَقَبْلُ غَدِّرُهُ

i.e. if someone swears at me in my one ear and then apologizes for it in the other ear, so I will certainly accept his apology.

(Bahjat-ul-Majalis, vol. 2, pp. 486)

25. Colour changed at the time of Salah
As soon as Sayyiduna Imam Hasan Mujtaba made Wudu, the colour [of his face] changed. When asked about it, he said, ‘The right thing is that the colour of the person who is going to be present in the court of the Owner of the ‘Arsh should change.’ (Wafyaat-ul-A’yaan, vol. 2, pp. 56)
26. Wonderful slave having mercy on dog

In an orchard of Madinah Munawwarah, Sayyiduna Imam Hasan Mujtaba saw a dark-skinned slave eating one morsel himself and then feeding the other to his dog. Coming to him, he said, ‘Who asked you to do it?’ The slave humbly replied, ‘I feel shy of eating myself without feeding it.’ Very pleased to have heard it, he said, ‘Stay here until I return.’

Saying it, he went to the master of the slave and bought from him the slave as well as the orchard. He then freed the slave and gifted him the orchard. The slave was also wise and aware of the importance of spending in the Divine path. Therefore, he instantly and respectfully said, ‘O my master! I gift this orchard for the pleasure of the One for Whose pleasure you bestowed it upon me.’ (Tareekh Baghdad, vol. 6, pp. 33, Raqm 3059)

27. Dream of Imam Hasan Mujtaba

Sayyiduna ‘Imran Bin ‘Abdullah has narrated Sayyiduna Imam Hasan Mujtaba once had a dream in which he saw that was written between both of his eyes. He gave this good news to his family who related it to a Taabi’i saint Sayyiduna Sa’eed Bin Musayyab
The Taabi’i saint interpreted, ‘If he has really had this dream, so only a few days of his life are left.’ Then he really passed away only a few days after it.

(At-Tabqat-ul-Kabeer li Ibn Sa’d, vol. 6, pp. 386, Raqm 7379)

28. I have never seen such creatures before

Near the time of the demise of Sayyiduna Imam Hasan, Sayyiduna Imam Husayn noticed that Sayyiduna Imam Hasan felt anxiety. Comforting him, Sayyiduna Imam Husayn said, ‘O beloved brother! Why are you sad? You will soon be privileged to be present in the court of Rasoolullah and Sayyiduna ‘Ali who are your forefathers. And you will be present in the courts of Sayyidatuna Khadija-tul-Kubra and Sayyidatuna Fatimah Zahra who are your grandmother and mother respectively. You will be able to see Sayyiduna Qaasim and Sayyiduna Taahir who are your maternal uncles. And you will be blessed with meeting Sayyiduna Hamzah and Sayyiduna Ja’far who are your paternal uncles.’

Sayyiduna Imam Hasan Mujtaba replied, ‘O brother! Today, I am facing the situation I have never faced before. And today, I am seeing such creatures from among the creatures of
Allah \( \text{عَزَّوَجَلَّ} \) that I have never seen any creatures like them before.’ \( (Tareekh-ul-Khulafa, \text{pp. 153; summarized}) \)

**Cause of martyrdom**

Sayyiduna Imam Hasan Mujtaba \( \text{تَعَالَ عَنْهَا} \) was poisoned. The poison had strong effect on him, causing his intestines to break into pieces and to be excreted. He \( \text{تَعَالَ عَنْهَا} \) suffered severe pain for 40 days.

**Sad demise**

Sayyiduna Imam Abu Muhammad Hasan Mujtaba \( \text{تَعَالَ عَنْهَا} \) passed away on 5 Rabi’-ul-Awwal 50 AH in Madinah Munawwarah, \( '\text{إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجَعُونَ} ' \). \( (Sift-us-Safwah, \text{vol. 1, pp. 386}) \)

It is also narrated that he \( \text{تَعَالَ عَنْهَا} \) passed away in 49 AH. At the time of his demise, he \( \text{تَعَالَ عَنْهَا} \) was 47 years of age.

\( (Taqreeb-ul-Hazeeb li Ibn Hajar ‘Asqalani, \text{pp. 240}) \)

**29. Funeral Salah**

His funeral Salah was led by Sayyiduna Sa’eed Bin Al-Aas \( \text{تَعَالَ عَنْهَا} \) who was the then governor of Madinah Munawwarah. Sayyiduna Imam Husayn \( \text{تَعَالَ عَنْهَا} \) offered him to lead the funeral Salah. \( (Al-Istee’aab, \text{vol. 1, pp. 442; summarized}) \)
30. Crowd of people in funeral

There was a huge crowd of people in the funeral procession of Sayyiduna Imam Hasan Mujtaba. Sayyiduna Sa’labah Bin Abi Maalik has narrated: I joined the funeral procession of Sayyiduna Imam Hasan Mujtaba. He was buried in Jannat-ul-Baqi’ (near the tomb of her respected mother). I saw so huge crowd of people in Jannat-ul-Baqi’ that even a needle if dropped would not fall on the ground but rather on the head of any person (due to crowd).

(Al-Isaabah, vol. 2, pp. 65)

Offspring of Imam Hasan

Sayyiduna Imam Hasan had offspring [i.e. children] in large number. Imam Ibn Jawzi has stated that he had 15 sons and 8 daughters. (Al-Muntazam, vol. 5, pp. 225)

Imam Muhammad Bin Ahmad Zahabi has quoted the names of his 12 sons: Hasan, Zayd, Talhah, Qaasim, Abu Bakr and ‘Abdullah. These six were martyred along with their paternal uncle Sayyid-ush-Shuhada Sayyiduna Imam Husayn in the battlefield of Karbala. The names of the other six sons are ‘Amr, ‘Abdur Rahman, Husayn, Muhammad, Ya’qoob and Isma’eel. The offspring of Imam Hasan Mujtaba [i.e. the Hasani Sayyids] have line of descent from Sayyiduna Hasan Musanna and Sayyiduna Zayd.

(Seer A’laam-un-Nubula, vol. 4, pp. 401)
he Great Spiritual and Scholarly Luminary of the 21st century, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi has founded Dawat-e-Islami (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 100 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net.

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**Madani Channel - Global Coverage Parameters**

**Transmission:** Digital

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FOR BECOMING A PIOUS
AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtima’ of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عزّ وجلّ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In’amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: ‘I must strive to reform myself and people of the entire world, إِنَّ كَاَّمَا رَضِيْنَا عَزّ وُجُلْنَا, In order to reform ourselves, we must act upon Madani In’amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, إِنَّ شَاءَ اللَّهُ عَزّ وُجُلْنَا.’