

THE MARTYRDOM OF THE
HOLY PROPHET
AND THE
GRANDSON
OF THE HOLY PROPHET



BY SYED ABŪ AL-HUSSAIN ZAIDI

Martyrdom of the Holy Prophet (s) and the Grandson of the Holy Prophet (s)

Written by:

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The Martyrdom of the Prophet (s) and the Grandson of the Prophet (a)

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Dedication

To the MARTYR who was **martyred** while still in the WOMB of the MOTHER.

The Messenger of Allah (s) said:

“Love Allah because of the blessings He has bestowed upon you, and love me because of your love for Allah, and love my family (Ahl al-Bayt) because of your love for me.”

(Jāmi‘ al-Tirmidhī, Book of Virtues, Ḥadīth. 3789)

Contents

Reader's Guide:

Diacritics Guidelines.....	7
Terms	8
Formatting Conventions.....	9
Preface	10
Martyrdom of the Holy Prophet (s)	12
The Account of the Martyrdom of the Messenger of Allah (s) at the Hands of a Jewish Woman.....	16
Did the Muslims Poison the Messenger of Allah (s)?	30
Commentary	31
Did the Two Shaykhs Participate in the Funeral of the Messenger of Allah (s)?	34
Emphasis From Sunni Scholars about Caliphate and Imamate.....	34
Commentary	36
Narrations From Sunni Books	36
First Narration.....	36
Second Narration	41
Third Narration	43
Narrations Used for Argumentation in This Regard.....	45
First Narration.....	45
Second Narration	45
Third Narration	46
Fourth Narration.....	47
First Response.....	48
Second Response	49

The Martyrdom of the Prophet (s) and the Grandson of the Prophet (a)

Third Response	50
Fourth Response.....	51
Fifth Response	52
Final Commentary	53
The Martyrdom of Imam al-Ḥasan (a) Through Poisoning by Ja‘dah, Mu‘āwiyah, and Yazīd?	54
Summary of References	56
Commentary	59
Commentary	61
Commentary	62
Commentary	65
The Funeral of Imam al-Ḥasan (a) and the Umayyad Conspiracy.....	67
Results from the Narrations	80
Narrations From Sunni Books	80
Results from the Narrations	86
Summary of the Chapter.....	87
Conclusion	88

Diacritics Guidelines

Symbol	Arabic Letter	Sound	Example
ʾ	أ \ ع	A (normal a)	Muʾmin
ʿ	ع	A (heavy; middle of throat)	ʿIlm
Ā / ā	ا	aa	Jawāʾd
Ī / ī	ي	ee	Amīr
Ū / ū	و	oo	Mūsā
Ḥ / ḥ	ح / ح	H (heavy; middle of throat)	Ḥasan
Ṣ / ṣ	ص	S (heavier; emphasized)	Ṣādiq
Ṭ / ṭ	ط	T (stronger; emphasized)	Ṭālib
Dh / dh	ذ	Light dh	Dhikr
Ḍ / ḍ	ض	Dh (heavier; emphasized)	Riḍā
Ẓ / ẓ	ظ	Dh (between th and z)	Kāẓim

Terms

Term	Arabic Transliteration	Translation
(s)	<i>Ṣallallāhu ‘Alayhi Wa Ālih</i>	Blessings of Allah be upon him and his family
(a)	<i>‘Alayhi (or ‘Alayhā) al-Salām</i>	Peace be upon him (or her)
(as)	<i>‘Alayhim al-Salām</i>	Peace be upon them
(r)	<i>Raḥmatullāh ‘Alayh</i>	May Allah have mercy on him

Formatting Conventions

Book names are underlined.

- Eg. al-Kāfī, Bihār al-Anwār, al-Manāqib, etc.

Ḥadīth Text Arabic is blue and bolded.

- Eg. **إِنَّ الْحَقَّ فِي عَلِيٍّ وَشِيعَتِهِ**

Ḥadīth text translation is blue and italicized.

- Eg. *“Indeed, the truth is with Ali and his Shia”*

Quranic Text is red and bolded.

- Eg. **قُلْ هُوَ اللَّهُ أَحَدٌ**

Quran Translation is red and italicized.

- Eg. *“Say, He Allah is One.” (112:1)*

Words of scholars (both Shia and Sunni) are green and italicized.

Some *Arabic word transliterations* are italicized.

- Eg. *waṣī*, *ḥasan*, *ṣaḥīḥ*, etc.

Preface

Dear Readers,

The book in your hands is the second publication of our institution. Our first publication, “Determining the Day of the Death of ‘Umar and ‘Uthmān,” authored by the scholar of our era, ‘Allāmah Aftab Ḥussain Jawādī, examined the innovations practiced by opponents during the months of Dhī al-Ḥijjah and Muḥarram.

In this second publication, the institution has turned its attention to the month of Ṣafar and has presented certain special observations regarding the martyrdom of two infallible personalities (as) whose martyrdom is commemorated in this month.

In our society, a commonly used term is that the Holy Prophet (s) “passed away.” While we believe there is no linguistic or even religious objection to using this term, culturally, the word “death” is often used to refer to someone who has passed away naturally. By doing so, we unintentionally deny an important honour bestowed by Allah upon His beloved (s), which is the honour of martyrdom.

To affirm this honour, we have sought assistance from an article by ‘Allāmah Sayyid Ja‘far Murtaḍā al-‘Āmilī (r). Furthermore, when the Holy Prophet (s) was martyred and the time came for his burial, the Shia of Ḥaydar al-Karrār presented this argument before the opponents: that the two Shaykhs (Abū Bakr and ‘Umar) abandoned the funeral of the Prophet (s) to pursue the caliphate. Opponents often attempt to respond to this argument. We have included a detailed discussion in this book to examine the origins of this criticism and whether the responses provided by the opponents are credible or not.

The book then shifts its focus to the martyrdom of Imam al-Ḥasan (a), addressing two significant discussions:

1. Who were the individuals responsible for the martyrdom of the Imam (a), and who benefited from his martyrdom?
2. The second discussion revolves around the funeral of Imam al-Ḥasan (a), examining who prevented his burial alongside his grandfather, the Messenger of Allah (s).

The Martyrdom of the Prophet (s) and the Grandson of the Prophet (a)

In conclusion, this book brings forth discussions related to the martyrdom of these two infallible personalities (as), shedding light on their oppression and uncovering the hidden truths buried in the pages of history.

Martyrdom of the Holy Prophet (s)

In the Holy Quran, Allah, the Exalted, says:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَبْنِ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ
عَلَىٰ أَعْقَابِكُمْ

*And Muḥammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?*¹

In the above verse, at the very least, the possibility exists that the Holy Prophet (s) could be martyred. This verse refutes all claims aimed at concealing the true cause of the Prophet's death. Moreover, it highlights that attempts to kill the Holy Prophet (s) were made multiple times. In this regard, sometimes the polytheists tried, sometimes the Jews attempted, and sometimes even some who called themselves Muslims sought to have the Prophet (s) killed. Below, we present the evidence that demonstrates these repeated attempts by the enemies of Islam.

1. If we examine the general behaviour of the Quraysh, it can be observed that from the very beginning, they desired to kill the Holy Prophet (s). In this regard, during the period of the collective boycott imposed by the polytheists, which forced the Muslims to take refuge in the valley of Abū Ṭālib (*Shi' b Abī Ṭālib*), Abū Ṭālib (a) often had the Holy Prophet (s) sleep in a different place, assigning Amīr al-Mu'minīn (a) to sleep in his stead for the Prophet's protection.

During this time, Amīr al-Mu'minīn (a) once remarked, "*Father, I might be killed,*" to which Abū Ṭālib (a) responded with these verses of poetry:

اصبرن يا بني فالصبر أحجى *** كل حي مصيره لشعوب
قد بلوناك و البلاء شديد *** لعداء النجيب و ابن النجيب

¹ Sūrah Āl 'Imrān, Verse 144

لفداء الأعز ذي الحسب *** الثاقب و الباع و الفناء الرحيب
إن تصبك المنون بالنبل تبرئ *** فمصيب منها و غير مصيب
كل حي و إن تناول عمرا *** آخذ من سهامها بنصيب

“O my son, endure with patience, for patience is indeed more appropriate and befitting. Every person blessed with the gift of life is inevitably destined to proceed toward death. We have tested you—and the trial is severe. As sacrifice for the noble one, son of the noble. As a ransom for the most honoured, the one of piercing lineage, far-reaching stature, and vast generosity. If death strikes you with its arrows, they may pass through cleanly. Some hitting true, and some missing. Every living being—no matter how long its life—will taste its share from those arrows.”¹

2. On the night of migration, when a plot was devised to assassinate the Holy Prophet (s), Amīr al-Mu'minīn (a) slept on the blessed bed of the Prophet (s). Ten individuals from ten different Qurayshi tribes were assigned the task of killing the Prophet (s). However, Allah saved the Prophet (s), and he went toward the cave, where Allah provided him with special protection.
3. An attempt was made to assassinate the Holy Prophet (s) by the Banū al-Naḍīr tribe.²
4. The hypocrites attempted to spook the Holy Prophet (s)'s mount in the darkness of the night at a mountain pass named 'Aqabah. A noteworthy point in this regard is that Ḥudhayfah (to whom the Holy Prophet (s) had disclosed the names of the hypocrites) refrained from performing the funeral prayers of some individuals who were considered prominent and respected. According to Ibn Ḥazm, Ḥudhayfah would not perform the funeral prayers of those about whom the Prophet (s) had informed him of their hypocrisy.³

¹ Sharḥ Nahj al-Balāghah by al-Mu'tazilī, vol. 14, p. 64; Mā Ruwiyat al-'Āmmah Min Manāqib Ahl al-Bayt by al-Sharawani, pp. 61-62; al-Darajāt al-Raḥī'ah, p. 42.

² al-Saḥīḥ Min Sīrat al-Nabī al-A'zam (s), vol. 8, pp. 40–50.

³ al-Sīrah al-Ḥalabiyyah, vol. 3, p. 143, Dār al-Turāth, Beirut; Uṣd al-Ghābah, vol. 1, p. 468; Dalā'il al-Nubuwwah by al-Bayhaqī, vol. 5, pp. 260–262; al-Maghāzī by al-Wāqidi, vol. 3, pp.

5. The Holy Prophet (s) was poisoned in Khaybar.
6. An attempt was even made to poison the Holy Prophet (s) in Madinah.

In this context, when we examine the narrations, they are very clear and indicate the assassination of the Holy Prophet (s). Consider the following narrations:

The first narration (from Sunni sources): Ibn Mas'ūd says:

لأن أحلف تسعاً: أن رسول الله (صلى الله عليه وآله) قتل قتلاً أحب إلي من أن أحلف واحدة. وذلك أن الله سبحانه وتعالى، اتخذني نبياً، وجعله شهيداً

*"I would prefer to swear nine times rather than once that the Messenger of Allah (s) was killed. The reason is that Allah Almighty appointed the Prophet (s) as a Prophet and also declared him a martyr."*¹

The second narration: Imam al-Ṣādiq (a) narrates from his forefathers:

أن الإمام الحسن (عليه السلام) قال لأهل بيته : إني أموت بالسم ، كما مات رسول الله (صلى الله عليه وآله). قالوا: ومن يفعل ذلك؟ قال: امرأتي جعدة بنت الأشعث

*Imam al-Ḥasan (a) said to his family, "I have been poisoned in the same manner as the Messenger of Allah (s) was poisoned." The family asked, "Who poisoned you?" He (a) replied, "My wife, Ju'dah daughter of al-Ash'ath."*²

The third narration: 'Āmir al-Sha'bī (a Sunni traditionist and scholar) says:

1042–1045; *Intā' al-Asmā'*, p. 477; *Majma' al-Bayān*, vol. 3, p. 46; *Irshād al-Qulūb* by al-Daylamī, pp. 330–333; *al-Muḥallā*, vol. 11, p. 225.

¹ *al-Ṭabaqāt Ibn Sa'd*, vol. 2, p. 201; *Subul al-Hudā wa al-Rashād*, vol. 12, p. 303; *Dalā'il al-Nubuwwah* by al-Bayhaqī, vol. 7, p. 172; *al-Mustadrak 'alā al-Ṣaḥīḥayn*, vol. 3, p. 58, authenticated according to the criteria of al-Bukhārī and Muslim by both al-Ḥākim and al-Dhahabī in *Talkhīṣ al-Mustadrak* (printed in its margins). Also refer to *Fayḍ al-Qadīr* by al-Manāwī, vol. 5, p. 448, and *al-Ṭabaqāt Ibn Sa'd*, vol. 2, part 2, p. 7, published by Dār al-Taḥrīr in Cairo in 1388 AH.

² *Manāqib Āl Abī Ṭālib*, vol. 3, p. 25; *Bihār al-Anwār*, vol. 44, p. 153.

قد سم رسول الله (صلى الله عليه وآله)، وسم أبو بكر

*The Holy Prophet (s) was poisoned, and Abū Bakr was also poisoned.*¹

Similarly, Shia scholars have also stated the same:

The first statement: Shaykh al-Ṭūsī (r) says:

قبض (صلى الله عليه وآله) مسموماً يوم الاثنين لليلتين بقيتا من الهجرة
سنة عشر

*The demise of the Messenger of Allah (s) occurred on a Monday due to poisoning, with two nights remaining until the end of the tenth year.*²

(It is quite possible that Shaykh al-Ṭūsī here refers to the migration of the Holy Prophet (s), which took place in the month of Rabī‘ al-Awwal, thirteen years after the declaration of prophethood.)

The second statement: Shaykh al-Mufīd (r) says:

قبض بالمدينة مسموماً

*[The demise of the Holy Prophet (s)] occurred in Madinah due to poisoning.*³

The third statement: ‘Allāmah al-Ḥillī (r) has also mentioned something similar in his book.⁴

Many narrations regarding the plot to martyr the Messenger of Allah (s) through poisoning are found in Sunni and Shia books. These narrations are divided into two parts:

1. A Jewish woman poisoned the Messenger (s).
2. The martyrdom of the Messenger (s) occurred at the hands of certain women.

¹ al-Mustadrak ‘alā al-Ṣaḥīḥayn, vol. 3, p. 59, and Talkhīṣ al-Mustadrak by al-Dhahabī in its margin.

² Bihār al-Anwār, vol. 22, p. 514; Tahdhīb al-Aḥkām, vol. 6, p. 1.

³ al-Muqni‘ah, p. 456

⁴ Muntahā al-Ma‘ālib, vol. 2, p. 887

The Account of the Martyrdom of the Messenger of Allah (s) at the Hands of a Jewish Woman

1. ‘Ā’ishah narrates that the Messenger of Allah (s) said during the illness in which he passed away:

إني أجد ألم الطعام الذي أكلته بخيبر ، فهذا أوان انقطاع أبهري من ذلك السم

I still feel the pain of the food I ate on the day of Khaybar, and now the time has come for my jugular vein to be severed because of that poison.¹

2. It is narrated from Abū Hurayrah that when Khaybar was conquered, the Jews sent goat meat to the Holy Prophet (s), which was laced with poison.

أهديت له (صلى الله عليه وآله) شاة فيها سم، فقال (صلى الله عليه وآله):
إجمعوا من كان ههنا من اليهود، فجمعوا، فقال لهم: إني سأنلكم عن شيء ..
إلى أن قال: أ جعلتم في هذه الشاة سمأ ؟

قالوا: نعم. قال: فما حملكم على ذلك ؟

قالوا: أردنا إن كنت كاذباً أن نستريح منك ، وإن كنت نبياً لم يضررك

The Holy Prophet (s) said, “Gather all the Jews who are here.” When they were gathered, the Prophet (s) asked, “I ask you, did you put poison in this goat meat?” They all replied, “Yes, we did.” The Messenger of Allah (s) then asked, “What was the reason for doing this?” The Jews said, “We wanted that if you were a liar, we would be rid of you, and if you were a true Prophet, then this poison would not harm you.”²

3. It is narrated from Anas ibn Mālīk that:

¹ al-Mustadrak ‘alā al-Ṣaḥīḥayn, vol. 3, p. 58, and Talkhīṣ al-Mustadrak by al-Dhahabī, both authenticated according to the criteria of al-Bukhārī and Muslim. A similar account is mentioned in Ta’wīl Mukhtalif al-Ḥadīth by Ibn Qutaybah, p. 169. Refer to Tārikh al-Khamīs, vol. 2, p. 53; Kanz al-Ummāl, vol. 11, p. 466, and also p. 467; and Majma’ al-Bayān, vol. 9, pp. 121–122, where it states: “I still feel the pain of the food...”

² al-Maghāzī by al-Dhahabī, p. 362; Sunan al-Dārimī, vol. 1, p. 33.

أن يهودية أتت النبي (صلى الله عليه وآله)، بشاة مسمومة، فأكل منها، فجاء بها إلى رسول الله (صلى الله عليه وآله) فسألها عن ذلك، فقالت: أردت لأقتلك. فقال (صلى الله عليه وآله): ما كان الله لیسطك على ذلك. أو قال: علي.. قالوا: ألا نقتلها؟ قال (صلى الله عليه وآله): لا. فما زلت أعرفها في لهوات رسول الله (صلى الله عليه وآله)

A Jewish woman brought poisoned goat meat to the Holy Prophet (s), and the Prophet (s) ate from it. Later, she was brought before the Prophet (s), and he asked her the reason for doing so. She said, "I wanted to kill you." The Prophet (s) replied, "Allah will never give you the power to kill me." Those present there said, "Shall we not kill her?" The Holy Prophet (s) said, "No." I continuously observed the effects of that poison in the gums of the Prophet (s).¹

4. According to Sīrah Ibn Hishām, a woman named Zaynab bint al-Hārith, the wife of Salām ibn Mishkam, poisoned the Holy Prophet (s). The Prophet (s) only took it into his mouth, chewed it, and then spit it out, saying, *"This bone has informed me that it is poisoned."* Along with the Prophet (s) was Barā' ibn Ma'rūr, who ate some of it and swallowed it. The Holy Prophet (s) asked the Jewish woman the reason for her action... (the narration continues) that the Prophet (s) did not punish her, and Bishr ibn Ma'rūr passed away due to consuming that food.²

According to one narration, when Bishr ibn Ma'rūr passed away, the Holy Prophet (s) ordered her to be killed, and she was executed. According to another account, she was put to death by crucifixion.

According to one narration, she was killed and then crucified. Another account states that she was pardoned, later embraced Islam, and when Bishr passed away, she was handed over to Bishr's heirs, who executed her in retribution for her crime, as mentioned in Imtā' al-Asmā' and Ṣaḥīḥ Muslim. According to Ibn Ishāq, there is a consensus among

¹ al-Maghāzī by al-Dhahabī; Ṣaḥīḥ al-Bukhārī, vol. 5, p. 179; al-Muḥallā, vol. 11, p. 26; Ṣaḥīḥ Muslim, vol. 7, pp. 14–15, Kitāb al-Salām.

² al-Sīrah al-Nabawīyyah by Ibn Hishām, vol. 3, p. 337, Turāth al-Islam; Tārīkh al-Khamīs, vol. 2, p. 52.

the traditionists that she was killed, while Mughaltāy states that she was not killed¹. al-Dārimī narrates from al-Zuhrī that the Messenger of Allah (s) forgave her.²

5. According to some narrations, when the Messenger of Allah (s) had swallowed a morsel, and Bishr ibn Ma'rūr had also swallowed the morsel he had taken, along with others who were present and had begun eating, the Prophet (s) said, *"Remove your hands (from the food)."* The leg or shoulder of the goat spoke and said that it was poisoned. Bishr then said, *"By the One who bestowed you with prophethood, I felt the effect of the poison in the morsel I took. I was prevented from spitting it out because I did not want to disrupt your eating. However, when I swallowed it, I wished that you would not eat it and, disregarding my own life, I tried to protect you."* Bishr had not yet risen from that spot when his complexion turned black due to the effect of the poison... and so on.³
6. According to one narration, when the Jewish woman admitted to lacing the goat meat with poison, the Messenger of Allah (s) extended his hand toward the meat and said, *"Recite 'Bismillah' and eat."* They all recited *'Bismillāh'* and ate, and as a result, no harm befell anyone.⁴
7. According to the narration of Abū Hurayrah, the Holy Prophet (s) said, *"Ever since I ate that poisoned food at Khaybar, it has continued to affect my health every year, until this time it has severed my jugular vein."*⁵

According to the narration of al-Muqni'ah, the Messenger of Allah (s) chewed the poisoned food and then spat it out, while Bishr ibn

¹ Refer to the aforementioned: al-Sīrah al-Halabiyyah, vol. 3, pp. 55–56; Tārīkh al-Khamīs, vol. 2, p. 52; al-Muḥallā, vol. 11, pp. 26–27; al-Ṭabaqāt Ibn Sa'd, vol. 2, part 2, p. 7, Dār al-Taḥrīr edition; and al-Maghāzī by al-Wāqidi, vol. 2, p. 678.

² Sunan al-Dārimī, vol. 1, p. 33

³ al-Sīrah al-Halabiyyah, vol. 3, p. 45; refer also to: Sunan Abī Dāwūd, vol. 4, p. 174; al-Ṭabaqāt Ibn Sa'd, vol. 2, part 2, p. 7, Dār al-Taḥrīr edition; al-Maghāzī by al-Wāqidi, vol. 2, pp. 677–678; and Tārīkh al-Khamīs, vol. 2, p. 52, citing al-Iktifā'.

⁴ al-Sīrah al-Halabiyyah, vol. 3, p. 56

⁵ It is a vein located deep within the spine [and it appears to be what is known as the spinal cord]. The two aortas emerge from the heart, and from them branch all the other arteries (Aqrab al-Mawārid, vol. 1, p. 64). al-Jāmi' al-īr by Ibn al-Sunnī and Abū Nu'aym in al-Ṭibb; Fayḍ al-Qaḍir by al-Manāwī, vol. 5, p. 448, Dār al-Ma'rifah edition.

al-Barā' swallowed it and passed away immediately. According to another account, he passed away within a year.¹

8. Ibn Sa'd has narrated from al-Wāqidī that the Jewish woman apologized to the Messenger of Allah (s) after committing this act and explained that the reason was that the Messenger (s) had killed her father, husband, uncle, and brother, and humiliated her tribe. This is why she sought revenge.²
9. According to the narration of Abū Salamah ibn 'Abd al-Rahmān, the Messenger of Allah (s) and his companions ate the poisoned goat meat, which caused Bishr ibn al-Barā' to pass away. The Messenger of Allah (s) then ordered the Jewish woman to be executed as a punishment, and she was subsequently killed.³

In the above lines, the narrations that have been cited will not be discussed in terms of their chains of transmission; rather, some observations will be presented.

1. The Holy Prophet (s) was not naive to accept a gift from any Jewish woman, let alone not only accept it but also eat from it and instruct his companions to eat from it as well. This is especially significant given that the Prophet (s) had just dealt a decisive blow to her tribe, having recently defeated them. Moreover, her husband, Salam ibn Mishkam, had been killed, her brother, Ka'b ibn al-Ashraf, had already been killed, and her uncle and other relatives had also been killed.

Everyone was aware of the treachery the Jews had committed against the Muslims and that they had previously attempted to assassinate the Holy Prophet (s) more than once. The Prophet (s) was not oblivious to these actions of the Jews, such that he would deal with them in this manner (accepting and consuming their gift).

Even if we assume that the Prophet (s) remained silent on the matter or deliberately refrained from addressing it due to some wisdom, it would have been highly likely for a Muslim present to object openly to

¹ *Tārīkh al-Khamīs*, vol. 2, p. 52

² *Fath al-Bārī*, vol. 10, p. 208

³ *al-Tabaqāt Ibn Sa'd*, vol. 2, part 2, pp. 6–7, Dār al-Tahṛīr, Cairo edition, 1388 AH.

this food and express concern, saying, “O Messenger of Allah! It is quite possible that this food is poisoned.”

2. Anyone who studies these narrations will find them inconsistent. For example, consider the following points:
 - a. According to some narrations, Allah Almighty would not allow the Jewish woman to have power over the Holy Prophet (s) by making him eat poisoned meat. However, other narrations state that during his final illness, the Prophet (s) experienced pain due to that food, even to the extent that it is mentioned that his jugular vein was severed.
 - b. According to some narrations, the Holy Prophet (s) ordered the Jewish woman to be killed. Other narrations state that she was pardoned, while some suggest that she was initially pardoned but was later executed after Bishr ibn al-Barā' passed away.
 - c. According to some narrations, the Holy Prophet (s) did not swallow the food, while others state that he did.
 - d. Some narrations mention that the person who passed away was Bishr ibn al-Barā', while others refer to him as Bishr ibn Ma'rūr.¹
 - e. According to one narration, the Holy Prophet (s) gathered all the Jews and made them confess to poisoning the food, while other narrations place the blame solely on one woman among them.
 - f. Some narrations state that only Bishr ibn al-Barā' ate the food, while other narrations mention that a group of companions also partook in it.
 - g. According to some narrations, a person named Abū Taybah stopped the Holy Prophet (s) from eating the food, while another narration mentions that a person named Abū Hind stopped him.

¹ al-Sīrah al-Nabawīyyah by Ibn Hishām, vol. 3, p. 337, Turāth al-Islam; Tārīkh al-Khamīs, vol. 2, p. 52.

- h. According to one narration, a group of people ate the food, while other narrations state that three individuals merely reached for the food but did not eat anything.
 - i. According to some narrations, when the Jewish woman confessed to her crime, the Holy Prophet (s) recited ‘Bismillāh’ and instructed them to eat, after which no harm befell anyone. However, other narrations state that they did not eat, yet harm came to the Prophet (s) and Bishr.
3. How is it possible that when Bishr ibn al-Barā’ realized the food was poisoned, he did not inform the Holy Prophet (s) and allowed him to continue chewing the morsel until he swallowed it? Did Bishr believe that the Prophet (s) would not pass away? Or did he know that the Prophet (s) would pass away and himself wanted the Prophet (s) to die? Or did he not want to harm the Prophet (s) but chose to remain silent about the truth? If so, why did he remain silent? What was the reason?
4. How strange it is that, according to the narration, Bishr disliked the idea of stopping the Holy Prophet (s) from eating. What an odd situation it is that he felt hesitant to inform about something that should not have been eaten, even though eating that poison could lead to the Prophet (s)’s demise.
5. Why did Bishr eat that morsel when he himself knew it was poisoned? And what kind of support for the Prophet (s) was this? Was committing suicide permissible just for the sake of this perceived support? And what benefit did it serve?
6. Cupping (*hijāmah*) was suggested as a treatment for the poison. If this is the case, why does this treatment not prove effective for other instances, such as snake bites? Or why does it not work when someone consumes poison, whether accidentally or intentionally?
7. The Holy Prophet (s)’s statement that “*now my jugular vein is being severed by this poison*” raises a question: does consuming poison cause the jugular vein to be severed? Furthermore, it is even more perplexing considering that years had passed since the incident occurred.
8. Zaynab bint al-Hārith, the Jewish woman who carried out the poisoning, later apologized, stating that the Holy Prophet (s) had killed her father, uncle, husband, and brother. Her brother was Marḥab, whom Amīr al-

Mu'minīn (a) killed in the fortress of Sulālim, which was conquered after Qamūs. In fact, it was one of the last fortresses to fall.¹

While the story of the poisoned goat's meat is attributed to the Fortress of Qamūs, all these discussions overlook the point of whether Marḥab was actually Zaynab's brother or not, as some people claim that Marḥab was Zaynab's uncle.²

9. When Bishr passed away, according to some narrations, the woman was first executed and then crucified. However, according to the narration of Abū Dāwūd, she was only crucified³ (which ultimately led to her death). In Islam, crucifixion is not a punishment for murder, especially if we consider the narrations stating that the Prophet (s) forgave her. This is because, apart from the Prophet (s), no one else has the authority to impose a punishment involving execution followed by crucifixion. Furthermore, the narration about her being forgiven contradicts the account that Bishr died immediately or within a year.
10. According to the narration, Anas used to observe the effect of this illness on the gums of the Prophet (s). However, gums are an internal part of the mouth and are not visibly apparent. If there were signs of poison inside the mouth, was it the actual poison that was observed, or its effects such as yellowness or greenness, or was it something else that was seen?
11. The apparent meaning of the narration in al-Muntaqā is that Bishr ate the morsel that the Prophet (s) had spat out, and after eating it, he died. Why did this person do so? Does the Prophet (s)'s act of spitting out the morsel and not eating it not indicate that it was unfit to eat? And if it is assumed that Bishr intended to seek blessing from the morsel chewed by the Prophet (s) and benefit from his saliva, the question arises: why did the Prophet (s) not forbid him from eating it, especially since he had realized that it contained lethal poison?

Now let us turn to Shia narrations, which indicate that a Jewish woman had poisoned the Messenger of Allah (s).

¹ al-Sīrah al-Nabawiyyah by Ibn Hishām, vol. 3, p. 347; al-Kāmil fī al-Tārīkh, vol. 2, p. 217; refer also to Tārīkh al-Khamīs, vol. 2, p. 50.

² al-Maghāzī by al-Dhahabī, p. 437; Dalā'il al-Nubuwwah by al-Bayhaqī, vol. 4, p. 263; Imtā' al-Asmā' by al-Maqrizī, vol. 1, p. 316.

³ al-Sīrah al-Ḥalabiyyah, vol. 3, p. 56

1. In the exegesis attributed to Imam al-Ḥasan al-‘Askarī (a), there is a narration summarized as follows: When the Messenger of Allah (s) returned from Khaybar, a Jewish woman, who claimed to be a believer, brought a poisoned goat’s leg. She told the Prophet (s) that she had made a vow. Accompanying the Prophet (s) were Barā’ ibn Ma‘rūr and Imam Ali (a). The Messenger of Allah (s) asked for bread, which was brought to him. Barā’ took a morsel from the goat’s leg and placed it in his mouth, at which point Amīr al-Mu‘minīn (a) said, *“Do not eat before the Messenger of Allah (s).”*

Barā’ replied, “It is as if you think the Messenger of Allah (s) is stingy.” Amīr al-Mu‘minīn (a) repeated, “It is not permissible for anyone to eat, drink, speak, or act before the Messenger of Allah (s).” Barā’ responded again, “I do not consider the Messenger of Allah (s) to be stingy.” Amīr al-Mu‘minīn (a) said, “That is not what I mean. This (leg) was brought by a Jewish woman, and we do not know its state. If you eat without the permission of the Messenger of Allah (s), you will bear responsibility for your own life.”

Meanwhile, Barā’ took the morsel and swallowed it. At that moment, the goat’s leg spoke, saying, *“I am poisoned,”* and Barā’ fell into the throes of death and passed away. The Messenger of Allah (s) then summoned the Jewish woman and asked her what had happened. She gave the same response that we have previously quoted from Sunni sources. The Messenger of Allah (s) told the woman, *“Had Barā’ eaten by my command, the poison would not have affected him.”*

The Messenger of Allah (s) then summoned his close companions, including Salmān, Miqdād, Abū Dharr, Suhayb, Bilāl, ‘Ammār, and others. Imam Ali (a) was also present. The Messenger of Allah (s) prayed to Allah and instructed them to eat from the poisoned goat’s leg. The companions ate until they were satisfied and then drank water. The woman was imprisoned until the next day, after which she embraced Islam.

The Messenger of Allah (s) did not perform funeral prayers for Barā’ until Imam Ali (a) came and granted Barā’ absolution with the words he had spoken while eating the goat’s meat. Barā’’s death from the poison became an atonement for him. Some people present remarked

that Barā' was merely joking with Imam Ali (a) and was not serious, so how could Allah punish him? The Messenger of Allah (s) said, *"If Barā' had been serious, Allah would have nullified all his deeds. Even if Barā' had given charity from the depths of the earth to the heights of the heavens to save himself, it would not have benefited him. However, since it was a joke, it served as his absolution."*

The Messenger of Allah (s) added, *"I do not want any of you to think that Ali was angry with Barā'. That is why I have called you here and sought forgiveness for Barā', so that his proximity to Allah and his rank in Paradise may be elevated."*¹

2. According to another narration, the wife of 'Abdullāh ibn Mishkam brought poisoned goat meat to the Messenger of Allah (s). With the Messenger of Allah (s) was Bishr ibn al-Barā' ibn 'Āzib. The Messenger of Allah (s) took a piece of the meat, chewed it, and then spat it out, saying, *"This meat has informed me that it is poisoned."* However, Bishr had already swallowed the meat. The Messenger of Allah (s) then questioned the Jewish woman, and she admitted that she had laced it with poison.²
3. According to a narration by Aṣḥbagh, Imam Ali (a) said that there was a Jewish woman named 'Abdah, whom the Jews instructed to carry out the act (of poisoning the meat) and facilitated the process for her. She took the goat's meat, cooked it, and then gathered the Jewish leaders at her house. She went to the Messenger of Allah (s) and said, *"O Muḥammad! Do you know the rights of being my neighbour? The Jewish leaders are gathered at my home, so please honour me by attending with your companions."*

The Messenger of Allah (s) came along with Imam Ali (a), Abū Dujānah, Abū Ayyūb, Sahl ibn Ḥunayf, and a group of the Muhājirūn. When everyone entered, she brought the goat's meat. Meanwhile, the

¹ *Bihār al-Anwār*, vol. 17, pp. 318-320 and 396; the exegesis attributed to Imam al-'Askarī (a), p. 177; and *Manāqib Āl Abī Ṭālib*, vol. 1, p. 128.

² *Bihār al-Anwār*, vol. 17, p. 408 (also see p. 406 from *al-Kharā'ij Wa al-Jarā'ih*). Also refer to: *al-Kharā'ij Wa al-Jarā'ih*, vol. 1, p. 27, and *al-Khaṣā'is al-Kubrā*, vol. 2, pp. 63-65.

Jewish leaders covered their noses with woolen cloths, stood on their feet, and leaned on their staffs.

The Messenger of Allah (s) said to them, “*Sit down.*” The Jews replied, “*When a prophet visits us, none of us sits. We consider it improper for even a slight part of our breath to reach him, as it may cause him harm.*” Imam Ali (a) remarked that the Jews lied—may Allah curse them—and their actions were only meant to protect themselves from the poison and its fumes.

The narration then mentions how the goat’s leg spoke and how the Messenger of Allah (s) questioned ‘Abdah, the Jewish woman, about the incident. She explained the entire matter. Then Jibrā’īl came and taught a supplication, which the Messenger of Allah (s) and his companions recited. Following this, they ate the poisoned goat’s meat, and afterward, the Messenger of Allah (s) instructed them to stop.¹

4. Ali ibn Ibrāhīm narrates from Imam al-Ṣādiq (a) that a Jewish woman poisoned the goat’s leg for the Messenger of Allah (s). The narration continues, stating that the Messenger of Allah (s) ate from it as much as Allah willed, after which the leg spoke, saying, “*I am poisoned.*” Consequently, it was not eaten further. Due to this poison, the health of the Messenger of Allah (s) gradually deteriorated until he passed away.
5. Abū Baṣīr narrates from Imam al-Ṣādiq (a) that on the day of Khaybar, the Messenger of Allah (s) was poisoned. The meat spoke, saying, “*O Messenger of Allah, I am poisoned.*” Because of this, the Messenger of Allah (s) used to say at the time of his death, “*Today my strength is fading because of the food I ate on the day of Khaybar.*” And there is no prophet or waṣī (successor) who was not martyred.²

Just as we did not discuss the authenticity of the chains of transmission of Sunni narrations, even though there were weaknesses in their chains, similarly, we will refrain from discussing the chains of transmission of these narrations here as well. Instead, we will mention a few points by way of critique.

¹ al-Amālī by al-Ṣadūq, p. 135; Biḥār al-Anwār, vol. 17, pp. 395 and 396 (citing it); and Manāqib Āl Abī Ṭālib, vol. 1, p. 128.

² Baṣā’ir al-Darajāt, p. 503; Biḥār al-Anwār, vol. 22, p. 516, and vol. 17, p. 405; and Ithbāt al-Hudāt, vol. 1, p. 604.

1. The first narration states that Barā' ibn Ma'rūr ate the poisoned goat's meat. However, Barā' ibn Ma'rūr passed away a month before the Prophet (s)'s migration to Madinah. The Prophet (s) did not attend Barā' 's funeral; rather, when he arrived in Madinah, he visited his grave. It is said that he offered prayers at his grave.¹

On the other hand, the incident of Khaybar occurred in the 7th year of Hijrah. Therefore, how could Barā' have died from eating poison when he had passed away several years earlier? Some may argue that the one who actually passed away was Bishr ibn Barā', but the name of Barā' ibn Ma'rūr is mentioned in several narrations, which prevents acceptance of this excuse. This is because, logically, such an error would not be repeated so frequently, as is evident.

2. The second point: The Shia narrations that have been quoted are contradictory to one another, and the evidence for this is as follows:
 - a. According to the exegesis attributed to Imam al-Ḥasan al-'Askarī (a), the person who died from the effects of the poison was Barā' ibn Ma'rūr. Other narrations state it was Bishr ibn Barā' ibn Ma'rūr, while a third narration claims the deceased was Bishr ibn Barā' ibn 'Āzib.
 - b. According to the exegesis attributed to Imam al-Ḥasan al-'Askarī (a), the person who died passed away while chewing the morsel, whereas another narration states that he had swallowed the morsel.
 - c. Some narrations make it clear that the Messenger of Allah (s) did not eat anything from the leg. According to one narration, he chewed the morsel but did not swallow it, while others state that the Messenger of Allah (s) ate from it as much as Allah willed.
 - d. According to some narrations, the leg stated that it was poisoned before the morsel was eaten. In others, the leg spoke before the Prophet (s) and his companions began eating. According to yet another narration, the Prophet (s) ate from it

¹ Uṣd al-Ghābah, vol. 1, p. 174; al-Iṣābah, vol. 1, pp. 144–145; and al-Istī'āb (in its marginal notes), vol. 1, p. 136.

as much as Allah willed, and then the leg informed him that it was poisoned.

- e. According to some narrations, the Jewish woman was the wife of Salām ibn Mishkam, but according to al-Kharā'ij Wa al-Jarā'ih, she was the wife of 'Abdullāh ibn Mishkam. In the sources available to us, the name of this individual is not mentioned at all.
 - f. Some narrations state that the woman's name was Zaynab, while according to Aṣḥab's narration from Imam Ali (a), the woman's name was 'Abdah.
 - g. According to the exegesis attributed to Imam al-Ḥasan al-'Askarī (a), this incident took place in Madinah, whereas other narrations state that it occurred in Khaybar.
 - h. According to some narrations, the Jewish woman brought the poisoned leg or meat of the goat, but in Aṣḥab's narration, the Jewish woman organized a gathering of prominent leaders at her house, where the poisoned goat meat was presented to the Messenger of Allah (s).
 - i. Did the woman bring the leg or the goat meat? The narrations differ on this point. Additionally, there are further noteworthy points that can be uncovered upon deeper reflection.
3. According to the exegesis attributed to Imam al-Ḥasan al-'Askarī (a), Amīr al-Mu'minīn (a) himself says that they were unaware of the state of the Jewish woman. Now, if there was doubt about what she had sent, why did the Messenger of Allah (s) not express this doubt? Why did he not prevent those who were with him from eating it? Instead, he ate from it as much as Allah willed. Furthermore, there is a disagreement in the narrations regarding whether the morsel was merely chewed or also swallowed.
 4. According to the exegesis attributed to Imam al-Ḥasan al-'Askarī (a), the Messenger of Allah (s) summoned his righteous companions and mentioned their names, including Suhayb al-Rūmī. However, this individual was not righteous, as he did not pledge allegiance to Amīr al-Mu'minīn (a). He was involved in the attack on Lady Zahrā' (a)'s house

and assisted in usurping the rights of Amīr al-Mu'minīn (a). In fact, he was among those who harboured enmity toward the Ahl al-Bayt (as).¹

5. How is it possible that the Messenger of Allah (s) summoned his righteous companions to eat the goat's meat, they ate to their fill, and yet nothing happened to them? They remained alive for twenty years after the Messenger of Allah (s), while he alone passed away due to the effects of the poison. As some narrations state, three years later, the Messenger of Allah (s) began to suffer from the pain caused by the food eaten on the day of Khaybar, leading to his jugular vein being severed. Other narrations go so far as to say that the poison gradually worsened his condition until it ultimately led to his passing.
6. In the exegesis attributed to Imam al-Ḥasan al-'Askarī (a), a very problematic statement is recorded, suggesting that the Messenger of Allah (s) did not perform the funeral prayer for Barā' until Imam Ali (a) arrived so that he could absolve Barā' of the words he had spoken, and Barā's death would serve as atonement for those words. However, when the Messenger of Allah (s) was questioned, with the objection that Barā' was merely joking and that Allah does not hold someone accountable for a joke, it appears as if the Messenger of Allah (s) changed his stance and said that if it was spoken in jest, then there is an exemption.

The narration further states that the Messenger of Allah (s) then retracted his original stance, explaining that he did not want anyone to think that Imam Ali (a) was angry with Barā'. Therefore, in the presence of those people, the Messenger of Allah (s) sought forgiveness for Barā' to increase his closeness to Allah and elevate his ranks in Paradise.

If this narration is accepted, it implies, God forbid, deception on the part of the Messenger of Allah (s), as it suggests he made statements that were not based on truth and then corrected his stance upon realizing a mistake. However, the Messenger of Allah (s) is far above such shortcomings or faults.

7. The claim by the Jews that *“when a prophet visits us, none of us sits”* raises several questions. Did the Jewish elders truly confirm the

¹ Qāmūs al-Rijāl, vol. 5, pp. 135–137, and other biographical reference books.

prophethood of the Messenger of Allah (s)? And how could the Messenger of Allah (s) and the other Muslims accept this statement from the Jews? Had the Messenger of Allah (s) not met with them or gathered with them before this incident? If so, did they also stand on those occasions, covering their noses with woolen cloths so that their breath would not harm him?

If they covered their noses, did they then breathe through their mouths? And could breathing through their mouths protect them from the poison? Or did they also cover their mouths with woolen cloths? The narration does not clarify this point. Moreover, if the poison was so potent as to have such an effect, then there would have been no need for the Messenger of Allah (s) to eat the food at all. Simply placing the food in front of him would have sufficed, as the poison would have entered his noble body just by inhaling it.

8. When the Messenger of Allah (s) knew that the food was poisoned, recited the supplication, and instructed his companions to eat it to manifest his miracle, why did he later stop them from eating? Was the Messenger (s) supplication effective in nullifying the poison or not? If it was effective, then why was there a need to stop them? And if it was not effective, why was the supplication made in the first place? Furthermore, how could the Messenger of Allah (s) consume the poisoned food, which ultimately led to his passing, without verifying whether the supplication had been effective or not?
9. According to some narrations, after the Messenger of Allah (s) ate as much as Allah willed, the leg spoke, saying, *"I am poisoned."* Why did the leg delay in speaking until after the Messenger of Allah (s) had already eaten a significant amount? Furthermore, when the Messenger of Allah (s) consumed the poisoned food, if the poison was truly potent, why did he not pass away immediately? On the contrary, the effects of the poison only manifested three years later. And if it was not potent, why did the Messenger of Allah (s) feel the pain from the poisoned food of Khaybar, which weakened his strength and severed his jugular vein?

Did the Muslims Poison the Messenger of Allah (s)?

According to some narrations, this accusation is not directed toward the Jews; rather, in light of these narrations, the Messenger of Allah (s) was poisoned by certain women. Refer to the following narrations in this regard:

1. In a narration from Imam al-Ṣādiq (a), a statement of Imam al-Ḥasan (a) is mentioned, in which he said to his family, *“My death is occurring due to poison, just as the death of the Messenger of Allah (s) occurred.”* Imam al-Ḥasan (a) then explained that he had been poisoned by his wife. (Here, Imam al-Ḥasan (a)’s comparison indicates that just as the Messenger of Allah (s) was poisoned, similarly, Imam al-Ḥasan (a) was poisoned by his wife.)
2. The explanation of this verse by Imam al-Ṣādiq (a):

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

*And Muḥammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?*¹

In response to the question of whether the Messenger of Allah (s) passed away a natural death or was killed, he (Imam al-Ṣādiq (a)) said that both of them had poisoned the Messenger of Allah (s) before his demise.

3. ‘Abd al-Ṣamad ibn Bashīr narrated from Imam al-Ṣādiq (a) that the Imam said, *“Do you know whether the Messenger of Allah (s) passed away a natural death or was killed?”* Then he recited a part of the verse:

أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

if then he dies or is killed will you turn back upon your heels?
and said, *“The Messenger of Allah (s) was poisoned by two women before his demise.”*

¹ Sūrah Āl ‘Imrān, Verse 144

4. According to the narration of Ḥusayn ibn ‘Alwān al-Daylamī¹, when the Holy Prophet (s) informed one of his wives about who would govern after him, she shared this information with her companion, another wife of the Prophet (s). The second wife then informed her father, and together they conspired that the Prophet (s) should be poisoned. Allah revealed to the Prophet (s) the actions of these two women (their betrayal of the secret). The Prophet (s) considered executing them, but they swore an oath, denying their actions. Subsequently, this verse was revealed.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ

“Oh you who disbelieve, do not make any excuses today,”²

Commentary

Although we initially expressed objections to the two categories of narrations found in Sunni and Shia books regarding the Jews poisoning the Messenger of Allah (s), we do not wish to pass a definitive judgment on these three categories of narrations as a final decision.

The reason is that we observe some credible narrations within the second category (those in Shia books about the Jews poisoning the Messenger of Allah, (s)) whose content is free from objections when considered independently. These narrations also align with Sunni narrations on the central issue of poisoning.

If we examine these three categories of narrations collectively with fairness, we may conclude that:

- The Jews attempted to poison the Messenger of Allah (s) more than once, sometimes in Khaybar and sometimes in Madinah. It is possible that the one who poisoned him in Khaybar was Zaynab bint al-Ḥārith, and the one in Madinah was ‘Abdah. It is also possible that the leg spoke in Khaybar on one occasion and in Madinah on another. Perhaps a leg was sent on one occasion, while goat meat was presented on another.

¹ *Bihār al-Anwār*, vol. 22, p. 246 narrating from *al-Sirāt al-Mustaqīm*.

² *Sūrah al-Tahrīm*, Verse 7

- It is possible that Mubashhir ibn Barā' passed away in one incident, and Bishr ibn Barā' in another. It is also possible that Bishr's death occurred in one incident, while in another incident, all the Muslims remained unharmed. It may also be that the incident in Madinah involved some of the Prophet (s)'s wives, while in other cases, the act of poisoning by some of the wives was independent of the Jews' conspiracy.
- It is further possible that the conspiracy of some wives was exposed once, as mentioned in the topic of Sūrah al-Taḥrīm regarding the disclosure of a secret. As the narration states, Allah informed the Prophet (s) about their actions. The second time, however, they might have succeeded in their conspiracy, and the martyrdom of the Messenger of Allah (s) might have occurred due to the poisoning by these wives.

In the first instance, Allah exposed their actions so that people could know that these individuals had committed this despicable act. Thus, if they were to repeat the same act, leading to the Prophet (s)'s demise, it would become easier for people to judge.

In this way, when people are aware of the true nature of these wives, they would not be deceived by the argument that "these are the wives of the Messenger of Allah (s)."

Now, we do not declare any one of these scenarios as definitive, but there is no doubt that they are not mutually contradictory. Therefore, any opinion that seeks to absolve any particular party should be avoided.

In any case, the names of those who committed this heinous act, as mentioned in the three categories of narrations, remain. These narrations are considered authentic by both Shia and Sunni scholars, even if they involve prominent figures. History bears witness to how they waged war against Amīr al-Mu'minīn (a) and how thousands of Muslims were killed in these conflicts.

Had they been able, they would have also killed the successor and brother of the Prophet (s), namely Imam Ali (a).

The same applies to those narrations whose chains of transmission, although not entirely authentic, cannot be outright dismissed as invalid. In fact, the events of the Messenger of Allah (s)'s life, from the beginning of his prophethood to his passing, appear to be consistent with these narrations. However, disclosing these facts would be tantamount to endangering one's life,

The Martyrdom of the Prophet (s) and the Grandson of the Prophet (a)

especially regarding personalities who hold a special place in the hearts of certain groups. The details of this matter will, God willing, be discussed at another time.

And all praise is due to Allah, the Lord of the worlds.¹

¹ Mukhtaṣar al-Mufīd... (Questions and Answers on Religion and Belief), by Sayyid Ja'far Murtaḍā al-Āmilī, "Fifth Collection," Islamic Center for Studies, First Edition, 1424 AH – 2003 CE, Question (270).

Did the Two Shaykhs Participate in the Funeral of the Messenger of Allah (s)?

Readers, one of the objections against the two Shaykhs (Abū Bakr and ‘Umar) is that they, along with their other companions, completely abandoned the funeral of the Messenger of Allah (s) in pursuit of establishing their rule. In this regard, Sunni scholars attempt to provide various responses. In this section, we will examine those responses.

First, we present some statements in which Sunni scholars emphasize the importance of caliphate and Imamate. They argue that the matter of caliphate and Imamate is so significant that the Companions themselves prioritized this issue over the burial of the Messenger of Allah (s).

Emphasis From Sunni Scholars about Caliphate and Imamate

1. ‘Allāmah Saffārīnī al-Ḥanbalī designates a chapter titled “*al-Imāmah wa al-Muta‘alliqatuhā*” (i.e., the issue of Imamate and its related discussions) and states the following sentence within it:

قَالَ عُلَمَاؤُنَا كَغَيْرِهِمْ: نَصَبُ الْإِمَامِ الْأَعْظَمِ فَرَضٌ كِفَايَةٌ لِأَنَّ الصَّحَابَةَ - رَضِيَ اللَّهُ عَنْهُمْ - أَجْمَعُوا عَلَى أَنْ نَصَبَهُ وَاجِبٌ بَعْدَ انْقِرَاضِ زَمَنِ النَّبُوءَةِ، بَلْ جَعَلُوهُ أَهَمَّ الْوَاجِبَاتِ حَيْثُ اشْتَعَلُوا بِهِ عَنْ دَفْنِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Our scholars, like other scholars, say that appointing the Grand Imam and Caliph is among the obligations of sufficiency (Farḍ Kifāyah)—that is, an obligation which, if performed by some, is no longer required of the others. This is because the Companions (may Allah be pleased with them) reached a consensus that appointing an Imam after the era of the prophethood of the Messenger of Allah (s) was necessary. In fact, they considered it among such significant obligations

that they deemed it permissible to delay the burial of the Messenger of Allah (s) for the sake of appointing an Imam.¹

2. ‘Allāmah Ḥaḍramī al-Shāfi‘ī designates a chapter titled “The Obligation of Imamate” and, under this heading, describes the actions of the Companions, writing:

وتركوا أهم الأشياء وهو دفن رسول الله - صلى الله عليه وسلم - . ثم لم يزل المسلمون على ذلك.

The Companions abandoned even the most important matter, namely the burial of the Messenger of Allah (s), in favour of appointing an Imam, and this practice continued among Muslims thereafter.²

3. Qāḍi al-Ījī also says the same:

وتركوا له أهم الأشياء وهو دفن رسول الله صلى الله عليه

The Companions abandoned even the most important matter, namely the burial of the Messenger (s), for the sake of appointing an Imam.³

4. Mullā Ali Qārī al-Ḥanafī says:

ولأن الصحابة رضي الله عنهم جعلوا أهم المهمات نصب الإمام حتى قدموه على دفنه عليه الصلاة والسلام

The Companions (may Allah be pleased with them) considered the appointment of an Imam so extremely important that it was given precedence over the burial of the Messenger (s).⁴

5. ‘Allāmah Sa‘d al-Dīn al-Taftāzānī writes:

ولأن الأمة قد جعلوا أهم المهمات بعد وفاة النبي عليه السلام نصب الإمام حتى قدموه على الدفن

¹ *Lawāmi‘ al-Anwār al-Bahīyyah*, vol. 2, p. 419, under Chapter Six.

² *al-Ḥusām al-Maslūl*, p. 53.

³ *al-Mawāqif* with its commentary, vol. 7, p. 377, published by Dār al-Kutub al-‘Ilmiyyah, Beirut.

⁴ *Sharḥ Fiqh Akbar* by Mullā Ali Qārī, p. 132, Old Edition, Egypt.

The Ummah (the Companions) considered the appointment of an Imam after the demise of the Messenger of Allah (s) so important that they gave it precedence over the burial [of the Messenger].¹

Commentary

From all these references, it becomes absolutely clear that the Companions (chief among them being the two groups present at Saqīfah, one of which was represented by the two Shaykhs) were willing to leave aside the funeral of the Messenger of Allah (s), but they considered it necessary to determine who would be the caliph.

It is a separate discussion that when the Shia claim that this caliphate is the most important obligation of religion, then why would it not be determined by Allah and His Beloved (s), since Allah is All-Knowing and His appointed one can never go astray? Had the divine choice been acceptable to the Companions of that time, the situation of leaving the funeral of the Messenger of Allah (s) would not have arisen. However, this topic will be addressed on another occasion. For now, the aim is to establish that it is a confirmed fact that the funeral of the Messenger of Allah (s) was left unattended.

Let us look further into Sunni books for additional support on what has been said regarding this matter.

Narrations From Sunni Books

First Narration

Ibn Abī Shaybah narrates:

حدثنا ابن نمير عن هشام بن عروة عن أبيه أن أبا بكر وعمر لم يشهدا دفن النبي صلى الله عليه وسلم؛ كانا في الأنصار فدفن قبل أن يرجعا

Ibn Numayr narrated to us from Hishām ibn ‘Urwah, from his father, that Abā Bakr and ‘Umar did not attend the funeral of the Messenger of Allah (s),

¹ *Sharh ‘Aqā’id al-Nasafīyyah*, p. 167, Chapter: The Appointment of the Imam is Obligatory, Dār al-Kutub al-‘Ilmiyyah, Beirut Edition.

as they were with the Anṣār (at the Saqīfah). Thus, the Messenger of Allah (s) was buried before they returned.¹

Readers, all the narrators of this narration are reliable.

1. ‘Abdullāh ibn Numayr

This narrator is highly reliable. Yaḥyā ibn Ma‘īn described him as trustworthy. Abū Ḥātim said that his conduct was extremely upright (*mustaqīm al-amr*)². ‘Allāmah al-Dhahabī stated that he was a preserver of ḥadīth, exceptionally trustworthy, and an Imam.³

2. Hishām ibn ‘Urwah

Praising his reliability is akin to lighting a lamp for the sun. Nevertheless, a few statements are presented here:

Wāhib said that Hishām ibn ‘Urwah came to us, and he was on the same level as Ḥasan al-Baṣrī and Muḥammad ibn Sīrīn. Ibn Sa‘d regarded him as exceptionally trustworthy (*thiqah*), reliable (*thabt*), a prolific narrator, and an authoritative source. Abū Ḥātim al-Rāzī considered him trustworthy and an Imam in the transmission of ḥadīth. Yaḥyā ibn Ma‘īn and others also deemed him trustworthy. al-Dhahabī himself referred to him with titles such as Imam, trustworthy (*thiqah*), and Shaykh al-Islam.⁴

3. ‘Urwah ibn Zubayr

His credibility is also unanimously established among Sunni scholars. Consider the following statements:

- ‘Umar ibn ‘Abd al-‘Azīz says, *“I have not found anyone more knowledgeable than ‘Urwah ibn Zubayr.”*
- Abū Zinād states, *“There were only four jurists in Madinah, and one of them was considered to be ‘Urwah ibn Zubayr.”*

¹ al-Muṣannaf by Ibn Abī Shaybah, Book of al-Maghāzī, What Has Been Mentioned About the Caliphate of Abū Bakr and His Actions Regarding the Apostasy, vol. 20, p. 579, narration no. 38201, published by Mu‘assasat al-Qur‘ān; and al-Muṣannaf, vol. 11, p. 484, narration no. 38201, Rahmāniyyah Library Edition.

² Tahdhīb al-Kamāl, vol. 16, p. 228

³ Siyar A‘lām al-Nubalā, vol. 9, p. 244

⁴ Siyar A‘lām al-Nubalā, vol. 6, pp. 34-35

- al-Zuhrī remarks, *“I found ‘Urwah to be an ocean (of knowledge) that no bucket could taint.”*
- Hishām, speaking about his father, says, *“We did not even take a thousandth or a two-thousandth part of our father’s (‘Urwah’s) narrations.”*
- al-Dhahabī himself regards him as one of the seven great jurists of Madinah and an Imam.¹

Commentary

Readers, it has now been established that all the narrators of this narration are exceptionally reliable. No objection remains against this narration except for one: the objection is that the chain of this narration is severed after ‘Urwah, as ‘Urwah was born in 23 AH, while this incident took place in 11 AH. Hence, in the terminology of Ḥadīth science, such narrations are considered *“Mursal”* of ‘Urwah ibn Zubayr.

Let us now demonstrate that the Ḥanafī scholars of the Indian subcontinent consider *mursal* narrations to be absolute evidence. Additionally, for any non-Ḥanafīs reading this text, we will provide references to satisfy their concerns as well.

Now let us refer to the statements of those who consider *mursal* narrations as absolute proof:

- ‘Allāmah al-Sarakhsī al-Ḥanafī states:

وَلَكِنَّ الْمَرَّاسِيْلَ حُجَّةٌ عِنْدَنَا كَالْمَسَانِيْدِ أَوْ أَقْوَى مِنْ الْمَسَانِيْدِ

“However, ‘Mursal’ narrations are considered evidence according to us, just like ‘Musnad’ narrations. In fact, ‘Mursal’ narrations are even stronger than ‘Musnad’ narrations.”²

- ‘Allāmah Badruddīn ‘Aynī al-Ḥanafī states:

وَلَمْ يَسْمَعْ الْحَسَنُ مِنْ ابْنِ عَبَّاسٍ. قُلْتُ: وَلَئِنْ سَلَّمْنَا هَذَا فَالْحَدِيثُ مُرْسَلٌ وَهُوَ حُجَّةٌ عِنْدَنَا

¹ *Siyar A‘lām al-Nubalā’*, vol. 4, pp. 421 and 425

² *al-Mabsūt*, vol. 27, p. 143

“Ḥasan did not hear from Ibn ‘Abbās. I (al-‘Aynī) say that even if this is accepted, the narration would be considered ‘mursal’, and ‘mursal’ is proof according to us.”¹

- ‘Allāmah Ṣanā’ullāh Panipati states:

قال ابن الجوزي اثر ابي ذر يرويه رجل من اهل الكوفة لم يلق أبا ذر قلت فهو مرسل والمرسل عندنا حجة والله اعلم

Ibn al-Jawzī says that the narration or statement of Abū Dharr was transmitted by a person from Kūfah who did not meet Abū Dharr: I (Panipati) say that in this case, the narration would be considered ‘mursal’, and ‘mursal’ is proof according to us.²

- ‘Allāmah Abū Ḥafṣ al-Ghaznawī al-Ḥanafī states:

وإن كان مرسلًا فهو حجة عندنا

Even if this narration is ‘mursal’, it is considered proof according to us.³

- ‘Allāmah Khalīl Aḥmad Deobandi states:

قال ابن حجر: ضعيف مرسل. قلت: أما المرسل فهو حجة عند الجمهور

Ibn Ḥajar has classified the narration as weak (Mursal). I (Khalīl Aḥmad) say that ‘Mursal’ is considered evidence according to the majority.⁴

Commentary

Readers, you have seen these five references from Ḥanafī scholars themselves, indicating that they consider *mursal* narrations as valid evidence. Therefore, there is no need for further discussion on this matter. However, for those who do not accept *mursal* as evidence, it should be noted that some *mursal* narrations of the Tābi‘īn are accepted as evidence even by them. Numerous examples can be provided, such as the *mursal* narrations of Sa‘īd ibn al-

¹ *Umdat al-Qārī*, vol. 9, p. 114

² *Tafsīr al-Mazharī*, vol. 1, p. 247

³ *al-Ghurrah al-Munīfah*, p. 100

⁴ *Bazal al-Mahjūd*, vol. 9, p. 533

Musayyib, Muḥammad ibn Sīrīn, and others. Among these is the case of *mursal* narrations by ‘Urwah ibn Zubayr himself.

The strongest proof in this regard is the statement of Hishām, as narrated by al-Shāfi‘ī:

(قال الشافعي) أخبرنا عمى محمد بن علي عن هشام بن عروة عن أبيه أنه قال
إني لاسمع الحديث أستحسنه فما يمنعني من ذكره إلا كراهية أن يسمعه سامع
فيقتدى به أسمعه من الرجل لا أثق به قد حدثه عن أثق به وأسمعه من الرجل
أثق به حدثه عن لا أثق به

*al-Shāfi‘ī narrates from his uncle Muḥammad ibn Ali, who narrates from Hishām ibn ‘Urwah, who narrates from his father ‘Urwah ibn Zubayr, that he said: “I hear a Ḥadīth that pleases me, but I do not narrate it. The reason I do not narrate it is that the listener might start acting upon it after hearing it. This is because I might hear it from someone whom I do not consider reliable, even if he narrates it from someone whom I consider reliable. Or, I might hear it from someone whom I consider reliable, but the person from whom he narrates it, I do not consider reliable.”*¹

The chain of narrators through which this narration has been transmitted consists entirely of trustworthy narrators. al-Shāfi‘ī himself is an Imam of the Ahl al-Sunnah, and proving his reliability is unnecessary. His uncle, Muḥammad ibn Ali ibn Shāfi‘ī ibn Sā‘ib, is also trustworthy. Likewise, Hishām ibn ‘Urwah is trustworthy, and the statement is transmitted from ‘Urwah.

Thus, due to narrating this statement, Ibn ‘Abd al-Barr says:

كيف ترى في مرسل عروة بن الزبير، وقد صح عنه ما ذكرنا؟ أليس قد كفاك
المؤنة؟

*So, decide for yourself the value of the ‘Mursal’ narrations of ‘Urwah ibn Zubayr, especially when the statement we have quoted from ‘Urwah is authentically established. Does this not suffice for you?*²

¹ *Kitāb al-Umm*, vol. 7, p. 255, *Kitāb al-Qasamah*, chapter al-Jināyah ‘alā al-A‘bad.

² *al-Tamhīd*, vol. 1, p. 34, Dār al-Kutub al-‘Ilmiyyah, Beirut Edition.

Decisive Commentary

Readers, this narration is strong, and despite being *mursal* from ‘Urwah ibn Zubayr, it is valid for inference and serves as evidence.

Second Narration

Dear readers, we now present the second narration, which will clarify the validity of our argument. This narration is mentioned in various Sunni books. Quoting from all the books would make this lengthy. The narration as it appears in Musnad Ahmad is as follows:

مَا عَلِمْنَا بِدَفْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَمِعْنَا صَوْتَ الْمَسَاحِي مِنْ
جَوْفِ اللَّيْلِ لَيْلَةَ الْأَرْبِعَاءِ

‘Ā’ishah said, “We did not realize that the Messenger of Allah (s) had been buried until we heard the sound of shovels at night on Wednesday.”

Regarding this narration, Shu‘ayb al-Arnā’ūṭ states that it is likely to be considered *ḥasan* (acceptable).¹

This narration has also been transmitted by ‘Abd al-Razzāq with the same chain of narrators and text.

عَنْ ابْنِ جُرَيْجٍ، وَغَيْرِهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ
عَائِشَةَ قَالَتْ: «مَا شَعَرْنَا بِدَفْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَمِعْنَا صَوْتَ
الْمَسَاحِي مِنْ آخِرِ اللَّيْلِ»

*From Ibn Jurayj and others, from ‘Abdillāh ibn Abī Bakr, from his father, from ‘Amrah, from ‘Ā’ishah, she said, “We did not get the slightest hint about the burial of the Messenger of Allah (s) until we heard the sound of shovels in the last part of the night.”*²

Dear readers! All the narrators of this narration are trustworthy. To avoid unnecessary length, we will provide brief attestations of their reliability.

¹ Musnad Ahmad, vol. 43, p. 370

² al-Muṣannaf by Ibn Abī Shaybah, Kitāb al-Maghāzī, “What is mentioned about the Caliphate of Abū Bakr and his dealings with apostasy,” vol. 20, p. 579, narration no. 38201, published by Mu‘assasat al-Qur’ān; and al-Muṣannaf, vol. 11, p. 484, narration no. 38201, printed by Maktabah al-Rahmāniyyah.

1. ‘Abd al-Razzāq ibn Hammām (author of the book): Regarding him, al-Dhahabī says that he was a great preserver of ḥadīth, a scholar of Yemen, trustworthy (*thiqah*), and inclined towards Shiism.¹
2. ‘Abd al-Malik ibn Jurayj: Regarding him, al-Dhahabī says that he was an Imam, a scholar (‘Allāmah), a preserver of ḥadīth (Ḥāfiẓ), and the Shaykh of the Sacred Mosque in Makkah.²
3. ‘Abdullāh ibn Abī Bakr al-Anṣārī: al-Dhahabī states that he was an Imam and a preserver of ḥadīth (Ḥāfiẓ).³
4. Abū Bakr ibn Muḥammad al-Anṣārī: al-Dhahabī mentions that he was the governor and judge of Madinah, one of the most reliable Imams, and it was said that no one in his time had more knowledge in judicial matters than him.⁴
5. ‘Amrah bint ‘Abd al-Raḥmān al-Anṣāriyyah: al-Dhahabī describes her as a jurist (*Faqīh*), a student and disciple of ‘Ā’ishah, a very great scholar, knowledgeable in jurisprudence, and a highly authoritative figure (*Hujjah*).⁵

Commentary

Dear readers! You have observed the chain of narrators of this narration, all of whom are trustworthy, making this narration authentic. Its implication is clear: ‘Ā’ishah, who had a close connection with one of the groups present at Saqīfah, was unaware of the burial of the Messenger of Allah (s) until the digging of the grave began.

This makes it absolutely clear that both groups present at Saqīfah, particularly the group supporting Abū Bakr, were absent from the process of burying the Messenger of Allah (s).

Secondly, the widely proclaimed assertion that the Messenger of Allah (s) is buried in ‘Ā’ishah’s chamber is nothing more than a false claim. If he had indeed been buried in her chamber, ‘Ā’ishah would have been the first to know.

¹ *Siyaar A‘lām al-Nubalā’*, vol. 9, pp. 563-564.

² *Siyaar A‘lām al-Nubalā’*, vol. 6, p. 326.

³ *Siyaar A‘lām al-Nubalā’*, vol. 5, p. 315.

⁴ *Siyaar A‘lām al-Nubalā’*, vol. 5, pp. 313-314.

⁵ *Siyaar A‘lām al-Nubalā’*, vol. 4, pp. 507-508.

However, her lack of awareness about the burial indicates the reality of the matter. Therefore, it is up to the reader to decide.

Third Narration

We now present the third narration. Keeping the content of the first two narrations in mind, the implication of this third narration becomes clear. The narration is as follows:

حدثنا عبد الله حدثني أبي حدثنا عفان قال حدثنا حماد بن سلمة قال حدثنا هشام بن عروة عن عروة عن عائشة ان أبا بكر قال لها في أي يوم مات رسول الله صلى الله عليه وسلم فقالت : في يوم الإثنين فقال ما شاء الله اني لا أرجو فيما بيني وبين الليل قال فقيم كفنتموه قالت في ثلاثة أثواب بيض سحولية يمانية ليس فيها قميص ولا عمامة وقال أبو بكر انظري ثوبي هذا فيه ردع زعفران أو مشق فاغسله واجعلي معه ثوبين آخرين فقالت عائشة يا أبت هو خلق قال ان الحي أحق بالجديد وإنما هو للمهلة

‘Abdullāh narrated to us, from his father, from ‘Affān, from Ḥammād ibn Salamah, from Hishām ibn ‘Urwah, from ‘Urwah, from ‘Ā’ishah, who narrated that Abū Bakr asked her, “On what day did the Messenger of Allah (s) pass away?” She replied, “On Monday.” He said, “By the will of Allah, I feel that I will pass away tonight.” Then he asked, “In what kind of cloth was the Messenger of Allah (s) shrouded?” ‘Ā’ishah replied, “In three white cloths made in the town of Saḥūl in Yemen. There was neither a shirt nor a turban among them.” He said, “Wash this garment of mine that has a saffron stain on it, and include two other cloths with it.”

‘Ā’ishah said, “Father, this one is old.” He replied, “A living person is more deserving of new clothing. The shroud is only for pus (and the decaying body).”

This narration has been deemed authentic by Ḥamzah Zayn and Shu‘ayb al-Arnā’ūt.¹

¹ *Musnad Aḥmad*, vol. 17, p. 486, H. 24886.

Commentary

Dear readers! All the narrators of this narration are trustworthy. We have also presented two verifications of its authenticity. Abū Bakr's question to 'Ā'ishah, *"In what kind of cloth was the Messenger of Allah (s) shrouded?"* clearly indicates that Abū Bakr was neither involved in the shrouding nor in the burial. This is because the shroud is entirely apparent to anyone who witnesses the process of shrouding, and even when the body is lowered into the grave, the shroud remains visible.

We leave it to our readers to decide why Abū Bakr asked his daughter this question. Our position is that when this narration is combined with the previous two, it becomes absolutely clear that those at Saqīfah had abandoned the funeral of the Prophet (s) and had instead turned their attention to matters of governance.

Dear readers! When our opponents see that the followers of Ḥaydar al-Karrār possess strong evidence proving that the two Shaykhs did not attend the funeral of the Messenger of Allah (s), they resort to general narrations which mention, in summary, the participation of the Muhājirīn and Anṣār, or the people of Madinah and 'Awālī, in the funeral of the Prophet (s).

In this regard, we have before us the booklet by Sayyid Maḥmūd Aḥmad Rizvi, editor of 'Rizwan Lahore', published by Maktabah Ikhwān, Ganj Bakhsh Road, Lahore. On its cover, it is written: *"In this booklet, it has been proven with references from authentic and reliable religious books that the three caliphs—Abū Bakr, 'Umar, and 'Uthmān—and all the Companions participated in the funeral prayer of the Holy Prophet (s)."*

Dear readers! When we started reading this booklet, we found that it cited references from al-Kāfī, al-Iḥtijāj, Ḥayāt al-Qulūb, and Akḥbār al-Ma'tam. Additionally, it also referred to Mir'āt al-'Uqūl and al-Ṣāfi Sharḥ al-Kāfī.

Before responding, let us clarify that the narration used in Akḥbār al-Ma'tam, vol. 1, p. 65, is most likely taken from al-Manāqib by Ibn Shahr Āshūb, while the narrations in Ḥayāt al-Qulūb are quoted from al-Kāfī and al-Iḥtijāj. The narrations in Mir'āt al-'Uqūl are also derived from earlier sources. God willing, we will present a reconciled statement from 'Allāmah al-Majlisī (r) from this book.

We do not have access to the book al-Sāfi, but since it is a commentary on al-Kāfi, its source is certainly also earlier works. Therefore, we will base our discussion on the original sources. We will now present the narrations that have been used for argumentation in this regard.

Narrations Used for Argumentation in This Regard

First Narration

Shaykh al-Kulaynī (r) narrates:

محمد بن الحسين، عن سهل بن زياد، عن ابن فضال، عن علي بن النعمان عن أبي مريم الأنصاري. عن أبي جعفر عليه السلام قال: قلت له: كيف كانت الصلاة على النبي صلى الله عليه وآله؟ قال: لما غسله أمير المؤمنين عليه السلام وكفنه سجاه ثم أدخل عليه عشرة فداروا حوله ثم وقف أمير المؤمنين عليه السلام في وسطهم فقال: **”إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً،“** فيقول القوم كما يقول حتى صلى عليه أهل المدينة وأهل العوالي.

The narrator says, “I asked Imam Muḥammad al-Baqir (a) how the funeral prayer for the Messenger of Allah (s) was performed.” The Imam (a) replied, “When Amīr al-Mu’minīn (a) had finished washing and shrouding the Prophet (s), he brought in groups of ten people. They stood around the Prophet (s), and then Amir al-Mu’minin stood among them and recited this verse from Surah al-Aḥzāb: ‘Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask blessings upon him and greet him with peace.’”

The people recited this verse, and similarly, the people of Madinah and its surroundings (the people of ‘Awālī) recited the verse.”¹

Second Narration

Shaykh al-Kulaynī (r) narrates:

¹ al-Kāfi, vol. 1, p. 450, H. 35 published by ‘Dār al-Kutub al-Islamiyyah’, Tehran, Iran.

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله عليه السلام قال: أتى العباس أمير المؤمنين عليه السلام فقال: يا علي إن الناس قد اجتمعوا أن يدفنوا رسول الله صلى الله عليه وآله في بقيع المصلى وأن يؤمهم رجل منهم، فخرج أمير المؤمنين عليه السلام إلى الناس فقال: يا أيها الناس إن رسول الله صلى الله عليه وآله إمام حيا وميتا وقال: إني ادفن في البقعة التي اقبض فيها، ثم قام على الباب فصلى عليه، ثم أمر الناس عشرة عشرة يصلون عليه ثم يخرجون.

Imam al-Ṣādiq (a) said, “‘Abbās said to Amīr al-Mu’minīn (a), ‘People have gathered with the intention of burying the Messenger of Allah (s) in Jannat al-Baqī’ and having one of them lead the funeral prayer.’ Hearing this, Amīr al-Mu’minīn (a) came out and said, ‘O people! Just as the Messenger of Allah (s) was the Imam of creation during his life, he remains the Imam after his death. He instructed that he should be buried in the same place where his soul was taken.’

Then he (a) stood at the door, performed the funeral prayer, and instructed the people to come in groups of ten, perform the funeral prayer, and leave.”¹

Third Narration

Shaykh al-Kulaynī (r) narrates:

محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن سيف، عن عمرو بن شمر عن جابر، عن أبي جعفر عليه السلام قال: لما قبض النبي صلى الله عليه وآله صلت عليه الملائكة والمهاجرون والأنصار فوجا فوجا، قال: وقال أمير المؤمنين عليه السلام: سمعت رسول الله صلى الله عليه وآله يقول في صحته وسلامته: إنما أنزلت هذه الآية علي في الصلاة علي بعد قبض الله لي **”إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما.”**

Imam Muḥammad al-Bāqir (a) said, “When the soul of the Messenger of Allah (s) was taken, angels, Muhājirūn, and Anṣār, in groups, offered the funeral prayer over him. Amīr al-Mu’minīn (a) said, ‘I heard from the Messenger of Allah

¹ *al-Kāfi*, vol. 1, p. 451, H. 37 published by ‘Dār al-Kutub al-Islamiyyah’, Tehran, Iran.

(s) while he was healthy, that this verse was revealed concerning the prayer to be performed over me after my soul is taken: *“Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask blessings upon him and greet him with peace.”*¹

Commentary

Dear readers! The opponent’s argument is based on this sentence:

صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَالْمُهَاجِرُونَ وَالْأَنْصَارُ فُوجًا فُوجًا

When the soul of the Messenger of Allah was taken, the angels, Muhājirun, and Anṣār, in groups, offered the funeral prayer over him.

And this generalization includes the three caliphs and other companions as well.

Fourth Narration

Shaykh al-Ṭabrisī (s) writes, quoting from Kitāb Sulaym:

وفي رواية سليم بن قيس الهلالي عن سلمان الفارسي رضي الله عنه أنه قال: أتيت عليا عليه السلام وهو يغسل رسول الله صلى الله عليه وآله، وقد كان أوصى أن لا يغسله غير علي عليه السلام، وأخبر أنه لا يريد أن يقلب منه عضوا إلا قلب له، وقد قال أمير المؤمنين عليه السلام لرسول الله صلى الله عليه وآله: من يعينني على غسلك يا رسول الله؟ قال جبرئيل. فلما غسله وكفنه أدخلني وأدخل أبا ذر والمقداد وفاطمة وحسنا وحسينا عليهم السلام فتقدم وصفنا خلفه فصلى عليه وعانشة في الحجرة لا تعلم قد أخذ جبرئيل ببصرها ثم أدخل عشرة من المهاجرين وعشرة من الأنصار فيصلون ويخرجون، حتى لم يبق من المهاجرين والأنصار إلا صلى عليه

Sulaym narrates from Salmān al-Fārisī, who said: “I came to Ali (a) while he was performing the ritual washing (ghusl) of the Messenger of Allah (s). The Messenger of Allah (s) had instructed that no one but Amīr al-Mu’minīn (a) should perform the washing, and he further stated that during the ‘ghusl’, there

¹ al-Kāfi, vol. 1, p. 451, H. 37 published by ‘Dār al-Kutub al-Islamiyyah’, Tehran, Iran.

would be no need to turn different parts of the body; whichever part needed turning would be turned for him.

Amīr al-Mu'minīn (a) asked the Messenger of Allah (s), 'Who will assist me in washing you?' The Messenger of Allah (s) replied, 'Jibrā'īl.'

When Amīr al-Mu'minīn (a) completed the washing and shrouding (takfīn), he called me, Abū Dharr, Miqdād, Fāṭimah (ar), Ḥasan (a), and Husayn (a). He led the prayer, and we stood in rows behind him. Amīr al-Mu'minīn (a) performed the funeral prayer over the Messenger of Allah (s).

'Ā'ishah was in the chamber at the time but was unaware because Jibrā'īl (a) had temporarily taken away her sight. Then, Amīr al-Mu'minīn (a) brought in groups of ten from among the Muhājirūn and Anṣār, and they recited blessings (ṣalawāt) and left, until there was no one among the Muhājirūn and Anṣār who had not performed the prayer.'"¹

Commentary

Dear readers! The opponent's argument is based on the final sentence:

ثم أدخل عشرة من المهاجرين وعشرة من الأنصار فيصلون ويخرجون، حتى لم
يبقى من المهاجرين والأنصار إلا صلى عليه

Then Amīr [Ali] (a) would bring in groups of ten from among the Muhājirūn and Anṣār, and they would recite blessings and leave, until there was no one among the Muhājirūn and Anṣār who had not performed the prayer.

Here, the opponent wants to argue that under the generalization of the Muhājirūn and Anṣār, the three caliphs and all the Companions are included. Dear readers, this is the main argument of these objectors. Now, we shall respond.

First Response

There was only one funeral prayer, which was performed solely by Amīr al-Mu'minīn (a) and a select few. Molvi Maḥmūd Aḥmad Rizvi quoted a narration from Kitāb al-Iḥtijāj, but he only presented the last part of it. Had he quoted the first part, the reality would have become clear. In that narration, it is explicitly stated:

¹ al-Iḥtijāj by al-Ṭabrisī, vol. 1, pp. 103–104, published by Munshurāt Sharīf al-Raḍī, and Kitāb Sulaym ibn Qays, pp. 143–144.

فلما غسله وكفنه أدخل أبا ذر والمقداد وفاطمة وحسنا وحسينا عليهم
السلام فتقدم وصفنا خلفه فصلّى عليه وعائشة في الحجرة لا تعلم قد أخذ
جبرئيل ببصرها

When Amīr al-Mu`minīn (a) completed the washing and shrouding, he called me, Abā Dharr, Miqdād, Fāṭimah, Ḥasan, and Ḥusayn (as). He stepped forward, and we stood in rows behind him. Amīr al-Mu`minīn (a) performed the funeral prayer over the Messenger of Allah (s). ‘Ā’ishah was present in the chamber at that time, but she was unaware because Jibrā’īl (a) had temporarily taken away her sight.

Dear readers! After that, various companions were called and given the opportunity, as a form of blessing, to recite salutations at the funeral. Thus, the proper Sharī’ah-compliant funeral prayer was performed only by a few select individuals. Once that was completed, the rest came, offered salutations and blessings, and then left.

Second Response

Dear readers! You can see that the narrations employ general expressions, and in some places, the matter is not clear at all (i.e., there is no specification between partiality or entirety, such as in the first narration: “*The angels, Muhājirūn, and Anṣār offered prayers over him,*” and in the second narration: “*Until the people of Madinah and ‘Awālī offered prayers over him*”). Thus, such ambiguous statements do not prove anything conclusively.

Respected readers! Let us provide an example: During the Saqīfah incident, when the matter of distributing the caliphate arose, according to Sunni sources, only a few individuals from the Muhājirūn attended (Abū Bakr, ‘Umar, Abū ‘Ubaydah al-Jarrāḥ, and in some narrations, a slightly larger number, though not exceeding ten). Similarly, only a specific group from the Anṣār was present, not all of them (the Anṣār were represented by Sa’d ibn ‘Ubādah and some others from the Khazraj and Aws tribes, but not all the Anṣār).

However, despite this, when the pledge of allegiance to Abū Bakr at Saqīfah is mentioned, the statement appears as follows:

وَبَايَعَهُ الْمُهَاجِرُونَ، ثُمَّ بَايَعْتُهُ الْأَنْصَارُ

The Muhājirūn, followed by the Anṣār, pledged allegiance to Abū Bakr.¹

Dear readers! The terms “*al-Muhājirūn*” and “*al-Anṣār*” are used here, but when you examine the context, it refers only to those Muhājirūn and Anṣār who were present there. As Ibn Ḥajar states:

فلما بايع عمر أبا بكر وباعه من حضر من المهاجرين على ذلك

When ‘Umar pledged allegiance to Abū Bakr, the Muhājirūn who were present there also pledged allegiance to Abū Bakr.²

Thus, it has been established that the narrations mentioning the Muhājirūn and Anṣār do not refer to all the Muhājirūn and Anṣār. Rather, they refer to those individuals who were present at the funeral of the Prophet (s) and chose to participate, regardless of their number. However, this does not, in any way, prove the participation of the three caliphs or other people of Saqīfah in the funeral.

Third Response

Readers, the above discussion pertained to the concept of an indefinite proposition (*Qaḍiyyah Muhmalah*). However, the narration in Kitāb al-Iḥtijāj and Kitāb Sulaym includes a statement that opponents often present as evidence:

حتى لم يبق من المهاجرين والأنصار إلا صلى عليه

None among the Muhājirūn and Anṣār remained except that they performed the prayer.

Dear readers, what does the definite article ‘*al*’ (ال) signify here? We believe that if we accept the opponent’s argument, it would mean that ‘*al*’ signifies *istighrāq* (universality), implying that not a single individual among them refrained from participating in the prayer. If this is accepted, then indeed, the opponent’s claim would be validated.

¹ Ṣaḥīḥ al-Bukhārī, Book of Limits and Punishments set by Allah (*Hudūd*), H. 683.

² Fath al-Bārī, vol. 12, p. 159.

However, we argue that ‘al’ here does not denote *istighrāq* but rather ‘*ahdiyyah*’ (specificity), referring to those Muhājirūn and Anṣār who were present and wished to pray. None among them refrained.

You have the right to demand evidence from us. In response, we say: Khālīd ibn Sa‘īd ibn al-‘Āṣ, a personality considered reliable by both Shia and Sunni scholars, and one of the Muhājirūn—even al-Dhahabī regards him as among the earliest converts (*al-sābiqūn al-awwalūn*)¹. His brother, Abān ibn Sa‘īd ibn al-‘Āṣ, is also said by al-Dhahabī to have embraced Islam before the conquest of Makkah (thus, he is counted among the Muhājirūn)².

Ibn ‘Abd al-Barr narrates that Khālīd ibn Sa‘īd and his two brothers, Abān and ‘Amr, were assigned to different regions by the Messenger of Allah (s)—Khālīd to Yemen, Abān to Bahrain, and ‘Amr to Taymā’, Khaybar, and the surrounding Arab areas. When the Prophet (s) passed away, all three returned, and afterward, Abū Bakr reinstated them in the same positions where the Prophet (s) had placed them³.

Dear readers, it is established that Khālīd and Abān were among the Muhājirūn. However, it is also certain that both were not in Madinah at the time of the Prophet (s)’s demise and could not participate in the funeral. If “all” the Muhājirūn were meant, then Khālīd and Abān should have been included as well. However, their absence indicates that not all Muhājirūn are implied here.

Fourth Response

Readers, a narration found in al-Manāqib clarifies the matter significantly. This narration reconciles all the narrations cited above from Sunni and Shia sources. The wording is as follows:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : قَالَ النَّاسُ كَيْفَ الصَّلَاةُ عَلَيْهِ فَقَالَ عَلِيٌّ إِنَّ رَسُولَ اللَّهِ
إِمَامًا حَيًّا وَ مَيِّتًا فَدَخَلَ عَلَيْهِ عَشْرَةٌ عَشْرَةٌ فَصَلُّوا عَلَيْهِ يَوْمَ الْإِثْنَيْنِ وَ لَيْلَةَ الثَّلَاثَاءِ
حَتَّى الصَّبَاحِ وَ يَوْمَ الثَّلَاثَاءِ حَتَّى صَلَّى عَلَيْهِ الْأَقْرَبَاءُ وَ الْخَوَاصُّ وَ لَمْ يَخْضُرْ أَهْلُ
السَّقِيفَةِ وَ كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَنْفَذَ إِلَيْهِمْ بُرَيْدَةً وَ إِنَّمَا تَمَّتْ بَيْعَتُهُمْ بَعْدَ دَفْنِهِ وَ

¹ *Siṣyar A‘lām al-Nubalā’*, vol. 1, p. 260.

² *Siṣyar A‘lām al-Nubalā’*, vol. 1, p. 261.

³ *al-Istī‘āb*, vol. 2, p. 8 published by Dār al-Kutub al-‘Ilmiyyah, Beirut.

قَالَ أَمِيرُ الْمُؤْمِنِينَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ إِنَّمَا نَزَلَتْ هَذِهِ الْآيَةُ فِي الصَّلَاةِ عَلَيَّ
بَعْدَ قَبْضِ اللَّهِ لِي إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ الْآيَةَ.

Abū Ja'far (al-Bāqir) (a) said that people asked how the funeral prayer of the Messenger of Allah (s) should be performed. Amīr al-Mu'minīn (a) said, "The Messenger of Allah (s) was our Imam during his life and remains our Imam after his death." Groups of ten people would go and perform the funeral prayer over him. This continued during Monday, the night of Tuesday, and Tuesday, until all his relatives and close companions had performed the prayer over him.

However, the people of Saqīfah did not participate in the funeral of the Prophet (s). Amīr al-Mu'minīn (a) sent a messenger to them, but their pledge of allegiance was completed only after the burial of the Messenger of Allah (s). Amīr al-Mu'minīn (a) used to say that this verse 'Surely Allah and His angels bless the Prophet...' was revealed regarding the time after my soul is taken.¹

Commentary

Dear readers! This narration clearly explains how the funeral prayer of the Messenger of Allah (s) was conducted. Where the term 'al-Muhājirūn wa al-Anṣār' is mentioned, it refers to those individuals who had a closer connection with the Messenger of Allah (s) and were therefore mourning with him rather than engaging in the division of the caliphate.

Fifth Response

Dear readers! Regarding the narration in al-Kāfī which mentions Abū Bakr offering prayers in Baqī' and the burial taking place, there is nothing surprising about this. Our claim is not that Abū Bakr was in Saqīfah from the moment of the Prophet (s)'s demise. No, no! We assert that initially, Abū Bakr was in the central part of Madinah, not at Saqīfah. Later, he went there along with 'Umar and Abū 'Ubaydah. When two specific individuals—who, according to 'Umar, were righteous and upright—delivered the news, then they proceeded to Saqīfah.

¹ al-Manāqib by Ibn Shahr Āshūb, vol. 1, pp. 296–297, Dār al-Adhwa Edition.

In Musnad Aḥmad, with a *ṣaḥīḥ* (authentic) chain, the text is as follows¹: ‘Umar ibn al-Khaṭṭāb narrates that Ali, Zubayr, and people with them were with Fāṭimah (a) while the Anṣār were at Saqīfah and the Muhājirūn were with Abū Bakr.

فقلت له: يا أبا بكر انطلق بنا إلى إخواننا من الأنصار، فانطلقنا نؤمهم حتى لقينا
رجلان صالحان، فذكرنا لهما الذي صنع القوم فقالا: أين تريدون يا معشر
المهاجرين؟ فقلت: نريد إخواننا هؤلاء من الأنصار

So I (‘Umar) said to him: “O Abā Bakr; let’s go to our Anṣārī brothers,” so we started our journey towards them till we met two virtuous men. They told us what the people (Anṣār) had done and asked: “What do you want O Muhājirūn (ie. Abū Bakr and those with him)?” I (‘Umar) replied, “We are on our way to our Anṣārī brothers.”

So, Abū Bakr being there temporarily is not against our argument.

Final Commentary

Readers, you have observed how we initially presented the premise, followed by evidence showing that the two Shaykhs abandoned the funeral of the Holy Prophet (s). Subsequently, we dismantled the arguments relied upon by the Sunni scholars. Although we could have critiqued the authenticity of some narrations based on their chains of transmission, we deemed it more beneficial to focus on the implications and refrained from addressing the issue of chains.

¹ Musnad Aḥmad, vol. 1, p. 330 publisher Dār al-Ḥadīth.

The Martyrdom of Imam al-Ḥasan (a) Through Poisoning by Ja'dah, Mu'āwiyah, and Yazīd?

Dear readers! In this chapter, we will establish that Ja'dah bint al-Ash'ath al-Kindī poisoned Imam al-Ḥasan (a), leading to his martyrdom, and that Mu'āwiyah and Yazīd fully exploited this act. Initially, we will present some Shia references, followed by Sunni references.

Imam al-Ṣādiq (a) narrates from his pure forefathers (as):

أن الحسن ع قال لأهل بيته إني أموت بالسم كما مات رسول الله ص قالوا و من يفعل ذلك قال امرأتي جعدة بنت الأشعث بن قيس فإن معاوية يدس إليها و يأمرها بذلك قالوا أخرجها من منزلك و باعدها من نفسك قال كيف أخرجها و لم تفعل بعد شيئا و لو أخرجتها ما قتلني غيرها و كان لها عذر عند الناس فما ذهبت الأيام حتى بعث إليها معاوية مالا جسيما و جعل يمنيها بأن يعطيها مائة ألف درهم أيضا و يزوجه من يزيد و حمل إليها شربة سم لتسقيها الحسن عليه السلام فانصرف إلى منزله و هو صائم فأخرجت وقت الإفطار و كان يوما حارا شربة لبن و قد ألفت فيها ذلك السم فشربها و قال عدوة الله قتلتني قتلك الله و الله لا تصيبين مني خلفا و لقد غرك و سخر منك و الله يخزيك و يخزيه فمكث ع يومان ثم مضى فغدر بها معاوية و لم يف لها بما عاهد عليه

Imam al-Ḥasan (a) called his family members and said, "I will be poisoned just as the Messenger of Allah (s) was poisoned." They asked, "Who will poison you?" Imam al-Ḥasan (a) replied, "My wife, Ja'dah bint al-Ash'ath ibn Qays, will do it. Mu'āwiyah will send the poison to her and order her to use it." The family members said, "Expel her and distance her from yourself." Imam al-Ḥasan (a) replied, "How can I expel her when she has not yet committed the act? If you expel her, someone else will carry out my assassination, and then people will have an excuse to justify her actions."

A few days later, Mu'āwiyah sent a large sum of wealth to Ja'dah, along with a promise of an additional one hundred thousand dirhams and marriage to

Yazīd. He also sent the poison to be used against Imam al-Hasan (a). When the Imam (a) returned home, he was fasting. It was an extremely hot day, and at the time of iftar, Ja'dah brought him milk mixed with poison. When the Imam (a) drank it and felt the pain, he said, "O enemy of Allah! You have killed me! May Allah kill you! By God, after me, you will never marry anyone (Ja'dah desired to marry Yazīd). Mu'āwiyah has deceived you and mocked you. May Allah disgrace you and Mu'āwiyah both."

Imam al-Hasan (a) lived for only two more days before being martyred. Mu'āwiyah betrayed Ja'dah and did not fulfill his promises to her.¹

‘Allāmah al-Majlisī in Bihār al-Anwār, narrates from Rawḍat al-Wā‘izīn:

إِنَّ الْحَسَنَ ع قَالَ: لَقَدْ سَقَيْتُ السَّمَّ مَرَاراً مَا سَقَيْتُهُ مِثْلَ هَذِهِ الْمَرَّةِ لَقَدْ تَقَطَّعَتْ
قِطْعَةً قِطْعَةً مِنْ كَبِدِي

Imam al-Hasan (a) used to say, "I have been poisoned multiple times, but I have never been given poison like this before. My liver is being torn into pieces because of this poison."²

‘Allāmah al-Majlisī also narrates a tradition from the book Kifāyat al-Athar:

عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْتُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي
مَرَضِهِ الَّذِي تُوَفِّي فِيهِ وَ بَيْنَ يَدَيْهِ طَسْتُ يُفَذَّفُ عَلَيْهِ الدَّمُ وَ يَخْرُجُ كَبِدُهُ قِطْعَةً
قِطْعَةً مِنَ السَّمِّ الَّذِي أَسْقَاهُ مُعَاوِيَةُ فَقُلْتُ يَا مَوْلَايَ مَا لَكَ لَا تُعَالِجُ نَفْسَكَ فَقَالَ يَا
عَبْدَ اللَّهِ بِمَاذَا أَعَالِجُ الْمَوْتَ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

From Junādah ibn Abī Umayyah, he said, "I went to visit Imam al-Hasan (a) during his final illness. In front of him was a dish into which he was spitting blood, and at times pieces of his liver would also fall into it due to the poison given by Mu'āwiyah. I said, 'O my master! Why do you not seek treatment?' Imam (a) replied, 'O servant of Allah! Should I seek treatment for

¹ Bihār al-Anwār, vol. 44, p. 154.

² Ibid.

death?' Upon hearing this, I recited 'Indeed, we belong to Allah, and indeed to Him we will return'.¹

Summary of References

Dear readers! From these references, it is proven that Imam al-Ḥasan (a) was poisoned by his wife, Ja'dah bint al-Ash'ath, and she administered the poison at the instigation of Mu'āwiyah.

Dear readers, numerous references can be provided on this topic, but we will now proceed with references from Shia books and examine who benefited from this martyrdom and what role they played in the matter.

Abū Dāwūd narrates in his Sunan:

حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ الْحَمَصِيِّ حَدَّثَنَا بَقِيَّةٌ عَنْ بَحِيرٍ عَنْ خَالِدٍ قَالَ وَقَدْ الْمُقْدَامُ بْنُ مَعْدِيكَرَبٍ وَعَمْرُو بْنُ الْأَسْوَدِ وَرَجُلٌ مِنْ بَنِي أَسَدٍ مِنْ أَهْلِ قَتَسْرِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَقَالَ مُعَاوِيَةُ لِلْمُقْدَامِ أَعْلَمْتَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ تُوْفِيَ فَرَجَعَ الْمُقْدَامُ فَقَالَ لَهُ رَجُلٌ أَتَرَاهَا مُصِيبَةً قَالَ لَهُ وَلَمْ لَا أَرَاهَا مُصِيبَةً وَقَدْ وَضَعَهُ رَسُولُ اللَّهِ -صلى الله عليه وسلم- فِي حِجْرِهِ فَقَالَ « هَذَا مِنِّي وَحُسَيْنٌ مِنِّي عَلِيٌّ ». فَقَالَ الْأَسَدِيُّ جَمْرَةً أَطْفَأَهَا اللَّهُ عَزَّ وَجَلَّ. قَالَ فَقَالَ الْمُقْدَامُ أَمَا أَنَا فَلَا أَبْرَحُ الْيَوْمَ حَتَّى أُغِيظَكَ وَأَسْمِعَكَ مَا تَكْرَهُ. ثُمَّ قَالَ يَا مُعَاوِيَةُ إِنِّي أَنَا صَدَقْتُ فَصَدَّقْنِي وَإِنِّي أَنَا كَذَبْتُ فَكَذِّبْنِي قَالَ أَفْعَلُ. قَالَ فَأَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- نَهَى عَنْ لُبْسِ الدَّهَبِ قَالَ نَعَمْ. قَالَ فَأَنْشُدُكَ بِاللَّهِ هَلْ سَمِعْتَ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَنْهَى عَنْ لُبْسِ الْحَرِيرِ قَالَ نَعَمْ. قَالَ فَأَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- نَهَى عَنْ لُبْسِ جُلُودِ السَّبَاعِ وَالرُّكُوبِ عَلَيْهَا قَالَ نَعَمْ. قَالَ فَوَاللَّهِ لَقَدْ رَأَيْتُ هَذَا كُلَّهُ فِي بَيْتِكَ يَا مُعَاوِيَةُ. فَقَالَ مُعَاوِيَةُ قَدْ عَلِمْتُ أَنِّي لَنْ أَنْجُو مِنْكَ يَا مُقْدَامُ قَالَ خَالِدٌ فَأَمَرَ لَهُ مُعَاوِيَةُ بِمَا لَمْ يَأْمُرْ لِصَاحِبِيهِ وَفَرَضَ لِابْنِهِ فِي الْمَانَتَيْنِ فَفَرَّقَهَا الْمُقْدَامُ فِي أَصْحَابِهِ قَالَ وَلَمْ يُعْطِ الْأَسَدِيُّ أَحَدًا شَيْئًا مِمَّا أَخَذَ فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَالَ أَمَا الْمُقْدَامُ فَرَجُلٌ كَرِيمٌ بَسَطَ يَدَهُ وَأَمَا الْأَسَدِيُّ فَرَجُلٌ حَسَنُ الْإِمْسَاكِ لِشَيْئِهِ.

¹ Bihār al-Anwār, vol. 44, p. 139.

Khālīd narrates that Miqdād ibn Ma‘dīkarib, ‘Amr ibn al-Aswad, and a man from Banī Asad residing in Qinnasrīn went to Mu‘āwiyah ibn Abī Sufyān. Mu‘āwiyah said to Miqdād, “Do you know that Ḥasan ibn Ali (a) has passed away?” Upon hearing this, Miqdād recited ‘Indeed, we belong to Allah, and indeed to Him we will return.’

Someone then asked him, “Do you consider this a calamity?” Miqdād replied, “Why should I not consider it a calamity? The Messenger of Allah (s) sat him on his lap and said, ‘He resembles me, while Ḥusayn resembles Ali.’” Hearing this, the man from Banī Asad said, “He was a burning coal that Allah has extinguished.”

Miqdād replied, “Today, I cannot refrain from saying something that will upset you and anger you.” He then turned to Mu‘āwiyah and said, “Mu‘āwiyah! If I speak the truth, confirm it, and if I lie, deny it.” Mu‘āwiyah responded, “I will do so.”

Miqdād said, “I ask you in the name of Allah, do you know that the Messenger of Allah (s) prohibited wearing gold?” Mu‘āwiyah replied, “Yes.” Miqdād continued, “I ask you in the name of Allah, do you know that the Messenger of Allah (s) prohibited wearing silk?” Mu‘āwiyah replied, “Yes.” Miqdād further asked, “I ask you in the name of Allah, do you know that the Messenger of Allah (s) prohibited wearing the skins of wild animals and riding upon them?” Mu‘āwiyah said, “Yes.”

Miqdād then said, “By Allah, I see all these things in your house!” Mu‘āwiyah replied, “Miqdād! I knew I could not escape your criticism.”

Khālīd narrates that Mu‘āwiyah then ordered that Miqdād be given more wealth than the other two companions and allocated a portion of two hundred units for Miqdād’s son. Miqdād distributed all the wealth among his companions, while the man from Banī Asad did not share anything from his share. When this news reached Mu‘āwiyah, he remarked, “Miqdād is a generous man who keeps his hand open, while the man from Banī Asad is someone who tightly holds onto his possessions.”¹

¹ *Bihār al-Anwār*, vol. 44, p. 158.

This narration has been classified as *ṣaḥīḥ* by al-Albānī¹, as *ḥasan* by Zubayr Ali Zā'ir², and as *ṣaḥīḥ* by 'Iṣām Mūsā Hādī³.

Dear readers! The important sentence from this narration is:

فَقَالَ لَهُ رَجُلٌ أَتَرَاهَا مُصِيبَةً

Someone said to him, "Do you consider this a calamity?"

It is worth pondering how wretched a person must be to respond to the tragedy of Imam al-Ḥasan (a) with such a statement: *"Do you consider this a calamity?"* Can the light of the house of Ahl al-Bayt (as) be extinguished, and that person be the leader of the youth of Paradise, and yet a Muslim would ask whether this is even a calamity?

Now, let us see who that person was. Let us examine the narration from Musnad Aḥmad:⁴

حَدَّثَنَا حَيْوَةُ بْنُ شَرِيحٍ، حَدَّثَنَا بَقِيَّةٌ، حَدَّثَنَا بَحِيرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، قَالَ: وَقَدْ الْمِقْدَامُ بْنُ مَعْدِي كَرِبَ وَعَمَرُو بْنُ الْأَسْوَدِ إِلَى مُعَاوِيَةَ، فَقَالَ مُعَاوِيَةُ لِلْمِقْدَامِ: أَعْلِمْتَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ تُوْفِّي؟ فَرَجَعَ الْمِقْدَامُ، فَقَالَ لَهُ مُعَاوِيَةُ: أَتَرَاهَا مُصِيبَةً؟ فَقَالَ: وَلِمَ لَا أَرَاهَا مُصِيبَةً وَقَدْ وَضَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِجْرِهِ، وَقَالَ: هَذَا مِنِّي وَحُسَيْنٌ مِنْ عَلِيٍّ

Khālīd ibn Ma'dān says Miqdām ibn Ma'dī Karīb and 'Amr ibn al-Aswad went to Mu'āwiyah. Mu'āwiyah said to Miqdām: "Did you know that Ḥasan ibn Ali passed away?" Miqdām expressed grief and said "Innā Lillāh..." Mu'āwiyah said, "Do you consider it as a calamity?" Miqdām said "And why should I not treat as catastrophe, as the Messenger of Allah (s) would hold Ḥasan in his lap and would say, 'This one is from me and Ḥusayn is from Ali.'"

Ḥamzah Aḥmad al-Zayn has classified it as *ṣaḥīḥ*.⁵

The author of 'Awn al-Ma'būd, in his commentary on this narration from Sunan Abī Dāwūd, states regarding these words:

¹ Sunan Abī Dāwūd, vol. 2, p. 526.

² Sunan Abī Dāwūd, vol. 4, p. 193 published by Dār al-Salām

³ Sunan Abī Dāwūd, vol. 4, p. 848 published by Dār al-Ṣādiq

⁴ Musnad Aḥmad Ibn Ḥanbal, vol. 28, p. 428.

⁵ al-Musnad, vol. 13, p. 295 published by Dār al-Ḥadīth, Cairo.

(أتعدها) وفي بعض النسخ أتراها أي أُنعد يا أيها المقدام حادثة موت الحسن رضي الله تعالى عنه مصيبة والعجب كل العجب من معاوية فإنه ما عرف قدر أهل البيت حتى قال ما قال فإن موت الحسن بن علي رضي الله عنه من أعظم المصائب وجزى الله المقدام ورضي عنه فإنه ما سكت عن تكلم الحق حتى أظهره وهكذا شأن المؤمن الكامل المخلص

“The word ‘Atu‘addahā’ appears, and in some versions, ‘Atarāhā’ is used, meaning: ‘O Miqdād, do we consider the death of Imam al-Ḥasan (a) as a calamity?’ This was a very strange statement made by Mu‘āwiyah, and undoubtedly, he did not understand the worth of Ahl al-Bayt; otherwise, he would not have said what he did. Indeed, the passing of Ḥasan ibn Ali is one of the greatest calamities. May Allah reward Miqdād and be pleased with him, for without a doubt, he did not remain silent in speaking the truth but rather expressed it, which is fitting for a sincere and complete believer.”¹

Commentary

Dear readers! This clear and authentic narration proves which individual (Mu‘āwiyah ibn Abī Sufyān) was satisfied and pleased with the martyrdom of Imam al-Ḥasan (a) and did not consider it a calamity.

Similarly, Sunni scholars narrate a tradition (we are quoting it from al-Zamakhsharī’s book Rabī‘ al-Abrār):

ولما مات وبلغه موته سمع تكبير من الخضراء، فكبر أهل الشام لذلك التكبير. وقالت فاخته بنت قرط لمعاوية: أقر الله عينك يا أمير المؤمنين، ما الذي كبرت له؟ قال: مات الحسن، قالت: أعلى موت ابن فاطمة تكبر؟ قال: والله ما كبرت شماتة لموته، ولكن استراح قلبي وصفت لي الخلافة. وكان ابن عباس بالشام، فدخل عليه وقال له يا ابن عباس هل تدري ما حدث في أهل بيتك؟ قال: لا أدري ما حدث إلا أنني أراك مستبشراً ومن يطيف بك وقد بلغني تكبيرك وسجودك. قال: مات الحسن. قال: إنا لله، رحم أباً محمد، ثلاثاً. ثم قال: والله يا معاوية أنه لا يسد جسده حفرتك، ولا يزيد يومه في عمرك، ولنن كنا أصبنا بالحسن لقد أصبنا بإمام

¹ ‘Awn al-Ma‘būd, vol. 11, p. 128

المتقين، وخاتم النبيين. فسكن الله تلك العبرة، وجبر تلك المصيبة، وكان الله الخلف علينا من بعده.

When news of the demise of Imam al-Ḥasan (a) reached Mu‘āwiyah, he exclaimed “Allāhu Akbar” (God is the Greatest), and the people of Shām followed him in exclaiming ‘takbīr’. Upon hearing this, Fākhitah bint Qurṭ came to Mu‘āwiyah and said, “May God cool your eyes, but what has caused you to say ‘takbīr’?” Mu‘āwiyah replied, “Ḥasan has passed away.” Fākhitah said, “Will ‘takbīr’ be proclaimed over the death of the son of Fāṭimah?” Mu‘āwiyah responded, “I am not saying it out of joy, but yes, my heart is now at ease, and the matter of caliphate has become easier.”

During those days, Ibn ‘Abbās was in Shām. He came to Mu‘āwiyah, who said, “O Ibn ‘Abbās, do you know what has happened to your household?” Ibn ‘Abbās replied, “I do not know, but I see you and your courtiers rejoicing, and I have heard about your exclamations of ‘takbīr’ and prostrations.” Mu‘āwiyah said, “Ḥasan has passed away.” Ibn ‘Abbās recited the ‘innā lillāh’, prayed for mercy upon Abā Muḥammad (al-Ḥasan) three times, and then said, “O Mu‘āwiyah, the blessed body of Ḥasan will not stop you from entering your grave, nor will his longer life extend your life. If we must endure the tribulation of Ḥasan’s passing, we have already endured the greater trial of losing the leader of the pious and the Seal of the Prophets, the Messenger of Allah (s). Allah held back our tears and healed the wound of that loss, and Allah alone is our guardian after the Messenger of Allah (s).”¹

Ibn ‘Abd Rabbih, in his book, narrates the dialogue between Ibn ‘Abbās and Mu‘āwiyah as follows:

ولما بلغ معاوية موت الحسن بن علي خر ساجداً لله، ثم أرسل إلي ابن عباس، وكان معه في الشام، فعزاه وهو مُستبشر، وقال له: ابن كم سنة مات أبو محمد؟ فقال له: سنة كان يُسمع في فُريش، فالعجب من أن يجهله مثلك! قال: بلغني أنه ترك أطفالاً صغاراً. قال: كل ما كان صغيراً يَكْبُر، وإن طُفَلْنَا لَكَهْل، وإن صغيرنا

¹ *Tārīkh Ibn Khallikān*, vol. 2, pp. 66–67, published by Dār al-Sadīr; *Rabī‘ al-Abrār*, vol. 1, pp. 373–374, published by Dār al-Kutub al-‘Ilmiyyah, Beirut.

لَكَبِير. ثُمَّ قَالَ: مَالِي أَرَاكَ يَا مُعَاوِيَةُ مُسْتَبْشِرًا بِمَوْتِ الْحَسَنِ ابْنِ عَلِيٍّ؟ فَوَاللَّهِ لَا يَنْسَأُ فِي أَجْلِكَ، وَلَا يَسُدُّ حُفْرَتَكَ، وَمَا أَقَلَّ بَقَاءَكَ وَبَقَاءَنَا بَعْدَهُ.

When the news of Ḥasan ibn Ali's death reached Mu'āwiyah, he prostrated in gratitude. Then he summoned Ibn 'Abbās, who was in Syria at the time. Mu'āwiyah, while expressing joy, offered condolences on the death of Imam al-Ḥasan (a) and asked, "What was Abū Muḥammad's age at the time of his death?"

Ibn 'Abbās replied, "His age is well-known among the Quraysh; it is strange that someone like you does not know." Mu'āwiyah said, "I have heard that he left behind young children." Ibn 'Abbās responded, "Every young one grows older, and our young ones, too, will become mature and strong."

*Ibn 'Abbās further remarked, "O Mu'āwiyah, why do I see you rejoicing? Remember, by Allah, your life will not be extended, nor will your grave remain hidden. After the death of Ḥasan, the time left for both you and us is very short."*¹

Commentary

Dear readers! Similar narrations are also found in other Sunni books, where Mu'āwiyah's expression of joy upon Imam al-Ḥasan (a)'s death is mentioned. It was precisely because of such actions by Mu'āwiyah that the general impression was that Mu'āwiyah orchestrated the martyrdom of Imam al-Ḥasan (a). al-Ṭabarānī narrates:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَضْرَمِيُّ، قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكِيرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، أَنَّ سَعْدًا وَالْحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا مَاتَا فِي زَمَنِ مُعَاوِيَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، فَيُرُونَ أَنَّهُ سَمَهُ

*Abū Bakr ibn Ḥafṣ says that Sa'd ibn Abī Waqqāṣ and Ḥasan ibn Ali passed away during the reign of Mu'āwiyah, and people believed that Mu'āwiyah had poisoned them.*²

¹ al-'Iqd al-Farīd, vol. 5, p. 110, Dār al-Kutub al-'Ilmiyyah, Beirut Edition.

² Ibid.

Commentary

Dear readers! All the narrators of this narration are trustworthy, and it reflects the prevalent public perception of that time, which was that people considered Mu‘āwiyah to be the killer.

Ibn ‘Abd al-Barr says:

وقال قتادة وأبو بكر بن حفص: سم الحسن بن علي، سمته امرأته جعدة بنت الأشعث بن قيس الكندي. وقالت طائفة: كان ذلك منها بتدسيس معاوية إليها وما بذل لها في ذلك،

Qatādah and Abū Bakr ibn Ḥafṣ said: Ḥasan ibn Ali was poisoned by his wife, Ju‘dah bint al-Ash‘ath ibn Qays al-Kindī. And a group states that Mu‘āwiyah instructed Ju‘dah to poison him and gave her wealth for this purpose.¹

This is why ‘Allāmah Abū al-Faraj al-Iṣfahānī states:

ودس معاوية إليه حين أراد أن يعهد إلى يزيد بعده، وإلى سعد بن أبي وقاص سما فماتا منه في أيام متقاربة. وكان الذي تولى ذلك من الحسن زوجته “جعدة” بنت الأشعث بن قيس لمال بذله لها معاوية.

When Mu‘āwiyah wanted to appoint Yazīd as his successor, he poisoned Ḥasan, and similarly, he poisoned Sa‘d as well. Both of them passed away within a short time of each other. Mu‘āwiyah chose Ja‘dah bint al-Ash‘ath ibn Qays, the wife of Ḥasan, to administer the poison, and she was rewarded with wealth for this act.²

Mullā ‘Abd al-Raḥmān Jāmī says: “It is commonly known among the people that he (Ḥasan) was poisoned by his wife Ju‘dah at the behest of Amīr Mu‘āwiyah.”³

‘Allāmah al-Qalqashandī states:

¹ *al-Istī‘āb*, vol. 2, p. 440, Dār al-Kutub al-‘Ilmiyyah, Beirut Edition.

² *Maqātil al-Tālibiyyīn*, p. 29, Dār al-Kutub al-Islamiyyah, Beirut Edition.

³ *Shawāhid al-Nubuwwah*, p. 303, mention of Imam al-Ḥasan (a), published by Maktabah al-Nabawiyyah, Ganj Bakhsh Road, Lahore.

ويقال إن معاوية لما بلغه موته سجد شكرا وقد قيل إن زوجته جعدة بنت الأشعث سمته فمات من حيث إن يزيد بن معاوية وعدّها أن يتزوجها إن سمته ففعلت ولم يوف لها

It has been said that when Mu'āwiyah received the news of Ḥasan's demise, he performed a prostration of gratitude. It is also said that Ju'dah bint al-Ash'ath poisoned Ḥasan, leading to his death. Yazīd ibn Mu'āwiyah had promised Ju'dah that if she poisoned Ḥasan, he would marry her; but Yazīd did not fulfill his promise.¹

Muḥammad al-Bārī writes:

ومات الحسن، رضي الله عنه، مسموما يقال إن امرأته "جعدة" بنت الأشعث بن قيس سمته. دس إليها معاوية أن تسمه. فإذا مات أعطاها أربعين ألفا، وزوجها من يزيد

Hasan was killed by poisoning, and it is ² said that Ju'dah bint al-Ash'ath ibn Qays administered the poison, which was specifically sent by Mu'āwiyah. Mu'āwiyah deceived Ju'dah by promising that after Ḥasan's death, he would give her forty thousand and arrange her marriage to Yazīd.

‘Allāmah Maqdisī, while mentioning the demise of Imam al-Ḥasan (a), narrates:

قال آخرون أن معاوية دس إلى جعدة بنت الأشعث بن قيس بأن تسم الحسن و يزوجها يزيد فسمته و قتلته

A group says that Mu'āwiyah told Ju'dah bint al-Ash'ath that if she poisoned Ḥasan, he would arrange her marriage to Yazīd. When Ju'dah administered the poison and killed him....³

‘Allāmah Ibn Dimashq al-Bā'ūnī says:

¹ Ma'āthir al-Ināfah, vol. 1, pp. 106–107, A'lam al-Kutub Edition.

² al-Jawharah fi Nasab al-Nabī wa Aṣḥābihi al-'Asharah, vol. 2, pp. 206–207, published by Munshurāt Dār al-Rifā'ī, Riyadh.

³ al-Bad' Wa al-Tārīkh, vol. 6, p. 5, published by Maktabah al-Saqafiyyah.

ومات رضي الله عنه مسموما ولم يقتعهم ترك الخلافة لهم (ورأوا حياته ثقيلًا عليهم فسموه)

Hasan was killed by poisoning, and even relinquishing the caliphate did not satisfy these people. These individuals (the Umayyads, led by Mu'āwiyah) found the continued existence of Ḥasan to be unbearable, so they poisoned him.¹

‘Allāmah Abū al-Ḥajjāj al-Ash‘arī al-Qurṭubī writes:

ومات الحسن مسموما سمته زوجته بنت الأشعث الكندية دسه إليها معاوية.

Hasan was killed by poisoning, which was administered by his wife, the daughter of Ash‘ath al-Kindī, sent by Mu‘āwiyah.²

‘Allāmah al-Khazrajī writes in his book ‘Uyūn al-Anbiyā’ fī Ṭabaqāt al-Aṭibbā’:

وفي تاريخ الطبري أن الحسن بن علي رضي الله عنهما مات مسموما في أيام معاوية وكان عند معاوية كما قيل دهاء فـدس إلى جعدة بنت الأشعث بن قيس وكانت زوجة الحسن رضي الله عنه شربة وقال لها إن قتلت الحسن زوجتك بيزيد، فلما توفي الحسن بعثت إلى معاوية تطلب قوله فقال لها في الجواب أنا أضن بيزيد

In Tārīkh al-Ṭabarī, it is mentioned that Ḥasan ibn Ali was killed by poisoning during the reign of Mu‘āwiyah. Mu‘āwiyah sent the poison he had to Ju‘dah bint al-Ash‘ath ibn Qays, saying, “If you kill Imam al-Ḥasan (a), I will marry you to Yazīd.” When Imam al-Ḥasan (a) passed away, Ju‘dah sent a message to Mu‘āwiyah, reminding him to fulfill his promise. In response, Mu‘āwiyah said, “I am stingy when it comes to Yazīd’s life (meaning, I do not want him to be killed by someone like you).”³

‘Allāmah Sibṭ Ibn al-Jawzī al-Ḥanafī, while compiling various opinions, wrote:

¹ Jawāhir al-Maṭālib, vol. 2, pp. 207–208, published by Majma‘ Iḥyā’ al-Saqafah al-Islamiyyah.

² al-Ta‘rīf bil-Ansāb wal-Nutūwīyah bi-Dhawī al-Aḥsāb, p. 43, published by Dār al-Manār.

³ ‘Uyūn al-Anbā’ fī Ṭabaqāt al-Aṭibbā’, vol. 1, p. 174, mentioning Ibn Asal, published by Dār Maktabat al-Ḥayāt, Beirut.

According to Suddī: Ḥasan was poisoned on the orders of Yazīd ibn Mu‘āwiyah.

According to Sha‘bī: Mu‘āwiyah had Ḥasan poisoned.

Ibn Sa‘d, in his Ṭabaqāt wrote that Mu‘āwiyah poisoned Ḥasan several times... and so on.¹

‘Allāmah al-Nuwayrī, while explaining a verse of poetry, writes:

وَأَنْ مَعَاوِيَةَ وَعَدَ زَوْجَةَ الْحَسَنِ جَعْدَةَ بِنْتِ قَيْسِ الْكِنْدِيِّ بِمِائَةِ أَلْفِ دِرْهَمٍ وَيُزَوِّجُهَا
لِابْنِهِ يَزِيدَ إِنْ قَتَلَتْ الْحَسَنَ، فَفَعَلَتْ وَسَمَتْهُ. وَلَمَّا مَاتَ الْحَسَنُ وَفِي لَهَا بِالْمَالِ
وَقَالَ: حُبُّ حَيَاةِ يَزِيدَ مَنَعَنِي تَزْوِيجَهُ مِنْكَ.

Mu‘āwiyah had promised Ju‘dah bint Qays al-Kindī, who was the wife of Ḥasan, that if she killed Ḥasan, he would give her one hundred thousand dirhams and arrange her marriage to Yazīd. When she administered the poison and Ḥasan was martyred, Mu‘āwiyah fulfilled the financial promise but said, “My love for Yazīd prevents me from marrying him to you.”²

Commentary

Dear readers, the numerous references provided are sufficient to demonstrate who benefited from the martyrdom of Imam al-Ḥasan (a) and who rejoiced over it. Some statements were presented merely to elaborate on the primary evidence, whereas our main argument rests on the narration from Sunan Abī Dāwūd.

However, some Sunni scholars have attempted to shift the blame onto Yazīd, suggesting that Yazīd wanted to have Imam al-Ḥasan (a) martyred (as mentioned by Abū al-Fidā’ in his Tārīkh, vol. 1, p. 184, under ‘The Submission of Ḥasan to Mu‘āwiyah’). al-Suyutī has written this in his Tārīkh al-Khulafā’³, Shams al-Ḥaq ‘Azīmābādī in his commentary ‘Awn al-Ma‘būd’⁴, and Ibn Ḥajar al-

¹ Tadhkirat al-Khawās, pp. 211 and 212, published by Maktabah al-Naynawā.

² Nihāyat al-‘Arab fī Funūn al-Adab, vol. 5, p. 193, published by Dār al-Kutub al-‘Ilmiyyah, Beirut.

³ Tārīkh al-Khulafā’, p. 123, published by Dār al-Kutub al-‘Ilmiyyah, Beirut.

⁴ ‘Awn al-Ma‘būd, vol. 11, p. 301, ‘Kitāb al-Libās’, published by Dār al-Kutub al-‘Ilmiyyah, Beirut.

Makkī in his book al-Ṣawāʿiq al-Muḥriqah¹. Other Sunni scholars have also written the same.

Nonetheless, there is no conflict or contradiction between these two accounts. It was a conspiracy between Muʿāwiyah and Yazīd that resulted in the martyrdom of Imam al-Ḥasan (a). May Allah take retribution from the oppressors—Āmīn!

¹ al-Ṣawāʿiq al-Muḥriqah, p. 216, published by Dār al-Kutub al-ʿIlmiyyah, Beirut.

The Funeral of Imam al-Ḥasan (a) and the Umayyad Conspiracy

In this chapter, the conspiracy of Banū Umayyah will be exposed, revealing the ill-treatment they meted out to the sacred and luminous figure of Ahl al-Bayt (as), Imam al-Ḥasan (a). This is undoubtedly one of the darkest chapters of history, for which no amount of lamentation can suffice.

The intensity of love for the enemies of Ahl al-Bayt (as) among the opponents varies. Some extremists outright refuse to acknowledge that those against whom Amīr al-Mu'minīn (a) fought in the battles of Jamal and Ṣiffin were in the wrong—let alone being on falsehood. They are unwilling even to admit they made an error.

Others adopt a slightly better stance and at least concede that those who opposed Amīr al-Mu'minīn (a) were mistaken. However, they attach the label of “*ijtihād*” to their actions, so as to grant these individuals a reward for their “error in judgment.”

There are some who ascend further on the ladder of fairness and acknowledge that the actions of the opponents of Amīr al-Mu'minīn (a) were indeed grave errors. Yet they argue that these individuals later repented, and “one who repents is as though they never committed the sin.” This argument is particularly applied to ‘Ā’ishah bint Abī Bakr, stating that she deeply regretted the Battle of Jamal and repented for her actions.

However, we hold that one of the primary conditions of sincere repentance is the resolve not to repeat the sin. Yet, time and again, we see words and actions from ‘Ā’ishah bint Abī Bakr that contradict this alleged repentance (even if we hypothetically accept the premise of her repentance). Among these actions is her behaviour towards Imam al-Ḥasan (a), which nullifies the claim of her repentance.

Coming to the main point, we will first present some narrations from non-Shia sources that indicate the actions of ‘Ā’ishah, showing how she prevented the burial of Imam al-Ḥasan (a), the grandson of the Prophet (s), near the Messenger of Allah (s). According to Shia tradition, she even actively took to

the field for this purpose, famously riding a mule to stop the funeral, which led to a severe dispute with the Banū Hāshim. Details are as follows:

1. Shaykh al-Ṣādūq (r) establishes an entire chapter under this title:

العلة التي من أجلها لم يدفن الحسن بن علي بن أبي طالب مع رسول الله ص

The reason why Ḥasan ibn Ali ibn Abī Ṭālib (a) could not be buried beside the Messenger of Allah (s).

Under this title, he narrates the following tradition:

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا الحسين بن الحسن ابن أبان، عن الحسين بن سعيد، عن النضر بن سويد، عن هشام بن سالم، عن سليمان بن خالد، عن أبي عبد الله (ع) قال: إن الحسين بن علي (ع) أراد أن يدفن الحسن بن علي عليهما السلام مع رسول الله صلى الله عليه وآله وجمع جمعا فقال رجل سمع الحسن بن علي (ع) يقول: قول للحسن ألا يهرق في دما لولا ذلك ما انتهى الحسين (ع) حتى يدفنه مع رسول الله (صلى الله عليه وآله).

وقال أبو عبد الله (ع) أول امرأة ركبت البغل بعد رسول الله صلى الله عليه وآله عائشة جاءت إلى المسجد فمنعت أن يدفن الحسن بن علي مع رسول الله (صلى الله عليه وآله).

Abī ‘Abdillāh al-Ṣādiq (a) said: Imam al-Ḥusayn (a) intended to bury Ḥasan ibn Ali (a) alongside the Messenger of Allah (s). A large number of people gathered at that moment. Then someone said, “I heard Ḥasan saying just before his demise, ‘Tell Ḥusayn (a) not to cause bloodshed for my sake.’” Had Ḥasan (a) not said this, Ḥusayn (a) would not have accepted leaving him unburied beside the Messenger of Allah (s).

Abū ‘Abdillāh al-Ṣādiq (a) also said: The first woman to ride on a mule after the Messenger of Allah (s) was ‘Ā’ishah. She came riding on a mule and prevented Ḥasan ibn Ali (a) from being buried beside the Messenger of Allah (s).¹

¹ *‘Ilal al-Sharā’i’*, chapter 161, p. 172, published by al-Kisā Publishers, Karachi.

2. Shaykh al-Kulaynī (r) narrates:

علي بن إبراهيم، عن أبيه، عن بكر بن صالح [قال الكليني] وعدة من أصحابنا، عن ابن زياد، عن محمد بن سليمان الديلمي، عن هارون بن الجهم، عن محمد ابن مسلم قال سمعت أبا جعفر عليه السلام يقول: لما حضر الحسن بن علي عليهما السلام الوفاة قال للحسين عليه السلام: يا أخي إني أوصيك بوصية فاحفظها، إذا مت فهيني ثم وجهني إلى رسول الله صلى الله عليه وآله لأحدث به عهدا ثم اصرفني إلى أمي عليها السلام ثم ردني فادفني بالبقيع، واعلم أنه سيصينني من عائشة ما يعلم الله والناس صنيعها وعداوتها لله ولرسوله وعداوتها لنا أهل البيت، فلما قبض الحسن عليه السلام [و] وضع على السرير ثم انطلقوا به إلى مصلى رسول الله صلى الله عليه وآله الذي كان يصلي فيه على الجنائز فصلى عليه الحسين عليه السلام وحمل وادخل إلى المسجد فلما أوقف على قبر رسول الله صلى الله عليه وآله ذهب ذو العوينين إلى عائشة فقال لها: إنهم قد أقبلوا بالحسن ليدفنوا مع النبي صلى الله عليه وآله فخرجت مبادرة على بغل بسرج - فكانت أول امرأة ركبت في الإسلام سرجا - فقالت نحو ابنكم عن بيتي، فإنه لا يدفن في بيتي ويهتك على رسول الله حجابي، فقال لها الحسين عليه السلام: قديما هتكت أنت وأبوك حجاب رسول الله صلى الله عليه وآله وأدخلت عليه ببيته من لا يحب قربه، وإن الله سائلك عن ذلك يا عائشة.

The narrator says: I heard Abā Ja'far al-Baqir (a) say: When the time of Ḥasan ibn Ali (a)'s death approached, he said to Ḥusayn (a), "O brother! I strongly advise you that when I pass away, prepare my funeral and bring me to the grave of the Messenger of Allah (s) so that I may renew my covenant with him. Then take me to the grave of my mother, and finally bury me in al-Baqī'. Be aware that I will face trouble from 'Ā'ishah, which Allah knows and the believers will understand. They harbour enmity towards us, the Ahl al-Bayt (as), due to Allah and His Messenger (s)."

When Hasan (a) passed away and his funeral was prepared, they brought his body to the mosque of the Prophet, to the place where the Prophet (s) used to offer funeral prayers. Husayn (a) led the funeral prayer, and then they moved towards the grave of the Messenger of Allah

(s). At that moment, a devil-like individual informed ‘Ā’ishah that they intended to bury Ḥasan (a) near the Messenger of Allah (s).

‘Ā’ishah came out riding on a mule; she was the first woman in Islam to do such a thing. She said, “Take your son away from my house; he cannot be buried here, lest the sanctity of the Messenger of Allah (s) be violated.” Husayn (a) replied, “You and your father have long violated the sanctity of the Messenger of Allah (s). You brought into this house people whose proximity was disliked by the Messenger of Allah (s). O ‘Ā’ishah, Allah will certainly question you about this act of yours.”¹

3. Shaykh al-Kulaynī (r) narrates:

وبهذا الاسناد، عن سهل، عن محمد بن سليمان، عن هارون بن الجهم، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: لما احتضر الحسن بن علي عليهما السلام قال للحسين: يا أخي إني أوصيك بوصية فاحفظها، فإذا أنا مت فهينني ثم وجهني إلى رسول الله صلى الله عليه وسلم لأحدث به عهداً ثم اصرفني إلى أمي فاطمة عليها السلام ثم ردني فادفني بالبقيع، واعلم أنه سيصيبني من الحميراء ما يعلم الناس من صنيعها وعداوتها لله ولرسوله صلى الله عليه وآله وعداوتها لنا أهل البيت، فلما قبض الحسن عليه السلام [و] وضع على سريرته فأنطلقوا به إلى مصلى رسول الله صلى الله عليه وآله الذي كان يصلي فيه على الجنائز فصلى على الحسن عليه السلام فلما أن صلى عليه حمل فادخل المسجد، فلما أوقف على قبر رسول الله صلى الله عليه وآله بلغ عائشة الخبر وقيل لها: إنهم قد أقبلوا بالحسن بن علي ليدفن مع رسول الله فخرجت مبادرة على بغل بسرَج - فكانت أول امرأة ركبت في الإسلام سرجاً - فوقفت وقالت: نحوا ابنكم عن بيتي، فإنه لا يدفن فيه شيء ولا يهتك على رسول الله حجاب، فقال لها الحسين بن علي صلوات الله عليهما: قديما هتكت أنت وأبوك حجاب رسول الله وأدخلت بيته من لا يحب رسول الله قربه، وإن الله سأنك عن ذلك يا عائشة، إن أخي أمرني أن أقربه من أبيه رسول الله صلى الله عليه وآله

¹ *al-Kāfi*, vol. 1, p. 300, Chapter: Indication and Designation of Ḥusayn ibn Ali (a), H. 1, published by Dār al-Kutub al-Islamiyyah, Iran.

ليحدث به عهدا واعلمي أن أخي أعلم الناس بالله ورسوله وأعلم بتأويل كتابه من أن يهتك على رسول الله ستره، لأن الله تبارك وتعالى يقول **”يا أيها الذين آمنوا لا تدخلوا بيوت النبي إلا أن يؤذن لكم“** وقد أدخلت أنت بيت رسول الله صلى الله عليه وآله الرجال بغير أذنه وقد قال الله عز وجل **”يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي“** ولعمري لقد ضربت أنت لأبيك وفاروقه عند اذن رسول الله صلى الله عليه وآله المعاول، وقال الله عز وجل **”إن الذين يغضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم للتقوى“** ولعمري لقد أدخل أبوك وفاروقه على رسول الله صلى الله عليه وآله بقربيهما منه الأدنى، وما رعيًا من حقه ما أمرهما الله به على لسان رسول الله صلى الله عليه وآله، إن الله حرم من المؤمنين أمواتا ما حرم منهم أحياء، وتالله يا عائشة لو كان هذا الذي كرهتيه من دفن الحسن عند أبيه رسول الله صلوات الله عليهما جانزا فيما بيننا وبين الله لعلمت أنه سيدفن وإن رغم معطسك. قال: ثم تكلم محمد بن الحنفية وقال: يا عائشة يوما على بغل، ويوما على جمل، فما تملكين نفسك ولا تملكين الأرض عداوة لبني هاشم، قال: فأقبلت عليه فقالت: يا ابن الحنفية هؤلاء الفواطم يتكلمون فما كلامك؟ فقال لها الحسين عليه السلام:

وأنى تبعدين محمدا من الفواطم، فوالله لقد ولدته ثلاث فواطم: فاطمة بنت عمران بن عائد بن عمرو بن مخزوم، وفاطمة بنت أسد بن هاشم، وفاطمة بنت زائدة بن الأصم ابن رواحة بن حجر بن عبد معيص بن عامر، قال فقالت عائشة للحسين عليه السلام: نحوا ابنكم واذهبوا به فإنكم قوم خصمون. قال: فمضى الحسين عليه السلام إلى قبر أمه ثم أخرجه فدفنه بالبقيع.

The narrator says: I heard Abā Ja'far al-Bāqir (a) say: When the time of Ḥasan ibn Ali (a)'s passing drew near, he said to Husayn (a), "O my brother! I entrust you with a will, so please remember it. When I pass away, prepare my funeral and take me towards the grave of the Messenger of Allah (s) so that I may renew my covenant with him. Then, take me to the grave of my revered mother and afterward bury me in Jannat al-Baqī'. Be aware that 'Ā'ishah will cause me the distress which you know about, and which the people also know. She has enmity

towards the Messenger of Allah (s) and towards us, the Ahl al-Bayt (as).”

When the soul of Ḥasan (a) departed and his funeral was prepared, the Banū Hāshim took him to the spot in the Prophet’s mosque where the Messenger of Allah (s) used to offer funeral prayers. Then they moved towards the grave of the Messenger of Allah (s). Someone informed ‘Ā’ishah that the Banū Hāshim intended to bury Ḥasan ibn Ali (a) beside the Messenger of Allah (s). Upon hearing this, she came out riding a saddled mule; she was the first woman in Islam to ride a mule in this manner. She said to the Banū Hāshim, “Take your son away from my house; he will not be buried here lest the sanctity of the Messenger of Allah (s) be violated.”

Husayn (a) replied, “You and your father have long violated the sanctity of the Messenger of Allah (s). You brought into this house those whose proximity the Messenger of Allah (s) disliked. Allah will question you about this act. My brother’s will was to be buried near the Messenger of Allah (s) and to renew his covenant with him. You know well that my brother had the greatest knowledge of Allah and His Messenger (s) and the deepest understanding of the Quran. How can there be any barrier between him and the Messenger of Allah (s)? Allah says: ‘O you who believe, do not enter the houses of the Prophet except with permission.’ Yet you allowed people to enter his house without his permission (referring to the burial of Abū Bakr and ‘Umar). Allah also says, ‘Do not raise your voices above the voice of the Prophet.’ Yet you buried your father and his companion near the Prophet (s) without observing the respect that the Prophet had commanded. Allah has forbidden for the deceased believers anything that He has forbidden for the living believers.”

“By Allah, O ‘Ā’ishah, if you resent the burial of my brother near his grandfather, the Messenger of Allah (s), then were it not for an agreement between Allah and us, you would have seen that he would be buried there despite your objection.”

Then Muḥammad ibn al-Ḥanafīyyah said, “One day you rode a mule, and another day you rode a camel. Now you neither controlled yourself nor remained in your place due to your enmity towards the

Banū Hāshim.” *Ā’ishah* responded, “O Ibn al-Hanafīyyah, he (Imam al-Ḥusayn) has ties with several Fāṭimahs. But who are you to speak?” *Ḥusayn (a)* replied, “Why do you dismiss Muḥammad from the Fāṭimahs? By Allah, he too is descended from three Fāṭimahs: Fāṭimah bint ‘Imrān ibn Ā’idh ibn ‘Amr ibn Makhzūm (the wife of ‘Abd al-Muṭṭalib); Fāṭimah bint Asad ibn Hāshim (the mother of Ali (a)); and Fāṭimah bint Zā’idah ibn al-Aṣamm ibn Rawāḥah ibn Ḥajar ibn ‘Abd Ma’īṣ ibn Āmir.”

Ā’ishah then said, “Take your son away and bury him elsewhere because you are hostile.” [Imam al-Baqir (a) said] that *Ḥusayn (a)* then took the body of *Ḥasan (a)* to Jannat al-Baqī’ and buried him there.¹

4. Shaykh al-Ṭūsī (r) narrates:

حدثنا محمد بن محمد، قال: حدثنا أبو الحسن علي بن بلال المهلبی، قال: حدثنا مزاحم بن عبد الوارث بن عباد البصري بمصر، قال: حدثنا محمد بن زكريا الغلابي، قال: حدثنا العباس بن بكار، قال: حدثنا أبو بكر الهذلي، عن عكرمة، عن ابن عباس.

قال الغلابي: وحدثنا أحمد بن محمد الواسطي، قال: حدثنا محمد بن صالح ابن النطاح ومحمد بن الصلت الواسطي، قالوا: حدثنا عمر بن يونس اليمامي، عن الكلبي، عن أبي صالح، عن ابن عباس.

قال: وحدثنا أبو عيسى عبيد الله بن الفضل الطائي، قال: حدثنا الحسين بن علي بن الحسين بن علي بن عمر بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قال: حدثني محمد بن سلام الكوفي، قال: حدثنا أحمد بن محمد الواسطي، قال: حدثنا محمد بن صالح، ومحمد بن الصلت، قالوا: حدثنا عمر بن يونس اليمامي، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: دخل الحسين بن علي (عليهما السلام) على أخيه الحسن بن علي (عليهما السلام) في مرضه

¹ al-Kāfi, vol. 1, p. 300, ‘Chapter: Indication and Designation of Ḥusayn ibn Ali (a)’, Ḥadīth no. 1, published by Dār al-Kutub al-Islamiyyah, Iran.

الذي توفي فيه، فقال له: كيف تجدك يا أخي؟ قال: أجدني في أول يوم من أيام الآخرة وآخر يوم من أيام الدنيا، واعلم أنني لا أسبق أجلي، وأني وارد على أبي وجدي (عليهما السلام)، على كرهه مني لفراقك وفراق إخوتك وفراق الأحبة، واستغفر الله من مقاتلي هذه وأتوب إليه، بل على محبة مني للقاء رسول الله (صلى الله عليه وآله) وأمير المؤمنين علي بن أبي طالب (عليه السلام) ولقاء فاطمة وحزمة وجعفر (عليهم السلام)، وفي الله (عز وجل) خلف من كل هالك، وعزاء من كل مصيبة، ودرك من كل ما فات.

رأيت يا أخي كبدي أنفا في الطست، ولقد عرفت من دهاني، ومن أين أتيت، فما أنت صانع به يا أخي؟ فقال الحسين (عليه السلام): أقتله والله..... فإني أوصيك يا حسين بمن خلفت من أهلي وولدي وأهل بيتك، أن تصفح عن مسيئهم، وتقبل من محسنهم، وتكون لهم خلفا ووالدا، وأن تدفني مع جدي رسول الله (صلى الله عليه وآله) فإني أحق به وببيته ممن أدخل بيته بغير إذنه ولا كتاب جاءهم من بعده، قال الله (تعالى) فيما أنزله على نبيه (صلى الله عليه وآله) في كتابه **”يا أيها الذين آمنوا لا تدخلوا بيوت النبي، إلا أن يؤذن لكم“**، فوالله ما أذن لهم في الدخول عليه في حياته بغير إذنه، ولا جاءهم الاذن في ذلك من بعد وفاته، ونحن مأذون لنا في التصرف فيما ورثناه من بعده، فإن أبت عليك الامراة فأنشدك بالقرابة التي قرب الله (عز وجل) منك، والرحم الماسة من رسول الله (صلى الله عليه وآله) أن لا تهريق في محجمة (2) من دم حتى نلقى رسول الله (صلى الله عليه وآله) فنختصم إليه، ونخبر بما كان من الناس إلينا بعده“. ثم قبض (عليه السلام).

قال ابن عباس: فدعاني الحسين (عليه السلام) وعبد الله بن جعفر وعلي بن عبد الله بن العباس فقال: اغسلوا ابن عمكم، فغسلناه وحنطناه وألبسناه أكفانه، ثم خرجنا به حتى صلينا عليه في المسجد، وإن الحسين (عليه السلام) أمر أن يفتح البيت، فحال دون ذلك مروان بن الحكم وآل أبي سفيان ومن حضر هناك من ولد عثمان بن عفان، وقالوا: أيدفن أمير المؤمنين عثمان الشهيد القتل ظلما بالبيع بشر مكان ويدفن الحسن مع رسول الله (صلى الله عليه وآله)! والله لا يكون ذلك أبدا حتى تكسر السيوف بيننا وتنقص الرماح وينفذ النبل.

فقال الحسين (عليه السلام): أما والله الذي حرم مكة للحسن بن علي بن فاطمة أحق برسول الله وبيته ممن أدخل بيته بغير إذنه، وهو والله أحق به من حامل الخطايا، مسير أبي ذر (رحمه الله)، الفاعل بعمار ما فعل، ويعبد الله ما صنع، الحامي الحمى، المؤوي لطريد رسول الله (صلى الله عليه وآله)، لكنكم صرتم بعده الأمراء، وبايعكم على ذلك الأعداء وأبناء الأعداء.

قال: فحملناه، فأتينا به قبر أمه فاطمة (عليها السلام) فدفناه إلى جنبها (رضي الله عنه وأرضاه).

قال ابن عباس: وكنت أول من انصرف فسمعت اللغط وخفت أن يعجل الحسين (عليه السلام) على من قد أقبل، ورأيت شخصا علمت الشرف فيه، فأقبلت مبادرا فإذا أنا بعائشة في أربعين راكبا على بغل مرحل تقدمهم وتأمروهم بالقتال، فلما رأنتي قالت: إلي إلي يا بن عباس، لقد اجترأتم علي في الدنيا تؤذونني مرة بعد أخرى، تريدون أن تدخلوا بيتي من لا أهوى ولا أحب.

فقلت: وا سواتاه! يوم على بغل، ويوم على جمل، تريدان أن تطفئي فيه نور الله، وتقاتلي أولياء الله، وتحولي بين رسول الله (صلى الله عليه وآله) وبين حبيبه أن يدفن معه، ارجعي فقد كفى الله (تعالى) المؤنة، ودفن الحسن إلى جنب أمه، فلم يزد من الله (تعالى) إلا قربا، وما ازددتم منه والله إلا بعدا، يا سواتاه! انصرفي فقد رأيت ما سررك.

قال: فقطبت في وجهي، ونادت بأعلى صوتها: أما نسيتم الجمل يا بن عباس، إنكم لذوو أحقاد. فقلت: أما والله ما نسيه أهل السماء، فكيف ينساه أهل الأرض؟! فانصرفت

Ibn 'Abbās narrates that during the illness in which Imam al-Hasan (a) passed away, Imam al-Husayn (a) came to visit his brother and asked, "O brother, how are you feeling?" Hasan (a) replied, "I find myself in the first of the days of the Hereafter and the last of the days of this world. Know that I am not departing before my appointed time, and undoubtedly, I will return to my father and grandfather. However, parting from you, my other brothers, and my loved ones is difficult for me. Despite this, I am connecting to the boundless ocean of God's mercy

and returning to Him, cherishing the love that I will receive from the Messenger of Allah (s), Amīr al-Mu'minīn (a), Fāṭimah, Ḥamzah, and Ja'far (as). For every departed soul, every bereaved individual, and every wounded heart, the true solace is none other than Allah."

O my brother! I have seen pieces of my liver in a bowl multiple times, and I know who has caused me this suffering. I also know from where this poison came. So, O my brother, what will you do with him? Husayn (a) replied, "By Allah, I will kill him..." (The narration continues, with Imam al-Ḥasan (a) beginning his will, testifying to the two declarations of faith, and affirming the oneness of Allah. Then he says):

"O Ḥusayn! I advise you regarding my wives, children, and household members: overlook their mistakes and value their goodness. Be their protector and act as a father to them. Bury me near my grandfather, the Messenger of Allah (s), for I am more deserving of closeness to the Messenger of Allah (s) and more deserving of the house in which people have been allowed residence who were not granted permission by the Messenger of Allah (s).

Allah says in the book He revealed to the Messenger of Allah (s): 'O you who believe! Do not enter the houses of the Prophet without permission.' By Allah, those individuals had no permission to enter his house during his lifetime or after his demise. We are the ones who have permission to manage that chamber because we inherited it.

And if that woman (Ā'ishah) prevents you, I beseech you by the closeness Allah has granted you and the kinship you have with the Messenger of Allah (s): do not spill even a drop of blood until we meet the Messenger of Allah (s) and present our case to him. We will tell him how the people treated us after him."

After this, Ḥasan (a) passed away.

Ibn 'Abbās narrates: Then Ḥusayn (a) summoned me, 'Abdullāh ibn Ja'far, and Ali ibn 'Abdillāh ibn 'Abbās, and said, "Prepare my cousin (Ḥasan) for burial." Thus, we assisted in washing, perfuming, and shrouding him. We then proceeded and offered the

funeral prayer in the Prophet's Mosque. Husayn (a) ordered that the chamber of the Messenger of Allah (s) be opened.

At that moment, Marwān ibn al-Ḥakam, the family of Abū Sufyān, and the descendants of Uthman ibn Affan intervened, saying: "Amir al-Mu'minin 'Uthmān ibn 'Affān was buried in such a disgraceful place in al-Baqī', and now Ḥasan should be buried beside the Messenger of Allah (s)? By Allah, this will never happen unless swords are broken, and arrows and spears clash in battle!"

Husayn (a) replied, "By the One who sanctified Makkah, Ḥasan the son of Ali and Fāṭimah, is more deserving of being buried beside the Messenger of Allah (s) and in this chamber than those who were buried there without permission. By Allah, Ḥasan is more worthy of being buried here than the embodiment of error who exiled Abū Dharr, wronged 'Ammār and Ibn Mas'ūd, showed nepotism, and gave refuge to the one whom the Messenger of Allah (s) expelled (referring to Ḥakam ibn al-Āṣ, whom the Prophet exiled from Madinah). But governance came into your hands, and the enemies and their descendants pledged allegiance to you.

So, we will proceed with this funeral and bury him beside his mother, Fāṭimah (a) (possibly referring to Fāṭimah bint Asad)." This is what happened; they buried him there.

Ibn 'Abbās narrates: I was among the first to turn back when I suddenly heard shouting and sensed fear that Ḥusayn (a) might confront the approaching individual. I saw a person skilled in spreading discord and turned back. Then I saw Ā'ishah, riding a saddled mule accompanied by forty riders, urging them to advance and fight. When Ā'ishah saw me, she said, "Come here, O Ibn 'Abbās! How many times have you people caused me pain and distress in this world? You want to bring someone into my chamber whom I do not like."

In response, Ibn 'Abbās said, "Oh, what disgrace! Sometimes you ride a mule, and sometimes a camel (referring to the Battle of Jamal), and now you wish to extinguish the Divine Light. You wish to fight against those beloved to Allah and obstruct the burial of the beloved of the Messenger of Allah (s) alongside him. Go back! Allah suffices."

Thus, Hasan (a) was buried beside his mother, and this only increased his closeness to Allah, while it added to your distance from Allah and His Messenger (s). Oh, what disgrace! Go back."

After this exchange, 'Ā'ishah angrily raised her voice, saying, "O Ibn 'Abbās! You people still haven't forgotten the Battle of Jamal. You are filled with hatred."

Ibn 'Abbās replied, "When those in the heavens have not forgotten, how can those on earth forget?" Thus, she turned back.¹

5. 'Allāmah Ibn Shahr Āshūb (r) narrates:

قَالَ ابْنُ عَبَّاسٍ فَأَقْبَلَتْ عَائِشَةُ فِي أَرْبَعِينَ رَاكِبًا عَلَى بَعْلِ مُرَحَّلٍ وَ هِيَ تَقُولُ مَا لِي
وَلَكُمْ تُرِيدُونَ أَنْ تَدْخُلُوا بَيْتِي مَنْ لَا أَهْوَى وَلَا أَحِبُّ فَقَالَ ابْنُ عَبَّاسٍ بَعْدَ كَلَامٍ
جَمَلْتِ وَ بَغَلْتِ وَ لَوْ عَشْتِ تَقِيلْتِ.

Ibn 'Abbās narrates: 'Ā'ishah came with forty riders on a saddled mule, saying, "What do you people want from me? Do you wish to bury someone in my house whom I do not like?" When Ibn 'Abbās heard this, he said, "Sometimes you ride a camel, sometimes a mule, and if you live longer, you may ride an elephant as well."²

6. 'Allāmah al-Majlisī (r) quotes from Sayyid Murtaẓā's 'Uyūn al-Mu'jizāt how the conversation between Imam al-Ḥasan and Imam al-Ḥusayn (as) unfolded. The narration then mentions the will of Imam al-Ḥasan (a), in which he instructs to avoid bloodshed. Observe the narration:

فَلَمَّا فَرَغَ مِنْ شَأْنِهِ وَ حَمَلَهُ لِيَذْفَنَهُ مَعَ رَسُولِ اللَّهِ ص رَكِبَ مَرْوَانَ ابْنَ الْحَكَمِ طَرِيدِ
رَسُولِ اللَّهِ ص بَغْلَةً وَ أَتَى عَائِشَةَ فَقَالَ لَهَا يَا أُمَّ الْمُؤْمِنِينَ إِنَّ الْحُسَيْنَ يُرِيدُ أَنْ
يَذْفِنَ أَخَاهُ الْحَسَنَ مَعَ رَسُولِ اللَّهِ ص وَ اللَّهُ إِنْ دَفِنَ مَعَهُ لَيَذْهَبَنَّ فَخَرَّ أَبِيكَ وَ
صَاحِبِهِ عُمَرُ إِلَى يَوْمِ الْقِيَامَةِ قَالَتْ فَمَا أَصْنَعُ يَا مَرْوَانُ قَالَ الْحَقِي بِهِ وَ اْمْنَعِيهِ مِنْ
أَنْ يُدْفِنَ مَعَهُ قَالَتْ وَ كَيْفَ أَلْحَقُهُ قَالَ ارْكَبِي بَغْلَتِي هَذِهِ فَتَزَلْ عَنْ بَغْلَتِهِ وَ رَكِبْتُهَا وَ
كَانَتْ تَوُزُّ النَّاسَ وَ بَنِي أُمَيَّةَ عَلَى الْحُسَيْنِ ع وَ تَحْرِضُهُمْ عَلَى مَنْعِهِ مِمَّا هُمْ بِهِ

¹ al-Amālī by al-Tūsī, pp. 158 to 161.

² al-Manāqib by Ibn Shahr Āshūb, vol. 4, p. 45.

فَلَمَّا قُرِبَتْ مِنْ قَبْرِ رَسُولِ اللَّهِ ص وَكَانَ قَدْ وَصَلَتْ جَنَازَةُ الْحَسَنِ فَرَمَتْ بِنَفْسِهَا
عَنِ الْبَغْلَةِ وَقَالَتْ وَ اللَّهُ لَا يُدْفَنُ الْحَسَنُ هَاهُنَا أَبَدًا أَوْ تُجَزَّ هَذِهِ وَ أَوَمْتُ بِيَدِهَا إِلَى
شَعْرِهَا فَأَرَادَ بَنُو هَاشِمٍ الْمُجَادِلَةَ فَقَالَ الْحُسَيْنُ ع اللَّهُ اللَّهُ لَا تُضَيِّعُوا وَصِيَّةَ أَخِي وَ
اعْدِلُوا بِهِ إِلَى الْبَقِيعِ فَإِنَّهُ أَقْسَمَ عَلَيَّ إِنْ أَنَا مُنِعْتُ مِنْ دَفْنِهِ مَعَ جَدِّهِ ص أَنْ لَا
أُخَاصِمَ فِيهِ أَحَدًا وَ أَنْ أَدْفِنَهُ بِالْبَقِيعِ مَعَ أُمِّهِ ع فَعَدَلُوا بِهِ وَ دَفَنُوهُ بِالْبَقِيعِ مَعَهَا ع
فَقَامَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَقَالَ يَا حُمَيْرَاءُ لَيْسَ يَوْمَنَا مِنْكَ بِوَاحِدٍ يَوْمَ عَلَى
الْجَمَلِ وَ يَوْمَ عَلَى الْبَغْلَةِ أَمَا كَفَاكَ أَنْ يُقَالَ يَوْمَ الْجَمَلِ حَتَّى يُقَالَ يَوْمَ الْبَغْلِ يَوْمَ
عَلَى هَذَا وَ يَوْمَ عَلَى هَذَا بَارِزَةً عَنْ حِجَابِ رَسُولِ اللَّهِ ص تُرِيدِينَ إِطْفَاءَ نُورِ اللَّهِ-
وَ اللَّهُ مَتِّمٌ نُورِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ- إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَتْ لَهُ إِلَيْكَ عَنِّي
وَ أَفَّ لَكَ وَ لِقَوْمِكَ

When the funeral of Ḥasan (a) was prepared, and the moment came to bury him beside the Messenger of Allah (s), Marwān ibn al-Ḥakam—whom the Messenger of Allah (s) had exiled from Madinah—mounted a mule and went to ‘Ā’ishah. He said, “O Mother of the Believers, Ḥusayn wants to bury his brother Ḥasan beside the Messenger of Allah (s). By Allah, if this happens, the honour that your father and his companion ‘Umar enjoy will be diminished forever.”

‘Ā’ishah asked, “O Marwān, what should I do?” Marwān said, “You must go and stop them from burying Ḥasan there.” ‘Ā’ishah replied, “How should I go?” Marwān said, “Ride on my mule.” Marwān dismounted, and ‘Ā’ishah mounted the mule.

Meanwhile, others, including the Banū Umayyah, were also trying to prevent Ḥusayn (a) from burying his brother. When ‘Ā’ishah reached the vicinity of the grave of the Messenger of Allah (s), where the funeral of Ḥasan (a) had also arrived, she dismounted the mule and said, “By Allah, Ḥasan will never be buried here, or else I will let my hair loose.”

The Banū Hāshim wanted to confront her, but Ḥusayn (a) said, “Do not disregard the will of my brother. Take his body to al-Baqī’ because Ḥasan made me swear that if he were prevented from being buried beside the Messenger of Allah (s), he should be buried alongside our mother in al-Baqī’.”

The Banū Hāshim buried Ḥasan (a) in al-Baqī' beside his mother. Then Ibn 'Abbās stood and said, "O Ḥumayrā'! This is not the first time. Sometimes you ride a camel, and sometimes you ride a mule. Was the Battle of Jamal not enough that now you want this incident with the mule to be remembered as well? You have violated the sanctity of the Messenger of Allah (s) and sought to extinguish the Divine Light. But Allah will complete His Light, even if the polytheists dislike it. We belong to Allah, and to Him, we shall return."

'Ā'ishah replied, "Get away from me, and woe to you and your tribe."¹

Results from the Narrations

Dear readers, you have observed all these narrations, and the following conclusions can be drawn from them:

1. Imam al-Ḥasan (a) instructed in his will to be buried beside his grandfather, the Messenger of Allah (s).
2. Imam al-Ḥasan (a) stated that if the situation seemed to lead to bloodshed, he should be taken to al-Baqī' for burial.
3. Imam al-Ḥusayn (a) took his brother's body to the grave of their grandfather, where the Banū Umayyah and their supporters resisted.
4. In this Umayyad conspiracy, 'Ā'ishah bint Abī Bakr was a collaborator, preventing Imam al-Ḥasan (a) from being buried there.
5. According to Shia narrations, 'Ā'ishah herself rode a mule to intervene, during which Ibn 'Abbās and Muḥammad ibn al-Ḥanafīyyah engaged in dialogue with her and presented their arguments.

Narrations From Sunni Books

Dear readers, now we turn our attention to Sunni narrations and will establish many points using Sunni sources.

1. al-Balādhurī narrates in his book:

¹ Bihār al-Anwār, vol. 44, p. 141.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الدُّورِيُّ الْمُفَرِّئُ عَنْ عَبْدِ بْنِ عَبْدِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ:

قَالَ الْحَسَنُ- حِينَ حَضَرَتْهُ الْوَفَاةُ:- [ادْفِنُونِي عِنْدَ قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنْ تَخَافُوا أَنْ يَكُونَ فِي ذَلِكَ شَرٌّ، فَإِنْ خِفْتُمْ الشَّرَّ فَادْفِنُونِي عِنْدَ أُمِّي.]

وتوفي (الحسن) فَلَمَّا أَرَادُوا دَفْنَهُ أَبِي ذَلِكَ مَرَوَانَ، وَقَالَ: لَا يَدْفَنُ (مع النبي)!!!
أَيَدْفَنُ) عَثْمَانَ فِي حَشِّ كَوْكَبٍ وَيَدْفَنُ الْحَسَنَ هَاهُنَا؟!! فَاجْتَمَعَ بَنُو هَاشِمٍ وَبَنُو أُمَيَّةَ، فَأَعَانَ هَوْلَاءُ قَوْمٍ وَهَوْلَاءُ قَوْمٍ، فَجَاؤُوا بِالسَّلَاحِ فَقَالَ أَبُو هُرَيْرَةَ الْمُرَوَّانُ: يَا مَرَوَّانُ أَتَمْنَعُ الْحَسَنَ أَنْ يُدْفَنَ فِي هَذَا الْمَوْضِعِ؟ وَقَدْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [يَقُولُ لَهُ وَلَاحِيهِ حُسَيْنٍ: هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ]. فَقَالَ مَرَوَّانُ: دَعْنَا عَنْكَ، لَقَدْ ضَاعَ حَدِيثُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لَا يَحْفَظُهُ غَيْرُكَ وَغَيْرُ أَبِي سَعِيدٍ الْخَدْرِيِّ وَإِنَّمَا أَسْلَمْتُ أَيَّامَ خَيْبَرَ!!! قَالَ: صَدَقْتَ أَسْلَمْتُ أَيَّامَ خَيْبَرَ، وَلَكِنِّي لَزِمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَكُنْ أَفَارِقُهُ وَكُنْتُ أَسْأَلُهُ وَعَنَيْتُ (ظ) بِذَلِكَ حَتَّى عَلِمْتُ وَعَرَفْتُ مَنْ أَحَبَّ وَمَنْ أَبْغَضَ، وَمَنْ قَرَّبَ وَمَنْ أَبْعَدَ، وَمَنْ أَقَرَّ وَمَنْ نَفَى، وَمَنْ دَعَا لَهُ وَمَنْ لَعَنَهُ!!!

فَلَمَّا رَأَتْ عَائِشَةُ السَّلَاحَ وَالرِّجَالَ، وَخَافَتْ أَنْ يَعْظُمَ الشَّرُّ بَيْنَهُمْ وَتُسْفِكَ الدِّمَاءُ قَالَتْ: الْبَيْتُ بَيْتِي وَلَا أَذْنُ أَنْ يُدْفَنَ فِيهِ أَحَدٌ!!! فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ لِأَخِيهِ: يَا أَخِي إِنَّهُ لَوْ أَوْصَى أَنْ يُدْفَنَ لَدَفْنَاهُ أَوْ نَمُوتُ قَبْلَ ذَلِكَ!!! وَلَكِنَّهُ قَدْ اسْتَنْتَنَى فَقَالَ: [إِلَّا أَنْ تَخَافُوا الشَّرَّ فَأَيُّ شَرٍّ أَشَدُّ مِمَّا تَرَى؟!!] فَدُفِنَ بِالْبُقْعِ إِلَى جَنْبِ أُمِّهِ.

'Urwah ibn Zubayr says:

When the time of Hasan (a)'s martyrdom approached, he instructed, "Bury me beside the grave of the Messenger of Allah (s) if you are not afraid that it will lead to conflict. However, if you fear discord, then bury me beside my mother."

When he passed away, people intended to bury him beside the Messenger of Allah (s), but Marwān ibn al-Hakam obstructed the funeral and said, "Hasan cannot be buried beside the Prophet (s). 'Uthmān was buried in Hāsh Kawkab (the Jewish cemetery), and Hasan will be buried here?!"

As a result, the Banū Hāshim and the Banū Umayyah gathered, arguing with one another and even taking up arms. Abū Hurayrah said to Marwān, “O Marwān! Are you stopping Ḥasan from being buried here? I heard the Messenger of Allah (s) say about him and his brother Husayn: ‘These two are the leaders of the youth of Paradise.’”

Marwān replied, “Leave it! The ḥadīth of the Messenger of Allah (a) would have been lost if it were only preserved by you and Abū Saʿīd al-Khudrī. You embraced Islam during the time of Khaybar!”

Abū Hurayrah responded, “You are correct that I embraced Islam during the time of Khaybar, but I remained with the Messenger of Allah (s). I stayed with him constantly, asking him questions, and following him closely until I gained knowledge. I knew whom he loved and whom he disliked, who was close to him and who was distant, who obeyed him and who disobeyed him, and whom he prayed for and upon whom he invoked curses. I know it all.”

When ʿĀʾishah saw the weapons and the men in this state, she feared that the matter might escalate and lead to bloodshed. She said, “This is my house, and I will not allow anyone to be buried here.”

So, Muḥammad ibn Ali (Ibn al-Ḥanaḥfiyyah) said to his brother Husayn (a), “O brother! If he (Ḥasan) had instructed that he must be buried there, we would have buried him, or we would have died trying to do so. But he made an exception, stating: ‘Unless you fear discord.’ What greater discord can there be than what you are witnessing now?”

Thus, they buried Ḥasan (a) in al-Baqīʿ beside his mother.¹

Commentary

Dear readers, the chain of this narration is absolutely strong and authentic.

1. **Ḥafṣ ibn ʿUmar al-Duri:** He was an eminent scholar of Qirāʾāt (Quranic recitation). al-Dhahabī says about him that he was a great scholar and an imam of reciters.²

¹ *Ansāb al-Ashrāf*, vol. 3, pp. 60–62, H. 71.

² *Siyar Aʿlām al-Nubalāʾ*, vol. 11, p. 541.

2. ‘Abbād ibn ‘Abbād: He was also a highly reliable figure. al-Dhahabī states that he was a ḥadīth memorizer (*ḥāfiẓ*) and trustworthy (*thiqah*).¹
3. Hishām ibn ‘Urwah: His reliability has already been mentioned in previous pages.
4. ‘Urwah ibn Zubayr: His reliability has also been documented in earlier pages.

2. Ibn Ḥibbān narrates:

ثُمَّ أَمَرَ الْحُسَيْنَ أَنْ يَحْفَرَ لَهُ فِي بَيْتِ عَلِيٍّ وَفَاطِمَةَ فَلَبَّغَ ذَلِكَ بَنِي أُمَيَّةَ فَأَقْبَلُوا وَعَلَيْهِمُ السِّلَاحُ وَقَالُوا وَاللَّهِ لَا نَتَّخِذُ الْقُبُورَ مَسَاجِدَ فَنَادَى الْحُسَيْنُ فِي بَنِي هَاشِمٍ فَأَقْبَلُوا بِالسِّلَاحِ ثُمَّ ذَكَرَ الْحُسَيْنُ قَوْلَ أَخِيهِ لَا تَرْفَعْنَ فِي ذَلِكَ صَوْتًا فَحَفَرَ لَهُ بِالْبَقِيعِ وَدَفَنَ هُنَاكَ عَلَيْهِ السَّلَامُ فِي أَحْسَنِ مَقَامٍ

Then Husayn ordered that a grave be dug for Hasan in the house of Ali and Fāṭimah. When the Banū Umayyah learned of this, they arrived armed and said, “We will not allow graves to be turned into mosques.”

Husayn instructed the Banū Hāshim to also arm themselves in resistance. However, he then recalled his brother’s will, which advised them not to raise their voices or escalate the matter. Therefore, a grave was prepared in al-Baqī’, and Ḥasan was buried there.²

3. Abū al-Fidā’ narrates:

وكان الحسن قد أوصي أن يدفن عند جده رسول الله صلى الله عليه وسلم، فلما توفي أرادوا ذلك، وكان علي المدينة مروان بن الحكم من قبل معاوية، فمنع من ذلك، وكاد يقع بين بني أمية وبين بني هاشم بسبب ذلك فتنة، فقالت عائشة رضي الله عنها: البيت بيتي ولا آذن أن يدفن فيه، فدفن بالبقيع، ولما بلغ معاوية موت الحسن خر ساجداً.

¹ Siyar A‘lām al-Nubalā’, vol. 8, p. 295.

² al-Thiqat by Ibn Ḥibbān, vol. 3, p. 68.

Hasan had instructed in his will to be buried beside his grandfather, the Messenger of Allah (s). When he passed away, the Banū Hāshim attempted to fulfill his will. At that time, Marwān ibn al-Ḥakam was the governor of Madinah on behalf of Mu‘āwiyah. He resisted this burial, and it was likely that armed clashes would erupt between the Banu Umayyah and the Banū Hāshim. At this point, ‘Ā’ishah said, “This chamber belongs to me, and I do not permit anyone to be buried here.”

As a result, Ḥasan was buried in al-Baqī‘. When Mu‘āwiyah received the news of Ḥasan’s death, he prostrated in gratitude.¹

4. Ibn ‘Abd al-Barr al-Qurṭubī narrates:

لما مات الحسن أرادوا أن يدفنوه في بيت رسول الله صلى الله عليه وسلم، فأبت ذلك عائشة وركبت بغلة وجمعت الناس، فقال لها ابن عباس: كأنك أردت أن يقال: يوم البغلة كما قيل يوم الجمل؟! قالت: رحمك الله، ذاك يوم نسي. قال: لا يوم أذكر منه على الدهر.

When Ḥasan passed away, his heirs intended to bury him in the chamber of the Messenger of Allah (s). ‘Ā’ishah refused and came riding on a mule. People gathered, and Ibn ‘Abbās said, “Perhaps you wish that, just as the Battle of Jamal (the Camel) is famous, the ‘Battle of the Mule’ also becomes renowned.”

‘Ā’ishah responded, “May Allah have mercy on you; this incident should be called the ‘Day of Forgetfulness.’”

Ibn ‘Abbās replied, “There is no day I remember more vividly than this one.”²

5. Ibn ‘Asākir narrates:

عن عباد بن عبد الله بن الزبير، قال: سمعت عائشة تقول يومئذ هذا الامر لا يكون أبدا!! يدفن ببقيع الغرقد ولا يكون لهم رابعا! والله إنه لبيتي أعطانيه رسول الله صلى الله عليه وسلم في حياته وما دفن فيه عمر وهو خليفة إلا بأمري

¹ *al-Mukhtaṣar fi Akhbār al-Bashar*, vol. 1, p. 183, old edition.

² *Bahjat al-Majālis*, vol. 1, p. 100, published by Dār al-Kutub al-‘Ilmiyyah, Beirut.

‘Abbād ibn ‘Abdillāh ibn Zubayr narrates: I heard ‘Ā’ishah say (on the day when there was a dispute over the funeral of Ḥasan), “It is not possible to bury him (Ḥasan) beside the Messenger of Allah (s). He should be buried in Baqī‘ al-Gharqad. No fourth person will be with the Messenger of Allah (s)” (referring to Abū Bakr, ‘Umar, and the Messenger of Allah as the three buried there).

By Allah, this is my house which the Messenger of Allah (s) granted to me during his lifetime, and even ‘Umar, who was the caliph, was buried here with my permission.”¹

6. Ibn Sa‘d narrates:

قال: أخبرنا يحيى بن حماد. قال: حدثنا أبو عوانة. عن حصين. عن أبي حازم. [قال: لما حضر الحسن. قال للحسين: ادفنوني عند أبي- يعني النبي ص- إلا أن تخافوا الدماء. فإن خفتم الدماء فلا تهريقوا في دما. ادفنوني عند مقابر المسلمين. قال:] فلما قبض تسليح الحسين وجميع مواليه. فقال له أبو هريرة: أنشدك الله ووصية أخيك فإن القوم لن يدعوك حتى يكون بينكم دما. قال: فلم يزل به حتى رجع. قال: ثم دفنوه في بقيع الغرقد. فقال أبو هريرة: رأيتم لو جيء بابن موسى ليدفن مع أبيه فمنع أكانوا قد ظلموه؟ قال: فقالوا: نعم. قال: فهذا ابن نبي الله قد جيء به ليدفن مع أبيه

Abī Ḥāzim narrates:

When the time of Ḥasan’s martyrdom approached, he instructed Husayn: “My brother, bury me beside my grandfather, the Messenger of Allah (s), unless you fear bloodshed. If that is the case, do not spill any blood and bury me in the general Muslim cemetery.”

When Ḥasan passed away, Husayn and his followers took up arms. At this, Abū Hurayrah said to Husayn: “I implore you by Allah, and I remind you of the will of your brother! People will not let you proceed without bloodshed.” Abū Hurayrah continued to insist until Husayn relented and turned back.

¹ *Tārīkh Damishq*, vol. 13, p. 293, published by Dār al-Fikr.

The people then buried Ḥasan in al-Baqī‘ al-Gharqad. Abū Hurayrah said: “Now tell me, if the son of Musa (a) were brought to be buried with his father and was denied burial, would that not be an act of oppression?” The people responded, “Yes, it would be.”

Abū Hurayrah then said: “This is the son of Allah’s Prophet who was brought here to be buried with his grandfather, and he was denied this.”¹

Results from the Narrations

Dear readers, from the Sunni narrations and statements, we can observe the following conclusions:

1. Imam al-Ḥasan (a) had willed to be buried beside his grandfather.
2. In the event of any turmoil or discord, Imam al-Ḥasan (a) instructed that he should be buried in al-Baqī‘.
3. Several individuals, including Marwān and the Banū Umayyah, sought—even with armed force—to prevent Imam al-Ḥasan (a) from being buried beside the Messenger of Allah (s).
4. Abū Hurayrah says that matters escalated to the point where the Banū Hāshim also took up arms. Abū Hurayrah then explained with an excellent example that a son has the right to be buried beside his father, but alas, what an injustice that this right was denied to the elder grandson (a).
5. ‘Ā’ishah also rode on a mule and obstructed the burial of Ḥasan (a), and Ibn ‘Abbās admonished her for this.
6. ‘Ā’ishah stated that the chamber where the Messenger of Allah (s) is buried is her room, and she has authority over who can be buried there. Therefore, she would not allow Imam al-Ḥasan (a) to be buried there.

We can write an extensive article on the sixth point and label it as falsehood. For now, we assert that these chambers belonged to the Messenger of Allah (s). If they had belonged to the wives, they would have been inherited by

¹ *al-Ṭabaqāt al-Kubrā*, The Fifth Level of the Companions, vol. 1, p. 340, Entry No. 299, published by Maktabat al-Ṣiddīq.

their heirs generation after generation. However, research shows that after the passing of each of the wives, their chambers were not distributed among their heirs.

When ‘Ā’ishah herself passed away during the reign of Mu‘āwiyah, neither her heirs nor Mu‘āwiyah initiated any process of inheritance. Instead, the chambers were annexed to the mosque.

Furthermore, the Messenger of Allah (s) referred to the chamber where he is buried as his own house (*baytī*). In *Ṣaḥīḥ al-Bukhārī*¹, the Messenger of Allah (s) states:

ما بين بيتي ومنبري روضة من رياض الجنة

The space between my house and my pulpit is one of the gardens of Paradise.

Thus, we conclude that the sixth point was nothing more than a falsehood.

Summary of the Chapter

Dear readers, in this chapter, we have discussed how the Banū Umayyah mistreated the elder grandson of the Messenger of Allah (s), Imam al-Ḥasan (a). They not only caused him hardships during his lifetime but also left no stone unturned after his demise. They prevented him from being buried beside the Messenger of Allah (s), even though Imam al-Ḥasan (a) was more knowledgeable of his grandfather’s Sharī‘ah.

If Imam al-Ḥasan (a) deemed it permissible for himself to be buried there, then I believe our Sunni brothers should also accept it. According to the Shia perspective, Imam al-Ḥasan (a) was among the heirs of the Messenger of Allah (s), making his action entirely rightful.

Yet, this is the height of injustice: the funeral of the Messenger of Allah (s) was neglected, and war was brought to the doorstep of the funeral of his elder grandson (a). His sanctity was trampled upon. Is this how the Ummah chose to repay the Prophet (s) for his message?

¹ *Ṣaḥīḥ al-Bukhārī*, Book of the Virtue of Prayer in the Mosques of Makkah and Madinah, H. 1196.

Conclusion

Dear readers, our booklet has reached its conclusion, and as these final words are penned, a profound sense of injustice regarding these noble personalities (as) passes through the mind. How this Ummah treated them with such cruelty, yet, despite everything, this family continued to fulfill their mission of guidance and enlightenment. “*Wā Maẓlūmāh* — Oh, how oppressed they were”.

Nonetheless, this is the very household about whom the Messenger of Allah (s) is seen saying:

أَنَا حَرْبٌ لِمَنْ حَارِبَكُمْ وَسَلْمٌ لِمَنْ سَالَكُمْ.

*My war is with those who wage war against you (Ahl al-Bayt), and my peace is with those who make peace with you.*¹

And at times, he is seen saying about Imam al-Ḥasan and Imam al-Ḥusayn (as):

مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي، وَ مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي

*Whoever loves these two, it is as if they have loved me, and whoever harbours enmity towards them, it is as if they have harboured enmity towards me.*²

But what immense tribulations these noble personalities endured from the enemies within the Ummah. Reflect: merely on the topic of martyrdom, an entire booklet has been written. If we were to explore other aspects of their lives and the oppression they faced, it would require volumes to do justice.

Nonetheless, we urge those who value justice to reflect upon these truths and attach themselves to the ark that the Messenger of Allah (s) declared as the guarantor of salvation—the ark of Muḥammad and the family of Muḥammad (as).

O Allah, let our end also be in faith. Āmīn.

¹ Ṣaḥīḥ Ibn Hibbān, vol. 15, pp. 433–434.

² Ṣaḥīḥ Sunan Ibn Mājah, H. 143.

THE MARTYRDOM OF THE HOLY PROPHET

AND THE GRANDSON OF THE HOLY PROPHET

In *The Martyrdom of the Holy Prophet and the Grandson of the Holy Prophet*, the author presents a rigorous historical and theological examination of the demises of Prophet Muḥammad (s) and Imam al-Ḥasan (a). Utilizing a comparative analysis of classical Sunni and Shia traditions, the treatise challenges the conventional narratives of their natural passings, synthesizing ḥadīth and historical texts to argue that both foundational figures were subjected to political assassination via poisoning. Furthermore, the work meticulously reconstructs the highly contentious sociopolitical climates surrounding their funerals, scrutinizing the absence of key early companions from the Prophet's burial due to the leadership disputes at Saqīfah, alongside the subsequent Umayyad-backed resistance that violently thwarted Imam al-Ḥasan (a)'s final testament to be interred next to his grandfather. By unearthing these deeply factional early Islamic conflicts, the author illuminates the systemic marginalization of the Ahl al-Bayt (as), offering readers a profound historiographical exploration of early succession politics and religious authority.



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