

The political and cultural thought of Imam Hassan (peace be upon him) during the period of reconciliation

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Abstract:

After Imam Hassan (peace be upon him) assumed the imamate, news of the Levantine army spread in Kufa, Basra, and other regions, with some exaggeration. Everyone knew that a war awaited them imminently, When Muawiyah gathered his huge army, which numbered sixty thousand, and led it himself after Al-Dahhak left his place, Imam Al-Hassan, peace be upon him, also had to gather the force of truth to confront falsehood, But the Imam saw that he should write to him first to clarify the argument and present excuses, so he wrote him a letter, and these are some of its contents:: ((What has driven me to write to you is the excuses between me and God Almighty regarding your matter. If you do that, you will have a great fortune and good for the Muslims. So, abandon persistence in falsehood and enter into what the people have entered into regarding my pledge of allegiance, for you know that I am more deserving of this matter than you in the sight of God, and in the sight of every penitent and watchful person, and whoever has a heart that turns in repentance. Fear God and abandon oppression, and spare the blood of the Muslims.)) It is considered The period of agreement between Imam Hassan ibn Ali Peace be upon them and Muawiyah ibn Abi Sufyan One of the most important periods in Islamic history, during which the nation faced major challenges on both the political and social levels, this agreement was an effective solution to limit conflicts. and internal tensions Imam Hassan had a central role. And essential In this stage, He made efforts to promote Islamic culture and preserve religious values during times of crisis. Through his wisdom and profound vision, Imam Hassan chose to reach an agreement with Muawiyah as a way to avoid further conflict. However, this agreement was not merely a political settlement; rather, it embodied a deeper vision aimed at protecting the essence of religion and its principles in times of turmoil. The purpose of this peace treaty was to preserve the unity and stability of the nation, alleviate tensions, promote internal peace, and embody the highest values of Islam. It also sought to promote unity and prevent strife, thus preserving and upholding Islamic principles under difficult circumstances.

Keywords : Agreement and reconciliation Imam Hassan, peace be upon him Islamic culture.

Introduction :

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of messengers, our master Muhammad, and upon all his family and companions. And then:

Islamic culture is part of the diverse human cultures, its roots and sources being based on divine revelation. This revelation represents the final divine message to earth and represents the finality of the divine discourse to humanity. This revelation brought about profound changes in the course of human history, leading people from the darkness of ignorance to the light of guidance, and from idolatry to the worship of the One God. This change had a particularly profound impact on the Arabs, who moved from ignorance to knowledge, from division to unity, and from enmity to brotherhood and cooperation. This transformation transformed them from a society of no value into a great nation of lofty status.

Research problem:

The period of peace between Imam Hassan (peace be upon him) and Muawiyah ibn Abi Sufyan was a sensitive and difficult period in the history of Islam. While the peace treaty was intended to avoid further conflict and fighting among Muslims, it also led some Muslims to lose confidence in the legitimate Islamic leadership. Under these circumstances, there was a risk of a decline in authentic Islamic values and principles and the fragmentation of the Islamic nation, in addition to the external threats it faced. These circumstances threatened to disintegrate and weaken the Islamic nation, thus endangering Islamic culture.

Importance of research:

The importance of Imam Hassan (peace be upon him) in promoting Islamic culture during the peace process stems from his being a symbol of wisdom, tolerance, and the ability to face challenges. Imam Hassan (peace be upon him) was not just a political leader; he was also a representative of true Islamic values. He played a fundamental role in preserving Islamic unity and preventing internal strife that could harm the nation. Thanks to his patience and wisdom, Imam Hassan was able to preserve and promote

Islamic principles at a time when the nation needed religious and cultural stability. In addition, Imam Hassan's (peace be upon him) role was of great importance in protecting Islamic culture and preventing its decline. He worked to unify the nation and avoid further bloody conflicts, and he used the peace period to spread Islamic culture and educate people about the fundamentals of their religion.

Research objective: Imam Hassan's (peace be upon him) main goal during the peace period was to achieve stability in the Islamic nation and protect the religion from internal divisions. He also sought to preserve and promote Islamic values, emphasizing principles such as justice, tolerance, and wisdom, even under difficult political circumstances. In addition, his goal was to highlight that peace was not merely a solution to disputes and conflicts, but rather a means of preserving the unity of the nation and promoting its Islamic culture and principles. Furthermore, Imam Hassan (peace be upon him) left a great legacy for Muslims, as he became a model of patience, tolerance, and wisdom.

The research included an introduction, three chapters, and a conclusion as follows: Chapter One: The Biography of Imam Al-Hassan (peace be upon him) The second section: The role of Imam Hassan (peace be upon him) in promoting Islamic culture. The third section: A social analysis of the role of Imam Hassan (peace be upon him) during the peace period in promoting Islamic culture.

Chapter One: The Biography of Imam Hassan (peace be upon him)

The first requirement: his life and lineage

He is Abu Muhammad al-Hasan ibn Ali ibn Abi Talib (peace be upon him) ibn Abd al-Muttalib ibn Hashim ibn Abd al-Manaf al-Hashemi al-Qurashi, the grandson of the Noble Messenger and his beloved.¹⁾ And his mother is the Lady of the Women of the Worlds, Fatima al-Zahra, daughter of the Messenger of God (may God bless him and his family and grant them peace).²⁾ Historical sources confirm that Imam Hassan (peace be upon him) (peace be upon him) was born in Medina in the middle of the month of Ramadan in the third year of the Hijra.³⁾ When Fatima al-Zahra (peace be upon her) became pregnant with him, Umm al-Fadl, the wife of al-Abbas, came to the Messenger of God (may God bless him and his family and

grant them peace) and said: "O Messenger of God, I saw in a dream as if one of your limbs had fallen into my lap. He (may God bless him and his family and grant them peace) said: 'You have seen something good. Fatima will give birth to a boy, and you will take care of him and breastfeed him.' So Fatima al-Zahra gave birth to al-Hasan (peace be upon him). The Prophet (peace be upon him) gave him to her and she breastfed him. He was the first child to be born from the lineage of the Muhammadan message." And on the authority of Ali ibn Abi Talib (peace be upon him), he said: "When al-Hasan was born, the Messenger of God (may God bless him and his family and grant them peace) came and said: 'Show me my son. What have you named him?' I said: 'I have named him Harb.' He said: 'Rather, he is Hassan.'"⁴⁾ On the authority of Jabir, he said: "When Fatimah, peace be upon her, became pregnant with Al-Hassan and gave birth to him, the Prophet, may God bless him and his family and grant them peace, had ordered them to wrap him in a white cloth, so they wrapped him in a yellow one. Fatimah, peace be upon her, said: O Ali, name him. He said: I will not precede the Messenger of God, may God bless him and his family and grant them peace, in naming him. So the Prophet, may God bless him and his family and grant them peace, came, took him, kissed him, and put his tongue in his mouth. Al-Hassan, peace be upon him, began to suck it. Then the Messenger of God, may God bless him and his family and grant them peace, said to them: Did I not tell you not to wrap him in a yellow cloth?! So the Prophet, may God bless him and his family and grant them peace, called for a white cloth, wrapped him in it, threw away the yellow cloth, recited the Adhan in his right ear and the Iqama in his left. Then he said to Ali, peace be upon him: What have you named him?" He said: I would not precede you in naming him. The Messenger of Allah, may Allah bless him and his family and grant them peace, said: I would not precede my Lord in naming him. He said: Then Allah, the Mighty and Sublime, revealed to Gabriel, peace be upon him: A son has been born to Muhammad, so descend to him and convey my greetings to him and congratulate him on my behalf and yours, and say to him: Ali is to you as Aaron was to Moses, so name him after the son of Aaron. So Gabriel descended to the Prophet

and congratulated him on behalf of Allah, the Mighty and Sublime, and on his behalf, then he said to him: Allah, the Mighty and Sublime, commands you to name him after the son of Aaron. He said: What was his name? He said: Shabar. He said: My tongue is Arabic. He said: Name him Al-Hasan. So he named him Al-Hasan. The Messenger of God, may God bless him and his family and grant them peace, performed the ‘aqeeqah with his own hand for Al-Hasan with a ram on the seventh day of his birth, and he said: “In the name of God, an ‘aqeeqah for Al-Hasan. O God, make her bone with his bone, her flesh with his flesh, her blood with his blood, and her hair with his hair. O God, make her a protection for Muhammad and his family.” He gave the midwife something, and it was said: a man’s sheep, and they gave some of it to the neighbors. He shaved his head and weighed his hair, and gave in charity its weight in silver and gold.⁵⁾Regarding the name Al-Hassan, Al-Askari said: “This name was not known in the pre-Islamic era, and Al-Mufaddal said that God concealed the names Al-Hassan and Al-Hussein until the Prophet, peace and blessings be upon him, named his two sons with them.”⁶⁾

In mentioning his personality, historical sources confirm that Al-Hassan (peace be upon him) was distinguished by characteristics. Muawiyah advised his companions to avoid conversing with him, because he (peace be upon him) was the best speaker of his time, and he (peace be upon him) was always connected to God Almighty and the most fearful of Him, in addition to his distinction (peace be upon him) in asceticism, goodness, generosity and patience, and above all that he was brave and feared none but God Almighty, as he said to Muawiyah: “The caliphate is for the one who follows the path of the Messenger of God (peace be upon him)...and the caliphate is not for the one who works with generosity and neglects the limits.”⁷⁾Al-Hassan (peace be upon him) lived with his grandfather, the Messenger of God, and his mother, Al-Zahra, for about seven years, so he took from them many good qualities and a good upbringing. Then he completed his life’s journey alongside his father, Ali, so his personality was refined and his talents became prominent. He was a wonderful model of a believing young man, and his love was established in the hearts of Muslims. What distinguished Al-Hassan’s personality was his intense awe, which he

inherited from his grandfather, the Mushaf. When he sat in front of his house, the road would be blocked and people would refrain from passing out of respect for him, which would force him to enter so that people would return to their previous state.⁸⁾Because Al-Hassan (peace be upon him) was white in complexion, with a hint of red, had wide eyes, a thick beard, was neither tall nor short, handsome, and had the features of the prophets.⁹⁾His kunya is “Abu Muhammad” and nothing else. His titles are many, and they are: the pious, the good, the pure, the master, the grandson, and the guardian. He was called and given all of these titles, and the most famous of these titles is “the pious,” but the highest in rank and most deserving of it is what the Messenger of God, may God bless him and his family and grant them peace, called him, as he described him with it and made it a description of him. It is authentically transmitted from the Prophet, may God bless him and his family and grant them peace, in what the established imams and trustworthy narrators have reported, that he said: “This son of mine is a master,” so the first of his titles is “the master.”¹⁰⁾In mentioning his wives, Al-Hassan (peace be upon him) married nine women and had eleven sons and one daughter. The first of his sons was Abdullah and the last of them was his daughter Umm Al-Hassan Fatima. Al-Shaykh Al-Mufid said in his letter: “Al-Hassan’s sons were fifteen males and one female.”¹¹⁾

BeYes :Abu Muhammad, Abu al-Hasan, and Abu Bakr.

His titles.. beautiful The Worshipper, the Master of the Prostrators, the Praised One, the One with Calluses.

His children:

Al-Mufid said in Al-Irshad: He had fifteen sons and four daughters, and they are Muhammad al-Baqir, his mother is Fatima bint al-Hasan al-Sabt, and al-Hasan, and al-Husayn the elder, who did not have a mother of a child, and Zayd, and Umar, and their mother is a mother of a child, and al-Husayn the younger, and Ubayd Allah and Sulayman, who did not have children, and Ali, who was his youngest son, and Khadija, their mother is a mother of a child, and Muhammad the younger, his mother is a mother of a child, and Fatima, and Aliya, and Umm Kulthum, their mothers are mothers

of a child. His description in his morals and ways was that he was the best of the people of his time, the most knowledgeable, the most jurisprudent, the most pious, the most devout, the most generous, the most patient, the most eloquent, the best in morals, the most charitable, the most compassionate to the poor, and the most sincere to Muslims. He was respected and feared by those near and far, friends and enemies.

His worship:

Among them is his supplication when seeking refuge with God Almighty, which says: “O God, if You will pardon us, it will be by Your grace, and if You will punish us, it will be by Your justice. So make Your pardon easy for us by Your grace...”¹²); His ablution: When he wanted to perform ablution, his face turned yellow, so his family asked him: What is happening to you when you perform ablution? He answered them about his fear and awe of God, saying...¹³As for his prayer, Ashub said: “When he stood up to pray, his complexion would change to another color, and his standing in prayer was like the standing of a humble servant before the great king...”¹⁴ As for his fasting, he used to encourage fasting.¹⁵Al-Zuhri mentioned the most ascetic of people, saying: Ali bin Al-Hussein.¹⁶And he performed Hajj twenty-five times on foot.¹⁷).

Obedience to God:

Tawus the jurist said: I saw Zain al-Abidin not circumambulating the House from the evening prayer until dawn, and he was worshipping. When he did not see anyone, he looked up to the sky and said::My God, the stars of your heavens have set, the eyes of your sleep have slept, and your doors are open to those who ask. I have come to you so that you may forgive me, have mercy on me, and show me the face of my grandfather Muhammad, may God be pleased with him. The Day of Resurrection, then he cried and said::By Your glory and majesty, I did not intend to disobey You by my disobedience, and I did not disobey You while I was doubting You, nor ignorant of Your punishment, nor exposed to Your chastisement, but My soul tempted me and your veil that was loose over me helped me to do so. So now I am from Who will rescue me from your torment? And who will hold fast to your rope? If you cut your rope from me, then woe to me

tomorrow, standing before you when it is said to the hidden ones, "Pass on."

And for the burdened, they have been put down. Should I be allowed to sit down with the light ones or should I sit down with the burdened ones? Woe to me! The longer my life is, the more my sins increase and I do not repent. Should I not be ashamed before my Lord? He mourned And he began to say: You burn me with fire, O ultimate desire! Where is my hope? Where is my love? I have committed ugly, vile deeds, and * there is no creature among mankind who has committed a crime like my crime..

ThM cried and said: Glory be to You, You are disobeyed as if You do not see, and You are patient as if You have not been disobeyed. You endear Your creation with good deeds as if You are in need of them, and You, my Master, are independent of them. Then he fell to the ground in prostration. He said: So I approached him and lifted his head and placed it on my knees and cried until my tears ran down his cheek. He sat up straight and said: Who has distracted me from the remembrance of my Lord? I said: I am Tawus, O son of the Messenger of Allah. What is this distress and fear? And we are obliged to do such a thing while we are disobedient and mad. Your father is Al-Hussein bin Ali and your mother is Fatima Al-Zahra, and your grandfather is the Messenger of Allah, may Allah bless him and his family!? He said: He turned to me and said: No way, no way, O Tawus. Leave me alone with the talk of my father, my mother, and my grandfather. God created Paradise for whoever obeys Him and does good, even if he is an Abyssinian slave, and He created Hell for whoever disobeys Him, even if he is a Quraysh son. Haven't you heard the words of God Almighty: "And when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another." By God, nothing will benefit you tomorrow except the good deed you do.18)

His works:

A book called "The Book of Ali bin Al-Hussein" was lost, but a small piece of it was found and transmitted by Imam Al-Baqir. Peace be upon

him When he mentions the hadith, he says: We found in the book of Ali bin Al-Hussein:¹⁹⁾.

A collection of poems attributed to Imam al-Sajjad (peace be upon him): A collection of poetry It contains many tips and sermons., and A manuscript copy in the library of Imam Amir al-Mu'minin Peace be upon him, in the handwriting of Sayyid Ahmad ibn al-Husayn al-Jaza'iri. He copied it from a copy in the handwriting of Sayyid Muhammad ibn Sayyid Abdullah al-Shushtari (d. 1283 AH) ⁽²⁰⁾.

Sahifa al-Sajjadiyya There is hardly a Shiite home without it, as it contains blessed supplications. It contains sixty-one supplications in the arts of goodness and types of worship.; A copy of it was with Zaid al-Shahid, then it passed to his sons and to the sons of Abdullah ibn al-Hasan al-Muthanna, as mentioned at the beginning. It has been translated Al-Sajjadiyya For many languages of the world.

For the second Sahifa al-Sajjadiyya, collected by Sheikh Muhammad ibn al-Hasan ibn al-Hurr al-Amili, a resident of Isfahan, and in it he limited himself to what is not in the complete Sahifa of supplications..

The third Sahifa al-Sajjadiyya was compiled by Mirza Abdullah al-Isfahani, known as al-Afandi, the author of Riyad al-Ulam..

The Fourth Sahifa al-Sajjadiyya: Collected by Mirza Hussein Al-Nouri.

The Fifth Sahifa al-Sajjadiyya: Collected by Mr. Mohsen Al-Amin Al-Amili.

The Message of Rights and this message: It was mentioned by Al Saduq in Al-Khisal with a reliable chain of transmission, and it was mentioned by Al-Hasan bin Ali bin Shu'bah Al-Halabi in Tuhaf Al-Uqul.

The second requirement: the reconciliation period and its reasons

After the death of Imam Ali ibn Abi Talib (peace be upon him) in 661 AD, the political situation became extremely turbulent, and as a result, Imam Hassan (peace be upon him) assumed the leadership of the Muslims at a difficult time. After the assassination of Imam Ali (peace be upon him), Muawiyah ibn Abi Sufyan assumed power in the Levant and declared himself Caliph of the Muslims, which led to the escalation of the conflict between him and Imam Hassan (peace be upon him). This conflict was not limited to political aspects, but also had religious and moral dimensions, as there was a dispute between the supporters of Imam Hassan's (peace be upon him) right to leadership and the supporters of Muawiyah in assuming

leadership. In light of the difficult circumstances that Imam Hassan (peace be upon him) was facing, including security threats and pressure from the tribes of Banu Hashim and their allies, it was necessary to search for a peaceful solution to avoid the escalation of crises. This required a strategy aimed at stabilizing the nation and avoiding strife. Accordingly, a peace agreement was reached between the two parties, where Imam Hassan (peace be upon him) relinquished his right to the caliphate to Muawiyah, in exchange for Ensuring the safety of the Ahl al-Bayt and their followers and respecting the religious and political covenant. The peace treaty was not merely a political agreement; it also aimed to preserve the social and security order of the Islamic nation. Although the period of the peace treaty witnessed complications and challenges, it led to relative stability in the Islamic world and left a significant impact on the history of the nation through the political decisions and cultural and religious orientations it established. On the other hand, Muawiyah's motives for seeking peace were different. His motives were not the result of an inability to fight or a desire for reform or to stop the bloodshed. Rather, they were linked to achieving his personal goals and political ambitions. Muawiyah sought to achieve his aims unconditionally, as was evident in his previous positions and behavior.²¹⁾

The peace treaty that Imam Hassan (peace be upon him) made with Muawiyah ibn Abi Sufyan was a pivotal stage in the history of the Islamic nation. Imam Hassan (peace be upon him) decided on this peace treaty after he found himself facing a difficult military and political situation, as his army was suffering from internal fragmentation and division among its leaders, who had shown treason in their loyalty to Muawiyah. Thus, Imam Hassan (peace be upon him) realized that the continuation of the fighting would lead to a certain defeat and the annihilation of his family and his righteous companions. Therefore, the peace treaty was a more rational choice to preserve the unity and safety of the nation.²²⁾

The peace treaty was not an easy choice, but rather it was the result of the challenges that Imam Hassan faced. The peace treaty that the Imam, peace be upon him, decided to accept was surrounded by conditions that would

always put the Imam, peace be upon him, in a position of strength and Muawiyah in a position of weakness in the short and long term, whether Muawiyah fulfilled the conditions or not. Failure to fulfill them would inevitably guarantee the Imam, peace be upon him, and the line of the Ahl al-Bayt, peace be upon them, victory in the long term.²³⁾ Muawiyah pledged to Imam al-Hassan (peace be upon him) a number of matters, as he wrote to him: “I have made peace with you on the condition that you will have the matter after me and you have God’s covenant, pledge and protection that I will not seek to harm you or cause you harm, and on the condition that I will give you every year one million dirhams from the public treasury, and on the condition that you have the tax of Fasa and Dar Abjard to which you send your workers and do with them as you see fit. As for the conditions of Imam al-Hassan (peace be upon him), they are: that Muawiyah will work according to the Book of God and the Sunnah of His Messenger (may God bless him and his family), and that Muawiyah will not make a covenant with anyone after him, and that the people will be safe wherever they are in Iraq, Syria, the Hijaz and Tihama, with the security of the Shiites and companions of Ali (peace be upon him) for their lives, their money, their women and their children, and that he will not seek to harm al-Hassan or any of his family secretly or openly, and that he will not frighten any of them in any horizon, and that al-Hassan (peace be upon him) will not call him the Commander of the Faithful.” And that he should not establish a testimony with him, and that Muawiyah should not pursue anything against the Shiites of Ali, peace be upon him, and that he should distribute one million dirhams among the children of those who were killed with his father, peace be upon him, on the Day of the Camel and Siffin.²⁴⁾

Under the peace treaty, the terms of the agreement between Imam Hassan (peace be upon him) and Muawiyah were implemented according to specific clauses that we will mention in detail:

- 1) Imam Hassan (peace be upon him) relinquished his right to the caliphate to Muawiyah, which was a major step to avoid conflict and fighting among Muslims..
- 1) Ensuring the safety of the family of the Prophet and their followers to protect them from any revenge or harassment, which reflects Imam

Hassan's (peace be upon him) keenness to protect his family and followers.

- 2) It was agreed that Muawiyah must respect Islamic principles and not change the regime in a way that conflicts with Islamic laws and ethics..

Imam Hassan (peace be upon him), despite his awareness of the difficulty of the situation, chose peace to preserve the greater Islamic interest and stop the bloodshed, instead of continuing in a battle that might weaken the Islamic entity. With this choice, Imam Hassan (peace be upon him) guaranteed the survival of the Islamic nation and its righteous entity, and sought reform from within.²⁵⁾

A student of Imam Hassan's (peace be upon him) biography will notice that there are two basic lines of thought regarding the principles of peace and nonviolence in his general intellectual system. The first relates to how to deal with the external enemy and his position on the principles of peace and nonviolence. The second line, however, determines how to deal with what might be called the "internal enemy," even if the enemy is Muslim. It is based on the principles of peace, represented by kind words and dialogue that relies on repelling evil with good. Accordingly, those raised under the care of the Messenger of God and the household of Imam Ali (peace be upon him) must be symbols of peace and tranquility, as the foundation of this Islam is patience, a well-known characteristic of Imam Hassan (peace be upon him). He (peace be upon him) was characterized by patience and composure, and was distinguished by his calm and self-control, even in moments of anger, reflecting a solid upbringing based on peaceful and nonviolent values. The period of peace between Imam Hassan (peace be upon him) and Muawiyah was a pivotal stage in Islamic history, as Imam Hassan (peace be upon him) provided a model for dealing with political disputes in a manner that preserved the public interest and avoided strife. The peace treaty was not merely a temporary political stability, but had a long-term impact on Islamic culture and principles, and contributed to preserving the unity of the nation and directing it towards moral and religious values at a time when the nation was in dire need of stability.²⁶⁾

The second topic: The role of Imam Hassan (peace be upon him) in promoting Islamic culture

First requirement: Sources of Islamic culture

Before determining the sources of Islamic culture, it is necessary to define first: culture, and second: Islamic culture. Culture is defined as (values, beliefs, and material things, which together constitute a society's way of life), and culture contains what we think about, how we behave, and what things we possess.²⁷⁾

As for Islamic culture, it is defined as the sum of knowledge that the Islamic faith was the reason for researching, whether this knowledge included the Islamic faith and researched it, such as the science of monotheism, or was based on the faith, such as jurisprudence, or was required by understanding the rulings that stem from the Islamic faith, such as the knowledge that necessitates ijtiḥād in Islam, such as the sciences of the Arabic language, the terminology of ḥadīth, and the science of principles. All of this is Islamic culture, because the faith is the reason for researching it, and it returns in its entirety to the Book and the Sunnah.²⁸⁾ It is also known as an intellectual heritage left behind by Islamic civilization in all its religious, philosophical, legislative, linguistic, literary and artistic aspects. This heritage emerged from the comprehensive concept that Islam formed in society, which derives its truth from the Holy Qur'an, which represents a primary source for all aspects of the civilizational heritage of the Islamic nation.²⁹⁾

The sources of Islamic culture are:

1-Koran:The Holy Quran is considered the first and highest source of Islamic culture. It contains a comprehensive set of values, morals and knowledge that govern the life of a Muslim. It is known as the miraculous word of God Almighty that was revealed to the Prophet (may God bless him and his family and grant them peace), transmitted by continuous narration, written between the covers of the Mushaf, recited repeatedly, beginning with Surat Al-Fatihah and ending with Surat An-Nas.³⁰⁾

2-Sunnah of the Prophet:The Sunnah of the Prophet is the second source of Islamic legislation. It is everything that was reported from the Prophet (may God bless him and his family and grant them peace) in terms of sayings,

actions, approvals, intentions, refraining, conduct, or moral characteristics.³¹⁾

3-Consensus: It is the agreement of Muslim scholars on a specific legal ruling, after the death of the Prophet (may God bless him and his family and grant them peace), in an incident regarding a matter in a certain era. It is considered one of the sources of Islamic legislation.³²⁾

4-Measurement: It is the derivation of a new legal ruling by analogy with a previous legal ruling, or it is the clarification of the ruling of a matter whose ruling is not stipulated by attaching it to a matter whose ruling is known by the text, because they agree on the reason for the ruling.³³⁾

The goals of Islamic culture

1-Deepening the Muslim's sense of belonging to Islam and connecting him to the two sources, the Qur'an and the Sunnah, and enlightening him about the fundamentals of moral and cultural values contained therein, in order to protect him in belief, thought, and behavior from intellectual trends that oppose Islam.

2-Highlighting the holistic view of Islam as a comprehensive approach to all aspects of life based on monotheism, and eliminating the partial view of Islam that limits it to certain aspects of life.

3-Clarifying Islam's positions on contemporary issues, especially in the fields of various sciences, intellectual movements, and social, political, and economic life systems, and critiquing them from an Islamic perspective.

4-Demonstrating the superiority and distinction of Islam over other schools of thought and ideologies in all aspects of life, and demonstrating its ability to achieve human happiness in contrast to the failure of those schools of thought and ideologies.

5-Providing Muslims with a comprehensive picture of what the general and comprehensive message of Islam has done for human life, liberating people from idolatry and superstitions and saving them from intellectual backwardness and social disintegration.

6-Defining the characteristics of Islam and demonstrating it as a comprehensive way of life across all sects, approaches, and religions.

7-Stirring up pride and dignity in the soul of a Muslim, because he possesses the most perfect religion and the best salvation.

8- Diagnosing the state of security in the areas of thought, behavior, and civilizational movement, and explaining the areas of deficiency and the method of treatment.³⁴⁾

The second requirement: The cultural influence of Imam Hassan during the peace period

In the social context, Imam Hassan had a significant impact on promoting human and Islamic values such as justice, benevolence, and mercy. He communicated with people and sought to meet their needs and improve their conditions, which strengthened the spirit of cooperation and mutual assistance among Muslims. Moreover, Imam Hassan (peace be upon him) was not only a political leader, but also a scholar and intellectual during his reign and authority. He worked to spread the teachings of Islam and clarify basic religious concepts through his sermons and sermons. He deepened people's understanding of Islam and highlighted the importance of morality, justice, and mercy, which contributed to strengthening Islamic culture and making Islamic values an essential part of daily life. Imam Hassan (peace be upon him) was known for his merciful and tolerant treatment of various Islamic groups and sects. During the peace period, he was keen to preserve the rights of Muslims of all affiliations, which strengthened the values of tolerance and coexistence among different groups within the Islamic nation, and contributed to building a society based on mutual respect and understanding.³⁵⁾

After the peace treaty, Imam Hassan (peace be upon him) did not stop his role in reform and guidance, but continued to provide advice and guidance to the nation and contributed to the development of Islamic thought through his dialogues and teachings. He encouraged critical thinking and continuous learning, which helped spread the culture of knowledge and personal development in society. When he assumed the caliphate after the death of his father, Imam Ali ibn Abi Talib (peace be upon him), Imam Hassan (peace be upon him) faced great challenges due to wars and unrest, despite his awareness of the feelings of hostility that Muawiyah harbored. Imam Hassan (peace be upon him) chose to avoid war and strife in order to

preserve the unity of Muslims, which helped achieve social stability and promote peace.³⁶⁾

Imam Hassan (peace be upon him) was able to direct the nation's attention to other important issues such as religious education and the promotion of moral values. Imam Hassan (peace be upon him) was committed to preserving the Islamic heritage and authentic religious teachings during the peace period. He worked to reinforce the principles and values established by his father, Imam Ali (peace be upon him), to ensure that Islamic principles were not distorted in light of changing political circumstances. His mercy and tolerance were clearly embodied during the peace period, as he showed a great deal of tolerance towards his opponents. This behavior fostered a culture of compassion and cooperation among Muslims, becoming part of the core values that underpin the Islamic spirit. Furthermore, Imam Hassan (peace be upon him) improved the social and economic situation through charitable projects and support for the poor and needy. This approach contributed to improving people's living conditions and earned him widespread respect as a just and beloved leader. Furthermore, Imam Hassan (peace be upon him) left a significant cultural and moral legacy through his actions and positions. He established the foundations for moral leadership and compassion, becoming a role model for how to combine politics and ethics and how to wisely deal with challenges. His legacy continues to influence subsequent generations, as he has become a symbol of virtue and tolerance in Islamic history. He encouraged a focus on building community and promoting Islamic unity rather than engaging in political conflicts, helping direct the nation's energies toward achieving noble goals.³⁷⁾

The third section: Social analysis of the role of Imam Hassan (peace be upon him) during the peace period in promoting Islamic culture.

The first requirement: The results of the role of Imam Hassan (peace be upon him) in promoting Islamic culture.

Imam Hassan bin Ali (peace be upon them) had an important role in promoting Islamic culture during his lifetime. This role was multi-dimensional, as he was the grandson of the Prophet Muhammad, may God

bless him and grant him peace. Imam Hassan had a great influence on Islamic societies..

Imam Hassan (peace be upon him) was Known for his profound knowledge and great piety, this was reflected in his sermons and teachings. His knowledge was based on the teachings of the Prophet Muhammad and the sayings of his companions, and he strove to disseminate these teachings in ways that reflected authentic Islamic values. Through these efforts, he contributed to promoting a correct understanding of Islam and raising the level of religious awareness among Muslims, emphasizing that Islam must be lived as an intellectual and spiritual approach that extends to hearts and minds.D, WIn light of the political conflicts that the Islamic nation was suffering from, Imam Hassan (peace be upon him) played A major role in preserving the unity and integrity of the nationEspeciallyAfter the death of his father, Imam Ali ibn Abi Talib(Peace be upon him)⁽³⁸⁾.

Imam Hassan (peace be upon him) was distinguished by promoting moral values through his noble behavior and teachings., whereHe focused on promoting values such as patience, tolerance, and benevolence, which helped build an Islamic society based on virtuous morals and sublime human values. He also emphasized the importance of social justice and human rights, calling for the fight against corruption, injustice, and discrimination, which helped consolidate the concepts of equality and justice in Islamic society.,Imam Hassan (peace be upon him) showed noble humanitarian stances, as he was concerned with helping the poor and needy, and he promoted the values of generosity and benevolence., andThese positions contributed to strengthening the collective spirit in the Islamic community and encouraged cooperation and solidarity among Muslims., asImam Hassan (peace be upon him) was concerned with spreading knowledge and educating people by giving lessons and lectures that contributed to raising religious and cultural awareness. He also preserved the prophetic heritage by preserving the Sunnah and interpreting it in line with the spirit of Islam, which helped protect and develop correct religious understanding.³⁹⁾.

In conclusion, we can identify the most important results of the role of the Imam in promoting culture.

- 1) **Impact on Islamic society:**Imam Hassan (peace be upon him) not only played a role in improving the political situation, but also in consolidating the cultural and religious values of Islam. The period of peace was not merely a transitional period; rather, it was an opportunity for Imam Hassan to reinforce Islamic principles and build a strong foundation of understanding and cooperation that helped strengthen Islamic culture as a whole. Thus, it can be said that Imam Hassan (peace be upon him) played a pivotal role in strengthening Islamic culture during the period of peace through his work to spread knowledge, promote moral values, and ensure peace and stability within the Islamic nation.
- 2) **Impact on future generations:**Imam Hassan's influence was not limited to his time, but his actions and positions set a model for future generations on how to deal with difficult issues, manage crises, and promote Islamic values.
- 3) **Benefit from the reconciliation experience:**Through his peace treaty experience, Imam Hassan (peace be upon him) provided important lessons on crisis management and dealing with political challenges. These lessons have become part of Islamic teachings on acting wisely in the face of crises and conflicts.
- 4) **Continue the enemies and call for reform:**Imam Hassan played a major role in preparing for the revolution and training the army, paving the way for his brother Hussein to continue defending Islamic principles. The peace treaty with Muawiyah was a necessary step to preserve Muslim unity and avoid the economic and psychological devastation that could result from internecine conflict.⁴⁰⁾

The second requirement: The testimony of Imam Hassan al-Mujtaba (peace be upon him)

Although Muawiyah had achieved his ominous goals, the presence of Imam Hassan (peace be upon him) It was a solid dam In the face of achieving his deviant goals, one of which was appointing a guardian for him, he was afraid to do that in the presence of Imam Hassan (peace be upon him).Peace) and N On the other hand, Imam Hassan (peace be upon him) He

wasHe took advantage of suitable opportunities to show his objection and denial of Muawiyah, to the point that he called him a tyrant. Therefore, you find that Muawiyah was determined to kill the Imam and poison him.

In addition to this,Muawiyah called upon Marwan bin Al-Hakam to persuade Ja'dah bint Al-Ash'ath bin Qais Al-Kindi - who was one of the wives of Imam Al-Hassan (peace be upon him) - to give Al-Hassan poison, which was a drink of honey with Roman water.The Imam's wife was a suitable means to achieve this vile goal of his, so he sent her a thousand dirhams and promised her that he would marry her to his son Yazid after Imam Hassan. So Ja'dah poisoned Imam Hassan (peace be upon him) with poisoned milk or water, and not long after that the Imam was martyred. So Mu'awiyah sent her a thousand dirhams and did not marry her to Yazid, and thus what Mu'awiyah wanted was achieved, and his martyrdom, peace be upon him, was in Medina on Thursday, two nights before the end of Safar in the year fifty of the Hijra or forty-nine, and with this action Mu'awiyah ruled over the fate of an entire nation, so he drowned it in calamities and drowned himself and his sons in affliction, wars and coups, and he was able to break the treaty to the last line in it ⁽⁴¹⁾Imam Al-Hassan (peace be upon him) said when death was approaching him: "His drink has come to an end, and his wish has been fulfilled. By God, he did not fulfill what he promised, nor was he truthful in what he said."Marwan's mail reached Muawiyah to implement the poisoned plan, but he could not control himself from showing his joy at the death of Imam Hassan (peace be upon him), peace be upon him."And he was in Al-Khadhra', so he said Allahu Akbar and the people of Al-Khadhra' said Allahu Akbar with him, then the people of the mosque said Allahu Akbar with the people of Al-Khadhra' saying Allahu Akbar. Then his sister, the daughter of Qurza bin Amr bin Nawfal bin Abd Manaf [Muawiyah's wife], came out of a window of hers and said: May God make you happy, O Commander of the Faithful. What is this that has reached you that has made you happy? He said: The death of Al-Hasan bin Ali. Then she said: To God we belong and to Him we shall return. Then she wept and said: The master of the Muslims and the son of the daughter of the Messenger of God, may God bless him and his family and grant them peace, has died."⁽⁴²⁾.

Ibn Qutaybah added to this by saying: “When the news reached him, he showed joy and happiness until he prostrated himself and those who were with him prostrated themselves. This reached Abdullah ibn Abbas - who was in Syria at that time - so he entered upon Muawiyah. When he sat down, Muawiyah said: O Ibn Abbas, Al-Hasan ibn Ali has died. Ibn Abbas said: Yes, he has died. To God we belong and to Him we shall return, repeating this repeatedly. The joy and happiness you showed at his death has reached me. By God, his body did not fill your grave, nor did the decrease in his lifespan add to your lifespan. He died while he was better than you. If we were afflicted by him, we were afflicted by someone who was better than him, his grandfather, the Messenger of God, may God bless him and grant him peace. So God compensated for his affliction and left us after him the best of caliphates.”⁴³).

When his pain and the severity of his condition increased, he summoned his brother, the Master of Martyrs, and advised him with his will and pledged to him his covenant, the text of which is: “This is what al-Hasan ibn Ali advised his brother al-Husayn. He advised that he testify that there is no god but God, alone without partner, and that he worships Him as He should be worshipped, with no partner in the kingdom, and no protector from humiliation, and that He created everything and determined it with a measure, and that He is more deserving of His worship and more deserving of praise. Whoever obeys Him is guided, and whoever disobeys Him is led astray, and whoever repents to Him is guided. So I advise you, O Husayn, with those you left behind from my family, my children, and your household, that you pardon their wrongdoers, accept their good deeds, and be a successor and a father to them, and that you bury me with the Messenger of God, may God bless him and his family and grant them peace, for I am more deserving of him and his household. If they refuse you, then I ask you by God and by the kinship that God has brought you close to and the close womb with the Messenger of God, may God bless him and his family and grant them peace. Peace be upon him and his family, that not a drop of blood should be shed in my affair until you meet

the Messenger of God and argue with them and inform him of what happened to the people until then.⁴⁴⁾

The Imam (peace be upon him) ordered Qanbar to bring his brother (Muhammad bin Al-Hanafīyya)), So he went to him quickly, and when Muhammad saw him, he was startled and said: Did anything but good happen? So he answered him in a low voice: Answer Abu Muhammad. Muhammad was astonished and amazed and ran out so fast that he could not even straighten the strap of his sandal because of the amount of His astonishment, Then he entered upon his brother, his face pale and trembling running through his limbs. The Prophet (peace be upon him) turned to him and said: "Sit down, O Muhammad, for no one like you is absent from hearing words by which the dead are revived and the living die. Be vessels of knowledge and lamps in the darkness, for the light of the day is partly lights from part. Do you not know that Allah, the Mighty and Sublime, made the children of Abraham Imams, and preferred some of them over others, and gave David the Psalms? And you know what Allah has kept for Himself for Muhammad." (May God bless him and his family and grant them peace)), O Muhammad ibn Ali, I do not fear envy for you. Rather, Allah described the disbelievers with this, as He, the Most High, said: (Disbelievers out of envy from themselves after the truth has become clear to them), and Allah did not give Satan any power over you, O Muhammad ibn Ali! Shall I not tell you what I heard from your father? In you? Muhammad said: Yes, so the Imam (peace be upon him) replied: I heard your father say on the day of Basra: Whoever loves to be dutiful to me in this world and the hereafter, let him be dutiful to Muhammad, O Muhammad ibn Ali! If I wanted to tell you while you were a drop of semen in your father's loins, I would have told you, O Muhammad ibn Ali! Did you not know that al-Husayn ibn Ali, after the death of my soul and the separation of my spirit from my body, is an Imam After me, And with God in the past book is the inheritance of the Prophet (may God bless him and his family and grant them peace) which he acquired through the inheritance of his father and mother? God knew that you are the best of His creation, so He chose from among you. Muhammad, And Muhammad chose High, And Ali chose me for the Imamate, and I chose Al-Hussein. So (Muhammad)

rushed to him, showing him obedience and submission.” The Imam’s condition became difficult and his pain intensified, so he began to suffer the pains of death. He knew that only a few minutes remained of his precious life, so he turned to his family.saying:”Take me out into the courtyard of the house to look into the kingdom of heaven.”They carried him to the courtyard of the house, and when he settled there, he raised his head to the sky and began to commune with his Lord and supplicate to Him.saying:“O God, I seek Your protection for my soul, for it is the dearest of souls to me. I have never suffered anything like it. O God, comfort my defeat and comfort my solitude in the grave.” Then Muawiyah’s treachery came to his mind.To him,And his breaking of the covenants, and his assassination of him, so he said: “His drink has run out, and by God he did not fulfill what he promised, nor was he truthful in what he said.” And he began to recite the verses of the wise remembrance and to supplicate to God and to commune with Him until his pure soul flowed to the paradise of refuge, and ascended to the highest companion, that noble soul for which no equal was created in the past of time and what is to come in patience, generosity, knowledge, compassion, tenderness and righteousness towards all people.⁴⁵⁾.

Conclusion

Concluding our discussion of the role of Imam Hassan ibn Ali (peace be upon them) in promoting Islamic culture during the peace treaty period, we find that his role was more profound and complex than it might appear at first glance. The peace treaty period was a crucial transitional period in the history of the Islamic nation, marked by political turmoil and deep anxiety about the future. Imam Hassan (peace be upon him) was distinguished by his wisdom and insight, making him a unique model for managing crises and preserving core values.

By analyzing this period, it becomes clear that Imam Hassan (peace be upon him) was not merely a political leader who dealt with crises using traditional methods. Rather, he was a spiritual and cultural leader who embodied the principles of the Islamic faith in his actions. During a time filled with internal divisions and conflicts, Imam Hassan (peace be upon

him) emerged as a balanced and rational figure, seeking to preserve the unity of the nation and avoid the seditions that threatened the stability of Muslims. The peace treaty was not merely a political agreement; rather, it was an expression of a deeper vision of how to preserve the essence and principles of religion during times of turmoil.

Imam Hassan's ultimate goal was to protect the purity of the Islamic faith and promote its core values in the face of great challenges. Through his patience and tolerance, Imam Hassan (peace be upon him) demonstrated that true leadership transcends political struggles and tactics, but rather requires embodying the highest values of Islam and strengthening the unity of the nation.

Thanks to this wise leadership, Imam Hassan (peace be upon him) succeeded in preserving Islamic culture and its authenticity, even in the face of great challenges. His influence was not limited to the peace period, but extended to a long-term impact on the understanding and application of Islamic values. We can say that Imam Hassan, through his decisions and wisdom, set an exemplary model for promoting Islamic culture, reflecting the importance of principled and value-based leadership in times of crisis.

As it becomes clear, Imam Hassan's (peace be upon him) influence extends beyond the period of peace to include a profound impact on the Islamic nation across generations. His tolerance and wisdom reflect Islamic values at their best and serve as a lesson in how to preserve and promote Islamic principles in complex circumstances. Understanding this role contributes to an appreciation of the profound dimensions of religious and cultural leadership and reinforces the importance of preserving cultural and Islamic unity in the face of contemporary challenges.

Footnotes:

⁽¹⁾Ibn Hajz: Tahdhib al-Tahdhib, : 2:295.

⁽²⁾Sheikh Nizar: The People of the House in Sunni Interpretations:139.

⁽³⁾MahdiMessenger: Imam Hassan from Birth to Martyrdom, Journal of the Islamic University College, Volume (3), Issue (39), Iraq, 2016 AD, 271-272.

⁽⁴⁾Ibn HajarInjury: 2:534.

⁽⁵⁾World AssemblyFlags of Guidance: 33.

- (6) Al-Suyuti, History of the Caliphs: 150-151.
- (7) Mahdi Messenger: Previous source: 272.
- (8) Al-Naysaburi Al-Mustadrak: 3 :180.
- (9) Al-Adhari: Imam Hassan Al-Sabt (peace be upon him): 56.
- (10) Al-Malatawi: The fifth caliph: 29.
- (11) Useful: Guidance: p. 129.
- (12) Imam Sajjad, Al-Sahifa, 61-62.
- (13) Ibn Shahrashob, Al-Manaqib: 4:150.
- (14) Virtues, 4,:150.
- (15) Al-Rawandi, Invitations: 4.
- (16) Al-Majlisi, Bihar al-Anwar: 46:62.
- (17) Ibn Abd Rabbih, The Unique Necklace, 3,:103.
- (18) Al-Majlisi, Bihar al-Anwar, 46: 81-82; Al-Khaffaf: Imam Zayn al-Abidin: 67-68.
- (19) Al-Ayashi, Al-Ayashi's Interpretation, 2,:124.
- (20) Al-Qurashi, Encyclopedia of the Biography of the People of the House , C. 16:203 - 204.
- (21) Qurashi The Life of Imam Hassan bin Ali (peace be upon them): 115.
- (22) Mahdi: Previous source: 278.
- (23) Sami Al-Badri: Imam Hassan, peace be upon him, in the face of the Umayyad schism:, p. 25.
- (24) Virgins,: Previous source: 101.
- (25) Al Yassin: Peace treaty of Al-Hassan (peace be upon him): 252-254.
- (26) Mohammed: Imam Al-Hassan (peace be upon him) and social tolerance, Journal of the Islamic University College, Volume (2), Issue (39), 2016 AD, p. 108.
- (27) Kush: The concept of culture in the social sciences: 5.
- (28) Al-Nabhani: The Islamic Personality: 1: 265.
- (29) Al-Nabhan: Principles of Islamic Culture: 184, 12.
- (30) Abu Zahra: Principles of Islamic Jurisprudence: 70.
- (31) Karar: Sources of Islamic Culture, Research Journal, Issue (91), Riyadh, Kingdom of Saudi Arabia, University of Bisha, no publication date, 381.
- (32) Al-Zarkashi: The Ocean: 6: 378.
- (33) Abu Zahra, source former: 204.

- (34) Jassim, Sabah Muhammad: The Concept of Islamic Culture and Its Challenges, Diyala Magazine, Issue (41), Diyala University, College of Islamic Sciences, Iraq, 2010, p. 682.
- (35) Jaafar: The Great Encyclopedia: p. 155.
- (36) Sulayman Kattani: Imam Hassan (peace be upon him) the lost Kawthar: p. 89.
- (37) Suleiman: Al-Hassan ibn Ali (peace be upon him) study and investigation 20
- (38) Baqir al-Sadr: Imams of the Ahl al-Bayt: p. 272.
- (39) Hafisha, Abdul-Mumin Abu Al-Ayniyin: The Dewy Branch in the Biography of Imam Al-Hassan bin Ali (peace be upon him), Kuwait, Kuwait National Library, 2006 AD, 33.
- (40) Al-Shirazi: The Revolution of Imam Hassan (peace be upon him): 22-23.
- (41) World Assembly of Ahlul Bayt (peace be upon them): previous source: 169-171.
- (42) Sharaf al-Din Global: Peace of Hassan, peace be upon him: 365
- (43) Global, previous source, 366.
- (44) Mohsen Al-Amin: Shiite Notables, 4/79.
- (45) World Assembly of Ahlul Bayt (peace be upon them): previous source: 173-175.

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