

Did Mu`avieh order to poison Imam Hassan (May the peace of God be upon him)?

Group: Imamat and Caliphate

Questioner: Ali Akbar Salimi

Answer:

According to many narrations existing in Shiite and Sunni books, Mu`avieh Ibn Abu Sufian purveyed some poison for Ja`deh, daughter of Ash`as Ibn Qeis, the hypocrite who played an overriding role in many events happening at Imam Ali`s time. Pledging to make her marry his son, Yazid, Mu`viah asked her to martyr Imam Hassan (peace be upon him). Executing Mu`viah`s command, Ja`deh, using the venom Mu`avieh had sent her, martyred Imam Hassan, while he was fasting, and had just come back home to break his fast.

Preface

Before starting the discussion, and setting forth any appropriate evidence in corroborating the above-mentioned subject, it seems indispensable to declare some issues in relation to the spiritual state of Imam Hassan, and the decree waiting for a person who grows animosity to Imam Hassan as viewed by the Venerable Prophet.

Imam Hassan loved by God and His prophet (Muhammad)

Imam Hassan, the eldest grandson of the Prophet (May God bless him and his household), was majestically exalted and revered by the Messenger. In so far as, the Prophet embraced his endeared grandson, saying: "O God! As I love him, You may love him as well."

As related in the *Sahih Bokhari* and *Sahih Moslem*:

اخبرني عَدِيٌّ قَالَ سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ بْنُ عَلِيٍّ
عَلَى عَاتِقِهِ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ.

Bara says: I saw the Prophet (May God bless him and his Family) holding Hassan Ibn Ali in his lap, and uttering: O Lord! As I Love him, You may love him as well.

S: Bukhari Aljafee, Mohammed Ibn Ismail Abu Abdallah (died in 256 AH), Sahih Bukhari, c 3, p 1370, H 3539, Kitab Faz`el al-Sahabeh, Bab Manaqeb Hassan and Hussein, God bless them, research by:Mustafa Dib Albaga, publisher: Dar Ibn Kathir, Al Yamamah - Beirut, Edition: Third, 1407 - 1987;
Alnishaburi, Moslem ibn Hajaj Abualhasin Qushayri (died in 261 AH), Sahih Moslem, c

4, pp. 1883, h 2422, Kitab Faza`el al-Sahabeh, Bab Faz`el Hassan and Hussein, God bless them, research by: Mohamed Fouad Abdel Baki, publisher: Dar al-Ehya al-Arabi - Beirut.

Also there are some narrations similar to those of Bokhari and Moslem as related by Osameh Ibn Zeid and Abu Harireh.

Being hostile to Imam Hassan means animosity with God and His Prophet

The Sunni, relying on authentic documents, have related that any enmity with Imam Hassan(Mojtaba being his other name) involves hostility with the Prophet (May the peace of Allah rest his soul) as well.

In his *Sahih*, Ibn Hoban writes:

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ أَسْبَاطِ بْنِ نَصْرٍ عَنِ السُّدِّيِّ عَنْ صُبَيْحِ مَوْلَى أُمِّ سَلَمَةَ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنِ أَنَا حَرَبٌ لِمَنْ حَارَبَكُمْ وَسَلْمٌ لِمَنْ سَأَلَكُمْ.

Zeid Ibn Arqam is quoted as saying: The Prophet, addressing Fatimah (his daughter), Hassan, and Hussein, said: " I will antagonize one who treats you as hostile, and I will concede with one who gets along with you."

S: Tamimi al-Basti, Mohammad Ibn Haban Ahmad Abu Hatam (died in 354 AH), *Sahih Ibn Haban Tartib Ibn Bolban* , vol 15, p 434, research: Shoab Arnoot, publisher: al-Resalah Institute - Beirut, Edition: second, 1414, 1993.

In the *al-Mostadrak*, Hakem Neishabouri writes:

أخبرنا أحمد بن جعفر القطيعي ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا تليد بن سليمان ثنا أبو الجحاف عن أبي حازم عن أبي هريرة رضي الله عنه قال نظر النبي صلى الله عليه وسلم إلى علي وفاطمة والحسن والحسين فقال أنا حرب لمن حاربكم وسلم لمن سالمكم هذا حديث حسن من حديث أبي عبد الله أحمد بن حنبل عن تليد بن سليمان فإني لم أجد له رواية غيرها وله شاهد عن زيد بن أرقم.

Also it is quoted from Abu Harireh as saying: The Venerable Prophet beheld Ali, Fatima, Hassan and Hussein(the peace of Allah be upon all of them), saying: *I will antagonize one who treats you as hostile, and I will concede with one who gets along with you.*

Alhakem Alnyshabury, Muhammad Ibn Abdullah Abu Abdullah (died in 405 AH), Almostadark Ala Alsahehien, vol 3, p 161, H-4713, research: Mustafa Abdel Qader Ata, Publisher: Dar Alkotob Alemieyh - Beirut Altabah: Awwal, 1411 AH - 1990 AD.

In the *Seir Alam al-Nobala*, Shams al-Din Zahabi writes:

أحمد بن حنبل حدثنا تليد بن سليمان حدثنا أبو الجحاف عن أبي حازم عن أبي هريرة نظر النبي (ص) إلى علي وفاطمة والحسن والحسين فقال: أنا حرب لمن حاربكم سلم لمن سالمكم.
رواه الحاكم في المستدرک وفيه من طريق أبان بن تغلب عن أبي بشر عن أبي نضرة عن أبي سعيد قال رسول الله صلى الله عليه وسلم لا يبغضنا أهل البيت أحد إلا أدخله الله النار.

Ahamad Ibn Hanbal, quoting Abu Harireh, relates that the Prophet beheld Ali, Fatima, Hassan and Hussein (May God bestow His peace upon all of them), uttering: *I will antagonize one who treats you as hostile, and I will concede with one who gets along with you*

Hakem Neishabouri relates this narration in the *al-Mostadrak*. In this book, he, quoting Aban Ibn Taqlab who also quotes Abi Bashar, relates that the Prophet utters: *No individual antagonizes me and my Household, or God shall place him in the Fire.*

S: al-Zahabi al-Shafe`i, Shams al-Din Abu Abdallah Muhammad Ibn Ahmad Ibn Osman (died in 748 AH), *Seyr A`lam al-Nobala*, c 2, p 123, reserch by: Shoaib Arnaout, Muhammad Naeem al-arqasusi, publisher: al-Resalah Institute - Beirut, edition: IX, 1413.

Therefore, as narrations suggest, any battle or antagonism against the Prophet`s Household, Imam Hassan being definitely a part of the Family, is tantamount with being hostile to the Prophet (the peace of Allah be upon him).

After laying this concise preface, we go on referring to some documents proving that the main murderer of Imam Hassan was Mu`avieh Ibn Abu Sufian who, inveigling Ja`deh to marry Yazid, dispatched her some venom to martyr the offspring of the Prophet (May God bless him and his Family).

Sending the poison by Mu`avieh as recorded in sources belonging to the Sunni

To save the caliph`s reputation, unfortunately, many Sunni religious scholars withhold relating many offences as perpetrated by caliphs, or, if they happen to relate, distort the same recorded materials. A case in point as manipulated by the Sunni scholars is the story of the poisoning of Imam Hassan (peace be upon him) at the behest of Mu`avieh.

Manipulating facts by wrong hands!

As acknowledged by Sunni religious scholars, Ibn Sa`d in the *al-Tabaqat al-Kobra* and Tabari in his *History* relate the poisoning of Imam Hassan by order of Mu`vieh. However, unfaithful hands have eliminated this matter from these two books.

The relation as stated by Ibn S`ad in al-Tabaqat al-Kobra

Sebt Ibn Juzi Hanafi, pointing out a group of Sunni scholars who have faith in the poisoning of Imam Hassan as commanded by Mu`avieh, writes regarding the martyrdom of Imam Hassan:

قال علماء السير: منهم ابن عبد البر سمته زوجته جعدة بنت الأشعث بن قيس الكندي.

وقال السدي: دس اليها يزيد بن معاوية أن سرمي الحسن وأتزوجك فسمته فلما مات ارسلت الي يزيد

تسأله الوفاء بالوعد فقال أنا والله ما ارضاك للحسن افرضاك لأنفسنا.

وقال الشعبي: إنما دس اليها معاوية فقال سمي الحسن وأزوجك يزيد وأعطيك مائة الف درهم فلما مات

الحسن بعث الي معاوية تطلب انجاز الوعدة فبعث اليها ب المال وقال: إني احب يزيد وأرجو حياته لولا ذلك لزوجتك اياه.

وقال الشعبي: ومصدق هذا القول أن الحسن كان يقول عند موته وقد بلغه ما صنع معاوية لقد عملت

شربته وبلغ امنيته والله لا يفي بما وعد ولا يصدق فيما يقول.

وقد حكى جدي في كتاب الصفوة قال: ذكر يعقوب بن سفيان في تاريخ أن جعدة التي سمته وقال الشاعر

في ذلك:

تغر فكم لك من سلوة تفرح عنك غليل الحزن

بموت النبي وقتل الوصي وقتل الحسين وسم الحسن

وقال ابن سعد في الطبقات: سمه معاوية مرارا لأنه كان يقدم عليه الشام هو وأخوه الحسين (ع).

Historians, such as Ibn Abd al-Bar, state: *Ja`deh, daughter of Ash`as Ibn Qeis, poisoned her husband Imam Hassan (the peace of Allah be upon him)*

Sadi says: *Yazid Ibn Mu`avieh stealthily sent Ja`deh a dispatch noting that if she poisoned Imam Hassan, he would marry her. So Ja`deh poisoned him, and, when Imam Hassan passed away, she sent a man to Yazid so that he may fulfill his pledge. Yazid said in response: By God, we were not pleased of what you did to Hassan; now you expect me to acquiesce in marriage with you!*

Sha`bi says: *Mu`avieh furtively sent a message to Ja`deh noting, "If you envenom Hassan, I will have you marry my son Yazid, and give you one thousand drams. Once Imam Hassan deceased, Ja`deh sent a man to ask Mu`avieh to carry out his pledge. Although Mu`viah sent the property, he said: I truly love Yazid, and live in hope of his being alive. If it were not for this matter, I would contentedly let you marry him.*

Sha`bi says: *The reason why Mu`avieh remarked this statement is that Imam Hassan, aware of Mu`avieh`s act, and while he was moribund, said: You have made the beverage*

he ordered, and his dream is coming true. By God, he will abjure the pledge he has made, and will not carry out what he has said.

In the book *al-Safvah*, Jadam (Ibn Juzi Hanbali) quotes Ya`qub Ibn Sufian as saying in his History: Ja`deh is the one who envenomed Imam Hassan, and as the poet puts it in lines:

O World! How You beguile! How charmingly you inveigle folks

Bereaved, yet folks become delighted of your tricks

Grieved of the departure of Muhammad, and Ali, Depressed of Hussein`s martyrdom, and lamenting the poisoning of Hassan.

and in the *Tabaqats*, Ibn S`ad says: Mu`avieh poisoned Imam Hassan(peace be upon him) for many a time, for he and his brother Hussein would come to Damascus.

Sebt Ibn al-Juzi al- Hanafi, Shams al-Din Abu Muzaffar Yusef Ibn Faraghli Ibn Abdu Allah al-Baghdadi (deceased 654 A.h) Tazkerah al-Khavas, p. 191-192, Publisher: Institute of Ahl Beit_ Beirut, 1401 A.H- 1981 A.D

Translation of Sebt IBn Juzi:

Since there may be some quibbling persons finding faults with Ibn Juzi, and never rely on his words, or accuse him of his being Shiite, we, bearing this matter in mind in order to leave no excuse for anybody, relate his biography in words of the dignified Sunni scholars.

In illustrating his character, Shams al-Din Zahabi says:

يوسف بن فزعلي بن عبد الله. الإمام، الواعظ، المؤرخ شمس الدين، أبو المظفر التركي، ثم البغدادي العوني الحنفي. سبط الإمام جمال الدين أبي الفرج ابن الجوزي؛ نزيل دمشق. وُلِدَ سنة إحدى وثمانين وخمسمائة... وكان إماماً، فقيهاً، واعظاً، وحيداً في الوعظ، علامة في التاريخ والسير، وافر الحرمة، محبباً إلى الناس.. ودرّس بالشبلية مدة، وبالمدرسة البدرية التي قبالة الشبلية. وكان فاضلاً عالماً، ظريفاً، منقطعاً، منكراً، على أرباب الدول ما هم عليه من المنكرات، متواضعاً صاحب قبول تام.

Yusef Ibn Faz`ali Hanbali was a spiritual leader, religious authority, and historian: peerless in oration: knowledgeable in relating history and saga: greatly loved and revered by people. He taught at Shabileh, and Badrieh School for a while. Also he was virtuous, erudite, and punctilious in criticizing. He also opposed those authorities who committed undeserved and dishonorable deeds, whose amending act was approved by all people.

Al-Zahabi, Shams al-Din Muhammad ibn Ahmad ibn Uthman ibn Qaymaz, Vafiat Almshahyr Valalam History of Islam and A`lam, vol 48, p 183, R: d. Omar Abdul Salam Tdmry, Publisher: Dar Al Book - Lebanon / Beirut, al-Tabah: Awla, 1407 AH - 1987 AD.

Relating the Tabari History

Likewise S`adi Khazraji affirms that Tabari relates in his *History: Mu`avieh dispatched some poison to J`adeh, provoking her to martyr Imam Hassan.*

وفي تاريخ الطبري أن الحسن بن علي رضي الله عنهما مات مسموما في أيام معاوية وكان عند معاوية كما

قيل دهاء فدرس 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 the *History of Tabari*, it is related that Hassan Ibn Ali died while he was poisoned. Being cunning and smart, Mu`viah stealthily dispatched some venom to J`adeh, daughter of Ash`as and wife of Imam Hassan, promising her that if she could kill Hassan he would let her marry Yazid.

When Hassan departed this life, she sent a man to demand Mu`avieh fulfill his pledge. In response, Mu`viah said: When it comes to Yazid, I turn parsimonious. (I will not let every person marry my son)

Al-Sadi khzraji, Muvaffaq al-Din Abi Al-Abbas Ahmad ibn al-Qasim ibn Khalifeh Ibn Yunes al-Din Yunus (died in 668 AH), Aun al-Anba Fi Tabaghat Al-Atba, Vol 1, p 174, R: Aldoktor Nazar R, Publisher: Dar Maktab al-Hayat - Beirut.

Unfortunately the above-mentioned matter is no longer existent in the current editions of *the History of Tabari*, and has been eliminated by the untrustworthy hands of the Sunni.

Other intact documents!

Qortobi Hanafi, died in 550 AH, writes in his book *al-Ta`rif al-Ansab*:

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

Hassan (peace be upon him) passed away while he was poisoned. Deceived by the conspiracy of Mu`viah, Ja`deh, Imam Hassan`s wife, and the daughter of Ash`as poisoned him.

Alqrotoby Alhanfy, Ahmad ibn Muhammad ibn Ibrahim Alashry (died in 550 AH), Altaryf Balansab Valtnvieh Bazavy Alahsab, volume 1, page 3, adapted from: Aljam Kabeer

Elsewhere he writes:

قال: وقال أبو قتادة وأبو بكر بن حفص: سم الحسن ابن علي رضي الله عنهما : سمته امرأته جعدة بنت

الأشعث بن قيس الكندي. قال: وقالت طائفة كان ذلك منها بتدسيس معاوية إليها وما بذل لها في ذلك، وكان لها ضرائر وأنه وعدّها بخمسين ألف درهم، وأن يزوّجها من يزيد، فلما فعلت وفى لها بالمال، وقال : حيناً ليزيد يمنعا من الوفاء لك بالشرط الثاني.

Abu Qatadeh and Abu Bakr say: Imam Hassan Ibn Ali (the peace of Allah be upon him) was poisoned by his wife, J`adeh, daughter of Ash`as. As a tribal group state: Mu`avieh conspired the plot, which was accepted by Ja`deh due to two reasons: she could gain the property Mu`avieh had promised her, and also because she had some rival wives. Mu`vieh had pledged to give her fifty thousand drams, and make Yazid marry her. When she went through with the plan, Mu`vieh gave her the property he had promised her, but said: since I do adore Yazid, I cannot materialize the second deal.

Al-nouieri, Shihab al-Din Ahmad ibn Abd al-Wahhab (died in 733), Nahayat Alarb fi Fonun al-adab, vol 20, p 201,R: Mofid Ghamhie and Jamaat , Publisher: Dar Alkotob Alelmieyh - Beirut, Altabah: Awwal, 1424 AH - 2004 AD

Zomokshori, eminent Sunni scholar, and expert in interpretation and syntax states in this connection:

جعل معاوية لجعدة بنت الأشعث امرأة الحسن مائة ألف حتى سمته، ومكث شهرين وإنه ليرفع من تحته

كذا طستاً من دم. وكان يقول: سقيت السم مراراً ما أصابني فيها ما أصابني في هذه المرة، لقد لفظت كبدي

فجعلت أقلبها يعود كان كان في يدي. وقد ورثته جعدة بأبيات منها:

يا جعد بكيه ولا تسأمي... بكاء حق ليس بالباطل

إنك لن ترخي على مثله... سترك من حاف ولا ناعل

وخلف عليها رجل من قريش فأولدها غلاماً، فكان الصبيان يقولون له: يا ابن مسممة الأزواج.

Mu`avieh, promising to pay one hundred thousand drams, asked Ja`deh, wife of Imam Hassan, and daughter of Ash`as, to poison Imam Hassan. Being poisoned, Imam Hassan remained alive for two more months. The poison affected him so fatally that the tub became filled with the blood he spilled in. Imam Hassan(May the peace of Allah be upon him) said: I have already been doped by this poison. But this one has lethally paralyzed my body to such an extent that the blood streams down in clogs, and I separate it by a stick.

Using the following lines, Ja`deh addressed Imam Hassan:

*O Ja`deh! Cry upon him and be not worried, for your weeping is rightful and not false!
Verily you cannot unveil the mysteries of your heart to a man like him!*

Afterwards, Ja`deh married a man of Quraish, and gave birth to a boy whom other children would tease him: *This is the son of a woman who poisoned her husband.*

Alzomokhshory Alkharazmy, A. Mahmoud ibn Amr ibn Ahmad Jar Allah (died in 538 AH), Rabi 'al-Abrar, vol 1, p 438, adapted from: Almkthb Alshamlh Aljam Kebir.

In the *Ansab al-Ashraf*, Balazari writes:

وقد قيل أن معاوية دس إلى جعدة بنت الأشعث بن قيس امرأة الحسن، وأرغبها حتى سمته وكانت شائنة

له.

وقال الهيثم بن عدي: دس معاوية إلى ابنة سهيل بن عمرة امرأة الحسن مائة ألف دينار على أن تسقيه

شربة بعث بها إليها ففعلت.

It is related that Mu`avieh covertly sent a missive to Ja`deh, daughter of Ash`as, inducing her to poison Imam Hassan; J`adeh had not the merest interest in Imam Hassan.

Heitham Ibn Adi says: Mu`avieh devised a plot that he would pay one hundred thousand drams to the daughter of Soheil Ibn Omreh, wife of Imam Hussein, if she could poison Imam Hassan (May the peace of Allah be upon him), and she carried out his demand.

Albalazry, Ahmad bin Yahya bin Jabir (died in 279 AH), *Ansab Alashraf*, vol 1, p 389, adapted from: *Aljame Kabir*

In his book *Dastoor al-Olama*, Ahmad Nakari Hanafi writes:

وفي (حبيب السير) مكتوب أن مروان بن الحكم الذي كان حاكما للمدينة من قبل معاوية بن أبي سفيان قد أرسله معاوية ومعه منديل ملطخ بالسم وقال له أن عليه بأي تدبير يستطيعه أن يخدع جعده بنت الأشعث بن قيس زوجة الحسن حتى تقدم بعدها على إزالة وجود الحسن من هذه الدنيا بواسطة هذا المنديل، وقل لها عني أنها إذا أرسلت الحسن إلى العالم الآخر وأتمت المهمة فإن لها خمسين ألف درهم وأنها ستكون زوجا ليزيد. فأسرع مروان بن الحكم إلى المدينة ليقوم بما قاله معاوية وسعى جاهدا إلى خداع جعدة التي كان لقبها (أسماء) التي انطلت عليها الحيلة ونفذت ما قاله معاوية ودست السم للإمام الحسن عليه السلام الذي سرى في جسده فنقل إلى دار السلام.

In the book *Habib al-Seir*, it is written that Mu`avieh sent Marvan Ibn Hakam, the ruler of Medina, to Ja`deh giving him a piece of poisonous rag, and saying: *Convince Ja`deh, daughter of Ash`as ibn Gheis, by hook or by crook to efface Imam Hassan off the earth by using this rag, and tell her if she manages to remove Hassan, and makes him depart this*

world, I will give her fifty thousand drams as gift, and will make her marry Yazid. Marvan, taking orders from Mu`avieh, immediately went to Medina. Resorting to any sorts of tricks, he deceived and brought it to Ja`deh`s mind, entitled as "Asma", to stealthily dope the venom to Imam Hassan; the poison penetrating his entire body, Imam Hassan departed this life.

Al-Ahmad Nakari, al-Qazi Abd Al_Nabi bin Abdul Alrsul Alhanfy Alhendy, Dastur al-Olama Jameh Al-olum Fi Estelahat al-Fonun, vol 4, p 50, R: Arab Ebarat Alfarsyh: Hassan Hani Fahs, Publisher: Dar Alkotob Alelmieyh - Beirut, Altabah: Ala, 1421 AH - 2000 AD .

Shahab al-Din Nouyeri, in expounding a poem versified on the conflict with Imam Hassan, writes:

وفي ابن هندٍ وفي ابن المصطفى حسنٍ أتت بمعضلة الألباب و الفكر
فبعضنا قائلٌ ما اغتاله أحدٌ وبعضنا ساكتٌ لم يؤت من حصر

ابن هند الذي أشار إليه هو معاوية بن أبي سفيان، أراد ما كان بينه وبين الحسن بن علي في أمر الخلافة. وأراد بالبيت الثاني ما وقع الاختلاف فيه من أن الحسن مات مسموماً وأن معاوية وعد زوجة الحسن جعدة بنت قيس الكندي بمائة ألف درهم ويزوجها لابنه يزيد إن قتلت الحسن، ففعلت وسمته. ولما مات الحسن وفي لها بالمال وقال: حب حياة يزيد منعني تزويجه منك.

There is a saying regarding the son of Hind (Mu`avieh) and son of Mostafa (Hassan), which has confounded the mind.

Some of us believe nobody ever murdered him! Others remain silent, declaring no certain idea!

The son of Hind, as mentioned above, refers to Mu`avieh Ibn Abu Sufian. The purport of the first line hints at the different conflicts on the affair of caliphate happening between him and Hassan Ibn Ali. In the second line, he refers to the diversity of opinions concerning the fact that Hassan Ibn Ali departed this life while he was poisoned. As the relations go, Mu`avieh promised Ja`deh, the daughter of Qeis, that if she could kill Hassan, he would pay her one thousand drams, and make her marry Yazid. Ja`deh carried out this affair, and poisoned Imam Hassan. When Imam Hassan passed away, Mu`avieh proved faithful in giving the property, but said: Due to my great passion for the life of Yazid, I cannot allow you marry him.

Alnuyeri, Shihab al-Din Ahmad ibn Abd al-Wahhab (died in 733), Nahayat Alarb fi Fonun aladab, vol 5, p 193, R: Mofid Qamhieh and Jamat, Publisher: Dar Alkotob Alelmieyh - Beirut, Altabah: Awwal, 1424 AH - 2004 AD.

Abu al-Faraj Esfahani, the renowned and accepted religious scholar by the Sunni, writes in his book *Maqatel al-Talebin*:

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

When Mu`avieh determined to obtain allegiance from people to appoint Yazid as the posterior caliph, he plotted against Sa`d Ibn Abi Vagas and Imam Hassan. In doing so, he furtively dispatched some poison, leaving both of them killed within a few days. The one on errant to poison Imam Hassan was his wife Ja`deh, the daughter of Ash`as Ibn Geis. She went through this affair because of the property given to her by Mu`avieh. The story will be narrated.

Alesfehany, *Maqatel Altalbin*, publisher`s name: Abu Faraj Ali Bin Al-Hussein (died in 356 AH), *Maqatel Altalbyn*, volume 1, page 13, biography of Hasan bin Ali, the adapted from: *Aljam Kebir Maktab Alshameleh*

He continues by relating the following the narration:

عن مغيرة، قال: أرسل معاوية إلى ابنة الأشعث إني مزوجك بيزيد ابني، على أن تسمي الحسن بن علي، وبعث إليها بمائة ألف درهم، فقبلت وسمت الحسن، فسوغها المال ولم يزوجها منه، فخلف عليها رجل من آل طلحة فأولدها، فكان إذا وقع بينهم وبين بطون قريش كلام عيروهم، وقالوا: يا بني مسممة الأزواج.

It is quoted from Mogheireh as saying that Mu`avieh sent a letter to Ja`deh promising that if she could poison Imam Hassan(peace be upon him), he would prepare the grounds of matrimony between her and Yazid. Ja`deh was the wife of Imam Hassan. Mu`vieh sent her one hundred thousand drams, and she, complying with his orders, poisoned Imam Hassan(May the peace of Allah rest him). Mu`avieh submitted her the one thousand drams; however, he did not allow her marry Yazid. Afterwards she married a man belonging to the household of Talheh. She gave birth to a child. Whenever there happened to be some row between them and other Quraish families, the children of Ja`deh would be reproached and vituperated, being accosted: You are the children of a woman who used to poison her spouses.

Alesfehany, *Maqatel Altalbyn*, Publisher`s name: Abu Faraj Ali Bin Al-Hussein (died in 356 AH), *Maqatel Altalbyn*, volume 1, page 20, Bab Raj Alhadis Ala Khabar Alhasan, adapted from: *Almaktabh Alshameleh and aljam Kebir*.

In his book *al-Fotuh*, Ibn Asam Shafe`i writes:

سمعنا من الثقات أنه حين قرر معاوية بن أبي سفيان أن يجعل ولده يزيدا ولي عهده، مع علمه بأن هذا الأمر صعب المنال نظر لأن الصلح الذي أبرم بينه وبين الحسن بن علي كان من بين شروطه أن يترك معاوية أمر المسلمين شورى بينهم بعد وفاته. لذلك سعى في موت الحسن بكل جهده، وأرسل مروان بن الحكم (طريد النبي صلى الله عليه وآله وسلم) إلى المدينة وأعطاه منديلا مسموما وأمره بأن يوصله إلى زوجة الحسن جعدة بنت الأشعث بن قيس بما استطاع من الحيل لكي تجعل الحسن يستعمل ذلك المنديل المسموم بعد قضاء حاجته وأن يتعهد لها بمبلغ خمسين ألف درهم ويزوجها من ابنه. فذهب مروان تنفيذا لأمر معاوية واستفرغ جهده حتى خدع زوجة الحسن ونفذت المؤامرة وعلى إثر ذلك انتقل الحسن إلى دار السلام واغتربت جعدة بمواعيد مروان وأقدمت على تلك الجريمة الشنعاء.

I heard from some authentic sources confirming that Mu`avieh decided to appoint Yazid as successor to his guardianship, though he knew this affair would be infeasible; because one of the conditions as stipulated in the treaty drawn out between him and Hassan Ibn Ali was that he would have to assign the affair of caliphate of Muslims to the council. Therefore he went to any length to remove Imam Hassan. In fulfilling his intention, he detached Marvan Ibn Hakam_ the same man whom the Prophet expatriated _ to Medina, giving him a piece of poisonous rag, asking him to sent it to J`adeh, the daughter of Qeis, by hook or by crook. He also ordered Marvan to ask Jad`eh to use any means of trick and ruse so that Hassan may use the rag after fulfilling her demand. He also made Marvan on errant to promise Ja`deh that Mu`viah would pay her fifty thousand drams, and make her marry his son.

Marvan, in executing Mu`viah`s order, went to Medina, and went to any lengths to beguile the wife of Imam Hassan. His effort bore fruit, and Ja`deh, deceived by his tempting words, perpetrated this heinous offence, eventuating in the dolorous martyrdom of Imam Hassan.

Alkufy, Abi Mohammed Ahmed Asam (died in 314 AH), Book AlftKetab alFotuh, vol 4, p 319, R: Ali Shiri (Majastar fi al-Tarikh AlEslami) Publisher: Dar Alazva' alnashr va alnashr va altozih- Beirut, Altabah: Awwal, 1411 AH

Ansari Talmastani, deceased in 644 A.H, writes:

ومات الحسن، رضي الله عنه، مسموما يُقال إن امرأته " جَعْدَة " بنت الأشعث بن قيس سمّته . دَسَّ إليها معاوية أن تسمّه فإذا مات أعطاها أربعين ألفاً، وزوّجها من يزيد فلما مات الحسن وقّى لها بالمال وقال لها: حاجة هذا ما صنعت بابن فاطمة، فكيف تصنع بابن معاوية؟ فخرست وما ربحت.

Hassan(peace be upon him) deceased while he was poisoned. It is related that his wife, J`adeh, the daughter of Ash`as Ibn Qeis, poisoned him to death. Mu`avieh sent her a letter indicating that if she could poison Hassan to death, he would disburse her forty thousand drams, and make her marry Yazid. When Hassan departed this life, Mu`avieh gave her the property he had already promised, saying: When you did such an offence with the son of Fatima, then what you would with Yazid? Hence she only incurred much loss upon herself, gaining no benefit at all.

Alansari Altelmesani, Muhammad ibn Abi Bakr Almaruf Balbary (died in 644 AH) Aljoharah fi Nasab alnabi va Ashab alAshara, vol 1, p 282, adapted from Kabeer Aljam

Ibn Abd al-Bar Qortobi writes:

وقال قتادة وأبو بكر بن حفص سم الحسن بن علي سمته إمرأته جعدة بنت الأشعث بن قيس الكندي.
وقالت طائفة كان ذلك منها بتدسيس معاوية إليها وما بذل لها من ذلك وكان لها ضرائر والله أعلم.

As Qotadeh and Abu Bakr relate: Hassan Ibn Ali was poisoned by Ja`deh. And some say: Ja`deh went through this affair by the conspiracy as plotted by Mu`avieh. She perpetrated this offence due to the property given to her by Mu`avieh, and also because she had some rival wives.

Alnamari Alqortobi Almaleki, Abu Omar Yusef Bin Abdullah Bin Abdul Alber (died in 463 AH), Alestiab fi marefat Alshab, vol 1, p 389, R: Ali Mohammad Albjavy, Publisher: Dar Aljyl - Beirut, Altabah: Awwal, 1412 AH

Masoud Shafe`i, the renowned Sunni historian, writes:

وذكر أن امرأته جعدة بنت الأشعث بن قيس الكندي سقته السم، وقد كان معاوية دس إليها: إنك إن احتلت في قتل الحسن وجهت إليك بمائة ألف درهم، وزوجتك من يزيد، فكان ذلك الذي بعثها على سمّه، فلما مات وقى لها معاوية بالمال، وأرسل إليها: إنا - نحب حياة يزيد، ولولا ذلك لوفينا لك بتزويجه.

Ja`deh, the daughter of Ash`as Ibn Geis, poisoned her husband, Imam Hassan (May the peace of Allah Rest upon him). Mu`avieh tricked her into poisoning Imam Hassan promising that if she could carry out his plot, he would pay her one thousand drams, and make her marry Yazid. Deluded by such pledges, she was induced to commit the offence. When she went through this affair, Mu`avieh submitted the property to her: however, he sent her a dispatch noting that" I love Yazid; but for this fact, I would have materialized my pledge, allowing you to marry my son".

Almasudy, Abu Hassan Ali bin Hussein bin Ali (died in 346 AH) Muravej alzahab, vol 1, p 346, Bob Zekr Khalafat al-Hasan ibn Ali ibn Abi Talib, based on Aljameh Alkabir va Almakt Ab Alshamel

In the *Description of Nahj al-Balagheh*, Ibn Abi al-Haddid Shafe`i writes:

قال أبو الحسن المدائني: وكانت وفاته في سنة تسع وأربعين، وكان مرضه أربعين يوماً، وكانت سنة سبعا وأربعين سنة، دس إليه معاوية سما على يد جعدة بنت الأشعث ابن قيس زوجة الحسن، وقال لها: إن قتلتيه بالسم فلك مائة ألف، وأزوجك يزيد ابني. فلما مات وفى لها بالمال، ولم يزوجها من يزيد. قال: أخشى أن تصنع بابني كما صنعت بابن رسول الله صلى الله عليه وسلم.

Abu al-Hassan Mada`eni says: Imam Hassan, being ill for forty nights, departed this life in the year 49 A.H. When his divine Presence deceased, he was 47 years old. Mu`avieh conspired to send some poison to Ja`deh, the daughter of Ash`as, promising: "If you manage to poison Hassan to death, I will not only pay you one hundred thousand drams, but also prepare the grounds of your marriage with Yazid." When she martyred Imam Hassan, Mu`avieh, though disbursed the property to her, refused to let her marry Yazid, saying: "I am afraid you might perpetrate the same offence to my son as you did with the son of the Venerable Prophet."

Ibn Abi Alhadid Almdaeny Almotazly, Abu Hamed Izz al-Din al Habah Allah ibn Muhammad ibn Muhammad (died in 655 AH), Description of Nahj Alblaghh, vol 16, pp. 7, Research: Mohammad Abdul Kareem Alnamry, Publisher: Dar Alkotob Alelmyh - Beirut / Lebanon, Altabah: Awwal, 1418 AH - 1998 AD.

Motahar Ibn Taher Moqaddasi writes in his *History*:

وقال آخرون أن معاوية دس إلى جعدة بنت الأشعث بن قيس بأن تسم الحسن ويزوجها يزيد فسمته وقتلته فقال لها معاوية إن يزيد منا بمكان وكيف يصلح له من لا يصلح لابن رسول الله وعضها منه مائة ألف درهم.

It is related that Mu`avieh surreptitiously sent a dispatch to Ja`deh, the daughter of Ash`as, promising that if she could poison Imam Hassan to death, he would make her marry Yazid. Thereupon she envenomed Imam Hassan to death. Mu`avieh said to her, "In our view, there is some dignity in Yazid. So how can an unpalatable thing deserve our son, while it was not expedient for the son of the Prophet?" Mu`avieh, nonetheless, defrayed her one hundred thousand drams in return.

Almoqadasi, Motahar Ibn al-Tahir (died in 507 AH), Albd' Va Altarykh, vol 6, pp. 5, Publisher: Maktab Alsaqafeh Aldynyh - Bursaid. 1998 AD.

In his *History*, Abu al-Fada attempts to pin the sin perpetrated by Mu`avieh on Yazid, writing:

وتوفي الحسن من سم سقته زوجته جعدة بنت الأشعث، قيل فعلت ذلك بأمر معاوية، وقيل بأمر يزيد بن معاوية، ووعدتها أنه يتزوجها إن فعلت ذلك، فسقته السم وطالبت يزيد أن يتزوجها فأبى.

Imam Hassan (Peace be upon him) departed this life due to the poison given to him by his wife Ja`deh, the daughter of Ash`as. Some believe that the execution of this affair was ordered by Mu`avieh, whereas others judge that it was ordered by Yazid. He promised her that if she could go through with this deed, he would marry her. So she carried out the order, and, when she demanded Yazid marry her, he declined her request.

Abu Alfada' Imad al-Din Ismail bin Ali (died in 732 AH), *Almokhtasar fi Alakhbar albashar*, vol 1, p 127, based on: Kabeer Aljam schedule

Shams al-Din Zahabi, quoting from Vaqedi, writes"

وقد سمعت بعض من يقول كان معاوية قد تطف لبعض خدمه أن يسقيه سما.

I heard from some sources as saying: Mu`avieh ordered some of his servants to poison Imam Hasssan.

Alzahaby Al Shafei, Shams al-Din Abu Abd Allah Muhammad ibn Ahmed ibn Othman (died in 748 AH), *Seir Alam Alnaba*, vol 3, p 274, R: Shoaib Alarnavvt, Mohammad Naeem Alorqosusy, Publisher: Institute Alresaleh - Beirut, Altabh: Altaseh, 1413 AH.

In his *History*, Ibn al-Vardi writes:

وقيل إن زوجته جعدة بنت الأشعث سمته، قيل بأمر معاوية، وقيل بأمر يزيد أطمعها بالتزوج بها ولم يف.

Some believe that Imam Hassan was poisoned by his wife J`adeh, the daughter of Ash`as. According to same quotations, this affair was ordered by Mu`avieh, but other sources affirm that it was ordered by Yazid, who allured J`adeh to marry her. However, he broke his pledge.

Ibn Alverdy, Zein al-Din al-Muzaffar Umar (died in 749 AH), *History of Ibn Alverdy*, vol 1, p 158, Publisher: Dar Alkotob Alelmiyh - Lebanon / Beirut, Altbh: Awwal, 1417 AH - 1996 AD.

There is a plenty of evidence corroborating the dispatch of poison by Mua`viah. For the sake of concision, however, we suffice in presenting any more evidence.

Muaivieh delighted of the martyrdom of Imam Hassan.

Many Sunni historians write that when Mu`avieh received the tidings of the martyrdom of Imam Hassan (May the peace of Allah rest upon him), he prostrated himself in praising God.

Ibn Sam`un Baghdadi in the *Amali*, Zamokhshori in the *Rabi al-Abrar*, Ansari Talmastaniu in the *al-Johareh fi al-Nasab*, and Ibn Khalkan in the *Vafiat* write:

فلما بلغ معاوية موته سمع تكبيره من الخضراء، فكبر أهل الشام لذلك التكبير، فقالت فاختة بنت قريظة لمعاوية: أقر الله عينك ما الذي كبرت لأجله؟ فقال: مات الحسن، فقالت أ على موت ابن فاطمة تكبر؟. فقال: والله ما كبرت شماتة بموته، ولكن استراح قلبي.

ودخل عليه ابن عباس رضي الله تعالى عنهما فقال له : يا ابن عباس هل تدري ما حدث في أهل بيتك؟ فقال: لا أدري ما حدث؟ إلا أنني أراك مستبشرا وقد بلغني تكبيرك وسجودك فقال : مات الحسن فقال ابن عباس يرحم الله أبا محمد ثلاثا، والله يامعاوية لاتسد حفرته حفرتك، ولايزيد عمره في عمرك، ولئن كنا قد أصبنا بالحسن، فلقد أصبنا بإمام المتقين وخاتم النبيين، فجز الله تلك الصدعة، وسكن تلك العبرة، وكان الله الخلف علينا من بعده.

As Mu`avieh received the tidings of Imam Hassan`s martyrdom, the proclamation of the phrase "Allahu Akbar"(God is the Great) wafted through the Green Palace. Following the chanting, the Damascus dwellers went out proclaiming the phrase. Fakhteh , the daughter of Qorayzeh (wife of Mu`avieh) said to him: " What is happening? What for did you chant Allahu Akbar?" Mu`viah responded," Hassan just passed away." Fakhteh said, "You really chant upon the death of the son of Fatimah." Mu`avieh replied, "By God I swear that I never chanted Allah Akbar on exulting his death; butt my heart felt relieved."

When Ibn Abbas entered the hall, Mu`avieh said to him, "Are you mindful of the event just occurred to your family?" Ibn Abbas answered, "I have no idea what happened, but you seem to be jubilant and elated, and I heard that you proclaimed Allahu Akbar, and prostrated in praising God. Then Mu`avieh said, "Hassan passed away." Ibn Abbas said, "May god rest the soul of Abu Muhammad (Imam Hassan)"_ he repeated this sentence for three times_ "O Mu`avieh! By God, his body will not block the opening of your grave (you will die) and the lessening of his longevity shall not increase your life. If we join Imam Hassan, it means we have joined the precursor of the righteous, and the gem of the apostles. God shall compensate this remoteness from him, and alleviate this dolorous agony: God, consequentially, will appoint a successor for us."

Ibn Samun al-Baghdadi, Abu AlHussein Muhammad bin Ahmad bin Ismail bin Anbas (died in 387 AH), Amali Ibn Samun, vol 1, p 165, based on Aljameh Kabeer;

Rabi 'al-Abrar, Zomokhshory, vol 1, p 438, Bab Alamut Va mayatasl Bemen Zekr Alqabr, based on Aljam Kabeer and Almakatbh Alshamalh;

Alansari Altelmesani, Muhammad ibn Abi Bakr Almaruf Balbary (died in 644

AH) Aljohar fi Nasab Alnabi va Ashab Alsher, vol 1, p 282, based on Kabeer Aljam schedule

Ibn Khalkan, Abu Albas Shams al-Din Ahmad ibn Muhammad ibn Abi Bakr (died in 681 AH), Vafiat Alayan va Anba Abna Alzaman, vol 2, p 66, R Ahsan Abbas, Publisher: Dar Alsqaft - Lebanon.

In addition to the previous narration, Zomokhshori relates the following:

لما بلغ معاوية موت الحسن بن علي رضي الله عنه، سجد معاوية وسجد من حوله شكراً. فدخل عليه ابن عباس فقال له: يا ابن عباس أمت أبو محمد؟ قال: نعم، وبلغني سجدك، والله يا ابن آكلة الكبود لا يسدن جسدك إياه حفرتك، ولا يزيد انقضاء أجله في عمرك.

When the tidings of the martyrdom of Imam Hassan were imparted to Mu`avieh, he, together with his entourage, prostrated themselves in praising God. Then Ibn Abbas arrived. Mu`avieh said to him, "Did Imam Hassan die?" He answered, "Yea, I heard that you prostrated for thanking! O the son of the woman who fed on the liver of Hamzeh(the Peophet`s uncle) By God, you will not be placed beside him in the grave! And his decease will not increase your longevity!

Rabi 'al-Abrar, Zomokhshory, C 1431, Bob Almut Vamayatsal B Men Alqabr, based on Almaktabh Alshamelah.

In the *Jamhera Khatab al-Arab*, Ahmad Zaki writes:

لما بلغ معاوية نعي الحسن بن علي رضي الله عنه أظهر الفرح والسرور حتى سجد وسجد من كان معه فبلغ ذلك عبد الله بن عباس وكان بالشام يومئذ فدخل على معاوية فلما جلس قال معاوية يا بن عباس هلك الحسن بن علي ولم يظهر حزنا فقال ابن عباس نعم هلك إنا لله وإنا إليه راجعون ترجيعا مكررا وقد بلغني الذي أظهرت من

الفرح والسرور لوفاته أما والله ما سد جسده حفرتك ولا زاد نقصان أجله في عمرك ولقد مات وهو خير منك ولئن أصبنا به لقد أصبنا بمن كان خيرا منه جده رسول الله صلى الله عليه وسلم فجبر الله مصيبتة وخلف علينا من بعده أحسن الخلافة.

When Mu`avieh received the tidings of Imam Hassan`s departure to the other world, he demonstrably started exulting and dancing around to such an extent that he, along with his entourage, prostrated themselves in praising God. This news was imparted Abd Allah Ibn Abbas, who was then in Damascus. Thence he went to Mu`avieh. When he took a seat, Mu`avieh said to him, "O Ibn Abbas! Hassan Ibn Ali just perished; why are you not sad!?" Ibn Abbas replied, "Yea, he departed this life; we all belong to God, and shall return to him_ he repeated this phrase over and over_ I heard that you manifestly rejoiced and reveled upon his death. By God, his body will not fill your grave, and the shortage of his life will not increase your longevity. He passed away while he was better than you. If we join him, it means we have joined a person better than him, his progenitor the Messenger of God. Therefore God shall redeem this calamity by appointing a righteous substitute.

Safwat, Ahmad Zaki, Jamherah Khattab al-Arab, vol 2, p 99, Publisher: Almkatbeh Alemieyh - Beirut.

In the book *al-Imamh and al-Syasa*, Ibn Qotaibeh writes:

فلما كانت سنة إحدى وخمسين، مرض الحسن بن علي مرضه الذي مات فيه، فكتب عامل المدينة إلى معاوية يخبره بشكاية الحسن، فكتب إليه معاوية: إن استطعت ألا يمضي يوم يمر بي إلا يأتيني فيه خبره فافعل، فلم يزل يكتب إليه بحاله حتى توفي.

فكتب إليه بذلك، فلما أتاه الخبر أظهر فرحا وسرورا، حتى سجد وسجد من كان معه، فبلغ ذلك عبد الله بن عباس، وكان بالشام يومئذ، فدخل على معاوية، فلما جلس قال معاوية: يا بن عباس هلك الحسن بن علي، فقال ابن عباس: نعم هلك (إنا لله وإنا إليه راجعون) ترجيعا مكررا، وقد بلغني الذي أظهرت من الفرح والسرور لوفاته . أما والله ما سد جسده حفرتك، ولا زاد نقصان أجله في عمرك، ولقد مات وهو خير منك، ولئن أصبنا به لقد أصبنا بمن كان خيرا منه، جده رسول الله صلى الله عليه وسلم، فجبر الله مصيبتة، وخلف علينا من بعده أحسن الخلافة. ثم شفق ابن عباس وبكى، وبكى من حضر المجلس، وبكى معاوية، فما رأيت يوما أكثر باكيا من ذلك اليوم، فقال معاوية: بلغني أنه ترك بنين صغارا.

فقال ابن عباس: كلنا كان صغيرا فكبر. قال معاوية: كم أتى له من العمر؟ فقال ابن عباس : أمر الحسن أعظم من أن يجهل أحد مولده. قال: فسكت معاوية يسيرا، ثم قال: يا بن العباس : أصبحت سيد قومك من بعده،

فقال ابن عباس: أما ما أبقي الله أبا عبد الله الحسين فلا. قال معاوية: لله أبوك يا بن عباس، ما استنبأتك إلا وجدتك معدا.

When the year 51 A.H arrived, Hassan Ibn Ali became ill, and he died of the same illness. The ruler of Medina wrote a letter to Mu`avieh, notifying him of Imam Hassan`s conditions. In response to the letter, Mu`avieh wrote, "Try to make me aware of his conditions." And thereafter, until before the departure of Imam Hassan, he communicated the conditions of Imam Hassan to Mu`avieh.

When Imam Hassan passed away, the ruler of Medina imparted the tidings to Mu`avieh. As Mu`avieh received the news, he manifestly started rejoicing and dancing; in so far as he, along with his companions, prostrated in praising God. When Abd Allah Ibn Abbas was informed of the exultation of Mu`avieh, he, who was then in Damascus, went to the Green Palace. Taking his seat, he was questioned by Mu`avieh, "Hassan Ibn Ali perished. Why are you not dejected?" Ibn Abbas replied, "Yea, he departed this life; we all belong to God, and shall return to him_ he repeated this phrase over and over_ I heard that you manifestly rejoiced and reveled upon his death. By God, his body will not fill your grave, and the shortage of his life will not increase your longevity. He passed away while he was better than you. If we join him, it means we have joined a person better than him, his progenitor the Messenger of God. Therefore God shall redeem this calamity by appointing a righteous substitute.

Then Ibn Abbas cried aloud, and the other people present in the assemblage wept upon the tragedy as well. Mu`avieh too cried. Until then, there had not been so much weeping. Mu`avieh said, "I have heard that he left some infants behind." Ibn Abbas said, "We were all children, and now are grown-up." Mu`avieh asked, "How old was he?" Ibn Abbas answered, "Imam Hassan is renowned enough that everybody is aware of his birthday." Mu`avieh, sunken in his silence for while, said, "O Ibn Abbas you are now the elder of your family." Ibn Abbas said in response, "As long as Imam Hussein is alive by God`s succor, I am not the elder of the family!" Mu`avieh said, "O Ibn Abbas you had such a great father! Whenever I have put you through your paces, I have found you ready to answer!"

. Aldynvary, Abumhammad Abdullah Ibn Muslim Ibn Qotaybeh (died in 276 AH), Alamamah Valsyasah, vol 1, p 142, R: Khalil al-Mansour Publisher: Dar Alkotob Alemieyh - Beirut - 1418 AH - 1997 AD.

In the *al-Aghd al-Farid*, Ibn Abd Rabeah writes:

ولما بلغ معاوية موت الحسن بن علي خر ساجداً لله، ثم أرسل إلى ابن عباس، وكان معه في الشام، فعزاه وهو مُستبشر، وقال له: ابن كم سنة مات أبو محمد؟ فقال له: سنيه كان يُسمع في قُريش، فالعجب من أن يجله

مثلثك! قال: بلغني أنه ترك أطفالاً صغاراً. قال: كل ما كان صغيراً يكبر، وإن طفلاً لكهلاً، وإن صغيراً لكبير . ثم قال : مالي أراك يا معاويةً مُستبشراً بموت الحسن ابن علي ؟ فوالله لا ينسأ في أجلك، ولا يسُد حُفرتك، وما أقل بقاءك وبقاءنا بعده.

When the tidings of the martyrdom of Imam Hassan were conveyed to Mu`avieh, he lay prostrate for thanking God. Then he sent a man to Ibn Abbas, who was then in Damascus. Being gratified, Mu`avieh offered his condolence to Ibn Abbas. Mu`avieh said, "At what age did Abu Muhammad pass away?" Ibn Abbas retorted, "the entire Quraish are aware of his age. It is a wonder that a person like you is not cognizant of this matter." Then Mu`avieh said, "I have heard that he left some children!?" Ibn Abbas answered, "Every child will become mature one day. Our infants and children will become grown-up as well."

Then Ibn Abbas said, "O Mu`avieh why are you so delighted of the martyrdom of Hassan Ibn Ali (May the peace of Allah rest his soul)? By God, his departure shall not delay the moment of your death, and his body will not block the opening of your grave. How shortly we will live after the decease of Imam Hassan(peace be upon him)!

Alaqd Alfarid Ibn Abd Rabeh Alandalsy, vol 2, p 125, adapted from Almaktbh Alshamelah schedule.

Here we re-present the words and statements of the Prophet (May God bless him and his Family) regarding the enmity and belligerence against the Prophet`s Household.

أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ وَسَلَّمَ لِمَنْ سَأَلَكُمْ.

As well as:

لا يبغضنا أهل البيت أحد إلا أدخله الله النار.

Now the question posed to the religious scholars and scientists of the Sunni is that, with regard to the statements of the Prophet (May God Bless him and his Household) and all the evidence as just presented, what will be their judgment about Mu`avieh?