

door of the Sultan but whose repercussions must have made government in Egypt and Syria more difficult than usual, was the plague of 749/1348 [see ṬĀ'UN]. The devastation of the Mamlūk dominions and decimation of their population which followed in its wake are described in some detail by the chronicler Ibn Taghribirdī (*Nudjūm*, v, 62-76). Of Ḥasan's foreign relations, however, there is documentary evidence sufficient to indicate sustained activity: with the Byzantine Empire (M. Canard, in *AIEO*, iii (1937), 27-52), with the monks of Mt. Sinai (Ernst, *Sultansurkh.*, Docs. XIII, XIV, XV), and with the Republic of Venice (Thomas-Predelli, *Diplomatarium*, ii, Docs. XII, XIII, XLVII). Yet another trace of his reign is the *madrasa* of Sultan Ḥasan in Cairo, construction of which was begun in 757/1356 (*Nudjūm*, v, 158).

**Bibliography:** Ibn Taghribirdī, v, 54-108, 147-74, a fairly exhaustive account, though additional references in Arabic chroniclers can be found in Wiet, *Les biographies du Manhal Šāfi*, *MIE*, xix, p. 133 (no. 916), and in Ernst, *Die mamukischen Sultansurkunden des Sinai-Klosters*, Wiesbaden 1960, 59. See also, Weil, *Chalifen*, iv, 476-89, 500-05; al-Kalkāshandī, *Šuḅḅ*, viii, 242-4; Thomas-Predelli, *Diplomatarium Veneto-Levanticum*, Venice 1880-96, ii, Docs. XII, XIII, XLVII; and M. Canard, *Une lettre du sultan Malik Nasir Hasan à Jean VI Cantacuzène (750/1349)*, in *AIEO Alger*, 1937, 27-52. For the *madrasa*, cf. Wiet, *Cairo*, Norman, Okla. 1964, 139 ff. and Index.

(J. WANSBROUGH)

**MAWLĀY AL-ḤASAN**, ABŪ 'ALĪ, sultan of Morocco from 12 September 1873 to 9 June 1894. He was the son of Sayyidī Muḥammad b. 'Abd al-Rahmān whom, at the age of 37, he succeeded without dispute. Soon after his accession, however, revolts broke out at several places: Azammūr, against the local governor; Meknès, where an uncle rose as pretender to the throne; Fez, where the tanners rebelled in order to obtain the abolition of a local tax. The sultan repressed these risings quickly and without excessive cruelty. He passed a great part of his reign on expeditions aimed at maintaining the submission of many Berber tribes. It was while returning from such a long campaign, which had taken him as far as Tafilālt, that he died in the Tādla region. His death remained secret until the army had arrived at Rabat, where his young son 'Abd al-'Aziz [q.v.] was proclaimed sultan.

Like his father and his grandfather Mawlāy al-Ḥasan understood the pressing necessity to modernize Morocco and thought that the first sector to be reformed was that of the army. He therefore created permanent and regular units, in which sundry renegades served, and invited foreign instructors, above all French and English, from 1877 onwards. Moreover, several groups of infantry were sent to Gibraltar to be trained with English troops. The sultan bought arms in Europe and installed a cartridge factory at Marrākush and an arsenal at Fez, the *Makina*. He even established the nucleus of a national fleet. He occupied himself also with the technical training of the Moroccans and sent several to Europe, envisaging the modernization of certain Moroccan industries.

But relations with the European powers, more and more attracted by Morocco, absorbed a great part of his activity. He received a growing number of embassies, and it was on his initiative and that of Great Britain that the first international conference concerned with Morocco was held at Madrid from

19 May to 3 July 1880. This conference dealt with the "protection" rights of the European powers in the Sharifian Empire. Pious and conservative in his internal policies, Mawlāy al-Ḥasan thus, without fully realizing the implications of his initiative, enmeshed Morocco in an international process which was to end in the Protectorate of 1912.

**Bibliography:** Salāwī, *Kitāb al-Istikṣā*, iv, 235 ff. (tr. Fumey in *AM*, xi (1907)); al-Ḥulal al-bāhiya, partial tr. by Coufourier, in *AM*, viii (1906), 3, 350-95; Budgett Meakin, *The Moorish Empire*, London 1899; H. Terrasse, *Hist. du Maroc*, ii, 1950, 331-40; J. L. Miège, *Le Maroc et l'Europe*, iii, Paris 1962, 197 ff., iv Paris 1963 (for the bibliography on the reign of Mawlāy al-Ḥasan, see iii, 198, n. 7).

(R. LE TOURNEAU)

**HASAN**, *amir* of the Cūbānīd [q.v.] dynasty.

**AL-ḤASAN** B. 'ABD ALLĀH [see NAŠIR AL-DAWLĀJ].

**AL-ḤASAN** B. 'ALĪ [see ZĪRIDS].

**AL-ḤASAN** B. 'ALĪ [see AL-ḤASAN AL-UṬRŪSH, IBN MĀKŪLĀ, NIẒĀM AL-MULK].

**AL-ḤASAN** B. 'ALĪ B. ABĪ 'L-ḤUSAYN [see KALBIDS].

(AL-)ḤASAN B. 'ALĪ B. ABĪ ṬĀLIB, son of 'Alī and Fāṭima [q.v.], claimant to the caliphate until he renounced the office in favour of Mu'āwiya b. Abī Sufyān, and, in the eyes of the Shī'īs, the second *imām*.

Early years. — He was born in 3/624-5 (the month is uncertain; mid-Ramaḍān?) and given the name al-Ḥasan by Muḥammad, while his father wanted to call him Ḥarb; he lived with the Prophet for only seven years, but was nevertheless able later to recollect some of his phrases and actions (for example that Muḥammad threw back into the heap of *ṣadaqa* dates one which he had already put into his mouth, for he was unwilling to eat anything from the *ṣadaqa*). Tradition, including also that preserved in Sunnī collections, relates, as evidence of the love that Muḥammad felt for his grandchildren, not only the phrases he is said to have used concerning them, but also charming anecdotes that testify to his affection (e.g., Muḥammad descended from the *minbar* during one of his discourses in order to pick up al-Ḥasan who had stumbled over his long tunic and fallen down; "Alas", he said, "your riches and your children are a seduction"; he allowed his grandchildren to climb on his back while he was prostrating himself in prayer, etc.). More important for the deductions drawn from them by the Shī'īs are certain phrases attributed to the Prophet (e.g., "They will be the *sayyids* of the young in Paradise", a *ḥadīth* whose veracity was contested by Marwān b. al-Ḥakam; see Ibn Abī 'l-Ḥadīd, iv, 5), and above all the fact that he took them, with their father and mother, under cover of his mantle and declared that they were People of the House free from all impurity [see AHL AL-KISĀ' and FĀṬIMA]. After their grandfather's death (which was followed soon by that of their mother), al-Ḥasan and his brother played no part in the important events of the caliphates of Abū Bakr, 'Umar and 'Uṭmān. They lived, says one source, in a state of obedience to their father; in fact, even if they followed him in some of his demonstrations of opposition to 'Uṭmān, they took an entirely passive part (in any case they were still very young). Their names are mentioned on the occasion of the siege of 'Uṭmān's house [see 'UṬMĀN], for 'Alī, according to several traditions, sent

them to carry water to the caliph, who was dying of thirst, and ordered them to defend him when the danger from the besiegers grew greater. When al-Ḥasan entered the house, 'Uthmān's murder had already taken place, but he was in time to see that Muḥammad b. Abī Bakr had had a part in the assassination and it is for that reason that, from then onwards, he called him al-Fāsiḳ (Ibn Sa'd, iii/1, 58).

The caliphate of 'Alī.—When 'Alī was elected caliph and Ṭalḥa, al-Zubayr and 'Ā'ishā rebelled, al-Ḥasan was sent, with 'Ammār b. Yāsir, to Kūfa to persuade the inhabitants to take his father's side and send him reinforcements [see AL-DĪAMAL]; later, during the campaign against Mu'āwiya, he took part in the battle of Ṣiffin [q.v.].

His caliphate.—After the murder of 'Alī, 'Ubayd Allāh b. 'Abbās [q.v.] invited the people to nominate him as caliph ('Alī had not dared to give advice on the question of the succession), and al-Ḥasan made a speech, reported in many texts, for the purpose of praising the merits of his family and his father and, finally, of himself, by insisting on the fact that he had lived in intimacy with the Prophet. Ḳays b. Sa'd b. 'Ubāda al-Anṣārī was the first to do homage to him; however, he tried to impose a condition, that the *bay'at* should be "on the Book of God, the *Summa* of the Prophet and the war (*ḥitā*) against those who declared licit that which is illicit (*al-muḥillūn*)", but al-Ḥasan succeeded in avoiding this commitment by saying that the last condition was included in the first (al-Ṭabarī, ii, 1). According to al-Balādhuri, the oath taken by those present stipulated that they should make war on those who were at war with al-Ḥasan, and should live in peace with those who were at peace with him. This formula astonished the assembly; if al-Ḥasan had spoken of peace, was it because he desired to conclude a peace with Mu'āwiya? Al-Ḥasan could count on 40,000 former adherents of 'Alī, either because they had clung obstinately to their political ideas, or because they feared reprisals from Mu'āwiya. That this fear existed can be conjectured from the fact that Mu'āwiya lost no time in promising *amān* to all those who asked him for it, and pursued this policy with success when he entered 'Irāk. Granted the method of the ancient Arab chroniclers, it is difficult to place all the episodes of the struggle between Mu'āwiya and al-Ḥasan in precise chronological order. However, it is evident that Mu'āwiya was not slow to demonstrate, either in a speech or in letters to al-Ḥasan, his decision not to recognize the election of the latter to the caliphate; he soon prepared for war, summoning to join him the commanders of his forces in Syria, Palestine and Transjordan. At the start, there was an exchange of letters, embellished with verses, between al-Ḥasan and Mu'āwiya and between 'Ubayd Allāh b. 'Abbās (in some sources 'Abd Allāh b. 'Abbās or simply Ibn al-'Abbās) and Mu'āwiya on the subject of spies whom the latter had sent to Kūfa and Baṣra (*al-Aghānī*, xviii, 162, etc.). The correspondence continued for some time in a polemical form, returning to old questions—which makes it more interesting (at least if the letters reproduced by Abu 'l-Faraj al-Isfahānī in his *Makātil* are authentic). When Mu'āwiya's warlike intentions became clearer (he had advanced to Mosul, but, at the same time, he was probably making offers by letter for a settlement of the dispute), al-Ḥasan had to prepare for war. At first his supporters did not respond to his appeal; it was only when 'Adī b. Ḥātim [q.v.] urged them on that they began to enlist. To halt Mu'āwiya's advance, al-

Ḥasan sent an advance-guard of 12,000 men to meet him, under the command of 'Ubayd Allāh b. 'Abbās, whom he instructed to consult Ḳays b. Sa'd and Sa'd b. Ḳays al-Hamdānī. His aim may have been to remove from his side this Ḳays, who represented the party for war to the death, because he was already intending to negotiate with his adversary; al-Ṭabarī at least says so expressly (i, 1 ff.). Then he too began to advance (two or three months after the election). At the Ṣābāt of al-Madā'in he halted and made a speech which disturbed his followers, who probably were already suspicious owing to certain words he had used or else to the slowness of his advance. He stated that he would not entertain any feeling of rancour against a Muslim, that the reconciliation refused by his men was better than the split that they wanted (see, e.g., al-Dinawari, 230). His soldiers wondered whether in fact he wished to make peace with Mu'āwiya. The reaction was violent: one group, evidently those most determined to continue 'Alī's policy, sacked his tent and seized the carpet from under his feet, and his silk cloak was all but torn from his shoulders. Al-Ḥasan shouted for his faithful followers from the Rabi'a and the Hamdān and, with their help, escaped from these fanatics, took horse and rode away. When he reached Muḥlim Ṣābāt, a certain al-Djarrāḥ b. Sinān al-Asadī, a man of *Khāridjī* opinions, wounded him in the thigh with a dagger, crying out as he did so "You have become an infidel (*kāfir*) like your father". Bleeding profusely, al-Ḥasan was carried to al-Madā'in and cared for in the governor's house. After this, the news of the attack on al-Ḥasan became widely known, having been purposely divulged by Mu'āwiya, and it led to desertions; Mu'āwiya advanced as far as al-Akh-nūniyya, facing the troops of 'Ubayd Allāh encamped at Maskin; at the same time his advance guard approached al-Madā'in. It was here that the negotiations, which had probably been opened some time earlier in spite of the opposition of al-Ḥusayn and had been continued by means of envoys representing the two disputing parties, came to a successful conclusion. Al-Ḥasan's troops had no wish to fight, and each day an increasing number of 'Irākīs joined Mu'āwiya.

The conditions of the agreement concerning al-Ḥasan's abdication.—On the matter of the conditions of the agreement, there are in the sources certain variants which it is impossible to correct and reconcile. According to some accounts, Mu'āwiya gave carte blanche (but in respect of what?) to al-Ḥasan, who later regretted not having asked for more. The compensation in money was the sum of one million *dirhams* (annual appanage? in addition to the single payment of 5 million to be taken from the treasury of Kūfa) and the revenue from a district in Persia (Dārābdjird? Fasā? al-Ahwāz?), which al-Ḥasan was never able to collect since the people of Baṣra were hostile, maintaining that it was a dependency of their own. Some traditions add other conditions which, however, must be suspected of having been interpolated later, in order to reduce the criticisms brought against al-Ḥasan and to show that he had raised certain problems and held firm in regard to his own point of view. These are the conditions: power was to be restored to al-Ḥasan after the death of Mu'āwiya (but the idea of a pre-determined succession had not yet made its appearance, and we know what difficulties Mu'āwiya was later to encounter in securing its acceptance by the Muslim community; from a letter of Mu'āwiya, we may deduce that he represented the matter as being poss-

ible in the future, but without giving any undertaking on his part); according to another source, Mu'āwīya pledged himself not to designate a successor, the choice being referred to a committee (*shūrā*) (but if so Mu'āwīya did not and could not contemplate his son's succession!); again, Mu'āwīya promised to follow "the Book of God, the *Summa* of the Prophet and the conduct of the righteous caliphs" (but such a condition in the sense that 'Alī's party gave to it implied the condemnation of 'Uthmān's policy; could Mu'āwīya accept that?); a general amnesty was to be granted; two million *dirhams* were to be paid to al-Ḥusayn (this condition to show that al-Ḥasan had also thought of his brother?); preference would be given to the Hāshimīs ('Alids and 'Abbāsids) over the Banū 'Abd al-Shams (Umayyads) in the granting of pensions (*a'qā'*) and awards (an admissible condition?).

During his halt at al-Akhnūniyya, face to face with al-Ḥasan's advance guard, Mu'āwīya informed 'Ubayd Allāh b. 'Abbās that al-Ḥasan had asked him to make peace, but he was not believed; he then negotiated in secret with 'Ubayd Allāh through the intermediary of a third party and offered him a million *dirhams* if he would join him, and this 'Ubayd Allāh did, unbeknown to his troops. This defection was to lead to a split in the ranks of the advance guard; it seems that 8,000 men followed the example of their general. Ḳays b. Sa'd then took command of the 4,000 who had not left him and invited them to choose between obedience to a misguided *imām* (Mu'āwīya) and war under the command of a leader (himself) who was not an *imām* (a speech handed down with certain variants); it seems that the soldiers preferred to fight, but soon the situation changed, with the result that Ḳays consented to lay down his arms. From Maskin, where he had gone, Mu'āwīya went on to Kūfa; al-Ḥasan rejoined him and declared officially in the mosque that he had renounced the caliphate.

Al-Ḥasan's abdication naturally provoked certain reactions: Ḥudjir b. 'Adī [q.v.] told him that he would rather have heard that he had died before that day; the same Ḥudjir, or another adherent, accused him of having humiliated the Muslims; others suggested that he should review his decision; some years later, the Shī'īs, gathering together, showed their disapproval of the fact that al-Ḥasan had not asked for sufficient guarantees, for he had not secured an undertaking in writing from Mu'āwīya that the latter would leave him the caliphate after his death. Mu'āwīya took various measures to prevent future insurrections: some of the tribes that were devoted to the 'Alids he transferred from Kūfa, replacing them by others from Syria, Baṣra and Mesopotamia (al-Ṭabarī, i, 1920).

What were the motives that led al-Ḥasan to abdicate? We can accept those specified in the sources—love of peace, distaste for politics and its dissensions, the desire to avoid widespread bloodshed—but it is also probable that he was aware that his cause was lost; if it is true that 'Alī habitually emptied the State treasury (every week, it is said!) to share out the contents, he must have been short of money; moreover, defections had been frequent in the last years of his father's caliphate and had even increased during his own; thus he could not rely on soldiers who had little desire to fight. The consequences of the abdication weighed heavily on the 'Alids who later claimed the throne. In the polemics against them, the argument that they had lost all claim on account of al-Ḥasan's renunciation was not easy to rebut; a

*ḥadiṭh* (al-Bukhārī, ii, 169, Fr. tr. 238 f.) purported to show al-Ḥasan's lack of resistance as a great merit: Muḥammad is alleged to have said "This my son is a lord by means of whom God will one day reunite two great factions of Muslims".

After the abdication.—During the journey back to Medina, at al-Kādisiyya, al-Ḥasan received a letter from Mu'āwīya asking him to take part in the campaign against a Khāridjī, Ibn al-Hansā' al-Ṭā'i, who had just started a revolt. Al-Ḥasan replied that he had given up fighting against him in order to bring peace to the people, and that he would not fight at his side. Having settled in Medina, al-Ḥasan lived quietly, at least in appearance, without engaging in politics; as before, he went from one marriage to another, so earning for himself the title of *al-Miṭlāk* "the Divorcer". He had 60 or 70 or 90 wives and 300 or 400 concubines. This life of sensual pleasures does not appear, however, to have aroused much censure. In 49/669-70 (other dates: 50, 48, 58, 59), he died of a somewhat prolonged illness, or else from poisoning, attributed by many of the sources to one of his wives, by name al-Dja'da, daughter of al-Ash'ath; Mu'āwīya is said to have suborned her with the promise of a large sum of money and of marrying her to Yazid; but it should be noted that al-Ḥasan was in no way anxious to reveal his suspicions to his brother al-Ḥusayn, for fear that vengeance for his death might be taken against some innocent person; the Yemenī chief al-Ash'ath was regarded by the Shī'īs as a traitor, in the pay of Mu'āwīya, and it is quite possible that the hatred felt for him had been transferred to his daughter. Al-Ḥasan had expressed the wish to be buried beside his grandfather Muḥammad, but Marwān b. al-Ḥakam and 'Ā'ishā together agreed to prevent al-Ḥusayn from carrying out this request (another version: 'Ā'ishā consented, but Marwān was obdurate; *Usd*, 14 f.). They were on the point of taking up arms, but al-Ḥasan had stated that, in the event of opposition, he could be buried in the Baḳī', and Abū Hurayra convinced al-Ḥusayn that the best course would be to take this solution. As we do not know the exact dates either of the agreement for the abdication or of the official ceremony at Kūfa, the length of al-Ḥasan's caliphate cannot be determined; the sources, confronted with the same difficulty, give different periods—five months and ten days, six months and a few days, eight months and ten days.

Al-Ḥasan's physical and moral attributes.—This grandson of Muḥammad was the one who resembled him most closely. According to Abū 'l-Faraj al-Iṣfahānī, he had a defect of speech inherited from one of his uncles; it is sometimes added that he was a good orator (and several of his speeches have been reported). He is said to have been a ruler of mild disposition who never lost his composure (*ḥalīm*), generous and pious (it was from piety that he made numerous pilgrimages on foot); but the information that we possess about him stops short at this point, and the absence of any praise of his intelligence, skill or bravery is striking. He was a personage who shone with a reflected light, emanating from his grandfather and his parents.

Al-Ḥasan in the opinion of the Shī'īs.—All Shī'īs, of whatever group, regarded and continue to regard al-Ḥasan as their second *imām*; they have never ceased to affirm that he was designated by his father to succeed him as ruler of the faithful. The prerogatives that they attribute to him in his capacity as *imām* are the same as those of the other *imāms* of

their lines (the differentiation of the lines starting with a later *imām*); thus the questions relating to impeccability, infallibility, etc. do not concern him personally.

The abdication of al-Ḥasan, so much criticized in his own time by many of his supporters, thus did not invalidate his position as *imām*; his conduct was justified as springing from his pious detachment from mundane matters. The gap left by the lack of extraordinary qualities was filled, in the *Shi'ī* texts, by accounts of his miracles, among which were the following: at the time of his birth he praised God and recited the *Kur'ān*; *Djibril* rocked him in his cradle; an angel protected him, and also his brother, when they were asleep far away from their home; while still a child, he called to a palm-tree, and the tree came to him as a son to his father; as a child, he drew honey from a pebble, and Muḥammad showed no surprise; he made an old palm-tree bear fruit; he raised the sanctuary of Mecca into the air; he made the houses of Medina tremble; he flew up into the sky, disappeared and returned after three days; he transported the place where he and other Muslims were together present to Mecca, so that they might see the pilgrims performing the *umra*, and then swiftly restored it to the original spot; he asked God to send him food for 70 travelling companions and, the gates of heaven having opened, angels descended bearing cups, ewers, tables ready prepared, and food that was not only sufficient to satisfy the whole company but did not diminish; he caused water to gush forth when his comrades were searching for it; he took the stars from heaven and then restored them to their places; he revived a dead man, etc. After consulting sources differing from our own, Donaldson summarizes other accounts also, but he is mistaken when he says that the number of al-Ḥasan's miracles is limited to sixteen. The *Shi'īs* further maintain that Mu'āwīya tried to poison al-Ḥasan 70 times, but never succeeded in killing him because he cured himself by going to Muḥammad's tomb; that the Umayyads shot 70 arrows into al-Ḥasan's body before his burial (Donaldson); that, as a member of the sacred group consisting of Muḥammad, 'Alī, Fātima, himself and al-Ḥusayn, al-Ḥasan shared their prerogatives: creation as images of light thousands of years before the creation of the world, the sending of light into Adam's loins and thereafter into the loins and the wombs of the forebears of the Five. Al-Ḥasan is one of the principal characters of the Persian religious dramas (*ta'siya*).

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*al-balāgha*, ii, 101-4, iii, 292, 434, iv, 4-20; Ibn Khaldūn, ii, App., 186-8; Ibn Ḥaǧjar, *Tahdīb*, ii, 295-301, no. 528; idem, *Iṣāba*, Calcutta 1856-93, i, 673-9, no. 1711; Diyārbaḡrī, *Ta'rikh al-khāmīs*, Cairo 1302, ii, 319, 323-5, 326-8; Ḥalabī, *al-Sira al-kalabiyya*, Alexandria 1280, iii, 614 f.; *Der Tod des Husein ben 'Alī und die Rache*, übersetzt von F. Wüstenfeld, Göttingen 1883 (Abh. d. K. Gesellsch. d. Wiss., xxx), 1-6.—For the *hadīths*, see Wensinck, *Handbook*, s.v. Ḥasan; other citations in L. Caetani, *Chronographia*, s.a. 49 H, p. 539 and in the notes of Lammens (see below).—*Shi'ī* biographical sources: Ibn Rustam al-Ṭabarī, *Dalā'il al-imāma*, Naǧaf 1369/1949, 59-70; Husayn b. 'Abd al-Wahhāb, *Uyūn al-mu'djizāt*, Naǧaf 1950, 52-9; Ibn Shahrāshūb, *Manāḡib Al Abī Ṭālib*, Naǧaf 1376/1956, iii (1375), 170-205; Muḥsin al-Amīn al-'Amīlī, *A'yān al-Shi'a*, Beirut 1367/1948, ii, 3-108. For other *Shi'ī* sources, see the *Bibl.* to AL-ḤUSAYN B. 'ALĪ B. ABĪ ṬĀLIB.—Western authors (apart from general histories of the caliphate): H. Lammens, *Études sur le règne du Calife Omayyade Mo'āwīa I<sup>er</sup>*, Leipzig 1908, 147-9 (= *MFOB*, ii, 39-41); Dwight M. Donaldson, *The Shi'ite Religion*, London 1933, 66-78. (L. VECICIA VAGLIERI)

AL-ḤASAN B. 'AMMĀR [see AL-ḤAKIM BI-AMR ALLĀH].

AL-ḤASAN B. HĀNĪ [see ABŪ NUWĀS].

AL-ḤASAN B. ḤAYY [see AL-ḤASAN B. ŠĀLIḤ B. ḤAYY].

AL-ḤASAN B. KĀSİM [see IDRĪSĪDS].

AL-ḤASAN B. AL-KHAŠĪB [see IBN AL-KHAŠĪB].

AL-ḤASAN B. MAKHLAD [see IBN MAKHLAD].

AL-ḤASAN B. MUḤAMMAD [see AL-MUḤAL-LABĪ].

AL-ḤASAN B. MUḤAMMAD AL-'ATTĀR [see AL-'ATTĀR].

AL-ḤASAN B. AL-ŠABBĀH [see ḤASAN-I ŠABBĀH].

AL-ḤASAN B. SAHL, secretary of and governor for the 'Abbāsīd caliph al-Ma'mūn, and brother of the vizier al-Faḡl b. Sahl [q.v.]. Iranian by birth, the son of a Zoroastrian convert, al-Ḥasan entered the service of the Barmakīd al-Faḡl b. Yaḡyā [q.v.] during the reign of Ḥārūn al-Rašīd. He later took part in al-Ma'mūn's action against his brother al-Amīn, and when al-Ma'mūn assumed the title of caliph in 196/814 he was put in charge of taxation (*al-kharāǧ*) in the provinces which the new ruler controlled. After al-Ma'mūn's troops had captured Baghdād, his brother sent him to 'Irāq with instructions to ensure control there, while the caliph remained at Marw. It was at this time that he was confronted first with the 'Alid revolts of Ibn Ṭabāṭabā and Abu 'l-Sarāyā, which he was able to suppress only with the help of the troops of the general Harḥama, and then with a revolt by the population of Baghdād which aimed to depose al-Ma'mūn and appoint Ibrāhīm b. al-Mahdī [q.v.] to the caliphate. After the mysterious assassination of al-Faḡl b. Sahl and the return of the caliph's court to Baghdād, it was expected (according to some authors) that al-Ḥasan would succeed his brother as vizier. In fact he withdrew from politics, afflicted, it is said, by "neurasthenia", but mainly shocked by the circumstances of his brother's death. He retired to his estates at Fam al-Šilḥ, near Wāsiṭ, and it was there that there took place, in 210/825, the elaborate celebration of the marriage of his daughter Būrān [q.v.] with the caliph al-Ma'mūn, who had retained his esteem for his former supporter. He then made his daughter a gift of the palace to the south of Baghdād, called al-Ḳaṣr al-Ḥasanī, which he owned and which was