

Subsequently, Hasan led a victorious expedition against the Kabyle chief of Kūko in 1542. He may a little later have undertaken a campaign against Tlemcen, but this is doubtful. He gave up his duties in unknown circumstances and died unremarked at Algiers at the end of 1545, aged about 58.

Bibliography: Haëdo, *Hist. des Rois d'Alger*, chap. 3; H. de Grammont, *Hist. d'Alger sous la domination turque*, Paris 1887, 56-72; P. Ruff, *La domination espagnole à Oran (1534-1558)*, Paris 1900, 68-75; R. Basset, *Documents musulmans sur le siège d'Alger en 1541*, Paris-Oran 1890; S. Lane-Poole, *The Barbary corsairs*, London 1890, 112-23. (R. LE TOURNEAU)

AL-HASAN AL-A‘ŠAM, famous Karmatī leader of Baḥrayn, born at al-Aḥsā in 278/891, died at Ramla in 366/977. His father Aḥmad b. Abī Sa‘īd al-Ḥasan al-Diannābī was the brother of Abū Ṭāhir Sulaymān [see AL-DIANNĀBĪ]; he died by poisoning in 359/970. Al-Ḥasan al-A‘šam probably never held power alone, it being, after the death of Abū Ṭāhir, held collectively by the latter's brothers; but he was on several occasions in command of the Karmatī armies. In 357/968, he took Damascus and defeated the Ikhshīdīd governor. He fell into disgrace for misappropriating some of the booty, but regained command after the Fātimid conquest of Syria and the change in the attitude of the Karmatīs, who allied themselves with the ‘Abbāsīd caliphate. With the help of the Buwayhid Bakhtiyār and the Ḥamdānīd Abū Taghlib, al-Ḥasan al-A‘šam in 360 gained a complete victory outside Damascus over the Fātimid general Dja‘far b. Falāh, who was killed, and he had the Fātimid caliph al-Mu‘izz cursed in the mosques. He next took Ramla, penetrated into Egypt and laid siege to Cairo. But a sortie by Dja‘war [q.v.] and the defection of his allies ‘Uḡayl and Ṭayyī’ forced him to retreat, and he returned to al-Aḥsā. Damascus remained in the hands of the Karmatīs.

Al-Mu‘izz, who arrived in Cairo in 362/973, sent al-A‘šam a letter (see al-Makrīzī, *Iḥi‘āz al-ḥunafā’*, 251 f.) reproaching him for having abandoned the Fātimid cause, to which al-A‘šam sent an insolent reply. In 363/974 he marched once again against Egypt and laid siege to Cairo. But he was betrayed by his ally al-Ḥasan b. al-Djarrāh [see DJARRĀHĪDS] and defeated by the Fātimid troops under the command of the son of al-Mu‘izz, the future al-‘Azīz, and returned to al-Aḥsā.

The Karmatīs who remained in Syria joined forces with the Turk Alptekin, a Buwayhid officer who had fled from Baghdād and seized Damascus. A Fātimid army commanded by Dja‘war arrived outside Damascus in Dhu ‘l-Ḳa‘da 365/August 976. Alptekin and the inhabitants of Damascus then appealed for help to al-A‘šam, whose arrival from al-Aḥsā obliged Dja‘war to retreat in Djumādā I 366/December 976. Pursued by al-A‘šam and Alptekin, Dja‘war abandoned Ramla, then ‘Aṣkalān, which he was forced to leave in humiliating conditions. After this, al-‘Azīz, who had been caliph since 365/975, himself took the field, and Alptekin and al-A‘šam, who had returned to Ramla, suffered a severe defeat there. While the fleeing Alptekin was soon captured, al-A‘šam reached the Lake of Tiberias, where he received an emissary of the caliph and made peace on condition that the caliph paid him an annual tribute of 30,000 *dīnārs*, paid in advance for the current year. Then al-A‘šam returned to al-Aḥsā.

These last details are from the account of Ibn

al-Ḳalānīsī (followed by Ibn al-Aṭṭār), who states that the battle outside Ramla took place in Muḥarram 367/August-September 977. But the other sources make al-A‘šam die at Ramla in Rājab 366/March 977, a few days after he arrived, already sick, in this town. If, as is probable, al-A‘šam died in 366, there may have arisen a confusion between him and his brother or cousin Dja‘far, who, according to Ibn al-Dawādārī, succeeded al-A‘šam in the command of the Karmatīs allied to Alptekin, after his death.

Al-A‘šam has sometimes been considered as the principal promotor of the change in the attitude of the Karmatīs towards the Fātimids.

Bibliography: There is a notice on al-Ḥasan al-A‘šam in al-Kutubī, *Fawāṭ*, i, 115. Among the historians see, under the dates indicated, Ibn al-Ḳalānīsī, *Dhawl Ta‘rīkh Dimashq*, 1-2 (reproduction of Siḅt Ibn al-Djauzī who copies Hīlāl al-Šābī’), 3 f., 15-21; Yaḥyā b. Sa‘īd al-Anṭākī, *PO*, xviii, 817 (119), xxiii, 351-2 (143-4), 358 (150), 389-90 (181-2); Ibn Zāfir, *MS Brit. Mus. Or.* 3685, fol. 48 f.; Siḅt Ibn al-Djauzī, *Mir‘āt al-xamān*, *MS Paris* 5866, fol. 12r, 14r, 60v; Ibn al-Aṭṭār *sub annis* 357, 360, 364; Ibn Khaldūn, *Ibar*, iv, 88 f.; Makrīzī, *Iḥi‘āz*, ed. Shāyāl, 139, 180 f., 200-4, 247-8, 250-1; idem, *Khūṭa*, i, 379; Ibn Taghribirdī, *Cairo ed.*, iv, 31, 56, 58-9, 62, 70, 74-5, 128; Ibn al-Dawādārī, *Chronik*, Sechster Teil, *Der Bericht über die Fatimiden*, *Cairo* 1961, 134, 144, 148-9, 156, 159 f., 175 f., 178-9. For the modern works, see S. de Sacy, *Exposé de la religion des Druses*, i, Introduction, 219 f., 227-39; Quatremère, *Vie du khal. fat. Mo‘izz-l-dīn Allāh*, in *JA*, 1837, 76 f.; Defrémery, *Hist. des Ismaéliens de la Perse*, in *JA*, 1856, ii, 376-80; Wüstenfeld, *Die Statthalter von Ägypten* . . . , *Abh. G. W. Gött.*, xxi (1876), 50-1; idem, *Gesch. der Fatimiden-Chalifen*, 114 f., 121 f., 137; De Goeje, *Mémoire sur les Carmathes* . . . , 157, 182, 183 f., 186-7, 188 f., 190-1; B. Lewis, *The origins of Ismailism*, 81 f.; H. I. Ḥassān and T. A. Sharaf, *al-Mu‘izz li-dīn Allāh*, *Cairo* 1948, 103 f. and index; W. Madelung, *Fatimiden und Bahrain-qarmatīen*, in *Isl.*, xxxiv (1959), 35 f., 55 f., 65 f., 85 f. (a very important work). (M. CANARD)

HASAN AL-‘ASKARĪ, ABŪ MUḤAMMAD ḤASAN B. ALĪ, the eleventh Imām of the Twelver Shī‘a. He is known as al-Šāmit, al-Zakī, al-Khālīs, al-Nakī, al-Rafīk and al-Ḥādī. He was commonly called Ibn al-Riḍā (Imām ‘Alī al-Riḍā the eighth Imām) among his followers in his lifetime. His *nisba*, al-‘Askarī, like that of his father the tenth Imām, derives from ‘Askar Sāmarrā. He was born in al-Madina. Most Twelver Shī‘ī authorities give the date of his birth as Rabi‘ I 230/November 844, but al-Kulīnī gives Ramaḍān 232/April 847 (*Uṣūl*, 324). His mother was an *umm walad* named Hudayth. Some sources name her Sūsan or Salīl. He was brought to Sāmarrā with his father in 233/847-8 or 234/848-9 and continued to live there. Although he led a life of confinement and strict retirement, he was under constant surveillance during the six years of his Imāmate and was for a while imprisoned by al-Mu‘tamīd. His brother Dja‘far took part in intrigues against him.

According to the Twelver Shī‘ī traditions, Ḥasan al-‘Askarī was nominated Imām by his father, the tenth Imām, soon after the death of the previously nominated Imām, his brother Muḥammad Abū Dja‘far, and a few months before the death of their father in 254/868. The death of Ḥasan's brother, Muḥammad, in the lifetime of their father gave rise

to sectarian dissent, on the ground that the tenth Imām was the last Imām, and owing to the claims of *Dja‘far* to the Imāmate.

The eleventh Imām fell ill on 1 Rabi‘ I 260/25 December 873 and died seven days later. He was buried in his house beside his father. His Bāb was ‘Uḥmān b. Sa‘īd. Early *Shi‘i* authorities (al-Kulīnī, *Uṣūl*, 326; al-Mufīd, *al-Irshād*, 365) say that during the week of his illness, the caliph al-Mu‘tamid sent his doctors and servants to attend the Imām, and that a considerable number of ‘Alid and ‘Abbāsīd notables visited him. Later *Shi‘i* sources accuse al-Mu‘tamid of poisoning him.

At the death of the eleventh Imām, further dissension arose among the *Shi‘a* on the question of his posterity [see MUḤAMMAD AL-KĀ‘IM]. Some believed that he left a child named Muḥammad; other denied it. The latter were of no unanimous view: some held that Ḥasan al-‘Askarī was al-Kā‘im and would return; others regarded his childless death as a proof of their error in supporting his Imāmate and turned to his brother *Dja‘far*. Al-*Shahrastānī* mentions twelve dissident sects (*Mīāl*, ed. Cureton, ii, 128-31) while Mas‘ūdī speaks of twenty (*Murūj*, viii, 40).

Bibliography: An early and detailed account of the life, miracles, companions and agents of the eleventh Imām is given by al-Kulīnī, *Uṣūl*, lith. Bombay 1302, 324-33 and 202-4. A full account of the sources with extensive citation is given by Muḥammad Bākīr al-Maḍīlisī, *Bihār al-anwār*, Tehrān 1302, xii, 154-79. See also al-Mufīd, *Kitāb al-Irshād*, Tehrān 1308, 365-8; Nawbakhtī, *Firaḳ al-Shi‘a*, ed. Ritter, 78-89; Ibn Khallikān (De Slane trans.), i, 390-1; Ibn al-Aṭhīr, vii, 189; al-Khaṭīb, *Ta‘rīkh Baghdād*, vii, 366; Ibn Ṭūlūn, *al-A‘imma al-iḥnā‘a‘ashar*, ed. Ṣalāḥ al-Dīn al-Munajjid, Beirut 1958, 113; Ibn al-‘Imād, *Shadhārāt*, ii, 141 ff.; Abu ‘l-Maḥāsīn, *Nudjūm* (Cairo ed.), iii, 32.

In addition to the sources mentioned in the article, reference may also be made to ‘Abbās Ikbāl, *Khānadan-i Naubakhtī*, Tehrān 1311 solar, index; D. M. Donaldson, *The Shi‘ite Religion*, London 1933, 217-25; and J. N. Hollister, *The Shi‘a in India*, London 1953, 90-2.

(J. ELIASH)

HASAN BABA, dey of Algiers from the beginning of 1682 till 22 July 1683. He first exercised the functions of corsair-captain (*ra‘īs*) at Algiers; in this capacity he took part in the revolt of 1671 which replaced the powers of the *aḡhas* by that of the deys. Son-in-law of the first dey, Ḥāḍidī Muḥammad Ṭriḳī who was also a corsair, he already played an important part in the days of this timid old man. Thus, when Ḥāḍidī Muḥammad fled to Tripoli on receiving news that a French fleet was coming to attack Algiers, Ḥasan Baba had no difficulty in seizing power (beginning of 1682). He engaged in a brief campaign to repulse the Moroccan troops threatening Tlemcen, but hurried back to Algiers, towards which Duquesne's fleet was sailing. The fleet arrived there on 29 July, bombarding the town from 26 August to 12 September. During this time the dey exercised a rigid authority over the town.

Having on this occasion gained nothing, Duquesne returned in 1683 and began to bombard the city afresh on 26 June. This time the dey agreed to negotiate and to hand over hostages, among whom was a *ra‘īs* whom he regarded as his rival, Ḥāḍidī Ḥusayn nicknamed Mezzomorto. The latter succeeded in procuring his release by Duquesne on 22 July and

led the other corsairs to make an attack on Ḥasan Baba, who was murdered the same day.

Bibliography: Chevalier d'Arvieux, *Mémoires*, v, Paris 1735; H. de Grammont, *Hist. d'Alger sous la domination turque*, Paris 1887, 220-5, 242-51.

(R. LE TOURNEAU)

HASAN AL-BAŞRĪ, ABŪ SA‘ĪD B. ABĪ ‘L-ḤASAN YASĀR AL-BAŞRĪ (21/642-110/728), famous preacher of the Umayyad period in Baṣra, belonging to the class of the “successors” (*tābi‘ūn*). His father, whose name was originally Pērōz, was made prisoner at the taking of Maysān in Irak, and is said to have been brought to Medina, where he was manumitted by his owner, a woman whose identity cannot be definitely established, and married Ḥasan's mother, *Khayra*. According to tradition, Ḥasan was born in Medina in 21/642 (for a critique of this tradition see Schaefer, *op. cit.* in bibl., 42-8). He grew up in Wādī ‘l-Kurrā and, one year after the Battle of Ṣiffin, went to Baṣra. As a young man he took part in the campaigns of conquest in eastern Iran (43/663 and the following years). Thereafter he lived in Baṣra until his death in 110/728. His fame rests on the sincerity and uprightness of his religious personality, which already made a deep impression on his contemporaries (Ritter, 14 ff., 33, n. 5), and above all on his famous sermons and pronouncements in which he not only warned his fellow citizens against committing sins, but commanded them to consider and to regulate their whole life *sub specie aeternitatis*, as he did himself. These sermons, of which only fragments have been preserved, are among the best surviving specimens of early Arabic prose. Their vivid images and striking antitheses place them in the class of great rhetoric. It was not without reason that anthologists such as *Djāhīz* and *Mubarrad* quoted them together with the famous speeches of the political leaders of the Umayyad period as models of style, and many of his sayings have even found their way into the great dictionaries. Two famous examples are: *hādithū hādithī ‘l-kulūba fa‘imnahā sarī‘atu ‘l-dulhār* “Repel these hearts (the seats of religious feeling), for they very quickly grow rusty!” (Ritter 34, mistranslated); *idī‘alī ‘l-dunyā ka ‘l-ḥanṣarati kadī‘usu ‘alayhā walā ta‘muruhā!* “Make this world into a bridge over which you cross but on which you do not build!” (*Mubarrad, Kāmil*, ed. Wright, 158). It is natural that there is hardly any work of hortatory literature in which some of Ḥasan's sayings are not quoted. His political judgements of the earlier caliphs are not, as is usually the case, confessions of allegiance to a political party, but arise from his religious principles. He criticized fearlessly the rulers of his time, the governors of ‘Irāk. When he went so far as to criticize the founding of Wāsiṭ by Ḥāḍidīādī in 86/705, he incurred the displeasure of the governor and had to go into hiding until Ḥāḍidīādī's death (Schaefer, 55-63; Ritter, 53-5). Nevertheless Ḥasan disapproved of those who took part in attempts to remove by rebellion the evil governors (*taghyīr al-munkar*). When the followers of the rebel Ibn Aṣh‘aṭh (81/700) ordered him to join them, he explained that the violent actions of tyrants were a punishment sent by God which could not be opposed by the sword but must be endured with patience (Schaefer, 56-7; Ritter, 51). In his sermons he constantly warned against worldly attitudes and attachment to earthly possessions: men are already on the way to death and those who are already dead are only waiting for the others to follow (Ritter, 20). He was suspicious of those who amassed riches. He rejected a suitor for his daughter's hand who was famous for