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SUFI ETHICS AND HASAN B. ALI

SUFİ ETİĞİ VE HASAN B. ALİ

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ABSTRACT

Sufi ethics is a system of moral values and principles that occupies an important place in the Islamic Sufi tradition. Sufism is a path and understanding that emphasises the mystical and inner dimension of Islam. Sufi ethics focus on the process of the individual's approach to God, spiritual development, inner purity and the acquisition of moral virtues. Sufi ethics are guided by the basic moral principles of the Qur'an and the exemplary lives of the Prophets. These moral principles include values such as justice, patience, tolerance, love, mercy, humility, loyalty, gratitude, forgiveness, truthfulness, inner peace and submission to God.

Hazrat Hasan, the grandson of the Prophet, grew up in the centre of the Prophetic lifestyle, which is the origin and source of the Sufi ethics. Being the grandson of the Prophet, he grew up in an environment where he was the centre of love. He played an important role in expressing the concept of love. In this study, Hz. Hasan's states and words that can be associated with Sufism have been mentioned. The fact that the grandson of the Messenger of Allah renounced the caliphate to stop the bloodshed among Muslims is similar to the renunciation of sovereignty by the great Sufis, as well as the fact that many Sufis think of the people, not themselves, and act for their good. Hz. Hasan is a person who can be an example for the youth of our time, both in his sacrifices and in his morals. His hilm, modesty, altruism and futuvah are his characteristics that should be brought to the fore. Our historical perspective is based only on wars.

Keywords: *Hasan B. Ali, Ahl Al-Bayt, Sufism, Islamic Mysticism, Asceticism.*

ÖZ

Tasavvufî ahlak, İslam tasavvuf geleneği içinde önemli bir yer tutan ahlaki değerler ve prensipler sistemidir. Tasavvuf, İslam'ın mistik ve içsel boyutunu vurgulayan bir yol ve anlayıştır. Tasavvufî ahlak, bireyin Allah'a yaklaşma, manevi gelişim, içsel temizlik ve ahlaki erdemlerin kazanılması sürecine odaklanır. Tasavvufî ahlak, Kur'an'ın temel ahlaki ilkelerini ve peygamberlerin örnek yaşamlarını rehber alır.

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Bu ahlaki ilkeler arasında adalet, sabır, hoşgörü, sevgi, merhamet, tevazu, sadakat, şükür, bağışlama, doğruluk, içsel barış ve Allah'a teslimiyet gibi değerler bulunur.

Resulullah'ın torunu olan Hz. Hasan, Tasavvufi ahlakın menşei, menbaı olan nebevî hayat tarzının tam merkezinde yetişmiştir. Hz. Peygamberin torunu olması hasebiyle sevgi odağı olduğu bir ortamda büyümüştür. Sevgi kavramının dışavurumunda önemli rol oynamıştır. Bu çalışmada, Hz. Hasan'ın tasavvuf ile ilişkilendirilebilecek hâllerine ve sözlerine değinilmiştir. Resulullah'ın torununun Müslümanlar arasındaki kanı durdurmak amacıyla halifelikten vazgeçmesi şeklen büyük sūfilerin hükümranlığı bırakmasına benzediği gibi yine nice sūfinin kendilerini değil halkı düşünmeleri ve onların iyiliği için hareket etmelerine benzemektedir. Hz. Hasan, gerek yaptığı fedakarlıklarla gerek sahip olduğu ahlakla çağımız gençlerinin örnek modeli olabilecek bir şahsiyettir. Sahip olduğu hilm, mütevazilik, diğergamlık, fütüvvet onun ön plana çıkarılması gereken özellikleridir. Tarihi bakış açımız yalnız savaşlar üzerinden ilerlediği sürece ahlakî bir atılım yapabilmek mümkün değildir. İşte bu çalışmada büyük şahsiyetlerin yalnızca siyasi yönlerine değil ahlakî yönlerine de dikkat çekilmiştir. Hz. Hasan halifeliğinde ve halifelik sonrası hayatında her daim cömertliğiyle, hatır bilirliliğiyle, sevgi, saygı, ağırbaşlılığıyla, ümmet bilinciyle ön planda olan bir şahsiyettir.

Anahtar Kelimeler: *Hasan B. Ali, Ehl-i Beyt, Sufizm, Tasavvuf, Zühd.*

1. Introduction

The concept of Sufism is derived from the moral dimension of Islam. Sufism began as an ascetic movement. Sufism was actively present in the lives of the Prophet Muhammad and his companions. Although the institutionalisation of Sufi knowledge and its formation as a discipline took place in later periods, Sufism is an indispensable guide to the beautiful morals of trust in God, patience, repentance, altruism and asceticism as exemplified by the Prophet Muhammad and his companions. The apparent contradiction in the correlation between individuals who lived in a period before the institutionalisation of Sufism and the emergence of a later established discipline can be resolved by considering the fact that the values we associate with Sufism were inherent and indispensable elements of the character and religious life of the Prophet Muhammad and his companions. Just as the evidence for Sufism from the Sunnah is derived from the Prophet's life and words, the Companions' association with Sufism can also be derived from their lives and words.

This article will focus on the Prophet's grandson, Hz. Hasan. After briefly mentioning Hz. Hasan's life, it examines the narratives about his character and highlights his significance from a Sufi perspective. The article analyses the events and sayings in Hz. Hasan's life, emphasising their relevance to Sufi ethics.

2. The Life of Hasan b. Ali

Hasan b. Ali (peace be upon him) was born in Medina in the third year of the Islamic calendar. Although Ali ibn Abi Talib¹ (peace be upon him) wanted to name him Harb, the Prophet (peace be upon him) gave him the name Hasan, which was not very common in the Arab community. We do not have detailed information about Hz. Hasan's early years. However, the Prophet's love for Hz. Hasan and Hz. Husayn during their childhood is documented in hadiths. (İbn Sâd, 2001a, s. 73) When Hz. Hasan was born, the Prophet sacrificed a ram as an aqiqah (birth sacrifice) for his grandson. When Hz. Hasan was seven days old, the Prophet ordered Hz. Fatimah² to cut his hair and distribute the weight in silver as charity to the poor. (İbn Sâd, 2001b, ss. 353, 354, 356) The Prophet showed great love for his grandchildren during his lifetime. Narrations describing the affection and closeness between the Prophet and his grandchildren can be found in hadith collections. According to one narration, one day the Prophet (peace be upon him) lifted Hz. Hasan on his neck. A companion who witnessed this remarked, "O child, what a beautiful steed you have mounted!" The Prophet (sall-Allâhu 'alaihi wa sallam) replied, "And what an excellent rider he is." (İbn Sâd, 2001b, s. 360) On another day, the Prophet took Hz. Hasan in his arms, embraced him and kissed him. El-Akra b. Habis, who witnessed this, remarked, "I have ten sons and I have never kissed any of them. The Prophet replied, "He who does not show mercy will not be shown mercy." (İbn Sâd, 2001b, s. 359)

When the Messenger of Allah saw his grandchildren coming stumbling while he was giving a sermon, he left the sermon and took his grandchildren in his arms, recited the verse, "Your wealth and your children are a test for you," and explained that when he saw his grandchildren, he could not bear it even though he was in the sermon, and immediately embraced them. After hugging his grandchildren, Rasulullah continued the sermon. (İbn Mâce, 2009, s. "Libâs", 20 (No. 3600))

Bera 'radiyallahu 'anh' said: "I saw the Messenger of Allah, may Allah bless him and grant him peace, carrying Hasan on his shoulder and saying: "O Allah, I love him, so love him too!" (Buhârî, 1993, s. Ebû Abdillâh Muhammed b. İsmâîl b. İbrâhîm el-Cu'fî Buhârî, Sahih-i Buhârî, thk. Mustafa Dîb El-Bugâ (Dîmaşk: Dâr'ül ibn kesir, 1993), "Fezâilü's-Sahâbe", 22 (No. 3537).) Abu Sa'id radiyallahu 'anh said: "The Messenger of Allah, may Allah bless him and grant him peace, said: "Hasan and Husayn are the two young men of the people of Paradise." He narrated that he said. (Tirmizî, 1996, s. "Menâkıb", 113 (No. 3768))

¹ Ali b. Abi Talib was the cousin and son-in-law of the Prophet Muhammad (peace be upon him). He is considered one of the most significant figures in Islamic history

² Hz. Fatimah is the daughter of Hz. Prophet. She is the mother of Hz. Hasan. The lineage of Hz. Prophet continued through Hz. Fatimah.

Abdullah b. Zubayr stated that among the Ahl al-Bayt of Rasulullah, the one who most resembled him was Hz. Hasan, and he stated that when Rasulullah was in prostration, Hz. Hasan would ride on his neck and back, and Rasulullah would act very gently and harmoniously in the face of this movement and would not lower him before he descended. He also narrated that when the Messenger of Allah was in ruku, he opened his legs so that his grandson could pass. (İbn Sâd, 2001b, s. 359) In these narratives, the relationship between the Messenger of Allah and his grandchildren is explained and the love and affection between them is reflected. The Messenger of Allah's love for his grandchildren is based on the fact that, contrary to the customs of the age of ignorance, he had no reservations about expressing his love in the inner world. The Messenger of Allah, as an exemplary father and grandfather, served his Ummah as a leader, guide, and example, and educated his Companions accordingly. These narratives are of great importance for the young generation of Anatolia not to hesitate to express love openly in Islamic terms and to build a life based on love at a time when callousness is common today. These stories are proof of how wrong the misconceptions that are widespread in Anatolia are, such as that it is shameful to show love. In this way, it provides an important guide for the younger generation to express love in the light of Islamic values and to lead a life based on love.

One event that is frequently mentioned in the sources in which Hadrat Hasan's name is mentioned is the Prophet's taking back the date of Sadaqa that Hadrat Hasan had put in his mouth. This incident underscored a characteristic of the Ahl al-Bayt and became evidence for jurisprudence in later periods. According to the related narration, one of Hazrat Hasan and Hazrat Husayn, who was playing with the charity dates, put one of the dates in his mouth. When the Prophet saw this, he took the date out of the child's mouth and said, "Do you not know that the Prophet's family does not eat charity?"³

Hazrat Hasan's childhood was surrounded by the love of the Messenger of Allah, and his life after the Messenger's death was surrounded by the love of his companions. Abu Hurayrah (r.a) narrated that the Messenger of Allah said, "O Allah, I love him; love him and those who love him. According to the narration, the Prophet took Abu Hurayra out of the mosque, visited the bazaar and then returned to the mosque. After returning to the masjid, he asked his grandson, "Where is the little one?" and his grandson, Hazrat Hasan, immediately came to his grandfather. Hazrat Hasan put his hands between Rasulullah's beards. After hugging and kissing his grandson, the Messenger of Allah prayed as follows: "O Allah, I love him; love him and those who love him." (İbn Sâd, 2001b, s. 360)

2. The Youth of Hz. Hasan

Hz. Hasan's youth period coincides with the period of Hz. Abu Bakr, Hz. Umar and Hz. Uthman. During the reign of Hz. Abu Bakr, he did not appear on the stage of history because of his age. Hz. Umar, although he was not one of Badr's companions, evaluated

³ Buhârî, *Sahih-i Buhârî*, "Zekât", 56, (No. 1414).

him along with the participants in the war and gave him a salary. (İbnü'l-Esîr, 1991a, s. 462) He started participating in expeditions during the reign of Prophet 'Uthman. During the reign of Hz. Uthman, he participated in the expedition to Tabaristan under the command of Said b. al-As, the governor of Kufa. (İbnü'l-Esîr, 1991b, s. 114) When Hazrat 'Uthman's house was besieged, he stayed in front of Hazrat 'Uthman's house with the Companions' youth and tried to protect him. (İbnü'l-Esîr, 1991b, s. 180)

During the reign of Hazrat Ali, he was actually involved in the administration because his father was the caliph. Before the Jamal incident, he travelled to Kufa with Ammâr b. Yâsir and urged the people to support Hazrat Ali. (Taberî, t.y., ss. 18-23) His conversation with Hazrat Ali before the Jamal incident reveals Hazrat Hasan's mindset and his views on the events that took place during his father's caliphate. Hazrat Hasan said to Hazrat Ali: "I have said something several times before and you have disagreed with me. I am afraid that tomorrow you will be killed in a very remote place and there will not be a single man to help you. Hazrat Ali said to him: "You are still talking like a concubine who speaks through her nostrils. What did you tell me that I did not obey? I told you to leave Madinah during the siege of Uthman and not to be present when he was killed, but you did not obey me. When they came to swear allegiance to you on the day Hazrat 'Uthman was killed: I told you not to take the oath of allegiance until all the Arabs from all the lands of Islam come and give it to you, until you become so strong that no one can do anything without consulting you and obeying you, and you did not listen to me that day. When this woman and these two men made preparations against you, and went to Basra: Sit in your house, and if they find the right way, they will find it, or else mischief and sedition will be stirred up by someone other than you, but again you disobeyed me and disobeyed me in all this." (İbnü'l-Esîr, 1991b, ss. 227-228) As it is clear from the speech, Hz. Hasan saw the fitna and thought that the way to avoid it was to stay away from the events and not to leave his house. As a result, Hazrat Hasan's youth was a witness to the fitnahs that arose in the Islamic Ummah. (Yıldız, 2014, s. 109) Perhaps this opposition is one of the reasons why he had a peace-oriented character.

3. The Caliphate Period of Hz. Hasan

After the martyrdom of Hadrat Ali, he swore allegiance to him. After a period of 6 months, he handed over the Caliphate to Hadrat Muawiya. On this occasion, Hazrat Rasul's words came true. Rasul's words came true: "Through Hz. Hasan ended the struggle between the two groups of the Ummah. In this regard, the year 40 AH was called "the year of Jama'at". It put an end to the division within the Ummah and prevented the shedding of brotherly blood.

4. The Ethical Foundations and Sayings that are the Cornerstone of Sufi Ethics

It is possible to find narrations about Hz. Hasan in some Sufi classics and tabakat books. When a Bedouin living in the desert insulted Hz. Hasan, Hz. Hasan said to the Bedouin "If you are hungry, let us prepare food for you; if you are thirsty, let us bring you water."

But if you are neither hungry nor thirsty, what is the matter with you? What has happened to you?” The Bedouin replied, “You are this, your mother is that, and your father is that. Then Hasan ordered his slave to fill a bag with money. Hz. Hasan, who gave the pouch to the Bedouin, said: “O Bedouin, excuse me. There is nothing more than this in our house. If there were, would I have spared it for you?” When the Bedouin heard Hz. Hasan’s words, he said the following: “I bear witness that you are the son of the Messenger of Allah. Indeed, I had come here to test your mildness and patience.(Hücvirî, 2018, s. 139)

In Sufi etiquette, praise and criticism are one. Humility means that the state of the heart does not change when praised and the state of the heart does not change when criticised. Hazrat Hasan was the leader of the Sufis in modesty and humility. He did good to the person who spoke bad words to him, and he won that person with this behaviour. Allah the Exalted says in the Holy Qur’an: “*Good and evil are not the same. Repel (evil) with good conduct, and you will find that he who was your enemy has become your friend. Only those who are patient can achieve this result, and only those who have a great share (in virtues) can achieve it.*”⁴ As a result of the prophetic moral education he received, Hz. Hasan responded to the evil done to him with goodness and Allah (swt) turned the evil into good and his interlocutor into a warm friend. Sufis have also turned their enemies into warm friends by responding to them not with evil but with goodness.

Hazrat Hasan explained the characteristics of the saint who is in the presence of Allah as follows: “The saint is in the state of not valuing people’s opinions in terms of praise and blame, benefit and harm, being in the state of “The servant sees with me, speaks with me...” mentioned in the Holy Hadith, not seeing any value or worth in himself, and having the awareness that everything is from the Truth”. These qualities that Hz. Hasan expressed about the ârif will later be expressed as turning away from the masivallah, not paying attention to the cursing of the cursed and the praise of the praised in the way of the truth, becoming mortal in the truth and being painted with sıbgatullah, and not seeing any existence in oneself as a requirement of fana (the state of fana), and will take its place in the classics.(Kelâbâzî, 2019, s. 217)

Another narration in Ibn Sa’d’s Tabaqat is also evidence of his generosity. “We set out for Hajj, and when we reached Madinah, we said, ‘What if we went to visit Hasan, the son of the Messenger of Allah (saw)? So we went to see him. We told him about our journey and our situation. When we left him, he sent four hundred dirhams to each of us. We said, “We are rich, we do not need money. But those who brought the dirhams said: “Do not send back to him the favour he has done. We returned to him and told him that we were rich and in good health. Hasan b. ‘Ali said: “Do not return my favour to me. If I had not sent you this money with the intention of doing you a favour, it would have been easy for you to return it. For Allah boasts of His servants to His angels on the Day of

⁴ Surah Fussilat, 41/34-35

Arafah, saying: “My servants have come to Me in confusion, hoping for My Mercy. I call you as witnesses that I forgive the good and I forgive the bad for the sake of the good. When Friday comes, I will forgive as many more.”(İbn Sâd, 2001b, s. 416)

According to the *Tabaqât*, he performed Hajj fifteen times, twice he gave away all his wealth in the way of Allah, and three times he divided his wealth in half for the sake of Allah. He gave one shoe to charity and kept one for himself. He used to give one of his shoes to charity and keep one for himself.(İbn Sâd, 2001b, s. 420) His generosity is a combination of the generosity of Prophet Abu Bakr and Prophet ‘Umar. In fact, they gave all or half of their wealth as alms in the way of Allah. The Sufis have also described generosity, which has its origin in this morality, as the sine qua non of their path. Indeed, the following quote attributed to Fudayl b. Iyâz, one of the first great Sufis of Khorasan, is significant: “In our opinion, he who achieves his goal has not achieved it by praying and fasting a lot. He has achieved it only through generosity of spirit, purity of heart, and sincerity towards the Ummah.”(Attâr, 2020, s. 123) Yahya b. Muḏâz, one of the first Sufis to speak systematically about the stages of pilgrimage, said that zuhd requires generosity with wealth and divine love requires generosity with the soul.(Kuşeyrî, 2019, s. 278) Bâyezîd-i Bistâmî, one of the early Sufis, known in the history of Sufism for his sayings and shathiyyahs on subjects such as *secrûr*, *fenâ*, *melâmet*, *tawhid*, *mârifet*, *love*, *mi’raj* and *îsâr*, said: “The sign of a person’s love for the truth is that he has been given these three virtues: generosity like a river, compassion like the sun, and humility like the earth.(Attâr, 2020, s. 196) As can be seen, the great Sufis have stated that generosity, affection and the willingness to sacrifice one’s own needs are the necessary mounts for the journey to truth. While these qualities are the basic concepts we will refer to when describing the ethics of Hz. Hasan’s ethics, we also take these qualities, which we call the qualities of the traveller of truth, from his life.

The Ahl al-Bayt of the Messenger of Allah sacrificed their wealth on the path of truth, and they gave up their lives for divine love. They were able to give up the highest position a person can reach in the world, such as the position of Caliph. They made great sacrifices to gain the approval of Allah and to end the disputes of the Ummah.

Hz. Hasan was a person who did not engage in idle talk and refrained from speaking ill words.(İbn Sâd, 2001b, s. 413) Ibn Sad narrated the following narration about this aspect of him in his *Tabakat*: “When he spoke in my presence, there was no other person whom I liked as much as Hasan b. ‘Ali. I never heard an unkind word from him except once: There was a dispute between Husayn b’Ali and Amr b’Uthman b’Ali about a piece of land. Husayn made him an offer, but Amr did not accept it. Then Hassan said, “He has nothing left with us but things to rub his nose in. That was the worst word I ever heard Hasan say.”(İbnü’l-Esîr, 1991c, s. 413)

Hasan Basrî's letter to Hz. Hasan because it contains many meanings, such as the Ahl al-Bayt being like a ship that people take shelter in during stormy times, being the leaders of society, and guiding them:

“Bismillahirrahmanirrahim. O son of the Messenger of Allah (peace and blessings of Allah be upon you) and the light of your eyes, may peace, mercy and blessings of Allah be upon you. You, the Community of the Children of Hashim, are like a ship sailing in stormy seas, you are the stars in the darkness, you are the guides to find the right path. You are the guides of the way by which those who are devoted to you will be saved. Thou art like Noah's ship full of water, to which the believers resort, and those who are faithful (to religion) find salvation therein. O son of the Messenger of Allah (peace and blessings of Allah be upon him), what is your word and your opinion about our astonishment at fate and our disagreement about istiaat (human power)? Let us know what is confirmed by your opinion. Verily some of you are the offspring of others. You know what you know by Allah's inspiration. He is a witness to you. And you are Allah's witnesses to the people.”

The response of Hz. Hasan to this letter is as follows:

“Bismillahirrahmanirrahim. I have received your letter informing me of your astonishment and the astonishment of those you claim to be from our Ummah. My opinion and belief is this: A person who does not believe in fate and that good and evil come from Allah is an unbeliever. If a person attributes his own sins to Allah, he commits a sin. There is no doubt that Allah cannot be obeyed by force, even if He does not want to be obeyed. Nor is Allah disobeyed in the form of victory. He does not neglect His servants in His land. But He possesses what the servants possess, and He is able to overcome what human power can overcome. If men were to obey the command, Allah would not hinder them, nor would He stand between them and their obedience. If men sin, and Allah wills to favour them, and He stands between them and sin, He will do so. If He does not, He does not force people to sin, nor does He force them to sin. The proof of this is that He teaches His servants the truth and the falsehood, gives them the power to do it, guides them to do what He invites them to do, and enables them to forsake what He forbids them to do. The most eloquent proof is the proof of Allah, peace be upon Him.”(Hücvirî, 2018, ss. 138-139)

It is told in a legend as follows: “Hz. Hasan, Hz. Hüseyin and Abdullah b. Jafer ran out of food on a journey to Medina-i Munawwara. They were both hungry and thirsty. However, they continued their journey saying, “We put our trust in Allah. As they continued their journey, they saw a black tent in the middle of the plain. Inside the tent was a woman. They greeted her and asked if she had any food. The woman said, ‘I have a goat, milk it yourself. After they had each drunk a bowl, they asked the woman: ‘Do you have anything else to eat? The woman told them to kill the goat and eat it. After they had eaten the goat, they told the woman that when she came to Medina, she should visit

them because they were from the Sayyids and Hashimites. After a while, when the woman and her husband came to Medina to buy and sell, they met Hz. Hasan while passing in front of Bab-ı Selam. Hz. Hasan called the woman and her husband and asked them if they knew him, and they replied that he had visited their house and that the woman had treated them. In return for this honour, Hazrat Hasan took a thousand dirhams of silver and a hundred sheep from the beyt al-mal and donated them to them. Then he sent the woman and her husband to Prophet Husayn, who honoured them and sent them to Abdullah ‘radiy-Allāhu ta’âlâ ‘anh’. Abdullah said, “Have you visited the two Imams? When they said they had, he said, “I wish you had visited me before. They have no worldly goods with them, perhaps they have suffered hardship.”⁵

As you can see in the legend, Hz. Hasan, Hz. Hüseyin, and Abdullah b. Ja’far set an example of loyalty to the Covenant. They did not forget the favours done to them and repaid them many times over. The sentence of Abdullah b. Ja’far is remarkable: “They do not have the wealth of the world with them, perhaps they have suffered hardship. This phrase shows that they did not carry worldly goods with them. Although they did not have worldly goods with them, they were in need and they borrowed money from Bayt al-Mal to repay the favour done to them.

Al-Kalābāzī mentioned Hasan among those who narrated the knowledge of the Sufis, talked about their states of ecstasy, spread their maqāms, and described the Sufi states in word and deed. (Kelābāzī, 2019, s. 66) Muharrem Hilmi Sırrî Efendi of Harput, one of the most important Sufis of the last period, states that Hz. Hasan learned the method of dhikr and tariqa from his father Hz. Ali, that he was a man of perfection, that he was the leader of the Ummah, that he led many lovers of Allah to the Truth and made them perfect. He states that Hz. Hasan was a gentle, benevolent Muhammadan, a secret defender who knew the secrets of Hz. Ali and that he fought for the religion of Islam both on the surface and in the west. (Kösetürkmen, t.y., s. 37)

Hasan Basrî is one of the great Sufis. In his own words, the Ahl al-Bayt are the stars in the darkness. If we look at it, the founders of the sects are the descendants of the Messenger of Allah. This is the blessing of the Ahl al-Bayt of Rasulullah. These people have been a refuge for many in society like dark stars. The places of refuge for those who are overwhelmed by the hardships of the world are the conversations of those who come from this pure generation. The conversations of ‘Abd al-Qâdir Ghaylânî and the conversations of Sayyid Ahmad al-Rifâ’î became an oasis in the desert for the people of their time, and they quenched their thirst for the hereafter in these conversations.

⁵ Şemseddin Sivâsî, *Dört Halifenin Menkıbeleri*, ed. Nihat Dağlı (İstanbul: Sûfi Kitap, ts.), 346-347.

Conclusion

Hız. Hasan, who was born in Medina in the third year of Hijri, grew up at the centre of the love of the Messenger of Allah and his companions. In his youth, this love continued with respect. In the years when the Islamic world was in turmoil, he was the light of hope for the Ummah, and people seeking a way of salvation gathered around him. As events unfolded, he withdrew from the Caliphate to ensure the unity of the Ummah. Both before and after the Caliphate, he distinguished himself by his morality. This great personality, whose cause is the Ummah, is almost the embodiment of Futuwwa.

As can be seen, it is possible that people who lived before the emergence of Sufism as a science had a relationship with Sufism. After all, Sufism is a science that has passed from actions to books. Of course, there are people who lived it in their actions before it became a science. Hız. Hasan was among those who had a Sufi aspect with the beautiful morality he lived. This beautiful morality is an exemplary figure that can be taken as an example by the young people who are left without a purpose under the influence of various addictions of the 21st century, whose lives are taken away from them, and can create a light of hope in their lives.

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