

Did Hadrat "Ali" [AS]'s children put on black clothing due to his martyrdom?

Description:

After commander of the faithful [AS]'s martyrdom whether his "Ahl al-Bayt" wear black clothing due to this heart-rending disaster and mourn him or not? Please cite its document.

Thank you.

Response:

According to authentic narratives in Sunni books, after burying commander of the faithful [AS], his eldest child Imam "Hasan" [AS] went amongst mourner people of "Kufa" and delivered sermon in which he talked about "Ali" [AS]'s unique virtues while he was wearing black clothing and turban.

This narrative has been quoted in the book "Fada'il Sahaba" as follow:

«حَدَّثَنَا عَبْدُ اللَّهِ قَالَ حَدَّثَنِي أَبِي نَا وَكَيْعٌ، عَنْ شَرِيكِ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، قَالَ: خَطَبَنَا الْحَسَنُ بْنُ عَلِيٍّ بَعْدَ وَفَاةِ عَلِيٍّ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوَّلُونَ بِعِلْمٍ، وَلَا يُدْرِكُهُ الْآخِرُونَ»

"Ibn Razin" says: after "Ali" [AS]'s demise, his son "Hasan" [AS] delivered sermon for us while wearing black clothing and turban and said: a man left you that scientifically no one could surpass him – other than prophet [PBUH] -- and no one will be like him.

"Ahmad bin Hanbal" - al-Fada'il Sahaba-- v 2, p 600

"Al-Dhahabi" quotes the same narrative --without mentioning to the martyrdom of Imam Ali [AS] -- on two pages of his book from "Ibn Razin":

It's been quoted from "Ibn Razin" that "Hasan bin Ali" speechified for us and he had put on black clothing and turban.

"Al-Dhahabi al-Shafi'i"—Siyar A'lam al-Nubala—v 3, p 267-268

Not only this narrative shows that Imam "Hasan" [AS] had put on black clothing mourning Imam "Ali" [AS], but it shows the depth of disaster and that Imam Hasan and rest of "Ahl al-Bayt" [AS] were mourner; because wearing black clothing is match with being mourner.

If someone says that wearing black turban had been the permanent "Sira" and habit of "Sahaba", so Imam "Hasan" [AS] turban is not the sign of mourning, we'll say that your response is in the narrative, because according to this narrative, Imam "Hasan" [AS] had worn black clothing as well, can we say that Sahaba would always wear black clothing?

Studying the document of narrative: {narrators}

1: "Abdullah bin Ahmad":

He's the son of "Ahmad bin Hanbal" and Sunni scholars of "Rejal" science have said that he's reliable, "Ibn Hajar" writes:

"عبد الله بن أحمد بن محمد بن حنبل الشيباني أبو عبد الرحمن ولد الإمام ثقة."

"Abdullah bin Ahmad bin Muhammad bin Hanbal Shaibani", his nickname is "Abu Abdullah", son of Imam {Ahmad bin Hanbal} and is reliable.

"Ibn Hajar Asqalani", Taqrib al-Tahzib- v 1, p 295

2: "Ahmad bin Hanbal":

"Ahmad" is the leader of "Hanbali" sect {one of Sunni branches}. "Ibn Hajar" says about him:

أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني المروزي نزيل بغداد أبو عبد الله أحد الأئمة ثقة حافظ فقيه حجة

"Ahmad bin Muhammad bin Hanbal"... is one of the Imams, reliable, narrative retentive and knowledgeable

"Taqrib al-Tahzib"- v1, p 84

3: "Waki' Ibn al-Jarrah":

He's amongst the narrators of the books "Sahih Bukhari" and "Sahih Muslim" and Sunni scholars have said that he's reliable, "Ibn Hajar Asqalani" writes:

"وكيع بن الجراح بن مليح الرؤاسي ... ثقة حافظ عابد"

"Waki' bin Jarrah"... was reliable and, retentive {the one who knows one hundred thousand narratives by his heart} and devout.

“Taqrib al-Tahzib”, v 1, p 581

“Al-Dhahabi” says:

“وكيع بن الجراح أبو سفيان الرؤاسي أحد الأعلام ... قال أحمد ما رأيت أوعى للعلم منه ولا أحفظ”

“Waki’ bin Jarrah”... was one of the elders... “Ahmad bin Hanbal” has said: I didn’t see anyone more knowledgeable and more retentive than him.

“Al-Kashif”, v 2, p 350

4: “Sharik bin Abdullah”:

He’s amongst the narrators of “Sahih Bukhari” and “Sahih Muslim”. “Ibn Hajar Asqalani” says that he’s honest.

“شريك بن عبد الله النخعي ... صدوق”

“Taqrib al-Tahzib”, v 1, p 266

5: “Asim bin Bahdala”

He’s amongst the narrators of “Sahih Bukhar” and “Sahih Muslim” as well and “Ibn Hajar Asqalani” says that he’s honest:

“عاصم بن بهدلة وهو بن أبي النجود ... صدوق”

“Taqrib al-Tahzib”, v 1, p 266

6: “Abi Razin”:

The name of this narrator is “Masud Ibn Malik” and is amongst the narrators of “Sahih Muslim”, “Ibn Hajar” says about him:

“مسعود بن مالك أبو رزين الأسدي الكوفي ثقة فاضل”

“Taqrib al-Tahzib”, v 1, p 528

To make it brief, we just cited the reliability of the narrators of this narrative from “Ibn Hajar Asqalani”, others such as: “Al-Dhahabi”, “Al-Mizzi” and ...have said the biography and the reliability of these narrators in their books.

Conclusion:

On the contrary of what his enemies imagine, mourning and wearing black clothing in commander of the faithful [AS]'s lamentation are permissible and are not "Bid'ah" {innovation in religious matters}. Shias mourn and put on black clothing following Imam "Ali" [AS]'s "Ahl al-Bayt" and Imam "Hasan" [AS] who had the position of Imamate after his father commander of the faithful Ali [AS].

Good Luck.