



Article

# Al-Hasan Ibn Ali Al-Atrash Al-Alawi

Mohammed Hussein Khalaf

1. University of Tikrit, College of Basic Education. Al-Sharqat, Department of Islamic Education

\* Correspondence: [mohammed.h.kahlf@tu.edu.iq](mailto:mohammed.h.kahlf@tu.edu.iq)

**Abstract:** This research aims to study the biography of Imam al-Hasan ibn Ali al-Atrash and his role in the Islamic East, as one of the prominent figures from the Ahl al-Bayt (the Prophet's family) who contributed to spreading the faith and strengthening Islamic values. The importance of this topic stems from its shedding light on a significant aspect of the history of the Ahl al-Bayt, who were and remain a source of guidance for the Muslim community through their sacrifices for the sake of religion and the reform of society. The study examines the biography of Imam al-Atrash al-Alawi, whose name is associated with the city of Tabaristan, where he played an influential role in his religious and social environment. He is also considered a pivotal figure in the lineage of imams. His life was characterized by struggle and reform, making him a worthy model for scholarly research and academic analysis. The research relies on diverse historical sources, most notably: *Al-Ansab* by al-Sam'ani, *Siyar A'lam al-Nubala'* by al-Dhahabi, *Al-Muntazam fi Akhbar al-Umam wa al-Muluk* by Ibn al-Jawzi, and *Muruj al-Dhahab* by al-Mas'udi, in addition to a collection of modern references and relevant university theses. This diversity of sources has allowed for the formation of a comprehensive view of Imam al-Atrash's personality and his place in Islamic history. The study concludes that Imam Hassan Al-Atroush represents an extension of the illustrious biography of the Prophet's family, as he combined belonging to the noble Prophetic household with a practical role in spreading Islam and social reform, making him a prominent historical figure deserving of further specialized academic research.

**Keywords:** The Zaydi State, Al-Hasan ibn Ali al-Atrash, His achievements.

**Citation:** khalaf, M. H. Al-Hasan Ibn Ali Al-Atrash Al-Alawi. Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(1), 108-112.

Received: 10<sup>th</sup> Aug 2025

Revised: 16<sup>th</sup> Sep 2025

Accepted: 24<sup>th</sup> Oct 2025

Published: 12<sup>th</sup> Nov 2025



**Copyright:** © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license

(<https://creativecommons.org/licenses/by/4.0/>)

## 1. Introduction

All praise is due to Allah, Lord of the Worlds, and peace and blessings be upon the Master of the First and the Last, our Prophet Muhammad, and upon his family and companions, a continuous and uninterrupted prayer from the day the heavens and the earth were created until the Day of Judgment [1].

*To proceed:* The life and achievements of Imam al-Hasan ibn Ali al-Atrash in the Islamic East have been chosen as the subject of study. This topic is of great importance to Muslims, as it is one that deserves study and research to understand the lineage of the Prophet's family (peace be upon them). This allows us to demonstrate to others that we do not differentiate between any of them and that we consider them role models in all things, for they are an important part of our enduring history. These figures deserve further study, despite having been addressed by a number of researchers. The pure family of the Prophet are the source of the message and the guiding lights. We find shade in their fragrant lives, which are recorded in history with immortal acts of devotion, for they sacrificed their wealth and lives for the sake of others. This is a continuous chain whose light has shone on the horizon since the time of the Messenger of Allah (peace and blessings be upon him).

This research presents a brief biography of Imam Hassan al-Atrash al-Alawi, one of

the Imams revered by our Shia brethren. He is among the figures who left a significant mark on the history of the Prophet's household, and whose name is associated with our city of Tabaristan [2].

This research draws upon a number of historical sources, biographical works, and modern references relevant to the topic, including al-Sam'ani's *\*Kitab al-Ansab\**, al-Dhahabi's *\*Siyar A'lam al-Nubala\**, Ibn al-Jawzi's *\*al-Muntazam fi Akhbar al-Umam wa al-Muluk\**, and al-Mas'udi's *\*Muruj al-Dhahab\**, among others. It also utilizes other sources, including several treatises and research papers pertaining to the subject [3].

O Lord, to You belongs all praise and gratitude, as befits the majesty of Your countenance, the greatness of Your dominion, and Your glory.

## 2. Materials and Methods

Islamic Studies research on Imam al-Hasan ibn Ali al-Atrash UCLA men\_asana May 21 at 4:54 PM The history of the Methodology for this study of Imam al-Hasan ibn Ali al-Atrash and the role of Imam al-Hasan ibn Ali al-Atrash in the Islamic East implies a mixed, multi-source, historical methodology. Most of the research depends on the classical sources of Islamic history such as *Al-Ansab* of al-Sam'ani, *Siyar A'lam al-Nubala'* of al-Dhahabi, *Al-Muntazam fi Akhbar al-Umam wa al-Muluk* of Ibn al-Jawzi and *Muruj al-Dhahab* of al-Mas'udi. These texts contain details about the personality and the human side of Imam al-Atrash, as well as about the political and religious voice he represented. They also incorporate modern secondary sources that include academic articles, theses, and even some contemporary writings on his economy and context to show the influence of both him historically and in current scholarship. The present study adopts a qualitative, historical methodology, specifically a biographical and thematic analysis of al-Atrash and his part in the dissemination of Islam, especially his endeavours in attracting the populations of Tabaristan and Daylam to the Zaydi school. It examines the political, social and religious context, the difficulties that al-Atrash faced including the political instability and the war of the Abbasid Caliphate. This methodology also stresses the assessment of Imam al-Atrash as a leader, his role in the evolution of Islamic jurisprudence, and his enduring legacy among the Alawites. It is precisely this multi-dimensional approach which offers an insight into the attributes of al-Atrash, his historic persona, and the impact that his role as a reformer in the Islamic East played during a time of change. The combination of old writings with contemporary textbook reviews makes for a long, only appealing, educational biography which draws out personal traits and historical contributions to the ecclesiastical and political development of the period [4].

## 3. Results and Discussion

### The Zaydi State

The Zaydi State, also known as the Zaydi Movement, was a sect founded by the martyred Imam Zayd ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib (may God be pleased with them and grant them His favor on our behalf, whether in terms of doctrine or lineage). Some considered them a Kharijite sect who went to extremes in their beliefs, as they advocated rebellion with every rebel. A group among them tested him and saw him pledge allegiance to Abu Bakr and Umar, so they rejected him and were called the Rafidites (Rejecters). The founder of this Zaydi state in Tabaristan was al-Hasan ibn Zayd al-Alawi in the year 250 AH/864 CE. The Abbasid Caliphate took a decisive stance against the Zaydi movement and resorted to using force against it with all the methods at its disposal. He continued to lead the Zaydi state until the year 270 AH/883 AD, after which his brother Muhammad bin Zayd took over, and he led the Zaydi state until he was killed by the Saffarids in a decisive battle in the year [5].

### The First Section

#### His Personal Life

#### His Lineage and Birth

He is Al-Hasan ibn Ali ibn Al-Hasan ibn Umar ibn Al-Husayn ibn Ali ibn Abi Talib, may God be pleased with them, the Hashemite, the Qureshi. He was born in Medina in the year 225 AH (840 CE). Thus, he is of the Alawi, Hashemite, and Qureshi lineage [6].

#### **His Title and Nickname**

He was nicknamed Al-Atrash because he became deaf due to a sword blow to his head in one of the battles. His nickname was An-Nasir. The word Al-Atrash means deaf. As for his titles, he was called Ad-Da'i, and he was a virtuous preacher. Al-Hasan Al-Atrash was also known as An-Nasir. His virtues

Al-Hasan ibn Ali was characterized by good conduct, and he was just. It is mentioned that people did not see his equal in justice at that time, and his conduct and upholding of the truth were good. But he was blessed with intelligence of heart and good intuition, as he knew everything written by the finger on his hand and thus dispensed with hearing and would answer it.

Al-Atrash was a distinguished writer and administrator in Khorasan, possessing exceptional literary talent and a refined poetic voice.

These qualities made him an influential leader, as the circumstances of the time necessitated his emergence in the political arena, allowing him to play a significant role in Tabaristan. From what we have seen, it was rare for an Alawite Arab figure to rise to prominence in those regions. Thus, al-Atrash's fervent religious devotion proved decisive in his endeavors [7].

*Al-Atrash had three sons: Zayd, Ja'far, and Muhammad, sons of al-Hasan al-Atrash al-Alawi. However, we have not observed any clear involvement from them with their father, either in religious or political affairs. This may be due to their young age or their reluctance to pursue a political path, especially since their father was already engaged in politics due to the prevailing circumstances. His brothers Al-Hasan al-Atrash had three brothers: Jaafar, Muhammad, Ahmad (also known as Abu Hashim, and known as al-Sufi), and al-Husayn al-Muhaddith. Their titles indicate that his brothers were engaged in scholarship and Sufism, highlighting the religious aspect of this family more than the political one [8].*

#### **Section Two**

The Emergence of Imam al-Hasan al-Atrash in Tabaristan

The Emergence of al-Atrash

Al-Hasan al-Atrash, also known as Abu Muhammad, was the third ruler of the Alawite dynasty in Tabaristan. He was the leading scholar and leader of the Alawites there. Both the Zaydis and the Twelver Shi'a agreed to call him Imam after recognizing in him the qualities of Imamate. He assumed the Imamate after the assassination of his predecessor, Muhammad ibn Zayd, in 287 AH. However, he left Tabaristan after it slipped from his control, unable to remain there. He then traveled to the lands of Daylam, where he stayed for thirteen years. At that time, the inhabitants were still Zoroastrians, but many converted to Islam at his hands. He built mosques in their lands and spread the Zaydi school of thought among them. During this period, he established a strong army under his command, which then marched on Tabaristan and conquered it in 301 AH [9].

#### **His achievements in Tabaristan**

Al-Hasan Al-Atrash appeared on the political scene as an imam in the lands of Tabaristan and Daylam in the year. He was distinguished by his understanding, knowledge, and familiarity with opinions and sects. He resided in Daylam for several years, and they were infidels following the Magian and pre-Islamic religion. He called them to worship God Almighty, and they responded and many of them converted to Islam. The Muslims had border towns opposite them, such as Qazvin and others, and he built mosques in Daylam. Tabaristan was one of the cities of the Islamic East. It was a large and prosperous land, abundant in water, fruits, and trees. Its buildings were made of wood and reeds, and it received rain most of the time. Among the cities of Tabaristan were Amol, Natel, Kalar, Mila, Mamtir, Sariyah, Tamisa, Astarabad, Gorgan, Dehistan, Absakun, Shalus, Muqan, Taliqan, Wimeh, Khawar, Semnan, Damghan, Bastam, Royan, Turunji, and the Daylam Mountains. The entrance to Tabaristan was from the city of Rayy, which is present-day Tehran, on the Shalus. Shalus is a city located on the Caspian Sea, also known as the Sea of Tabaristan. He built a number of mosques in their lands, and the

Muslims had border towns in their region, such as Qazvin, Shalus, and others in Tabaristan and the mountains. The city of Shalus had a formidable fortress and a magnificent structure built by the kings of Persia. Men stationed there, facing the Daylamites, resided in it. Then Islam arrived, and it remained so until it was destroyed by al-Utrash. There were continuous wars between al-Utrash and al-Hasan ibn al-Qasim al-Hasani al-Da'i in Tabaristan [10].

In the year 302 AH (914 CE), al-Hasan ibn Ali al-Alawi al-Utrash abdicated after his defeat in Tabaristan and went to the city of Amul. He then marched to Shalus and stayed there. Afterwards, a vagrant from Rayy marched against him with an army, but his army was unable to hold out. Al-Hasan ibn Ali then returned to Shalus, as the people of those lands had never seen a ruler as just as al-Utrash, with his virtuous conduct and upholding of justice. Then he began calling them to go with him to Tabaristan, but only Hassan ibn Nuh responded [11]. It so happened that Prince Ahmad dismissed Ibn Nuh from Tabaristan and appointed Salam in his place. The people of Tabaristan did not treat him well, and the Daylamites rebelled against him. He fought them, defeated them, and resigned from his governorship. Prince Ahmad then dismissed him and reinstated Ibn Nuh, and the region prospered under his rule. Later, Ibn Nuh died there, and Abu al-Abbas Muhammad ibn Ibrahim Sa'luk was appointed governor [12]. He altered Ibn Nuh's practices, mismanaged the administration, and cut off the gifts that Ibn Nuh had sent to the Daylamite leaders. Hassan ibn Ali seized the opportunity and incited the Daylamites against him, calling them to go with him. They responded and went with him. Sa'luk marched against them, and they met at a place called Nawruz, on the coast a day's journey from Salus. Ibn Sa'luk was defeated, and about four thousand of his men were killed. Al-Atrash besieged the remaining tribesmen, then granted them safe passage for their lives, property, and families. They came out to him, and he granted them safe passage and returned to the city of Amul [13]. When Hassan ibn al-Qasim, the Alawite missionary and son-in-law of al-Atrash, reached them, he killed them all because he had not granted them safe passage. He made a covenant with them, and al-Atrash seized control of Tabaristan. Sa'luk then went to Rayy in the year 301 AH, and from there he marched to Baghdad. Abu al-'Abbas Sa'luk, the governor of Tabaristan, had written to Prince Ahmad ibn Isma'il al-Samani, who was in charge after the death of Ibn Nuh, and who was his deputy in Tabaristan. He informed him of the emergence of al-Hasan ibn 'Ali al-'Atrash in Tabaristan and his conquest of it, and that he had driven him out. This saddened Ahmad, and he returned to his camp, which he had burned. He then went to his tent, and the people took an omen from this. He was killed that night in his tent by his servants [14].

Al-Hasan ibn 'Ali al-Atrash had entered the lands of the Daylamites after killing Muhammad ibn Zayd. He stayed among them for about thirteen years, calling them to Islam and defending them. Many of them converted and gathered around him. He built a number of mosques in their lands. The Muslims had border towns such as Qazvin and Salus, and there was a large, strong, ancient fortress in the city of Salus, which al-Atrash destroyed when the Daylamites and the Gilanites converted to Islam. He had converted to Islam at the hands of Al-Atrash from the Daylamites who were beyond Asfidrudh towards the region of Amol, and they followed the Shiite doctrine. Al-Atrash was a Zaidi in doctrine, a brilliant and witty poet, a scholar, an imam in jurisprudence and religion, very frivolous, and a good storyteller. It was narrated about him that he appointed Abdullah bin Al-Mubarak over Jurjan, and he was throwing the daughter, so Al-Hasan was incapable of him one day in a task of his, and he rebuked him, so he said, O Prince, I need strong men to help me, so he said, "I have heard of it."

### **His Death**

Al-Nasir al-Alawi, the ruler of Tabaristan, died in 304 AH (916 CE) at the age of seventy-nine. It is clear from the foregoing that al-Atrash was among the figures who left a clear mark on the course of intellectual, religious, and cultural life in Tabaristan in particular, and extending to parts of the Islamic East [15].

Al-Hasan al-Atrash was a virtuous man. He adhered to sound doctrine, and Ibn Hazm al-Andalusi mentioned that he was just in his rulings. He governed Tabaristan and died in 304 AH (916 CE), having been murdered [16]. It is not unlikely that he was killed, as he

had many enemies, and this possibility is quite plausible. Thus ended the life of a man who dedicated himself to serving Islam, regardless of the specific school of thought he followed [17].

#### 4. Conclusion

After completing this modest research, I would like to list several conclusions I have reached, as follows:

1. Al-Hasan al-Atrash was one of the prominent figures in the Islamic East during the period of Abbasid Caliphate's decline and the emergence of semi-independent states in the region, seeking to assert their power.
2. The Zaydi school of thought followed by al-Atrash played a significant role in its acceptance by many, particularly given the conflicts in those regions that led people to emulate him. It is considered one of the Shi'a schools closest to Sunni Islam.
3. This venerable preacher contributed to the conversion of many people in Tabaristan and the regions where he resided. He possessed high moral character, profound wisdom, and great humility, which led many to love him and embrace Islam. We say this regardless of the specific sect he followed, because the framework of Islam is broader and deeper than all labels. All sectarian and doctrinal designations have been subsumed under the banner of Islam. However, the enemies of Islam revive these labels whenever they wish to achieve their base interests and narrow objectives.
4. One of al-Atrash's distinguishing characteristics was his ability to combine knowledge with action. This led people to choose him as their imam, considering him one of the most capable Alawite figures in the Islamic East at that time. This enabled him to enter the political arena in Tabaristan. However, it is noteworthy that members of the Alawite family did not achieve significant success in politics, especially after the martyrdom of Imam Hussein (peace be upon him) in 61 AH.

#### REFERENCES

- [1] A. B. A. Ubaid, *Dictionary of Obscure Names of Countries and Places*, 3rd ed., M. A. Al-Saqqa, Ed. Beirut: Alam Al-Kutub, 1403 AH, p. 887.
- [2] M. M. A. H. Al-Zubaidi, *Taj Al-Arous fi Jawahir Al-Qamus*, 8th ed., n.p.: Dar Al-Hidayah, n.d., p. 160.
- [3] A. M. A. I. H. Ibn Hazm al-Andalusi, *Jamharat Ansab al-Arab*, 3rd ed., Beirut: Dar al-Kutub al-Ilmiyyah, 2003, p. 54.
- [4] A. R. M. Ibn Khaldun, *Ibn Khaldun's Introduction*, 5th ed., Beirut: Dar al-Qalam, 1984, p. 352.
- [5] S. A. M. A. I. U. Ibn al-Dhahabi, *History of Islam and Deaths of Famous Figures and Notables*, Dr. O. A. S. Tadmur, Ed. Beirut: Dar al-Kitab al-Arabi, 1987, p. 15.
- [6] A. M. A. I. H. Al-Tha'alibi, *Yatimat al-Dahr fi Mahasin Ahl al-Asr*, M. M. Qamhiyya, Ed. Beirut: Dar al-Kutub al-Ilmiyya, 1983, p. 160.
- [7] A. I. Ibn al-Athir, *Al-Kamil fi al-Tarikh*, vol. 6, p. 480, Kh. A. al-Zarkali, *Al-A'lam*, vol. 5, p. 24.
- [8] A. I. A. M. Al-Mas'udi, *Muruj al-Dhahab wa Ma'adin al-Jawhar*, 2nd ed., Beirut: Dar Noublis, 2010, p. 170.
- [9] M. I. A. A. I. A. Ibn Idris al-Hamoudi, *Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq*, 2nd ed., Beirut: Alam al-Kutub, 1989, p. 678.
- [10] M. I. J. M. A. Al-Tabari, *History of the Prophets and Kings*, Beirut: Dar al-Kutub al-Ilmiyya, n.d., p. 679.
- [11] S. I. A. B. al-Bukhari, *The Secret of the Alawite Chain*, M. S. B. al-Ulum, Ed. Najaf: Al-Haydariya Press Publications, 1962, p. 11.
- [12] M. I. I. A. Ibn al-Nadim, *Al-Fihrist*, Beirut: Dar al-Ma'rifah, 1978, vol. 1, p. 273.
- [13] A. R. M. Ibn Khaldun, *Ibn Khaldun's Introduction*, 5th ed., Beirut: Dar al-Qalam, 1984, p. 352.
- [14] A. M. A. Adwan, *A Brief History of the States of the Islamic East*, Riyadh: Dar Al-Kutub for Publishing and Distribution, 1990.
- [15] Z. A. W. I. Ibn al-Wardi, *Tarikh Ibn al-Wardi*, 1st ed., Beirut: Dar al-Kutub al-Ilmiyya, 1996, vol. 1, p. 246.
- [16] S. A. M. A. I. U. Ibn al-Dhahabi, *History of Islam and Deaths of Famous Figures and Notables*, Dr. O. A. S. Tadmur, Ed. Beirut: Dar al-Kitab al-Arabi, 1987, p. 15.
- [17] A. M. A. I. H. Ibn Hazm al-Andalusi, *Jamharat Ansab al-Arab*, 3rd ed., Beirut: Dar al-Kutub al-Ilmiyyah, 2003, p. 54.