

Sermon of Imam Hassan^{-asws} Ibn Ali^{-asws} Ibn Abi Talib^{-asws}

كِتَابُ الْبُرْهَانِ، أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُضَلِّ بْنِ رَبِيعَةَ الْأَشْعَرِيَّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ كَثِيرٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَمَّا أَجْمَعَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى صَلْحِ مُعَاوِيَةَ خَرَجَ حَتَّى لَقِيَهُ فَلَمَّا اجْتَمَعَا قَامَ مُعَاوِيَةُ خَطِيباً فَصَعِدَ الْمِنْبَرَ وَ أَمَرَ الْحُسَيْنَ أَنْ يَقُومَ أَسْفَلَ مِنْهُ بِدَرَجَةٍ ثُمَّ تَكَلَّمَ مُعَاوِيَةُ

‘Kitab Al Burhan’ – We are informed by Ahmad Bin Muhammad Bin Saeed who said, ‘It is narrated to us by Muhammad Bin Al Fazl Bin Rabie Al Ashary who said, ‘It is narrated to us by Ali Bin Hassan who said, ‘It is narrated to us by Abdul Rahman Bin Kaseer,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘When Al-Hassan^{-asws} Bin Ali^{-asws} agreed upon reconciling with Muawiya, he^{-asws} went out until he^{-asws} met him. When they got together, Muawiya stood up to address. He ascended the pulpit and instructed Al-Hassan^{-asws} to stand lower than him by a step. They Muawiya spoke.

فَقَالَ هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ رَأَى لِلْخِلَافَةِ أَهْلًا وَ لَمْ يَرِ نَفْسَهُ لَهَا أَهْلًا وَ قَدْ أَنَا لِيُبَايِعَ ثُمَّ قَالَ قُمْ يَا حَسَنُ

He said, ‘This is Al-Hassan^{-asws} Bin Ali^{-asws}! He^{-asws} sees me as being rightful for the caliphate and he^{-asws} does not see himself^{-asws} as rightful for it, and he^{-asws} has come to us for pledging allegiance!’ Then he said, ‘Stand, O Hassan^{-asws}!’

فَقَامَ الْحُسَيْنُ ع فَخَطَبَ فَقَالَ الْحَمْدُ لِلَّهِ الْمُسْتَحْمِدِ بِالْأَلَاءِ وَ تَتَابِعِ التَّعْمَاءِ وَ صَارِفَاتِ الشَّدَائِدِ وَ الْبَلَاءِ عِنْدَ الْفُهْمَاءِ وَ غَيْرِ الْفُهْمَاءِ الْمُدْعِينَ مِنْ عِبَادِهِ لِإِمْتِنَاعِهِ بِجَلَالِهِ وَ كِبْرِيَائِهِ وَ عُلُوِّهِ عَنْ لُحُوقِ الْأَوْهَامِ بِبَقَائِهِ الْمُرْتَفِعِ عَنْ كُنْهِ طِبَاتِ الْمَخْلُوقِينَ مِنْ أَنْ تُحِيطَ بِمَكْنُونِ غَيْبِهِ رَوِيَّاتُ عُثُولِ الرَّأْيِينَ

Al-Hassan^{-asws} stood up and he^{-asws} addressed. He^{-asws} said: ‘The Praise is for Allah^{-azwj} the One^{-azwj} being praised for the Favours and consecutive bounties, and Turning away the adversities and the afflictions with the understanding ones and non-understanding ones, the compliant one from His^{-azwj} servants for His^{-azwj} Conferment’s with His^{-azwj} Majesty and His^{-azwj} Greatness, and His Loftiness from attaching the whims with His^{-azwj} Lasting, Lofty from His^{-azwj} Essence in the folds of the Created beings from being encompassed by the hidden of His^{-azwj} hidden matters from being seen by the intellects of the seeing ones.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي رُبُوبِيَّتِهِ وَ وُجُودِهِ وَ وَحْدَانِيَّتِهِ صَمَدًا لَا شَرِيكَ لَهُ قَدْرًا لَا وَثَرَ مَعَهُ

And I testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj} in His^{-azwj} Lordship and His^{-azwj} Existence, and His^{-azwj} Oneness, Solid, there being no associate for Him^{-azwj}, Individual, there being no one with Him^{-azwj}.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اضْطَفَاهُ وَ انْتَجَبَهُ وَ انْتَصَاهُ فَبَعَثَهُ دَاعِيًا إِلَى الْحَقِّ سِرَاجًا مُبِيرًا وَ لِلْعِبَادِ مِمَّا يَخَافُونَ نَذِيرًا وَ لِمَا يَأْمُلُونَ بَشِيرًا

And I^{-asws} testify that Muhammad^{-sawww} is His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}. He^{-azwj} Chose him^{-sawww}, and Selected him^{-sawww}, and Nominate him^{-sawww}. He^{-azwj} Sent him^{-sawww} as a caller to the truth, a radiant lamp, and a warner to the servants from the ones fearing, and as a giver of glad tidings to the ones wishing.

فَنَصَحَ لِلْأُمَّةِ وَ صَدَعَ بِالرِّسَالَةِ وَ أَبَانَ لَهُمْ دَرَجَاتِ الْعَمَالَةِ شَهَادَةً عَلَيْهَا أُمُوتُ وَ أَحْشَرُ وَ يَمَّا فِي الْأَجَلَةِ أَقْرَبُ وَ أَحْبَرُ

He^{-asws} advised the community and spread the Message and clarified to them the ranks of the workers. Upon it I^{-asws} shall be dying and be Resurrected, and by it I^{-asws} shall be drawing closer in the future and sooner.

وَ أَقُولُ مَعْشَرَ الْمَلَائِكَةِ فَاسْتَمِعُوا وَ لَكُمْ أَفِيدَةٌ وَ أَسْمَاعٌ فَعُوا إِنَّا أَهْلُ بَيْتِ أَكْرَمِنَا اللَّهُ بِالْإِسْلَامِ وَ اخْتَارَنَا وَ اصْطَفَانَا وَ اجْتَبَانَا فَأَذْهَبَ عَنَّا الرَّجْسَ وَ طَهَّرَنَا
تَطْهِيراً

And I^{-asws} am saying, community of the assembled, so listen intently and there are hearts for you and ears, so retain! We^{-asws} are People^{-asws} of the Household. Allah^{-azwj} has Honoured us^{-asws} with Al-Islam, and has Selected us^{-asws}, and Chosen us^{-asws}, and Nominated us^{-asws} so He^{-azwj} Removed the uncleanness away from us^{-asws} and Purified us^{-asws} with a Purification!

وَ الرَّجْسُ هُوَ الشُّكُّ فَلَا نَشُكُّ فِي الْحَقِّ أَبَداً وَ طَهَّرَنَا وَ أَوْلَادَنَا مِنْ كُلِّ أَفْنٍ وَ عِبَّةٌ مُخْلِصِينَ إِلَى آدَمَ

And the uncleanness, it is the doubt. Thus, we^{-asws} do not doubt in the truth, ever, and He^{-azwj} Purified us^{-asws} and our^{-asws} children from every foolishness and error, pure up to Adam^{-as}.

لَمْ يَفْتَرِكِ النَّاسُ فِرْقَتَيْنِ إِلَّا جَعَلْنَا فِي خَيْرِهَا حَتَّى بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ اخْتَارَهُ لِلرِّسَالَةِ وَ أَنْزَلَ عَلَيْهِ كِتَابَهُ

Then the people did not divide into two sects except He^{-azwj} Made us^{-asws} to be in better of the two, until Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww} with the Prophet-hood and Chose him^{-saww} for the Message and Revealed the Book unto him^{-saww}.

ثُمَّ أَمَرَهُ بِالدُّعَاةِ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَكَانَ أَبِي رِضْوَانُ اللَّهِ عَلَيْهِ أَوْلَى مَنْ اسْتَجَابَ لِلَّهِ وَ لِرَسُولِهِ وَ قَدْ قَالَ اللَّهُ جَلَّ ثَنَاؤُهُ فِي كِتَابِهِ الْمُنَزَّلِ عَلَى نَبِيِّهِ الْمُرْسَلِ أ
فَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ

Then He^{-azwj} Commanded him^{-saww} the calling to Allah^{-azwj} Mighty and Majestic. So, my^{-asws} father^{-asws}, may the Satisfaction of Allah^{-azwj} be upon him^{-asws}, was the first one to answer to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-saww}, Majestic is His^{-azwj} Praise, has Said in His^{-azwj} Book Revealed unto His^{-azwj} Sent Prophet^{-saww}: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17].**

فَرَسُولُ اللَّهِ ص بَيِّنَةٌ مِنْ رَبِّهِ وَ أَبِي الَّذِي يَتْلُوهُ شَاهِدٌ مِنْهُ

Rasool-Allah^{-saww} explained it from his^{-saww} Lord^{-azwj}, and my^{-asws} father^{-asws} is the one who recited it, a witness from him^{-saww}.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص حِينَ أَمَرَهُ أَنْ يَسِيرَ إِلَى أَهْلِ مَكَّةَ بِبِرَاءَةٍ سِرِّهَا يَا عَلِيُّ فَإِنِّي أُمِرْتُ أَنْ لَا يَسِيرَ بِهَا إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي فَعَلِيٌّ مِنْ رَسُولِ اللَّهِ وَ
رَسُولُ اللَّهِ مِنْهُ

And Rasool-Allah^{-saww} had said when he^{-saww} instructed him^{-asws} to the people of Makkah with (Surah) Bara'at: 'Travel with it, O Ali^{-asws}, for I^{-saww} have been Commanded that no one should go with it except I^{-saww} or a man from me^{-saww}'. So, Ali^{-asws} is from Rasool-Allah^{-saww} and Rasool-Allah^{-saww} is from him^{-asws}.

وَقَالَ لَهُ حِينَ فَضَى بَيْنَهُ وَ بَيْنَ جَعْفَرٍ وَ بَيْنَ زَيْدِ بْنِ حَارِثَةَ فِي ابْنَةِ حَمَزَةَ وَ أَمَا أَنْتَ يَا عَلِيُّ فَرَجُلٌ مِنِّي وَ أَنَا مِنْكَ وَ أَنْتَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي

And he^{-saww} said to him^{-asws} when he^{-saww} judged between him^{-asws}, and Ja'far^{-as}, and Zayd Bin Haris regarding a daughter of Hamza^{-as}: 'As for you^{-asws}, O Ali^{-asws}, you^{-asws} are a man from me^{-saww} and I^{-saww} am from you^{-asws}, and you^{-asws} are a guardian of every Momin after me^{-saww}'.

فَصَدَّقَ أَبِي رَسُولَ اللَّهِ ص وَ وَقَاهُ بِنَفْسِهِ فِي كُلِّ مَوْطِنٍ يُقَدِّمُهُ رَسُولُ اللَّهِ وَ فِي كُلِّ شَدِيدَةٍ ثَقَّةٌ مِنْهُ وَ طَمَآنِينَةٌ إِلَيْهِ لِعِلْمِهِ بِنَصِيحَتِهِ لِلَّهِ وَ لِرَسُولِهِ

My^{-asws} father^{-asws} ratified Rasool-Allah^{-saww} and saved him^{-as} by himself^{-asws} in every place Rasool-Allah^{-saww} has sent him^{-asws} ahead in, and in every adversity as trustworthy from him^{-saww} and entrusted to him^{-asws} due to his^{-asws} knowledge of his^{-asws} advising for the sake of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.

وَ أَنَّهُ أَقْرَبُ الْمُقَرَّبِينَ مِنَ اللَّهِ وَ رَسُولِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ وَ كَانَ أَبِي سَابِقَ السَّابِقِينَ إِلَى اللَّهِ وَ رَسُولِهِ وَ أَقْرَبَ الْأَقْرَبِينَ

And he^{-asws} was closest of the ones of proximity from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. Allah^{-azwj} Mighty and Majestic Said: '**And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, and my^{-asws} father^{-asws} was foremost of the foremost ones to Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and closes of the ones of proximity.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا يَسْتَوِي مَنْكُم مَنُ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أَوْلِيكَ أَعْظَمَ دَرَجَةً فَأَبِي كَانَ أَوْلَهُمْ إِسْلَامًا وَ أَقْدَمَهُمْ هِجْرَةً وَ أَوْلَهُمْ نَفَقَةً

And Allah^{-azwj} Mighty and Majestic has Said: **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10]**. My^{-asws} father^{-asws} was their first one to be a Muslims, and their first ones to Emigrate, and their first ones to spend.

وَ قَالَ وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ فَالَّذِينَ سَبَقُوا مِنْ بَعْدِهِ مِنْ جَمِيعِ الْأُمَّمِ يَسْتَغْفِرُونَ لَهُ بِسَبْتِهِمْ إِثَابُهُمْ إِلَى الْإِيمَانِ بِنَبِيِّهِ ص وَ لَمْ يَسْبِقْهُ إِلَى الْإِيمَانِ أَحَدٌ

And He^{-azwj} Said: '**And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10]**. So, the people from after him^{-asws}, from entirety of the communities, are seeking Forgiveness for him^{-asws}. He^{-asws} had preceded them to the Eman with his^{-asws} Prophet^{-saww} and no one had preceded him^{-asws} to the Eman.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ لَجَمِيعِ السَّابِقِينَ وَ هُوَ سَابِقُهُمْ وَ كَمَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَ السَّابِقِينَ عَلَى الْمُتَخَلِّفِينَ فَكَذَلِكَ فَضَّلَ سَابِقَ السَّابِقِينَ عَلَى السَّابِقِينَ

And Allah^{-azwj} Mighty and Majestic Said: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, [9:100]**, to entirety of the foremost ones, and he^{-asws} preceded them, and just as Allah^{-azwj} Mighty and Majestic has

Merited the preceding ones over the latter ones, so like that He^{-azwj} has Merited the foremost of the foremost ones over the foremost ones.

وَقَالَ تَعَالَى أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ فُكَانَ أَبِي الْمُؤْمِنِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَ فِيهِ نَزَلَتْ هَذِهِ الْآيَةُ

And the Exalted Said: ***'Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19].*** My^{-asws} father^{-asws} was the believer in Allah^{-azwj} and the Last Day, and the fighter in the Way of Allah^{-azwj}, and this Verse was Revealed regarding him^{-asws}.

وَ اسْتَجَابَ رَسُولُ اللَّهِ عَمُّهُ حَمْرَةُ وَ ابْنُ عَمِّهِ جَعْفَرٌ فُقْتِلَا شَهِيدَيْنِ فِي قِتْلَى كَثِيرَةٍ مَعَهُمَا فَجَعَلَ اللَّهُ حَمْرَةَ سَيِّدَ الشُّهَدَاءِ مِنْ بَيْنِهِمْ وَ جَعَلَ جَنَاحَيْنِ لَجَعْفَرٍ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَانِ كَيْفَ يَشَاءُ وَ ذَلِكَ لِمَكَانِهِمَا مِنْ رَسُولِ اللَّهِ ص وَ لِمَنْزِلَتِهِمَا هَذِهِ وَ لِقَرَابَتِهِمَا مِنْهُ

And Rasool-Allah^{-saww} was answered by his^{-saww} uncle^{-as} Hamza^{-as} and son^{-as} of his^{-saww} uncle^{-as} Ja'far^{-as}. They^{-as} were both killed as martyrs among the many who were killed with them^{-as}. Allah^{-azwj} Made Hamza^{-as} as Chief of the martyrs from between them, and Made two wings to be for Ja'far^{-as} to fly with these two with the Angels in the Gardens however (wherever) he^{-as} so desires to, and that is due to their^{-as} position from Rasool-Allah^{-saww}, and due to this status of theirs^{-as}, and due to their^{-as} kinship from him^{-saww}.

وَ صَلَّى رَسُولُ اللَّهِ ص عَلَى حَمْرَةَ سَبْعِينَ صَلَاةً مِنْ بَيْنِ الشُّهَدَاءِ الَّذِينَ اسْتُشْهِدُوا مَعَهُ وَ جَعَلَ لِنِسَاءِ النَّبِيِّ أَجْرَيْنِ لِلْمُحْسِنَةِ مِنْهُنَّ وَ لِلْمُسِيئَةِ مِنْهُنَّ وَ زُرَيْنِ ضِعْفَيْنِ لِمَكَانِهِنَّ مِنْ رَسُولِ اللَّهِ ص

And Rasool-Allah^{-saww} prayed Salat upon Hamza^{-as}, seventy Salats from between the martyrs, those who had been martyred with him^{-as}; and He^{-azwj} Made two Recompenses for wives of the Prophet^{-saww} for the good doers from them, and for the evil doers from them two burdens, double, due to their positions from Rasool-Allah^{-saww}.

وَ جَعَلَ الصَّلَاةَ فِي مَسْجِدِ رَسُولِ اللَّهِ بِالْأَلْفِ صَلَاةٍ فِي سَائِرِ الْمَسَاجِدِ إِلَّا مَسْجِدَ خَلِيلِهِ إِبْرَاهِيمَ ع بِمَكَّةَ لِمَكَانِ رَسُولِ اللَّهِ مِنْ رَبِّهِ وَ لِفَضِيلَتِهِ

And He^{-azwj} Made the Salat prayed in the Masjid of Rasool-Allah^{-saww} (to equate to) a thousand Salats prayed in rest of the Masjids, except Masjid of His^{-azwj} Friend Ibrahim^{-as} in Makkah, due to the position of Rasool-Allah^{-saww} from his^{-saww} Lord^{-azwj}, and for his^{-saww} merit.

وَ عَلَّمَ رَسُولُ اللَّهِ الْمُؤْمِنِينَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ فَأَخَذَ مِنْ كُلِّ مُسْلِمٍ أَنْ يُصَلِّيَ عَلَيْنَا مَعَ الصَّلَاةِ عَلَى النَّبِيِّ ص فَرِيضَةً وَاجِبَةً

And Rasool-Allah^{-saww} taught the Momineen the Salawaat upon Muhammad^{-saww} and upon Progeny^{-asws} of Muhammad^{-saww}. So He^{-azwj} Took from every Muslims that he should be sending Salawaat upon us^{-asws} along with the Salawaat upon the Prophet^{-saww}, as an obligatory Imposition.

وَ أَحَلَّ اللَّهُ عَزَّ وَ جَلَّ الْعَيْمَةَ لِرَسُولِهِ وَ أَحَلَّهَا لَنَا مَعَهُ وَ حَرَّمَ عَلَيْهِ الصَّدَقَةَ وَ حَرَّمَ عَلَيْنَا مَعَهُ كِرَامَةَ أَكْرَمَنَا اللَّهُ بِهَا وَ فَضِيلَةَ فَضَّلَنَا بِهَا عَلَى سَائِرِ الْعِبَادِ

And Allah^{-azwj} Mighty and Majestic Permitted the war booty for His^{-azwj} and Permitted it for us^{-asws} along with him^{-saww}, and Prohibited the charity upon him^{-saww} and Prohibited it upon us^{-asws} along with him^{-saww} as a prestige Allah^{-azwj} has Honoured us^{-asws} with it, and a merit He^{-azwj} has Merited us^{-asws} with it over rest of the servants.

وَقَالَ تَبَارَكَ وَتَعَالَى لِمُحَمَّدٍ صَ حَيْثُ جَحَدَهُ أَهْلُ الْكِتَابِ فَعُلْنَا تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَنِسَاءَنَا وَنِسَاءَكُمْ وَنِسَاءَنَا وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتِهَلْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَأَخْرَجَ رَسُولُ اللَّهِ مِنَ الْأَنْفُسِ هُوَ وَ أَبِي وَ مِنَ الْبَيْنِ أَنَا وَ أُخِي وَ مِنَ النِّسَاءِ أُمِّي فَاطِمَةَ فَتَحْنُ أَهْلَهُ وَ نَحْنُ مِنْهُ وَ هُوَ مِنَّا

And the Blessed and Exalted Said to Muhammad^{-saww} when the people of the Book rejected him^{-saww}: ***'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].*** Rasool-Allah^{-saww} brought from the 'yourselves', he^{-saww} and my^{-asws} father^{-asws}, and from the 'sons', I^{-asws} and my^{-asws} brother^{-asws}, and from the 'women', my^{-asws} mother^{-asws} Fatima^{-asws}. So we^{-asws} are his^{-saww} family^{-asws}, and we^{-asws} are from him^{-saww} and he^{-saww} is from us^{-asws}.

وَقَدْ قَالَ تَبَارَكَ وَ تَعَالَى إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَلَمَّا نَزَلَتْ آيَةُ التَّطْهِيرِ جَمَعْنَا رَسُولَ اللَّهِ ص أَنَا وَ أُخِي وَ أُمِّي وَ أَبِي

And Allah^{-azwj} Blessed and Exalted has Said: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].*** When the Verse of Purification was Revealed, Rasool-Allah^{-saww} Gathered us^{-asws}, I^{-asws}, and my^{-asws} brother^{-asws}, and my^{-asws} mother^{-asws}, and my^{-asws} father^{-asws}.

فَجَلَلْنَا وَ جَلَلْنَا نَفْسَهُ فِي كِسَاءٍ لِأُمِّ سَلَمَةَ حَبِيبِي فِي يَوْمِهَا فَقَالَ اللَّهُمَّ هؤُلاءِ أَهْلُ بَيْتِي وَ عِزَّتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

He^{-saww} covered us^{-asws} and covered himself^{-saww} in a Khyberi cloak of Umm Salama^{-ra} during her^{-as} day. He^{-saww} said: 'O Allah^{-azwj}! They^{-asws} are People^{-asws} of my^{-saww} Household, and my^{-saww} family, so Remove from them^{-asws} the uncleanness and Purify them with a Purification!'

فَقَالَتْ أُمُّ سَلَمَةَ أَذْخَلْنِي مَعَهُمْ يَا رَسُولَ اللَّهِ فَقَالَ لَهَا أَنْتَ عَلَى خَيْرٍ وَ لَكِنَّهَا خَاصَّةٌ لِي وَ لَهُمْ

Umm Salama^{-ra} said, 'Include me^{-as} with them^{-asws}, O Rasool-Allah^{-saww}!' He^{-saww} said to her^{-as}: 'You^{-as} are upon good, but it is specially for me^{-saww} and for them^{-asws}'.

ثُمَّ مَكَثَ رَسُولُ اللَّهِ ص بَقِيَّةَ عُمُرِهِ حَتَّى قَبِضَهُ اللَّهُ إِلَيْهِ يَأْتِينَا فِي كُلِّ يَوْمٍ عِنْدَ طُلُوعِ الْفَجْرِ فَيَقُولُ الصَّلَاةَ يَرْحَمُكُمْ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

Then Rasool-Allah^{-saww} remained remainder of his^{-saww} life until Allah^{-azwj} Recalled him^{-saww} to Him^{-azwj}, he^{-saww} would come to us^{-asws} during every day at the emergence of dawn and he^{-saww} would say: 'The Salat, may Allah^{-azwj} have Mercy on you^{-asws} All! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].***

وَ أَمَرَ رَسُولُ اللَّهِ ص بِسَدِّ الْأَبْوَابِ الَّتِي فِي مَسْجِدِ رَسُولِ اللَّهِ ص غَيْرَ بَابِنَا فَكَلَّمُوهُ فَقَالَ أَمَا إِنِّي لَمْ أَسُدَّ بِأَبْكُمْ وَ لَمْ أَفْتَحْ بَابَهُ وَ لَكِنَّ اللَّهَ أَمَرَ بِسَدِّهَا وَ فَتْحَ بَابِهِ

And Rasool-Allah^{-sawww} ordered for the closure of the doors which were in the Masjid of Rasool-Allah^{-sawww}, apart from our^{-asws} door. They spoke to him^{-sawww}. He^{-sawww} said: 'As for me^{-sawww}, I^{-sawww} did not close your doors, and I^{-sawww} did not open his^{-asws} door, but Allah^{-azwj} has Commanded with closing these and opening his^{-asws} door!'

وَ لَمْ يَكُنْ أَحَدٌ تُصِيبُهُ جَنَابَةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ يُوَلَّدُ لَهُ الْأَوْلَادُ غَيْرَ رَسُولِ اللَّهِ وَ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ تَكْرِمَةً مِنَ اللَّهِ لَنَا وَ فَضِيلَةً اخْتَصَّنَا بِهَا عَلَى جَمِيعِ النَّاسِ

And there did not happen to be anyone being hit by a sexual impurity in the Masjid of Rasool-Allah^{-sawww}, and the children being born for him, apart from Rasool-Allah^{-sawww} and my^{-asws} father^{-asws} Ali Bi Abu Talib^{-asws}, as an honour from Allah^{-azwj} for us^{-asws}, and a merit He^{-azwj} has Specialised us^{-asws} with it over entirety of the people.

وَ قَدْ رَأَيْتُمْ مَكَانَ أَبِي مِنْ رَسُولِ اللَّهِ ص وَ مَنَزِلَنَا مِنْ مَنَازِلِ رَسُولِ اللَّهِ أَمَرَهُ اللَّهُ أَنْ يَبْنِيَ الْمَسْجِدَ فَابْتَنَى فِيهِ عَشْرَةَ أَبْنِيَاتٍ تِسْعَةٌ لِنَبِيِّهِ وَ لِأَبِي الْعَاشِرِ وَ هُوَ مُتَوَسِّطُهَا وَ النَّبِيُّ هُوَ الْمَسْجِدُ وَ هُوَ النَّبِيُّ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ أَهْلَ الْبَيْتِ فَنَحْنُ أَهْلُ الْبَيْتِ وَ نَحْنُ الَّذِينَ أَذْهَبَ اللَّهُ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيراً

And you have seen the position of my^{-asws} father^{-asws} from Rasool-Allah^{-sawww} and our^{-asws} dwellings from the dwelling of Rasool-Allah^{-sawww}. Allah^{-azwj} Commanded him^{-sawww} to build the Masjid, so ten houses were built in it, nine for His^{-azwj} Prophet^{-sawww} and the tenth one for my^{-asws} father^{-asws}, and it was the middle one, and the house, it was the Masjid, and it is the house which Allah^{-azwj} Mighty and Majestic Said: **People of the Household [33:33]**. So we^{-asws} are People^{-asws} of the Household, and we^{-asws} are the one Allah^{-azwj} has Removed the uncleanness from us^{-asws} and Purified us^{-asws} with a Purification.

أَيُّهَا النَّاسُ إِنِّي لَوْ قُمْتُ سَنَةً أَذْكَرُ الَّذِي أَعْطَانَا اللَّهُ وَ حَصَّنَا بِهِ مِنَ الْفُضْلِ فِي كِتَابِهِ وَ عَلَى لِسَانِ نَبِيِّهِ لَمْ أَحْصِهِ كُلَّهُ

O you people! Even if I^{-asws} were to stand for a year to mention that which Allah^{-azwj} has Given us^{-asws} and Specialised us^{-asws} with from the merits in His^{-azwj} Book, and upon the tongue of His^{-azwj} Prophet^{-sawww}, I^{-asws} would not be (able to) count all of it.

وَ إِنَّ مُعَاوِيَةَ زَعَمَ أَنِّي رَأَيْتُهُ لِلْخِلَافَةِ أَهْلاً وَ لَمْ أَرَ نَفْسِي لَهَا أَهْلاً وَ كَذَبَ دَعْوَاهُ وَ إِنِّي أَوْلَى النَّاسِ بِالنَّاسِ فِي كِتَابِ اللَّهِ عَلَى لِسَانِ رَسُولِهِ غَيْرَ أَنَّا لَمْ نَزَلْ أَهْلَ الْبَيْتِ مَظْلُومِينَ مُنْذُ قُبِضَ رَسُولُ اللَّهِ ص

And Muawiya claimed that I^{-asws} see him rightful for the caliphate and I^{-asws} don't see myself^{-asws} rightful, and his claim is false, and I^{-asws} are foremost of the people with the people in the Book of Allah^{-azwj}, upon the tongue of His^{-azwj} Rasool^{-sawww}, apart from that we^{-asws}, People^{-asws} of the Household have not ceased to be oppressed since Allah^{-azwj} Recalled Rasool-Allah^{-sawww}.

فَاللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ ظَلَمَنَا حَقًّا وَ نَزَلَ عَلَى رِقَابِنَا وَ حَمَلَ النَّاسَ عَلَى أَكْتِافِنَا وَ مَنَعَنَا سَهْمَنَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنَ الْقِيَمِ وَ الْمَعَانِمِ وَ مَنَعَ أُمَّنَا فَاطِمَةَ ع مِيرَاثَهَا مِنْ أَبِيهَا

Allah^{-azwj} is between us^{-asws} and the ones oppressing us^{-asws} of our^{-asws} rights, and descended upon our^{-asws} necks, and loaded the people upon our^{-asws} shoulders, and prevented us^{-asws} of our^{-asws} share of the war booty in the Book of Allah^{-azwj} Mighty and Majestic, and prevented our^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} of her^{-asws} inheritance from her^{-asws} father^{-asws}.

إِنَّا لَا نُسَيِّئُ أَحَدًا وَ لَكِنْ أَقْسِمُ بِاللَّهِ لَوْ أَنَّ النَّاسَ مَنَعُوا أَبِي وَ حَمُوهُ وَ سَمِعُوا وَ أَطَاعُوا لَأَعْطَيْتُهُمُ السَّمَاءَ فَطَرَهَا وَ الْأَرْضَ بَرَكَتَهَا

We^{-asws} are not naming anyone, but I^{-asws} swear by Allah^{-azwj}! Had the people defended my^{-asws} father^{-asws} and protected him^{-asws}, and listened and obeyed, the sky would have given them its drops, and the earth its blessings.

وَ لَمَّا طَمَعَتْ فِيهَا يَا مُعَاوِيَةَ وَ لَكِنَّهَا لَمَّا خَرَجَتْ مِنْ مَعْدِيحَا تَنَارَعَتْهَا قُرَيْشٌ وَ طَمَعَتْ أَنْتَ فِيهَا يَا مُعَاوِيَةَ وَ أَصْحَابُكَ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَا وَلَّتْ أُمَّةٌ أَمْرَهَا رَجُلًا قَطُّ وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ أَمْرُهُمْ يَذْهَبُ سَفَالًا حَتَّى يَرْجِعُوا إِلَى مَا تَرَكُوا

And when you coveted regarding it, O Muawiya, but when it came out from it's mine, Qureysh contended it you coveted regarding it, O Muawiya, along with your companions, and Rasool-Allah^{-saww} had said: 'No community has been ruled by any man at all and there was someone among them who was more knowledgeable than him, except their affairs did not cease to go lower until they returned to what they had neglected'.

وَ قَدْ تَرَكَتْ بَنُو إِسْرَائِيلَ هَارُونَ وَ عَكَفُوا عَلَى الْعِجْلِ وَ هُمْ يَعْلَمُونَ أَنَّهُ خَلِيفَةُ مُوسَى فِيهِمْ وَ قَدْ تَرَكَتِ الْأُمَّةُ أَبِي وَ تَابَعَتْ غَيْرَهُ وَ قَدْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And the children of Israel had neglected Haroun^{-as} and they devoted to the calf while they were knowing that he^{-as} was the caliph of Musa^{-as} among them, and the community had neglected my^{-asws} father^{-asws} and followed others, and (although) they had heard Rasool-Allah^{-azwj} saying: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there will be no Prophet^{-as} after me^{-saww}'.

وَ قَدْ رَأَوْا رَسُولَ اللَّهِ ص حَيْثُ نَصَبَ بَعْدِي حُجْرًا وَ نَادَى لَهُ بِالْوَلَايَةِ عَلَى الْمُؤْمِنِينَ ثُمَّ أَمَرَهُمْ أَنْ يُبَلِّغَ الشَّاهِدَ الْغَائِبَ

And they had (also) seen Rasool-Allah^{-saww} when he^{-saww} had nominated him^{-asws} at Ghadeer Khumm and called out with the Wilayah for him^{-asws} upon the Momineen. Then he^{-saww} ordered them that the attendee should deliver to the absentee.

وَ قَدْ هَرَبَ رَسُولُ اللَّهِ ص مِنْ قَوْمِهِ إِلَى الْغَارِ وَ هُوَ يَدْعُوهُمْ فَلَمَّا لَمْ يَجِدْ عَلَيْهِمْ أَعْوَانًا هَرَبَ وَ قَدْ كَفَّ أَبِي يَدَهُ وَ نَاشَدَهُمْ وَ اسْتَنْعَاثَ فَلَمْ يُعِثْ وَ لَمْ يَجِدْ أَعْوَانًا عَلَيْهِمْ وَ لَوْ وَجَدَ أَعْوَانًا عَلَيْهِمْ مَا أَحَابَهُمْ وَ قَدْ جُعِلَ فِي سَعَةِ كَمَا جُعِلَ النَّبِيُّ ص فِي سَعَةِ حِينَ هَرَبَ إِلَى الْغَارِ إِذْ لَمْ يَجِدْ أَعْوَانًا

And Rasool-Allah^{-saww} had fled from his^{-saww} people to the cave, and he^{-saww} was calling them. When he^{-saww} did not find supporters against them, he^{-saww} fled; and my^{-asws} father^{-asws} restrained his^{-asws} hand and adjured them and sought their help, but they did not help and he^{-asws} could not find supporters against them, and had he^{-asws} found supporters against them, he^{-asws} would not have answered them; and he^{-asws} was made to be in a leeway just as the Prophet^{-saww} was made to be in leeway when he^{-saww} fled to the cave, when he^{-saww} could not find supporters.

وَقَدْ حَدَّثَنِي الْأُمَّةُ فَبَايَعْتُكَ وَ لَوْ وَجَدْتُ عَلَيْكَ أَعْوَانًا مَا بَايَعْتُكَ وَ قَدْ جَعَلَ اللَّهُ هَارُونَ فِي سَعَةِ حِينَ اسْتَضَعُّهُوَ وَ عَادُوهُ وَ كَذَلِكَ أَنَا وَ أَبِي فِي سَعَةِ مِنْ اللَّهِ عَزَّ وَ جَلَّ حِينَ تَرَكْتَنَا الْأُمَّةُ وَ بَايَعَتْ غَيْرَنَا وَ لَمْ نَجِدْ أَعْوَانًا وَ إِنَّمَا هِيَ السُّنُنُ وَ الْأَمْثَالُ يَتَّبِعُ بَعْضُهَا بَعْضًا

And the community has abandoned me^{-asws} and pledged allegiance to you, and had I^{-asws} found supporters against you, I^{-asws} would not have pledged allegiance to you, and Allah^{-azwj} Made Haroun^{-as} to be in leeway when they had weakened him^{-as} and were inimical to him^{-as}, and like that is me^{-asws} and my^{-asws} father^{-asws} in a leeway from Allah^{-azwj} Mighty and Majestic when the community neglected us^{-asws} and pledged allegiance to others and we^{-asws} could not find supporters, and rather it is the way and the example following each other.

أَيُّهَا النَّاسُ لَوْ التَّمَسُّتُمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ أَنْ تَجِدُوا رَجُلًا أَبُوهُ وَصِي رَسُولِ اللَّهِ ص وَ جَدُّهُ نَبِيُّ اللَّهِ غَيْرِي وَ غَيْرَ أَخِي لَمْ تَجِدُوا

O you people! Even if you were to seek between the east and the west to find a man whose father was a successor of Rasool-Allah^{-saww} and his grandfather was the Prophet^{-saww} of Allah^{-azwj}, apart from me^{-asws} and my^{-asws} brother^{-asws}, you will not be finding (him).

فَاتَّقُوا اللَّهَ وَ لَا تَضَلُّوا بَعْدَ الْبَيِّنَاتِ وَ إِنِّي قَدْ بَايَعْتُ هَذَا وَ لَا أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ

Fear Allah^{-azwj} and do not be staying after the explanation, and I am pledging allegiance to this one, and I don't know, **perhaps it is a Fitna for you and a provision up to a time'** [21:111].

أَيُّهَا النَّاسُ إِنَّهُ لَا يُعَابُ أَحَدٌ بِتَرْكِ حَقِّهِ وَ إِنَّمَا يُعَابُ مَنْ يَأْخُذُ مَا لَيْسَ لَهُ وَ كُلُّ صَوَابٍ نَافِعٍ وَ كُلُّ خَطِيئَةٍ غَيْرِ ضَارٍّ [لِأَهْلِهِ] وَ قَدْ انْتَهَتْ الْقَضِيَّةُ إِلَى دَاوُدَ فَفُهِمَهَا سُلَيْمَانُ فَتَنَعَتْ سُلَيْمَانَ وَ لَمْ تَضُرَّ دَاوُدَ

O you people! He cannot be faulted, the one who leaves his right, and rather he is faulted, the one who takes what isn't for him, and every right is beneficial, and every mistake is not harmful (to its people), and the judgment has ended to Dawood^{-as}. Suleyman^{-as} had understood it, so Suleyman benefitted, and it did not harm Dawood^{-as}.

وَ أَنَا الْقَرَابَةُ فَقَدْ تَفَعَّتِ الْمُشْرِكُ وَ هِيَ لِلْمُؤْمِنِ أَنْفَعُ قَالَ رَسُولُ اللَّهِ ص لِعَمِّهِ أَبِي طَالِبٍ فِي الْمَوْتِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ أَشْفَعُ لَكَ بِمَا يَوْمَ الْقِيَامَةِ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ ص يَقُولُ لَهُ إِلَّا مَا يَكُونُ مِنْهُ عَلَى بَيِّنٍ

And as for the kinship, the Polytheist has benefitted, and it is more beneficial for the Momin. Rasool-Allah^{-saww} said to his^{-saww} uncle^{-as} Abu Talib^{-as} at the death: 'Say, there is no god except Allah^{-azwj}', I^{-saww} shall intercede for you^{-as} with it on the Day of Qiyamah', and Rasool-Allah^{-saww} had not said to him^{-as}: 'Except what happens from him upon the certainty'.

وَ لَيْسَ ذَلِكَ لِأَحَدٍ مِنَ النَّاسِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَ لَا الَّذِينَ يَمُوتُونَ وَ هُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And that isn't for anyone from the people due to the Words of Allah^{-azwj} Mighty and Majestic: **And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18].**

أَيُّهَا النَّاسُ اسْمَعُوا وَعُوا وَاتَّقُوا اللَّهَ وَارْجِعُوا وَهَيْهَاتَ مِنْكُمْ الرَّجْعَةُ إِلَى الْحَقِّ وَقَدْ حَامَرَكُمْ الطُّغْيَانُ وَالْجُحُودُ وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى.

O you people! Listen and retain, and fear Allah^{-azwj} and return, and far from you is the returning to the truth and the tyranny and the rejection has shrouded you all! And the greetings be upon the one who follows the Guidance.¹

¹ Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 101 H 29