

# Sermon of Imam al-Hasan

(peace be upon him)

## on the Peace Treaty



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

This narration is reported in al-Amālī of Shaykh al-Tusi and is also cited in Bihār al-Anwār (Beirut edition, vol. 10, p. 138).

From Ja'far ibn Muhammad (peace be upon him), from his father, from his grandfather Ali ibn al-Husayn (p): He said:

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ  
جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ:

When al-Hasan ibn Ali (p) resolved to make peace with Mu'awiyah, he went out until he met him.

لَمَّا أَجْمَعَ الْحَسَنُ بْنُ عَلِيٍّ ع عَلَى  
صُلْحِ مُعَاوِيَةَ خَرَجَ حَتَّى لَقِيَهُ

When they came together, Mu'awiyah stood as a speaker. He ascended the pulpit and ordered al-Hasan (p) to stand one step below him.

فَلَمَّا اجْتَمَعَا قَامَ مُعَاوِيَةُ خَطِيبًا  
فَصَعِدَ الْمِنْبَرَ وَأَمَرَ الْحَسَنَ ع أَنْ  
يَقُومَ أَسْفَلَ مِنْهُ بِدَرَجَةٍ

Then Mu'awiyah spoke and said: "O people! This is al-Hasan ibn Ali, the son of Fatimah. He has deemed us worthy of the caliphate and has not deemed himself worthy of it. And he has come to us to pledge allegiance willingly."

ثُمَّ تَكَلَّمَ مُعَاوِيَةُ فَقَالَ أَيُّهَا النَّاسُ هَذَا  
الْحَسَنُ بْنُ عَلِيٍّ وَابْنُ فَاطِمَةَ رَأَى  
لِلْخِلَافَةِ أَهْلًا وَلَمْ يَرَ نَفْسَهُ لَهَا أَهْلًا  
وَقَدْ أَتَانَا لِيُبَايِعَ طَوْعًا

Then he said, "Stand, O Hasan." So, al-Hasan (p) stood and delivered a sermon.

ثُمَّ قَالَ قُمْ يَا حَسَنُ فَقَامَ الْحَسَنُ ع  
فَخَطَبَ

Imam al-Hasan (p) opened his sermon by praising Allah and testifying to His oneness and to the message of His Prophet (peace be upon him and his family). He reminded the people of the honor Allah granted the Ahl al-Bayt (p), their purity, and their right to leadership based on the Qur'an and the Prophet's (p) clear words and actions. He recalled the virtues of his father, Ali ibn Abi Talib (p), as the first believer and the most trusted companion of the Prophet (p), and how the Ummah turned away from this truth after the Prophet's (p) death. Their rights were denied, including Lady Fatimah's (p) inheritance, and they endured marginalization and injustice. Yet, like Prophet Harun (p), they remained patient when support was lacking. The Imam (p) presented these truths before turning to directly refute Mu'awiyah's claim.

Mu'awiyah ibn Sakhr claimed that I considered him worthy of the caliphate and did not see myself as worthy of it.

وَإِنَّ مُعَاوِيَةَ بْنَ صَخْرٍ زَعَمَ أَنِّي رَأَيْتُهُ  
لِلْخِلَافَةِ أَهْلًا وَلَمْ أَرَ نَفْسِي لَهَا أَهْلًا

Mu'awiyah has lied, by Allah.

فَكَذَبَ مُعَاوِيَةُ وَأَيُّمُ اللَّهِ

For we are the most entitled of people to the people — in the Book of Allah and on the tongue of the Messenger of Allah (p).

لَأَنَّا أَوْلَى النَّاسِ بِالنَّاسِ فِي كِتَابِ اللَّهِ  
وَعَلَى لِسَانِ رَسُولِ اللَّهِ ص

However, we, the Ahl al-Bayt, have always been feared, wronged, and oppressed since the Messenger of Allah (p) was taken.

غَيْرَ أَنَّا لَمْ نَزَلْ أَهْلَ الْبَيْتِ خُجِيفِينَ  
مُظْلُومِينَ مُضْطَهَدِينَ مُنْذُ فِضْ  
رَسُولِ اللَّهِ

So, may Allah judge between us and the one who took our right, imposed himself over us, and placed the burdens of the people upon our shoulders,

فَاللَّهُ بَيْنَنَا وَبَيْنَ مَنْ ظَلَمَنَا حَقًّا وَنَزَلَ  
عَلَى رِقَابِنَا وَحَمَلَ النَّاسَ عَلَى أَكْتَافِنَا

and deprived us of our share from the spoils and war gains that Allah assigned to us in His Book,

وَمَنَعَنَا سَهْمَنَا فِي كِتَابِ اللَّهِ مِنَ  
الْقِيَاءِ وَالْغَنَائِمِ

and withheld from our mother Fatimah (p) her inheritance from her father.

وَمَنَعَ أُمَّنَا فَاطِمَةَ عِزَّتُهَا مِنْ أَبِيهَا

We do not name anyone specifically.

إِنَّا لَا نُسَمِّي أَحَدًا

But I swear by Allah, a true and binding oath: if the people had listened to the words of Allah and His Messenger, the sky would have poured its rain for them, and the earth would have yielded its blessings,

وَلَكِنْ أَقْسِمُ بِاللَّهِ فَسَمَاءٌ نَالِيًا لَوْ أَنَّ  
النَّاسَ سَمِعُوا قَوْلَ اللَّهِ وَرَسُولِهِ  
لَأَعْطَتْهُمْ السَّمَاءُ قَطْرَهَا وَالْأَرْضُ  
بَرَكَتَهَا

and two swords would never have clashed within this Ummah,

وَلَمَّا اخْتَلَفَ فِي هَذِهِ الْأُمَّةِ سَيْفَانِ

and they would have lived in prosperity until the Day of Judgment.

وَلَا كَلُوهَا خَضِرَاءَ خَضِرَةٍ إِلَى يَوْمِ  
الْقِيَامَةِ

Then, O Mu'awiyah, you would never have even hoped for it.

وَإِذَا مَا طَمِعْتَ يَا مُعَاوِيَةُ فِيهَا

But when it was first pulled from its rightful place and removed from its foundations, Quraysh competed over it among themselves and tossed it around like a ball.

وَلَكِنَّهَا لَمَّا أُخْرِجَتْ سَالِفًا مِنْ  
مَعْدِنِهَا وَزُخْرِحَتْ عَنْ قَوَاعِدِهَا  
تَنَارَعَتْهَا قُرَيْشٌ بَيْنَهَا وَتَرَامَتْهَا  
كَتَرَامِي الْكُرَةِ

Until you, O Mu'awiyah, and those after you began to covet it.

حَتَّى طَمِعْتَ فِيهَا أَنْتَ يَا مُعَاوِيَةَ  
وَأَصْحَابُكَ مِنْ بَعْدِكَ

While the Messenger of Allah (p) indeed said: No nation has ever entrusted its leadership to a man while there was someone more knowledgeable among them, except that their condition continued to decline until they returned to what they had abandoned.

وَقَدْ قَالَ رَسُولُ اللَّهِ ص مَا وَلَّتْ أُمَّةٌ  
أَمْرَهَا رَجُلًا قَطُّ وَفِيهِمْ مَنْ هُوَ أَعْلَمُ  
مِنْهُ إِلَّا لَمْ يَزَلْ أَمْرُهُمْ يَذْهَبُ سَفَالًا  
حَتَّى يَرْجِعُوا إِلَى مَا تَرَكُوا

The Children of Israel, who were the followers of Moses (p), abandoned his brother Harun, who was his successor and minister, and clung to the calf, obeying their Samaritan, even though they knew he was the appointed successor of Moses (p).

وَقَدْ تَرَكْتُ بَنُو إِسْرَائِيلَ وَكَانُوا  
أَصْحَابَ مُوسَى ع هَارُونَ أَخَاهُ  
وَخَلِيفَتُهُ وَوَزِيرَهُ وَعَكَفُوا عَلَى الْعِجْلِ  
وَأَطَاعُوا فِيهِ سَامِرِيَهُمْ وَهُمْ يَعْلَمُونَ أَنَّهُ  
خَلِيفَةُ مُوسَى ع

And this Ummah heard the Messenger of Allah (p) say to my father: "He is to me as Harun was to Musa—except there is no prophet after me."

وَقَدْ سَمِعْتَ هَذِهِ الْأُمَّةُ رَسُولَ اللَّهِ ص  
يَقُولُ ذَلِكَ لِأَبِي إِنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ  
مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And they saw the Messenger of Allah (p) when he appointed him for them at Ghadir Khumm, and they heard him proclaim his guardianship.

وَقَدْ رَأَوْا رَسُولَ اللَّهِ ص حِينَ نَصَبَهُ  
هُمْ بِغَدِيرِ حُمٍّ وَسَمِعُوهُ وَنَادَى لَهُ  
بِالْوَلَايَةِ

Then he instructed that those present should inform those who were absent.

ثُمَّ أَمَرَهُمْ أَنْ يُبَلِّغَ الشَّاهِدُ مِنْهُمْ  
الْغَائِبَ

The Messenger of Allah (p) fled to the cave out of fear of his people when they conspired against him, while he was still calling them—because he had no helpers against them.

وَقَدْ خَرَجَ رَسُولُ اللَّهِ ص حَدَرًا مِنْ قَوْمِهِ إِلَى الْغَارِ لَمَّا أَجْمَعُوا عَلَى أَنْ يَمْكُرُوا بِهِ وَهُوَ يَدْعُوهُمْ لَمَّا لَمْ يَجِدْ عَلَيْهِمْ أَعْوَانًا

Had he found supporters against them, he would have fought them.

وَلَوْ وَجَدَ عَلَيْهِمْ أَعْوَانًا لَجَاهَدَهُمْ

And my father withheld his hand, pleaded with them, and sought help from his companions—but he was not aided nor supported.

وَقَدْ كَفَّتْ أَيْ يَدُهُ وَنَاشَدَهُمْ وَاسْتَعَاثَ أَصْحَابَهُ فَلَمْ يُعِثْ وَلَمْ يُنْصَرْ

Had he found supporters against them, he would not have complied with them.

وَلَوْ وَجَدَ عَلَيْهِمْ أَعْوَانًا مَا أَجَابَهُمْ

And he was granted leeway, just as the Prophet (p) was granted leeway.

وَقَدْ جُعِلَ فِي سَعَةٍ كَمَا جُعِلَ النَّبِيُّ ص فِي سَعَةٍ

And this Ummah has abandoned me, and I have pledged allegiance to you, O son of Harb.

وَقَدْ خَدَلْتَنِي الْأُمَّةُ وَبَايَعْتُكَ يَا ابْنَ حَرْبٍ

Had I found loyal supporters against you, I would never have pledged allegiance to you.

وَلَوْ وَجَدْتُ عَلَيْكَ أَعْوَانًا يَخْلُصُونَ مَا بَايَعْتُكَ

And Allah, the Mighty and Majestic, granted Harun leeway when his people weakened and opposed him.

وَقَدْ جَعَلَ اللَّهُ عَزَّ وَجَلَّ هَارُونَ فِي سَعَةٍ حِينَ اسْتَضَعَفُوهُ قَوْمُهُ وَعَادَوْهُ

Likewise, my father and I were given leeway by Allah when the Ummah abandoned us, gave allegiance to someone other than us, and we found no helpers against him.

كَذَلِكَ أَنَا وَأَبِي فِي سَعَةٍ مِنَ اللَّهِ حِينَ تَرَكْنَا الْأُمَّةَ وَبَايَعْتَ غَيْرَنَا وَلَمْ نَجِدْ عَلَيْهِ أَعْوَانًا

Indeed, these are patterns and precedents that follow one another.

وَإِنَّمَا هِيَ السُّنُنُ وَالْأَمْثَالُ يَتَّبِعُ بَعْضُهَا بَعْضًا

O people, if you searched from East to West for a man whose grandfather is the Messenger of Allah (p), and whose father is the successor of the Messenger of Allah, you would find none but me and my brother.

So be mindful of Allah, and do not go astray after the clarification.

But how can that be with you, and how far you are from that!

Know that I have given allegiance to this—and he pointed with his hand to Mu'awiyah.

Yet I do not know; perhaps it is a trial for you and a temporary enjoyment. [Qur'an 21:111]

O people, no one is blamed for leaving aside his right, but blame falls upon the one who takes what is not his.

And every correct action is beneficial, and every mistake is harmful to those who commit it.

There was a case which Solomon understood, and it benefited Solomon without harming David (p).

As for kinship, it has even helped the disbeliever—and by Allah, it is of greater benefit to the believer.

The Messenger of Allah (p) said to his uncle Abu Talib as he lay dying:

أَيُّهَا النَّاسُ إِنَّكُمْ لَوِ التَّمَسَّيْتُمْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ رَجُلًا جَدُّهُ رَسُولُ اللَّهِ ص وَأَبُوهُ وَصِيُّ رَسُولِ اللَّهِ لَمْ تَجِدُوا غَيْرِي وَغَيْرَ أَخِي

فَاتَّقُوا اللَّهَ وَلَا تَضِلُّوا بَعْدَ الْبَيَانِ

وَكَيْفَ بِكُمْ وَأَنَا ذَلِكَ مِنْكُمْ

أَلَا وَإِنِّي قَدْ بَايَعْتُ هَذَا وَأَشَارَ بِيَدِهِ إِلَى مُعَاوِيَةَ

وَأِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ

أَيُّهَا النَّاسُ إِنَّهُ لَا يُعَابُ أَحَدٌ بِتَرْكِ حَقِّهِ وَإِنَّمَا يُعَابُ أَنْ يَأْخُذَ مَا لَيْسَ لَهُ

وَكُلُّ صَوَابٍ نَافِعٌ وَكُلُّ خَطَاٍ ضَارٌّ لِأَهْلِهِ

وَقَدْ كَانَتْ الْقَضِيَّةُ فَمَهْمَهَا سُلَيْمَانٌ فَتَفَعَّتْ سُلَيْمَانٌ وَلَمْ تَضُرَّ دَاوُدَ ع

فَأَمَّا الْقَرَابَةُ فَقَدْ نَفَعَتْ الْمُشْرِكَ وَهِيَ وَاللَّهُ لِلْمُؤْمِنِ أَنْفَعُ

قَالَ رَسُولُ اللَّهِ ص لِعَمِّهِ أَبِي طَالِبٍ وَهُوَ فِي الْمَوْتِ

“Say ‘There is no god but Allah,’ and I will intercede for you with it on the Day of Judgment.”

And the Messenger of Allah (p) never spoke to him or made promises except with absolute certainty.

That status is for no one among all people except our elder—I mean Abu Talib.

Allah, the Mighty and Majestic, says: “Repentance is not for those who commit evil until death comes to one of them and he says: ‘I now repent’, nor for those who die while they are disbelievers—for them, We have prepared a painful punishment.” [Qur’an 4:18]

O people, listen and understand, and be mindful of Allah and return. But far it is from you to return to the truth, for you have been overcome by retreat, mingled with transgression and denial.

Shall we compel you to accept it while you detest it? [Qur’an 11:28]

Peace be upon those who follow guidance. [Qur’an 20:47]

He [the narrator] said that Mu’awiyah said: “By Allah, Hasan had not yet finished speaking when the earth darkened before me, and I considered attacking him.”

“But then I realized that turning a blind eye was closer to keeping peace.”

قُلْ لَا إِلَهَ إِلَّا اللَّهُ أَسْمِعْ لَكَ يَوْمَ الْقِيَامَةِ

وَلَمْ يَكُنْ رَسُولُ اللَّهِ ص يَقُولُ لَهُ وَيَعِدُّ إِلَّا مَا يَكُونُ مِنْهُ عَلَى يَقِينٍ

وَلَيْسَ ذَلِكَ لِأَحَدٍ مِنَ النَّاسِ كُلِّهِمْ غَيْرَ شَيْخِنَا أَغْنَى أَبَا طَالِبٍ

يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

أَيُّهَا النَّاسُ اسْمَعُوا وَعُوا وَاتَّقُوا اللَّهَ وَرَاجِعُوا وَهَيْهَاتَ مِنْكُمْ الرُّجْعَةُ إِلَى الْحَقِّ وَقَدْ صَارَ عَكُمْ التَّكْوُصُ وَخَامَرَكُمْ الطُّغْيَانُ وَالْجُحُودُ

أَنْزَلِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

قَالَ فَقَالَ مُعَاوِيَةُ وَاللَّهِ مَا نَزَلَ الْحَسَنُ حَتَّى أَظْلَمَتْ عَلَيَّ الْأَرْضُ وَهَمَمْتُ أَنْ أَبْطِشَ بِهِ

ثُمَّ عَلِمْتُ أَنَّ الْإِعْصَاءَ أَقْرَبُ إِلَى الْعَافِيَةِ

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