

MIDDLE GROUP

For Children of classes IV to VII

RODS

Name: _____



Ramadan Diniyat Course 2018

Ramadan Diniyat Classes

MIDDLE GROUP

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Importance of Ramazaan:

Shaykh al-Saduq has narrated that the Holy Prophet (s.a.w.a.) used to release all prisoners and give all beggars when the month of Ramadan comes upon him.

The month of Ramadan is the month of Allah. It is the most honorable of all months. In this month, the doors of heavens, gardens of Paradise, and mercy are opened while the doors of Hellfire are closed.

In this month too, there is a night at which the acts of worship are more favorable than the worship of one thousand months.

Beware of being one of those who spend the nights of Ramadan with sleeping and its days with negligence of remembrance of your Lord. In this respect, a Hadith reads, "Verily, Almighty Allah releases one million persons from Hellfire every day in the last days in Ramadan at the hour of breaking the fast. On the eve of Friday and on Friday, he releases 1 million persons from Hellfire, who have already deserved the Hellfire. At the last night and on the last day of Ramadan, He releases from Hellfire as same as the number of all those whom He has released all over the month of Ramadan."

Dear reader: Beware lest the holy month of Ramadan comes upon you and ends while you have still had some sins owing to which you will be punished. Beware lest you are included with the sinners whom are deprived of imploring for the forgiveness of their sins and praying Almighty Allah for granting your desires.

Finally, you should act upon the following recommendation of our master, Imam Ja'far al-Sadiq(a.s.):

"When you begin your day observing fasting, you should make sure that your hearing, your sight, your hair, your sink, and all your organs are also observing fasting, that is abstaining from not only the forbidden acts but also the discommended ones."

Imam al-Sadiq(a.s.) has also said, "Do not allow the day on which you observe fasting to be like your other days."

General Amaal for the Days and nights of Ramazaan

Sayyid Ibn Tawus has narrated that Imam al-Sadiq and Imam al-Kazim (a.s.) instructed to say the following supplicatory prayer after each and every obligatory prayer all over the month of Ramadan:

اللَّهُمَّ ارْزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ فِي عَامِي هَذَا وَ فِي كُلِّ عَامٍ مَا أَبْقَيْتَنِي فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ سَعَةِ رِزْقٍ
وَ لَا تُخْلِيَنِي مِنْ تِلْكَ الْمَوَاقِفِ الْكَرِيمَةِ وَ الْمَشَاهِدِ الشَّرِيفَةِ وَ زِيَارَةِ قَبْرِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ فِي جَمِيعِ
حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ فَكُنْ لِي اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيمَا تَفْضِي وَ تَقْدِرُ مِنَ الْأَمْرِ الْمُحْتَمومِ فِي لَيْلَةِ الْقَدْرِ مِنَ
الْقَضَاءِ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حَجَّهُمُ الْمَشْكُورِ سَعِيهِمُ الْمَغْفُورِ

ذُنُوبُهُمُ الْمَكْفَرِ عَنْهُمْ سَيِّئَاتِهِمْ وَ اجْعَلْ فِيمَا تَقْضِي وَ تَقْدِرُ اَنْ تُطِيلَ عَمْرِي [فِي طَاعَتِكَ] وَ تُوسِّعَ عَلَيَّ رِزْقِي وَ
تُوَدِّيَ عَنِّي اَمَاتِي وَ دِينِي اَمِيْنَ رَبَّ الْعَالَمِيْنَ .

You may also say the following supplicatory prayer after all obligatory prayers in Ramadan:

يَا عَلِيُّ يَا عَظِيمُ يَا غَفُورُ يَا رَحِيمُ اَنْتَ الرَّبُّ الْعَظِيمُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ وَ هَذَا شَهْرُ
عَظُمْتَهُ وَ كَرَمْتَهُ وَ شَرَفْتَهُ وَ فَضَّلْتَهُ عَلَى الشُّهُورِ وَ هُوَ الشَّهْرُ الَّذِي فَرَضْتَ صِيَامَهُ عَلَيَّ وَ هُوَ شَهْرُ رَمَضَانَ
الَّذِي اَنْزَلْتَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانَ وَ جَعَلْتَ فِيهِ لَيْلَةَ الْقَدْرِ وَ جَعَلْتَهَا خَيْرًا مِنْ
اَلْفِ شَهْرٍ فَيَا ذَا الْمَنْ وَ لَا يَمُنُّ عَلَيْكَ مَنْ عَلَيَّ بِفَكَالِكَ رَقَبَتِي مِنَ النَّارِ فِيمَنْ تَمُنُّ عَلَيْهِ وَ اَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ

The rites of Ramazaan nights:

The recommended rites that are dedicated to the nights of Ramadan are as follows:

First: It is recommended to postpone breaking one's fast later than the Isha' Prayer unless one is too weak to keep fasting or one is being waited by people to break the fasting altogether, in an invitation for example.

Second: It is recommended to begin breaking the fast with utterly legally gotten food, especially dates. This act doubles the reward of the prayer to four hundred folds. It is also advisable to break the fast with dates, ripe dates, candy, sugar-candy, and cool water.

Third: It is recommended to say the familiar supplicatory prayers of breaking the fast, such as the following:

اللَّهُمَّ لَكَ صُؤْمْتُ وَ عَلَى رِزْقِكَ اَفْطَرْتُ وَ عَلَيْكَ تَوَكَّلْتُ

One who says this supplicatory prayer will be awarded, by Almighty Allah

Reference - <http://alhasanain.org/english/?com=book&id=928>

Quraan har daur aur qoum ke logon ke liye sarchashma e hadaayat hai .

لَنْ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ- (الإسراء-9)

‘Be shak yeh Quran is (rastay) ki janib hadaayat karta hai jo mohkam tareen hai. (Suratul Israa Ayat 9)

Quran Majeed se mutaalliq hamara Wazeefa:

Quran Majeed se mutaalliq kuch aadaab hain jo Ahle Bayt (alayhissalaam) ny hamein sikhae hain ke hamein mahe mubarak e ramadaan mai balkay sara saal unki riayat karni chahiye :

(1) Quran Majeed ki tilawat karen : (فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ) (To is Quran mai se jitna parh sako, parho) 73:20

Tilawat kay kuch aadaab hain:

1) Haalat e khushoo mein tilawat karni chahiye ke yeh Allah azzwajal ka kalaam hai aur jo haibat khud khuda ko haasil hai wohi haibat uskay kalaam ko haasil hai.

(من قرأ كل يوم مئة آية في المصحف بتتيل او خشوع او سكون كتب الله له من الثواب بقدر ما يعمله جميع اهل الارض-)
jis kisi ne har roz Quran ki 100 ayaat ki tilawat ba tarteel ya haalat e Khushoo mein ya haalat e Sakoon o itminan mein ki usay tamam ahle e arz ke aamaal ke barabar sawab ataa ho ga . (Rasoolallah (sallalloho alayhe wa aaleh))

2) Quran ki janib nigah kar ke tilawat karni chahiye.

Imam Jafar e Sadiq (alayhissalaam): “ Quran ko dekh kar parhna walidain se azaab ko halka karta hai agarchay kafir hi ho”

3) mun ko saaf karna (maswaak ya brush karna)

Rasool e akram (sallalloho alayhe wa aaleh) ny frmaya “Quran ke rastay ko saaf karo”
poocha gaya “to Quran ka rasta kya hai?”

farmaya : “tumahray mun hain.”

poocha gaya “kaisay saaf karen?”

farmaya : “miswaak kar ke saaf karo. ”

(2) Quran Majeed ki taraf nigah karen :

—Imam Sadiq (alayhissalaam): “Quran ko daykhna ibadat hai”
عن ابى عبد الله عليه السلام قال: النظر فى القرآن عبادة

(3). Tilaawat e Quran ko sunen :

Imam Sadiq (alayhissalaam) farmatay hain : “jis ny Quran Majeed ka aik harf sirf suna jabke parha bhi nahi (uska ajar yeh hai ke) aik neki likhi jati hai aur aik buraiee uskay nama e aamaal se mittadee jati hai.”

(4). Quran Majeed ko seekhen aur sikhaen :

(قال النبىُّ خياركم من تعلم القرآن وعلمه) “tum mein se behtareen woh hain jo Quran sikhte hain aur doosron ko sikhate hain.”

(5). is mah e mubarak mein tilawat ka khaas ehtamaam karen.

قال الامام الباقر عليه السلام: لكل شىء ربيع و ربيع القرآن شهر رمضان

“ har cheez ke lie aik bahaar hai aur Quran kareem ke lie bahaar mah e ramadaan hai.”
Imam Baqir (alayhissalaam)

Paighambar (sallalloho alayhe wa aaleh) ka farmaan hai : “jis ny is mah mein aik aayat ki tilawat ki usay baqi mah mein pooray Quran khatam karne ka sawab miley ga”.

Original article by: Sheikh Abdullah alYousuf

Taken from :<http://www.sibtayn.com/>

1. خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِثْمَ مَعَهَا بَكُوا عَلَيْكُمْ وَإِنْ عَشْتُمْ حَنُوا إِلَيْكُمْ.

Logon kay saath aysa meil joul rakho kay mar jao tou loog tumhari kami par royen aur zinda raho tou tumharey mushtaq rahein.

- Kehtay hain kay 'Humans are social animals' aur yeh baat aik had tak theek hi hai.
- Khaaliq-e-Do jahan ne insaan aur is nizam ki khilqat kuch is andaaz men ki hai kay log hayat men aik dosrey kay muhtaj hain. Hadd tou yeh hai kay zindagi guzarne tou koja, zindagi kay aaghaz aur is wujood ko paaney kay lye bhi insaan do logon (Maa, Baap) ka muhtaj hai. Yaheen se aik dosrey kay sath meil joul, ta'aluq, ma'ashrat laazim ho gaye.
- Ab sawal yeh hai kay ma'ashrat kesi honi chahye? Kiya Islam ki is baarey men kuch tarjehaat (preferences) hain? Ji haan, aur isi ki jaanib Wasi e Rasool e Islam s.a.w.w. nay isharah kya aur behtareen ma'ashrat ka hukum dya. Kiuon kay jiski ma'ashrat achi hoti hai, logon se barta' o theek hota hai husn e akhlaq kay sath, jhoot, dhoka dahi, bori zaban, aeb joi, iza rasai say paak hoga, unkey mushkil waqt men inkey saath khara hoga. Tou ayse shaks kay saath do lamhey guzaarna bhi logon ki tamanna hogi. Yahan tak kay yeh shaks is dunya say kooch kar jata hai. Aas paas har shaks ki aankhein nam kar jata hai. Har shaks ko aysa mehsoos hota hai kay insaanun se bhari dunya men wo ab tanha hogya hai.

2. إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ لَا تُشْرِدُوهَا بِقِلَّةِ الشُّكْرِ.

Jub nematain tum tak pohanchna shuru hon to qillate shukar say inhe bhaga na do.

- Quran majeed mei irshad hoa: *agar nematon per shukar kero gay to mei (Allah) inhe barhata chala jaonga aur kufran e nemat krogeto yaqeenan mera azab bohat sakht hai.*
- Hadees mei warid hoa hai: *"aisa nahi ho sakta k kisi bande ko shukr ata ho aur nematon me kasrat ata na ho."*
- Khuda ki taraf say milne wali har nemat taqaza karti hai ke insan is per Allah ka shukar ada kre.
- Sawaal ye hai ke: Kia cheez aati nematon ko wapis bhej deti hai? Mojooda nematain bhi zawwal pazir ho jaati hain?
Jawaab: Nemat per shukar ada na kerna
nemat ka barabar shukar ada na kerna aur shukar ka qaleel hona ye bhi nematon ko bhaga deta hai .
Shukar ka pehla qadam ye hoga ke insaan nemat ko nemat samjhe, hum iska haq nahin rakhte thay aur hame ye mila hai
- Aur yad rah eke sab se bari nemat jo hame ata hui hai wo nemat hidaayat e tawheed o nabuwwat o imaamat hai.

Iske sath ye ke ye nemat Allah azzawajal ki taraf se ata hoi hai(na ye ke mene tanha haasil Karli hai)

Hadees e masoom (A.S) hai ke *"momin ka shukar iske amal main nazar aata hai. Munafiq ka shukar faqat is ki zaban per saja rehta hai"*

5. البَشَاشَةُ جِبَالَةُ الْمَوَدَّةِ

Bashaashat (chehre per tazgi) muhabbat ka jaal hai.

- Hum apne andar ye baat mehsoos kerte hain kay wo shakhs jin mei sayaik ka chehra hashash bashash ho , khila hoa ho, chehre per tazgi ho aur doosre ka chehra utra hoa ya charha hoa ho ya chehre per ronaq k aasaar na hon. Agar hum inhe nab hi jante hon to bhi is hashash bashash chehre ki janib dil mail ho jata hai aur hum iski janib jazb hojate hain, sahi mohabbatka aaghaz hota hai. Yehi doosti ka samaan paida kerta hai.

Momin ke huqooq

Imam Sadiq(alayhissalaam) farmatay hain : khuda ki is se behtar ibadat nahi ke momin ka haq ada kya jaye .

Ma'sumeen (as) ki ahadees me jo momineen ke aapas me huqooq bayaan hue hain un me se ham kuch ye hain:

Momin ke huqooq :

○ Momin ke liye fikarmand aur iska khair khwah hona .

Imam Baqir(alayhissalaam) : “momin aik dosray ke liye bhai hain jaisay aik maa baap se agar un mein se kisi aik ki rag par takleef ho to dosaron ko chahiye ke uski wajah se baidar rahen .”

Imam Sadiq(alayhissalaam) : “sab se asaan haq mard e muslim ka yeh hai ke tu is ke liye dost rakh har is cheez ko jo apne liye dost rakhay aur bura samjhay is cheez ko jis ko apne liye bura samjhay”

○ Momin ki zaroorat poori karna, aur us ki mushkil door karna

Imam Baqir(alayhissalaam) : “momin ka haq momin bhai par yeh hai ke agar bhooka ho to sair kare barhenapa ho to libaas pahnaye. is ki museebat dur kare is ka karz ada kare agar marjaye to is ke ghar walon ki is ka janasheen ban kar kher khabar le.”

Ameerul Mominees (as) : “Momin ko jab apne bhai ki haajat kai lm ho jata hai to wo is eye takleef nahi deta ke wo is se sawaal kare. Aik doosre se mulaaqaat karo, aik dusre par meherbaani karo, aik dusre par kharch kar, munaafiq ki tarha na ho jao ke jo who kehta hai anjaam nahi deta hai”¹

○ momineen ke sath achhe ta'alluqaat qaim rakhna

Imam Sadiq(alayhissalaam) : “musalman par musalman bhai ka yeh haq hai ke jab is se miley to salam kare aur jab woh bemaar ho to ayadat kare aur jab woh ghar se dur ho to uskay liye taalib e kher ho aur jab woh cheenkay to uskay liye alhamdulillah kahe aur jab woh bulaye to is ke paas aeye, marjaye to mushai'at e janaza kare .”

Imam Sadiq(alayhissalaam) Rasool Allah (saww) se naqal karte hain ke : “musalman ka farz hai ke jab safar ka iradah kare to –apne bhaiyon ko aagah kare aur bhaiyon ka farz hai ke jab woh aeye to is se milnay ayen .”

○ momin ki ziyarat karna, khushnoodi e khuda ki khatir .

Imam Baqir(alayhissalaam) o Imam Sadiq(alayhissalaam) farmatay hain ke : “jab koi momin –apne momin bhai ki ziyarat ko nikalta hai uska haq pehchan kar to Allah is ke har qadam par aik hasana likhta hai aur aik gunah mehwa karta hai aur aik darja buland karta hai aur jab woh daqqul baab karta hai to is ke liye aasman ke darwazay khul jatay hain”

doosri janib Imam Sadiq(alayhissalaam) ne farmaya : “agar aik momin dosray momin se milna pasand na kare to is ke aur jannat ke darmain sattaar diivaaren haail hon gi aur har deewar aik hazaar saal ki masafat ke barabar mouti hogi aur aik ka faasla doosri se hazaar sala raah ki masafat par hoga .”

الخصال(اهل بيت کے شیعہ)¹

Aik waqea :

Abaan bin taghlab se marwi hai ke mein hazrat abbu abdullah ke sath tuwaf kar raha tha ke mera aik saathi aaya aur mujhe sath aik zaroorat se le jana chaah is ne isharay se mujhe bulaya mein ne hazrat abbu abdullah ko chore kar jana bura samjha mein tuwaf mein mashgool tha ke is ne phir ishara kya .

Hazrat ne dekh liya aur farmaya. ae Abaan kya yeh tujhe bulaa raha hai mein ne kaha jee haan farmaya yeh kon hai mein ne kaha mera saathi hai farmaya kya yeh bhi is aqeday ka hai jis ka to hai. mein ne kaha jee haan.

farmaya is ke paas ja mein ne kaha kya tuwaf qata kardoon farmaya haan, mein ne kaha agarchay tuwaf wajib ho farmaya haan. pas mein chala gaya. . . .

Mola Ali (as): **الصَّلَاةُ تَسْتَرْزِلُ الرَّحْمَةَ**

“Namaaz rehmat e khuda ko khenchti hai”

Namaaz parhne se rizq me barkat, pareshanian door, aur itmenaan aur sukoon haasil hota hai. Jab namaz shuru karo to ye kaho ke ye dunya me meri aakhri namaz hai aur ye khayaal karo ke: Jannat tumhare samne aur jahannum tumhare pairon ke neeche, Malekul maut peche, ambia daen taraf, farishte baen taraf aur khuda sar ke oopar se dekh raha hai. Pas dekho ke tum kis ke samne khare ho, kis se munajaat karrahe ho aur tumhe kon dekh raha hai!.

Namaaz me ikhlaas

Namaaz me jo cheez sab se pehle wajib hai wo niyyat hai aur niyyat hi har amal ki qadr o qeemat mo'ayyan karti hai.

Imam Ali (as) farmate hain: *Apne amal, ilm, dushmani, apnaane, tark karne bolne chup rehne ko sirf khuda ke lie anjaam do.*²

Namaaz o ibaadat me qasd e qurbat honi chahie aur agar thori se niyyat ghair e khuda ki hogi to wo amal batil hai aur khuda ise qubool nahi karega.

Hum apne wujood o rooh o qalb aur apni ibaadat o amal ko kam qeemat par na baichain. Jo ghair e khuda ke lie kaam karte hain, wo roz e qayaamat dekhenge ke in ke wo yaar o shareek kisi kaam ke nahi hain to phir hum kyun na khuda ke lie kaam Karen jo ke meherbaan bhi aur behtareen yaar o madadgaar bhi ha.

Awwale Waqt:

Namaaz aik fareeza hai aur waqt e moayyan ke saath fareeza hai jis ka matlab ye hai ke namaz pabandi e waqt ke sath ada karni chahie.

Imam Ali (as) Jang ke dauraan

Jang e siffen ke dauraan aik din Hazrat Ameer ul Mo'mineen (as) jang karte hue baar baar sooraj ki jaanib dekhte. Ye dekh kar H Ibn e Abbas ne arz ki 'Mola(as)! Aap baar baar sooraj ki taraf kyun dekh rahe hain? Hazrat (as) ne farmaya: Me zawaal ka waqt dekh raha hoon take (awwale waqt main) namaaz ada kar sakoon. Ibn e Abbas ne arz ki 'Kia jang ke ye ghumsaan me Namaz ada karne ka ye mauqa hai? Hazrat(as) ne farmaay 'tumhein maloom hai ke hum kis cheez ki khaatir jang kar rahe hain? Beshak in se hamari jang namaz ki khatir hai.³

Hame bhi chahie ke hum awqaat e namaz ke muntazir rahen aur in ka waqt dakhil hone se kuch der pehle hi namaz ko ada karne ke lie tayyari karein aur dunya ke umoor ko kisi bhi haalat me namaz par muqaddam na Karen.

Malakul Maut:

² غرر الحكم هرف اخلاص

³ بحار الانوار

Hazrat Imam Jafar e Sadiq (as) ne farmaaya: Malak ul maut hazrat izraeel ka kehna hai : Zameen ke mashriq o maghrib ka koi aisa ghar ya katya(hut) nahi hai ke jinhe me rozana 5 martaba na dekhun.

Rasool saww ne (is bare me) farmaya: Hazrat Izrael namazon ke awqaat par inhein dekhta hai. Agar ye aise log hon jo apni namazon ko awwale waqt me ada karte hon aur awqaat e namaz ki pabandi karte hon to who khud inhein maut ke waqt shahadatain ki talfeen karta hai aur shaitan ko in se door kardeta hai jo is moqe par in ka eman salb karne ke darpe hota hai. (wasail ush shia jild 3)

Life Sketch of Imam Hasan (a.s.)

From Nuqoosh e Ismat by Allama Syed Zeeshan Hyder Jawwadi

Our 2nd Imam, Imam Hasan (a.s.) was born on 15th Ramadhan, 3 A.H. His respected father was Imam Ali (a.s.), honorable mother was Lady Fatima (s.a.).

At the time of naming the child, neither Imam Ali (a.s.) took precedence nor Lady Fatima (s.a.) and Holy Prophet (s.a.w.s.) also waited for divine revelation and Jibraeel, the trustworthy came with the message that since Ali is like Harun, name his son according to the name of Harun's son, Shabbar, which in Arabic means 'Hasan' and thus the first child of Lady Zahra (s.a.) was named as Hasan

His titles included Zaki, Tayyib, Sibte Rasul. His Kunniyat was Abu Muhammad, which is continuously mentioned in traditional reports and Ziyarats. The ceremony of Aqiqah was also performed by Holy Prophet (s.a.w.s.) and in this way began this Sunnah of the Prophet.

The Messenger of Allah (s.a.w.s.) passed away on 28th Safar 11 A.H. and Imam Hasan (a.s.) faced the first tragedy of his life. Same year, seventy-five or ninety-five days after the passing away of the Prophet, he bore the tragedy of the demise of his holy mother. During that time he witnessed the usurpation of Fadak, the burning of their door, falling of door on the side of his mother and martyrdom of Mohsin-

During this period of seven years, different feats of Imam Hasan (a.s.) were seen and his different excellence and perfections continued to be displayed. For example:

- He used to narrate to Lady Fatima (s.a.) the sermons of the Messenger of Allah (s.a.w.s.) delivered in the Masjid and one day Imam Ali (a.s.) also heard this narration from behind the curtain; but there was a difference in the style of Imam Hasan (a.s.) and he said: "Mother, there is no fluency in my tongue as before; it seems that my father is watching me.
- According to some traditional reports, Imam Hasan (a.s.) climbed over the back of the Prophet, when he was in prostration, so he prolonged the prostration and didn't like to remove him from the back.
- According to some traditions, he came into the Masjid, stumbled and fell down; Holy Prophet (s.a.w.s.) interrupted his sermon, came down from the pulpit and picked him up in his arms, saying: This son of mine is a Sayyid.
- In that young age, Holy Prophet (s.a.w.s.) declared his leadership and informed that he was the chief of the youth of Paradise and mentioned him as an 'Imam' and a part of his body.
- When he was mounted on the shoulders of Holy Prophet (s.a.w.s.) that some companion remarked: What a nice mount it is! The Messenger of Allah (s.a.w.s.) objected and said: Say: What nice riders they are!

Academic Excellence

Imam Ali (a.s.) was at Rahba when a person came and expressed his loyalty. The Imam said: You are not my supporter, you are Muawiyah's spy and the King of Rome has posed some questions to him and since he could not answer them, he has sent you to me and then he told Imam Hasan (a.s.) to give the replies. Some of the questions were as follows:

What is the distance between east and west?

What are those ten things from which each is stronger than the others?

Imam Hasan (a.s.) replied :

The distance between west and east is equal to distance traveled by Sun as it covers this distance in a day.

From the ten, stone is hard and stronger than it is iron, which breaks it, more severe than that is fire which melts it and more severe is water which puts it out, stronger than it is the cloud which carries the water and stronger is the wind which carries this cloud and more strong is the angel who causes the wind to blow and stronger than him is the angel of death who would cause him death; and more strong is death which he also would not be able to escape and stronger than that is Almighty Allah who controls death.

Morals and Manners:

- The slave girl dropped soup on the dress of Imam Hasan (a.s.); instead of punishing her, he emancipated her so that she must not feel that she is punished because she is a slave girl.
- A Syrian abused him on the way, but Imam Hasan (a.s.) said: No need of this; if you want food we can give it to you; if you want clothes, you can have them; if you want a mount, you can take this. Being ashamed, he exclaimed: Allah knows best where to place His message.
- He donated all his property to charity many times without leaving anything for himself; someone objected that you spend everything and bestow without measure. He said: I don't give anything from my own money; Allah gives to me and I give to the poor. If He stops, I would also stop. But I cannot express distrust in Him by stopping it. Attributing ones perfection to the bestowal of Almighty Allah is a proof of loftiness of servitude and perfection of nobility, which selfish people can never obtain.
- Muawiyah displayed his generosity in Medina and after distributing everything, summoned Imam Hasan (a.s.). He went to the court, called for the same amount and gave it to Imam Hasan (a.s.) saying: You are the son of the Prophet, you have rights more than others. He looked at the wealth and set out from there. Muawiyah's servant straightened his shoes. Imam Hasan (a.s.) gave him all that wealth making clear that although you confessed that I am more rightful than others; but I consider your servant to be deserving of this much money. It is not worth anything for my slaves. Almighty Allah has prepared from them bounties of Paradise and appointed me as the chief of the youth of Paradise.

Martyrdom

When Muawiyah saw that he could not fulfill his most important aim even after seizing the throne and that the Islamic world considered him only as a son of Abu Sufyan, he decided to eliminate Imam Hasan (a.s.). He was administered poison a number of times but destiny saved his life; till he was poisoned through his wife, Judah binte Ashath at the behest of Marwan and she was rewarded with a hundred thousand dirhams in cash and promised marriage with Yazid. So that oppressive woman administered the poison and the liver of Imam Hasan (a.s.) disintegrated into seventy-two pieces; but that woman also faced the consequences that all oppressors have to face sooner or later and Muawiyah had her thrown into the river; that if she cannot be faithful to a person like Hasan, how she can be faithful to someone like Yazid.

Mohabbat e Ahlul Bayt (as)

Hazrat Rasool e Khuda (SAWW) nay farmaaya:

لو اجتمع الناس على حبّ علي لما خلق الله النار

‘Agar tum log Ali (AS) say mohabbat par ika kar laitay to khuda dozakh ko paida hi na karta.’

Mohabbat e Ali (A.S) Ki Jazaa

Aik dafa ka zikar hai kay Hazrat Habib e Khuda (SAWW) masjid kay baahar apnay sahaaba kay saath baithay huay thay. Aap nay daikha kay chaar siaah faam ghulaam aik taboot utha kar qabarastan ki taraf jaa rahey hein.

Aap (SAWW) nay unhein apnay paas aanay ka ishaara kia. Wo taaboot lay kar aanhazrat (SAWW) ki khidmat mein haazir hooey. Aap (SAWW) nay un say farmaaya kay taaboot rakh do.

Taaboot rakha gaya. Aap (SAWW) nay apnay haath say taaboot ka dhakna uthaaya aur hazrat Ali (AS) say farmaaya: yeh bani Najjar ka ghulaam “rabah” hai.

Hazrat Ali (AS) nay farmaaya: yeh ghulaam jab bhee mujhay daikhta thato bohat khush hota tha aur mujh say kehta tha keh mein aap say bohat mohabbat karta hoon.

Jab Rasool e Khuda (SAWW) nay suna to Aap (SAWW) nay farmaaya kay issay az sar e noo ghussal dia jaye. Ghussal kay baad Aanhazrat (SAWW) nay issay apnee chaadar ka kafan pehnaaya aur is kay janaazay ki mashaayeat kay liye janaazay kay peechay chal parey.

Janaaza abhee raastay mein tha keh logoon ko aasmaan say ajeeb aawaazein sunaee deen. Nabi Akram (SAWW) nay farmaaya yeh aawaazein in sattar hazaar farishton ki hein jo is ghulaam kay janaazay ki mashaa ye at kay liye aa rahey hein.

Baad e azaan Aanhazrat (SAWW) nay khud usay apnay haathoon say qabar mein utaara aur usay dafan kia. Dafan say faarigh hoonay kay baad Aap (SAWW) nay Hazrat Ali (AS) say farmaaya – Ali (AS) is siyah faam ghulaam ko Jannat ki jitnee bhee naimatein haasil hoon ge who sirf tumhaari mohabbat ki wajah say haasil hoon ge⁴.

Rasool Allah (saww) ne Imam Ali (as) se farmaaya: “Ya Aliؑ ! agar kisi momin ke dil me teri mohabbat apida hogai to pul e siraat se guarte waqt agar is ka aik paon larkharane laga to dusra paon saabit rahega yahan tak ke khuda ise ap ki mohabbat ki khaatir Jannat me daakhil kardega”⁵

⁴ (مهاسن برقی، مستدرق سفینه البحار ج،)

⁵ امالی صدوق ۲۷۹ مناقب اہلبیت ج ۱

Hadees e Tayr- Khuda ko Ali (as) se Mohabbat.

Anas bin maalik bayan kartey hein keh mein Rasool e khudaa (SAWW) ka darbaan bun kar aap kay daar ul shaaraf kay darwaazey par baithaa hua thaa. Itnay mein aap kay liye Jannat say aik bhuna hua parindaa laaya gaya. Jab Nabi e akram (SAWW) par jannatee khaana naazil hua to us waqt aap nay dua kay liye haath buland farmaye aur kaha, Parwardigaar jo banda tujhay sab sey ziaadaa pyaaraa ho usay yahaan bhaj takey who meray saath baith kar is jannaatee khaaney ko tanaawul karey.

Payghambar e Akram (SAWW) ki dua ko chund he lamhaat guzraay thay keh darwaazey par dastaq huee, mein nay darwaaza khola to Hazrat Ali (AS) kharey thay, mein yeh chahta thaa keh is khaaney mein Ali (AS) shareek na hon is ki bajaye meri qaum ansaar mein say kisi shaks ko yeh sharf haasil ho.

Mein nay Ali (AS) say kahaa, aap kia chahtay hein?

Aap nay farmaaya, mein payghambar e akram (SAWW) ki khidmat mein haazir hona chahtaa hoon.

Mein nay kaha, aap waapis chaley jaein is waqt payghambar e akram (SAWW) masroof hein aap kisi aur waqt aayein.

Hazrat Ali (AS) waapis chaley gaye. Payghambar e akram (SAWW) nay dobara dua kay liye haath uthaye aur bargaah e ehdiyat mein arz kia, Parwardigaar jo tujhay sab sey ziadaa Mehboob ho usay yahaan bhaj taakeh who meray saath mil kar is parinday ka gosht khaaye.

Payghambar e akram (SAWW) ki is dua ko chund lamhaat guzray thay keh darwaazey par dastak hue mein nay darwaazah khola to Ali (AS) kharey thay, ab ki baar mein nay naya bahaana taraash kar unhein waapis kar dia.

Phir payghambar e akram (SAWW) nay teesri baar dua kay liye haath buland kiyeaur kaha, parwardigaar jo banda tujhay sab sey ziadaa Mehboob ho usay yahaan bhaj takeh who meray saath shareek e taam ho sakey.

Aanhazrat (SAWW) ki is dua ko chund hi lamhaat guzrey thaykeh darwaazey par dastak hue. Mein nay darwaazah khola to is baar bhee Ali (AS) kharey thay. Ab mein nay naya uzr taraashna munaasib khayal na kia aur unhein payghambar e akram (SAWW) kay paas bhaj dia.

Hazrat Rasool e Khudaa (SAWW) nay hazrat Ali (AS) say farmaaya, tum nay itnee dair kyon lagaaye? Hazrat Ali (AS) nay arz kia , Yaa Rasool Allah (SAWW) mein to teesri baar aaya hoon, do martaba pehlay aap kay darbaan nay mujhay yeh keh kar andar na aanay dia keh aap masroof hein.

Nabee e akram (SAWW) nay apnay darbaan anas say farmaaya, tu nay Ali ibne Abi Taalib (AS) ko yahaan aaney sey kyon roka?

Anas nay arz kia , Yaa Rasool Allah (SAWW) mein chahtaa thaa keh ye Sharaf meri qaum kay kisi fard ko naseeb ho .⁶

⁶ امالی شیخ طوسی، بحار الانوار

Ahle Bayt as ka shion se mohabbat karna

Jis tarah Ahlebayt ke shia ahle-bayt se mohabbat karte hai issi tarah ahle-bayt bhi apne shiyo se mohabbat karte hai, yaha tak ke wo inki khushboo aur rooho se bhi mohabbat karte hai.

Ishaaq bin Abbas ne Ali bin AbdulAzeez se riwaayat ki hai ke Inhone kaha: Maine Abu Abdullah(as) se suna ke farmaate hai: Khuda ki qasam mujhe tumharri khushboo, tumhaari roohain , tumhaara deedaar aur tumhaari mulaqaat bhi mehboob hai, aur main deene Khuda aur deene malaika par hu, pas iss silsile may tum wara ke zariye meri madad karo kyunki main madeenay may sha'eer (شعير) ke maanind hu, main ghoomta hu, lekin jab tum may se koi nazar aa jaata hai toh mujhe sukoon ho jaata hai ⁷.

Abul Hassan as se manqool hai ke aap ne farmaya, "Jissnay hamaare shiyo se adaawat ki, usnay hamsay adaawat ki aur jissnay unse mohabbat ki usne hamse mohabbat ki kyunki woh hum may se hai woh hamari teenat se khalq kiye gaye hain, ke jisne insay mohabbat ki woh bhi hum may se hai aur jissnay inse dushmani ki iska humse koi taalluq nahi hai, hamare shiya noore khuda se dekhte hai aur iski rehmat may chaltle phirte hai aur iski karaamat se sarfaraz hote hai. Agar hamare shiyo may se kisi ko koi marz laahaaqq hota hai toh iskay marz se ham bhi muta'assir hote hai.

Aur agar in may se koi ghamgheen hota hai to iske gham may hame bhi ranjh hota hai aur agar inmay se koi khush hota hai toh iski khushi may ham bhi khush hote hai, aur hamara koi Shiya hamaari nazaro se ghaayab nahi hai khwa woh mashriq-wa-maghrib may kahi par bhi ho aur iss ke upar koi qarz ho toh humaare zimme hai aur agar isne maal chodaa ho to iske waarith ka hai."

⁷ المحاسن، بحار الانوار (اهل بيت کے شیعہ)

Baraa'at

Baraa'at ke Baghair Wila Naaqis:

Wilaa o mohabbat ka ek pehlu baraat o bezaari hai aur baraat ke baghaair wilaa naaqis hai.

Ek shakhs ne Ameer ul mo'mineen ki khidmat may se arz kiya, main aapse bhi mohabbat karta hu aur aapke dushmano se bhi mohabbat karta hu , Ameerul momineen (as) ne is say farmaya : To is soorat may tum bhaingay ho.

Na sirf dushman balke unke pairokaar bhi:

Ziyarat e ashooora may toh khuda ke dushmano se khullam-khulla aur shiddat ke saath bezaari ka izhaar hota hai:

لعن الله امة قتلتكم و لعن الله الممهدين لهم بالتمكين لوتالكم برئت الى الله و اليكم منهم و من اشياعهم و اتباعهم و اولياءهم

Khuda laanat kare iss giroh par jisnay aapko qatl kiya, khuda laa'anat kare inlogo par jinhone jang karne ke liye zameen hamwaar ki, main khuda ki baargaah may aur aapki khidmat janaab may insay aur inke pairuwon aur inki itbaa' karne waalo aur inke dosto se bezaar hu.

Iss Ziyarat may sirf Khuda ke dushmano se bezaari ka izhaar nahi huwa hai balke khuda ki dushmano ke pairwi o ittebaa karne waalo aur inse khush hone waalo se bezaari hai

Bara'at ke zarie khuda se taqarrub

Jis tarah hum awliyaa e khuda ki mohabbat ke zariye khuda se qareeb hote hai iss tarah hum khuda ke dushmano aur unke doste ki dushmani se bhi Khuda se qareeb hote hai – Ziyarat e ashooara hi may:

يَتَّقِ اتَّقِرْبِ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ بِمَوَالِيكُمْ وَ بِالْبِرَاءَةِ مِنْ قَاتِلِكُمْ وَ نَصْبِ لِكُ الْحَرْبِ وَ بِالْبِرَاءَةِ مِنْ أَسَسِ اسَاسِ ذَلِكَ وَ بِنِي عَلَيْهِ بِنِيَانِ

Main aapki mohabbat o dosti ki zariye khuda aur is kay rasool ka taqarrub haasil karta hu, Aur inlogo se ke jinhone aapse qitaal o jang ki, insay bezaar hu aur jisne iski bunyaad rakhi aur phir iski imaarat banaayi, issay bhi bezaari ke saath khuda ka taqarrub chaahta hu.⁸

Baraa'at Eman ka juzw hai

Hazrat Aba Abdillah (as) se pucha gaya kia hub aur bughz eman se hai? Farmaaya kia eman hub aur bughz ke ilawa bhi koi cheez hai!⁹

Hazrat Aba Abdillah (as) 'jo khushnudi e khuda ke lie kisi se mohabbat kare aur bughz rakhe aur khushnoodi e khuda ke lie ksi ko ata kare to is ka eman kaamil hai.'¹⁰

Dushmanaan e AhleBayt (as) Dushmanaan e Khuda hain:

Ziaarat e jamia sagheera: السَّلَامُ عَلَى الَّذِينَ مَنُ وَالَاهُمْ فَقَدْ وَالَى اللَّهُ وَمَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ:

'Salaam ho un par jinhone un se mohabbat ki to unhone goya allah se mohabbat ki aur jis ne unse dushmani rakhi to goya allah se dushmani rakhi...'

⁸ (اهل بيت کے شیعہ - آیت الله مهدی آسفی)

⁹ الکافی ج ۳ باب ۱۸۸

¹⁰ الکافی ج ۳ باب ۱۸۸

Niyat

Q 1. kya mah e ramadaan ke tamam rozon ke liye aik niyat karlena kaafi hai ?

A: jee haan maslan agar mahinay ke aaghaz mein tamam rozon ki aik sath niyat kar li jaye to kaafi hai.

Q 2. kya mah ramadaan mein din mukammal honay tak rozay ki niyat jari rakhna zaroori hai ?

A: jee haan aur agar darmiyan mein roza kholne ka iradah kya ya mutaraddid ho gaya aur dobarah niyat ki to bina Bar ehtiyat is ka roza baatil hai lehaza is din bhi roza poora kere aur baad mein qaza bhi kere .

Awqaat e Roza

Q 1. kya maghrib ho jane ke baad iftaar mein takheer karna makrooh hai ?

A: jee nahi balkay mustahib hai ke namaz maghrib o esha ada karne tak moakhar Karen

Q 2. mere aik dost ne mere liye iftaar ka intizam kya hai aur chahta hai ke mein uskay sath hi iftaar krlon jabkay abhi hamari (shiaon ki) namaz ka waqt nahi hwa hai kya mein uskay sath hi roza aftaar kar sakta hon ?

A: jee nahi, mashriqi surkhi ke chalay jane tak bina bar ehtiat intzaar karna zaroori hai

Mubtelaat e roza :

Q1. agar koi mere barabar mein baith kar cigarette piye to kya mera roza baatil hojaye ga ?

A: aap ka roza durust hai

Q2. kya roza ke douran naak ke qatray istemaal karne ki ijazat hai ?

A: agar itminan hai ke qatray halaq ke rastay maiday tak nahi puhanche ge to koi harj nahi. (agar halaq tak pounchanay ka ilm nah ho to makruh hai)

Q3. mah e ramadaan mein aik roz mein dr ke paas gaya to is ne mere naak mein qatray daaley. is waqt to kuch nahi hwa lekin thori der baad dawa ka zayeqa halaq mein mehsoos hwa, kya is rozay ki qaza karna hogi ?

A: roza durust hai kyunkay nah to jaan boojh kar halaq se utaara aur nah ilm tha ke halaq se utar jaye ga

Q4 agar koi rozay ke douran bhool kar kuch kha le to kya roza baatil ho jaye ga ?

A: bhool kar khanay se roza baatil nahi hota hai .

Q5. haalat e roza me teraaki (swimming) karne ka kia hukum hai?

A: khud teraaki karna jaaiz hai Albata poora sir pani mein dabona shadeed makrooh hai .

Q6. kya rozay mein drip lagwana jaaiz hai ?

A: jee haan jaaiz hai agarchay haalat majboori na bhi ho aur taaqat bakhsh ho .

Q7. kya agar Drip laganay se kamzoree aur bhook ka ehsas mit jaye tab bhi jaaiz hai ?

A: jaaiz hai aur rozay ko baatil nahi karta .

Q8. rozay mein daant brush karne ka kya hukum hai ?

A: daant brush karne ya paste istemaal karne se roza baatil nahi hota Albata paste halaq se neechay nahi utarna चाहie. isi terhan kulli karne ke douran halaq se neechay nah utre.

haan paste aur paani ki woh miqdaar jo luaab mein ghul mil kar khatam ho jaye, muzir nahi

Q9. kya balgham halaq se utaarna jaaiz hai ?

A: afzal yeh hai ke agar mun ki fiza tak pahonch jaye to usay halaq se nah utaarey agar utaar liya hai to roza baatil nahi hota hai .

Q10. rozay mein be ikhtiyaari qay (ulti) aajay to kya hukum hai ?

A: roza durust hai .

Q11. agar dakaar ki wajah se kuch ghiza mun ki qaza tak aa pohche to kya hukum hai ?

A: agar be ikhtiyaari mein yeh ghiza dobarah nigal le to koi harj nahi lekin jaan boojh kar utaarnay se roza baatil ho jaye ga .

Mustahib aur makrooh rozon ke ehkaam :

Q1. kya Ahlebait (alayhissalaam) ki wiladat aur shahadat ke dinon mein roza rakhna jaaiz hai ?

A: jaaiz hai .

Q2 agar mein mustahib roza rakhon aur usko mukammal nah kar sakoo to kya is rozay ki qaza hai ?

A: ikhtiyaari tor par mustahib roza torna jaaiz hai aur is ki qaza rakhna wajib nahi hai .

Q3. agar koi shakhs mustahib rozay ki niyat kere aur phir koi usay khanay ki dawat day to kya dawat qubool karna mustahib hai ?

A: jis shakhs ne mustahib roza rakha ho is ke lie mustahib hai ke jab is ko uska momin bhai khanay ki dawat day to woh apna roza toar day.

Woh shakhs jis ke zimma wajib rozay hon :

Q1. kya is shakhs ke lie khaas ayyaam ke mustahib rozay rakhna jaaiz hai jis ke zimma mah e ramadaan ke qaza rozay hon jabkay agla ramadaan anay mein itna waqt baqi ho ke jis mein woh shakhs un mustahib rozon ke ilawa apne qaza rozay bhi mukammal kar sakta ho ?

A: mustahib rozay rakhna jaaiz nahi. lekin agar yeh shakhs ramadaan ke qaza ki niyat se rozay rakhay aur roza un khaas dinon mein is lie rakhay ke un khaas ayyaam mein roz rakhnay ka sawab usay mil jae to Insha Allah usay un ayyaam mein roza rakhnay ka sawab bhi mil jae ga. (aur is ka qaza roza bhi ho jae ga) .