

SENIORS GROUP

For classe VIII TO XII

RODDS

Name: _____



Ramadan Diniyat Course 2018

Ramadan Diniyat Classes

SENIOR GROUP

INDEX

Kalemaat e Qisaar	1
Risaalatul huqooq	3
Wuzu me paon ka masa	6
Awlia e ilaahi se Tawassul.....	9
Love of Ahlul Bayt (as):	12
a) Mohabbat e Ali (as) ki jaza	12
b) Hadees e Tayr	13
c) Eteqaad E Wilaayat ke Baghair Amaal Qabool Nahi Hote	14
c) Shian e Ali (as) kitne khush naseeb hain.....	15
d) Shia aur hai aur muhib aur hai.....	16
d) Ahle Bayt (as) ka shion se mohabbat karna	18
e) Baraa'at	19
Fasting laws	20

1. مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا فَقَدْ أَصْبَحَ لِقَضَاءِ اللَّهِ سَاحِطًا .

Jo duniya par ghumzdaa hua to (darasal) woh khuda ke faislay se na khush hua .

zindagi mein jahan aisay moqay atay hain, jin se insaan ka dil khush hota hai. woh masroor hota hai, wahein aisay moqay bhi atay hain ke insaan ghamgeen hota hai. koi maali nuqsan ho jata hai, taraqqi ka koi qeemti mauqa haath se nikal jata hai waghera to insaan usay khuda ka faisla samjhay, is mai apne liay maslehat jaane aur is faislay par naarahat na ho kyunkay khuda –apne bande ke haq mein uski bhalai hi chahta hai, buraiee nahi chahta .

2. الْفِكْرُ مِرَاةٌ صَافِيَةٌ .

Ghor o fikar. behtareen shafaaf aaina hai .

Aaina aik aisi sheh hai jiske zariye ensaan aisi cheezon ko dekh paata hai jo hoti to intahai qareeb hain lekin baghair aaina ke nazar nahi aati hain. sath hi un cheezon ka aks tab hi wazeh ho ga jab khud aaina mayaari(authentic) bhi ho aur gardo gubhar se mehfooz ho . Imam Ali murteza (alayhissalaam) Insaan ki ghor-o-fikar karne ko aisay hi shafaaf aaina se tashbeeh dete hue farma rahay hain ke yeh ghor o fikar hi hai jo hamein kitney hi aisay naye nataij tak le jati hai jo basoarat maloomat, khaam haalat(raw form) mein hamaray paas mojud hotay hain. soch bichaar ke nateejay mein jail o aashkaar ho jatay hain aur aisa mehsoos hota hai ke yeh nataij kuch dur to na they .

1) zameen, chaand, aasman, Sooraj , sitaron, darya, pahar unki khilqat ke baray mein sochen to isi nateejay par pahunchte hain ke koi hai jis ne inhen Khalq kya hai, khud hi nahi ban gay .

2) kayi dafaa maiyat nigahon se guzarti hai magar jab ensaan thehr kar kuch sochta hai to apni mout yaad jati hai. Ye Insaan ko islaah ki janib le jati hai .

3. وَقَالَ عَلَيْهِ السَّلَامُ : عَاتِبْ أَخَاكَ بِالْإِحْسَانِ إِلَيْهِ، وَازْدُدْ شَرَّهُ بِالْإِنْعَامِ عَلَيْهِ .

Apne bhay ko tanbeeh karo uskay sath neki kar ke aur uskay shar ka jawab lutf o karam ke zareya do.

Bazaahir bhai se morad dost, saathi, balkay har woh shakhs jis se kisi qisam ki qalbi shanasaai ho. Aur is shanasaai ka haq yeh hai ke is se ghalti honay ki soorat mein is se Bhalai ki jaey aur is bhalai ke zareya khud hi uski aap ke muamlay mein haq talfi par tanbeeh bhi ho jae gi aur yun yeh achcha andaaz uskay dil mein aap ki mohabbat ka aik aur beej bo day ga

4. وَقَالَ عَلَيْهِ السَّلَامُ : مَنْ مَلَكَ اسْتَأْثَرَ .

Jo Iqtidaar haasil kar laita hai jaa(n)bedari karne lagta hai .

kehte hain jab ensaan ke paas maal o doulat, izzat, shohrat, maqam o mansab, taaqat o hukoomat aati hai to woh badal jata hai. Jabkay woh badalta nahi hai nikal kar samnay

ajata hai aur jo sahib e qudrat ho jata hai woh is qudrat ko apni samajhney lagta hai aur uska nateerja yeh ke faislon mein bhi aur nematon ke husool mein bhi khud ko dosaron par foqiat deta dikhai deta hai .

وقال عليه السلام: وَمَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ، وَمَنْ شَاوَرَ الرَّجَالَ شَارَكَهَا فِي عُقُولِهَا،

Jo khud raey se kaam le ga woh halaak ho jaey ga aur jo logon se mahswara kere ga woh unki aqlon mein shaamil ho jaey ga .

> apni aqal par naz karna > mushaawarat ki ehmiat.

وقال عليه السلام: الدَّهْرُ يُخْلِقُ الأَبْدَانَ، وَيُجَدِّدُ الأَمَالَ، وَيَقْرِبُ المَنِيَّةَ، وَيُبَاعِدُ الأَمْنِيَّةَ مَنْ ظَفِرَ 5. بِهِ نَصِيبٌ وَمَنْ فَاتَهُ تَعِبَ.

Zamana jismon ko kohna o boseedah, aur aarzo'o'n ko tar o taaza karta hai. mout ko qareeb aur aarzo'o'n ko door karta hai. jo zamane se kuch pa laita hai woh bhi ranj sehta hai aur jo kho deta hai woh to dukh jhelta hi hai .

Insaan din aur raat ki aankhh macholi mein mehv rehta hai jabkay inhen roz o shab ka guzarnay wala har lamha is Ibn aadam par apna assar kar raha hota hai. har anay wala roz insani jism ko purana bana deta hai agar jadeed uloom aur tahaqeeqe haazir ki roo se baat karen to yeh baat samnay aati hai har roz hamari jism ke kitney cells apni mout se hum kinar hotay hain aur yeh sirf insaan hi ki hadd taq mehdood nahi balkay har Zee rooh hewan ho ya nabaat, charind ho ya parind balkay shayad ghair jandaroon hay baare mein bhi yeh baat durust ho ke zamana jismon / cheezon ko boseeda kar deta hai .

Lekin sath hi zamana apni is sair mein aik kaam aur karta hai woh yeh ke hamaray andar nai umangain aur arzo'o'en paida karta hai na sirf yeh balkay purani umeedon aur khwahisaat ko jo sharmindae haqeeqat na ho payen aur na kafi o na muraadi ki talkhiyan apne peechnay chore gayeen theen yeh zamana usay bhi bhula deta hai goya is zamane ka guzar apne sath ghaflat rakhta hai .

Yeh gardishe zamana jahan aik taraf hamein apni zindagi ke marahil ki taraf dhakel raha hai, bachay ko jawan aur jawan ko boorha bana raha hai to wahein yeh tawajjo karna bhi zurori hai ke har rasta ka ekhtataam mout par hai jis se faraar nahi aur hamari paish qadmi hai. Kaha jata hai umr roz o shab ke guzarnay ke sath ghat'ti hai (guzari hoi umr mein izafah hota hai baqi mandeh mein kami) .

to yun mout qareeb se qareeb tar ho jati hai aur khwahisaat ko pooray honay ka imkaan kam hota chala jata hai .

jo is zamane par haawi honay ki koshish karta hai usko apni girift mein laane ki justojoo karta hai woh bhi bil akhir thakta hai aur jo nakaam rehta hai thakawat uska bhi muqaddar banti hai .

1. Khuda ka Haq:

Khuda ka haq jo kay tamam huquq se bara hai wo yeh hai kay tum ussi ki ibadat karo aur kisi cheez ko uss ka shareek qararr na do. jab tum khuloos kay sath uss ki ebadat karo gay tu Khuda ne bhi apnay ooper yeh lazim kar liya hai kay wo dunyavi aur ukhravi cheezon me tumhari kifayat karey ga aur tumharay liye tumhari mehboob o pasandida cheezon ko mehfooz rakhay ga.

2. Nafs ka Haq:

Tumharay nafs ka tum par yeh haq hai kay ise bharpur tareqay se rahe khuda me masghool rakho agar tum ne aisa kia tu goya tum ne apni zabaan ka haq, apnay kaan ka haq, apni ankh, hath, paon aur shikam o sharamgaah ka haq ada kar diya aur dekho un kay huqooq ki adaegi me Khuda se madad talaab kartay raho.

3. Zabaan ka Haq:

Zabaan ka haq yeh hai kay ise gali galoch se mehfooz rakho aur isse neekh o shaista baat kehney ka aadi banao, isse ba-adaab banao ise zarorat aur deen o dunya kay faiday kay elawa band hi rakho aur ziada chalnay, befaida bolnay se roko kay tum uss kay nuqsan se mehfooz nahi ho aur iss ka faida kam hai, zabaan aqal ka gawah aur is ski daleel samjhi jati hai aur aqalmand ka aqal kay zewar se aarasta hona is ski khushbayani hai, madad tu bass Khuda e buzug o bartar hi ki taraf se hai.

4. Kaan ka Haq:

Kaan ka haq yeh hai kay tum isse apnay dil ka rasta bananay se paak rakho, haan ise iss bhetareen baat kay liye dil ka rasta banao ju tumhary dil me paida hi ju tumhain behtareen akhlaq se aarasta karay kiyun kay kaan dil ka rasta hai aur wo behtareen maanai ko dark karta hai. Kaan dil tak khair ya shaar ko pouchata hai aur taqaat o quwaat sirf Khuda ki hai.

5. Aankh ka Haq:

Lekin aankh ka haq tumharay opper yeh hai kay is ko is cheez se band kar lo ju tumharay liye halaal o rawa nahi hai. Aankh se wohi dekho jis se ibrat ho aur jis se tum bena ho jao jahan se tum koi ilm hasil kar sako kiyun kay aankh ibrat hasil karnay ka zarya hai.

6. Pair ka Haq:

Tumhary pairon ka haq yeh hai kay uss cheez ki taraf na jao ju tumharay liye halaal nahi hai. Aur unhan iss rastay kay liye apni sawari na banao ju chalnay waly ki subki ka bais hota hai kiyun kay wo tumhain uthatay hain aur deen ki taraf lay jatay hain aur tumharay aagay bharnay ka sabaab hotay hain aur Khuda kay elawa koi quwat o taqaat nahi hai.

7. Hath ka Haq:

Hath ka haq tumharay opper yeh hai kay ise iss cheez ki taraf na bharhaoo ju tumhary halaal nahi hai (kiyun kay agar aisa karo gay tu)akhirat me Khuda kay aqaab me mubtela ho gay aur dunya me logo ki malamaat se bhi mehfooz nahi raho gay au rise iss cheez se band na rakho ju Khuda ne tum par wajib ki hai aur iss ka ehtiraamiss tarah karo kay un se un bohat se kaamo ko anjaam na do ju un kay liye halaal nahi hain aur un ko in cheezon

kay liye kholo jin me inn ka nuqsan nahi hai phir agar is dunya me hath haram se baaz rahay ya aqal o sharafaat se kaam liya tu akhirat me un kay liye sawaab hai.

8. Shikam ka Haq:

Tumharay shikam ka haq yeh hai kay ise qaleel o kaseer haram ka zaraf na banaobalkay halaal me se bhi ise iss

kay andazay kay motabiq dawa se taqviyat ki hadd se nikaal kar purkhori aur bemurawwati ki hadd tak na pohanchao aur jab wo bhook o piyas me mubtila ho tu ise qabo me rakho kiyun kay shikam puri sussti o kasalat ka bais hoti hai aur har neeik o mustesan kaam ki anjam dahi se baaz rakhti hai aur ju mashroob apnay penay walay ko mast kar day wo is ski subki,nadani aur bemarawati ka sabaab hota hai.

9. Sharamgha ka Haq:

Tumharay oper tumhari sharamgha ka haq yeh hai kay ise uss cheez se mehfooz rakho ju tumharay liye halaal nahi hai aur iss silsilay me tum ankh band karnay se madad hasil karo kay yeh behtareen madadgaar hai, dosray maut ko yaad karnay aur apnay nafs ko kauf e Khuda se daranay se madad hasil karo aur iss silsilay me ismat o tahafooz aur taeed Khuda hi ki taraf se hoti hai aur iss ki taqaat o quwat kay elawa koi taqaat o quwat nahi hai.

10. Namaz ka Haq:

Lekin namaz ka haq ,tu tumhain yeh maloom hona chahiye kay namaz tumhain Khuda kay huzoor pochchati hai,aur namaz me tum Khuda kay samnay kharay hoty ho jab tum iss baat ki taraf mutawajey ho jao kay tum Khuda kay samnay ho tu tumhain iss tarah khara hona chahiye jis tarah zaleel,aajiz o khurad,mushtaaq, hairaan,kaufzada,umeedwaar,mohtaj,zaari karnay wala khara hota hai aur jis kay samnay tum kharay ho us ski azmat samajtay huway saakin,saar jhukae aaza kay khusu kay aur farotaanikay sath uss ki azmat ka lehaaz rakho aur apnay dil me iss se behtareen tareqa munajaat o dua kay zarye apni garden ko inn khataon se azad karnay ki eltimas karo ju uss ka aahata keye huway hain aur inn gunahon ki bhakshis ki dua karo aur koi taqaat o quwat nahi hai siwae Khuda kay.

11. Roza ka Haq:

Lekin roza ka haq yeh hai kay tumhain yeh maloom hona chahiye kay roza aik parda hai ju Khuda ne tumhari zabaan,tumharay kaan,tumhari ankh,tumhari sharamgha aur tumharay peith par daal diya hai takay iss kay zarye tumhain aag se bachae .Phir agar tum ne roza choor diya tu tum ne apnay oper paray huway Khuda kay parday ko chaak kar dala,isse tarah hadees me bhi bayaan huwa hai,roza jahanum se bachnay kay liye tumhari zirra hai.

Agar iss parday se tumharay aza o jawary ko aaram milta hai tu iss ka matlab yeh hai kay tumhain yeh umeed ho gae hai kay tum parday me ho aur agar tum ne iss parday ka paas o lehaaz na kiya tut um ne iss kay parday me khalaal o rakhna daal diya aur jab tum ne parda utha diya tu tumhari nigah iss cheez ko dekhay gi kay jis ko tumhain nahi dekhna chahiye wo chewat ko bharkanay wali hai.wo tumhain Khuda ki panah se nikaal dey gi aur jahan parda chaak ho jae aur tum iss se bahaar nikal jao tu wahan tumhain khud ko mehfooz nahi samahjna chahiye, , quwat o taqaat Khuda hi ki hai.

12. Haj ka Haq:

Haj ka haq yeh hai kay tumhain maloom hona chahiye kay yeh tumharay parwardigaar ki taraf aik safar aur tumhara apnay gunahon se is ski taraf farar hai.Haj kay wasilay se tawba qubool hoti hai aur tum iss wajib amal ko anjaam deytay ho kay jis ko Khuda ne tum par wajib kia hai.

13. Sadqay ka Haq:

Sadqay ka haq,tumhain maloom hona chahiye kay yeh tumharay parwardigaar kay paas tumhara zakhira aur amanat hai kay jis kay liye gawah lanay ki zaroorat nahi hai aur jab tumhain yeh maloom ho gaya tu ju sadqa tum kufya taor par do gay iss se tum iss sadqay ki banesbat ziada mutmaen raho gay ju tum khulam khulla detay ho tumharay shayan e shan yehi hai kay ju tum ne ashkara taor par kiya hai ab usse chupa kar anjaam do behraal tum iss tarah sadqa do kay isse kaan suney na ankhan dekhain balkay sarbasta taor par do tumhain iss par eitamaad hai kay wo tumhari taraf balat aey ga uss shaks ki manind na ho jao kay ju sadqa kay wapis lotnay par eitamaad nahi rakhta hai.

Phir apnay sadqa kay zarye kisi par ehsaan na jatao kiyun kay wo tumhara hi hai agar iss par ehsaan jatao gay tut um mehfooz nahi raho gay balkay isse badhali me muhtela ho gay jis me wo shaks muhtela hai jis par tum ne ehsaan jataya hai kiyun kay yeh iss baat ki daleel hai kay tum ne yeh nahi chaha kay wo maal tumhara rahy agar tum yeh chahatay kay wo tumharay liye baqi rahay tu kissi par ehsaan na jatatay,taqat sirf Khuda ki hai.

14. Qurbani ka Haq:

Qurbani o hadya ka haq yeh hai kay tum isse apnay parwardigaar kay liye khali karo aur isse is ki rehmat o qabooliyat kay liye pesh karo, logo ko dekhnay kay liye nahi.agar tum iss tarah qurbani karo gay tu khud ko zehmat me nahi dalo gay aur na takalluf karo gay kiyun kay iss se tumhara maqsaad qurbani hai,jaan lo kay tum Khudawand e aalam ki bargha me asani se baryaab ho gay aur zehmat o mushaqaat ki zarorat nahi ho gi.Jaisa kay Khuda ne bandon ki takleef ko asaan kar diya hai unhen sakhti me muhtela nahi karna chaha.

Isse tarah iss ki bargha me tumhara furatani karna tumharay liye takaburr karnay se behtar hai kiyun kay kalfat o mushaqaat jaho nasaab kay bhokay logo kay liye hai lekin furatani aur darwaish manishi me koi takleef hai aur na koi kharch kiyun kay yeh fitrat o sarchast kay mutabiq hai aur tabiyat me maujood hai aur taqat o quwaat sirf Khuda hi ki hai.

Wuzu me Paon ka masa

Wudhu me paaon ka masa aik aur aisa aitraaz hai jise ahl-e-sunnat ke baaz ulema shion par karte hain. chunke un ki aksaryat paaon dhone ko wajib samajhty hain aur paaon ke mase ko kaafi nahi samajhty.

Ibn e kaseer, mazhab e ahl e sunnat ke maroof aalim-e-deen apni kitaab "tafseer e quran al-azeem" mai kehte hain:

"rawafiz (in ka maqsood ahlebait(as) ke pairokaar hain) ne wudhu me paaon dhone ke masle main mukhalifat ki hai aur jihalat o gumrahi ki waja se baghair kisi daleel ke masah ko kaafi samajh lia hai. halanke quran majeed ki ayat se paaon dhone ka wujub samjha jata hai. Aur rasul e khuda (saww) ka amal bhi ayat ke mutabiq tha. Haqeeqat me unke paas apne nazarye par koi daleel nahi hai!!¹

Baaz deegar ulema ne bhi iski andhi taqleed karte hue uski baat ko akhaz kar lia hai aur is masle par tehqeeq karne ki zehmat gawara nahi ki aur apni dil khuwaah nisbat shio ki taraf di hai.

Is waqt hum sab se pehle quran majeed ki khidmat me haazir hote hain aur is masle ka faisla daryaaft karte hain. surah maida (ke jo paighambar akram(saww) par naazil hone wali sab se aakhri surat hai) ki ayat number 6 me yun irshad e bari ta'la hai:

“يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ”

"Ae sahibaane emaan jab tum namaz ke lie utho to apne chehron aur hathon ko kohnion tak dho lo aur apne sir aur paaon ka ubhri hui jagah tak masaa karo"

Waazeh hai ke kalma "أَرْجُلَكُمْ" (apne paaon) ka kalma "رُءُوسِكُمْ" (apne sir) par utf hai aur is waja se dono ka masaa karna wajib hai na ke dhona. Chaahe "أَرْجُلَكُمْ" ko nasb ke saath parha jaai ya jar ke saath.

Behr haal quran majeed ne paaon ke baare me masaa ka hukum dia hai.

Ajeeb tojihaat:

Baaz logon ne jab quran majeed ke hokum ko apne pehle se moayyan karda mafroozay ke khilaaf dekha to tojihaat karna shuru kar din. Aesi tojihaat ke jo insaan ko hairaan kar dety hain. min jumla: maslan

1. ye ayat sunnat e paighambar(saww) ki waja se aur jo ahaadees aap(saw) se naqal hui hain unki khaatir mansookh ho gai ho.

Jabke awwalan: tamam mufasssireen ne is baat ko qubul kia hai ke surah e maaida wo akhri surh hai jo paighambar e akram(saww) par naazil hui hai aur us ki koi bhi ayat mansukh nahi hui hai.

¹ tafseer quran al-azeem.jild 3, page 518.

2. Dusre kuch afraad jese “ jasaas” ne “ehkaam ul quran” naami kitaab me likha hai ke “ wudhu waali ayat mujmal hai aur hum ehtiyaat par amal karte hue paaon dho lete hain taakey dhona bhi saadiq ajai aur masaah bhi”²

Halaanke sab jaante hain ke (ghusl) “dhona” aur “masaah karna” do mukhtalif aur mutabayyin mafhoom hain aur dhona hargiz masaah ko shaamil nahi hota hai.

3. Janab fakhr e raazi kehte hain ke hatta agar “jar” ke saath bhi qaraat ki jaai yaani “ارْجُلَكُمْ” ka “رُؤُوسِكُمْ” par utf kia jaai to bilkul waazeh tor par ye paaon ka masaah par dalalat karta hai, lekin phir bhi is ka maqsad paaon ka masaah karna nahi hoga, balke paaon ke masaah se muraad ye hogy ke paaon dhotay waqt paani istemal karne me israaf na karo”³

Halaanke agar ayaat e quraan me is qism ke ijtehad aur tafseer bil raai ka darwaza khul jaai to phir zawahir e quran par amal karne ke lie koi cheez baaqi nahi rahe gy.

Nass ke muqable me ijtehad aur tafseer bil raai:

Bohot se qaraain se andaaza hota hai ke jis tarha hamare zamane me ijtehad dar muqaabil e nass aik qabeeh aur ghair qaabil e qabool amr samjha jaata hai, islam ke ibtedaai zamaane me is tarha nahi tha. Baa alfaaz e deegar jis tarha aaj ham ahaadees e paighambar saw aur aayaat e quraan ke muqaable me ta’abbud aur tasleem e mehez rakhte hai, us zamane me ye ta’abbud is shiddat o quwwat ke sath nahi tha.

Maslan jab Umar ne apne maaroof jumle me yun kaha ke :’Do Mut’e Rasool e Khuda saw ke zamane me halaal the me un donon ko haram karta hun aur jo bhi is hukm ki mukhaalifat karega ise saza doonga, aik Mut’atunNisa aur dusra Mut’ae Hajj⁽⁴⁾

Hamari is baat par gawaah sahib e tafsir al-minaarka ki kalaam hai jise inhu ne ayat e wuzu ke zel me paaon dhona ke qael afraad ki tojeeh me bayan kia hai. wo kehte hain ke “ paaon par tar haath khench dene se , ke jo aksar awqaat ghubaar alood aur kaseef hote hain na sirf koi faaida nahi hai balke paaon zyada kaseef ho jaate hain aur haath bhi alooda aur kaseef ho jata hai.

Aur Ehl e sunnat ke maroof faqeeh ibn qadama (متوفى ٦٢٠ هـ ق) baaz ulema se naqal karte hain ke paaon chhunkte aloodgy ke nazdeek hain jabke sir is tarah nahi hai lehaza munasib hai ke paaon ko dho lia jaai aur sir ka masaah kar lia jaai⁵ is tarah inhu ne apne ijtehad aur istehsaan ko zaahir e quran par tarjeeh dete hue masaah ko chor dia hai aur ayat ki ghalat tojeeh kar di hai.

Haqeeqat me sir aur paaon ka masaah is nukte ki taraf ishara hai ke wudhu karne wala aadmi ssir se lekar paaon tak allah taa’la ka mutee’ ho. warna na to sir ka masaah nizafat ka mojib banta hai aur na hi paaon ka masaah.

² ehkaam ul quran, jild 2, page 434.

³ tafseer e kashaaf, jild 1, page 610.

⁴ Yani Hajj e Tamatto me apne khaas ehkaam ke sath’ to bohot kam ya aslan dekhne me nahi aaya hai ke ashaab me se kisi ne un par tanqeed ki ho aur kaha ho ken as ke muqaable me ijtehad jaaz nahi hai (aur wo bhi is shiddat ke saath)

⁵ Al-mughni ibne qadama, jild 1 , page 117.

Behr haal hum allah t'aala ke farmaan ke tabe' hain aur hame haq nahi pohanchta ke apni qaasir uqool ke saath ehkaam e ilaahi me tabdeeliyan Karen.

Paaon par masaa aur hadees e islami

Imamiya fuqhaa is baat par muttafiq hain ke wudhu me paaon ke masaah ke alawa koi cheez qabil e qubool nahi hai.aur is masle me ahlaybayt(as) ke waste se manqool riwayaat bhi bilkul waazeh hain.

Lekin jo ahadees ahle sunnat ki kutub me bayaan hui hain wo *aik dusre se mukammal tor par ikhtelaaf rakhti hain*. dasyon ahadees paaon par masaah ki taraf ishara ya use bayaan karty hain ke peggambar e akram(saw) sir ke masaah ke baad paaon par masaah karte the , jabke baaz dusri ahadees me paaon dhone ko paighambar (saw) ki taraf nisbat di gai hai. aur baaz me juton par masaah karne ki nisbat di gai hai.

Ahadees ki pehli qism ki jo sirf masaah ka hukum dety hain ehl e sunnat ki maroof kutub main mojud hain jese:

1. Saheeh bukhari
2. Masnad ahmad
3. Sunan e ibn maaja
4. Mustadrak hakim
5. Tafseer tabari
6. Dur al-mansoor
7. Kanzul A'maal

Ye ehtmaal bhi muntafi nahi hai ke paaon dhone ki baaz ahadees (na saari ahadees) banu ummaya ke dor me ke jab ahadees garhne ka bazaar garam tha aur muawiya jaali ahadees garhne ke lie bohut si raqam kharch karta tha, ja'l ki gai hon. Kyunke sab log jaante the ke Hazrat Ali (as)wudhu me paaon ke masaah ke qaail hain aur muawiya ka ye israar tha ke har cheez me hazrat Ali (as) ki mukhalifat ki jaai aur bar aks amal kia jai.

(Ref: sawaal tumhare, jawaab hamare : A Makaram Shirazi)

Awlia e ilahi se tawasul:

“Tawasul” qurani ayat aur aqal kay aienay mein:

Bargaha e ilahi mein awlia e ilahi se tawasul kay zariya maddi aur ma’navi mushkilaat hal karanay ka masla, wahabiyun aur degar musulmano kay darmiyan aik aham tareen aur mutanazae masla hai. Wo log esay aik qisam ka shirk samajhtay hain. Jab kay dunya kay dusray musalman iss tawasul ko (jis kay mafhoom ki hum wazahat karen gay) jaiz samajhtay hain.

Wahabiyun ka guman yeh hai kay quran majeed ki ayaat iss tawasul se mana karti hain aur issay shirk qaraar deti hain. Min jumla yeh ayat e kareema:

“مَا تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ” (sura zumr ayat:3)

Yeh ayat farishton ki mannid maboodon kay baray mein hai kay jin kay liye mushrikeen kehtay thay “kay hum iss liye un ki poja kartay hain takay yeh hamain khuda kay nazdeek karen aur iss baat ko quran majeed ne shirk qarar diya hai. Aik aur ayat me yun irshad raab ul izzat hai

“فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا” Khuda kay sath kisi ko na pukaro” (sura jin ayat:18)

Wahabiyun ka tuham aur khayal yeh hai kay yeh ayaat awlia e ilahi kay sath tawasul karnay ki nafi kar rahi hain.

Sub se pehlay hum “Tawasul” ko lughat, ayaat aur riwayaat ki roshni me dekhtay hain.

Lughat ki kutub kay mutabiq, wasila, taqarrub hasil karnay kay ma’nay me bhi hai aur iss cheez kay ma’nay me bhi hai jis kay zarye insaan dusri she’e ka qurb hasil kartay hain. Aur yeh aik wasi mafhoom hai.

Quran majeed mein wasila ki istelaha doo ayaat mein istemaal huwi hai.

1-Sura Maida ki 35th ayat mein yun irshad hai:

“يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ”

Iss ayat me tamam ahlay eiman ko mukhatib qarar diya gaya hai aur teen dastoor bayaan kiye gae hain. Awal taqwa ka hukum, duwwum: wasila muntakib karnay ka hukum, wo wasila ju hamain khuda se nazdeek karay. Sewwom: rahe Khuda me jihad karnay ka hukum, inn majmuaa sifaat (taqwa, tawasul aur jihad) ka natija wahi cheez hai jisse ayat kay akhir mein bayaan kiya gaya hai: “لَعَلَّكُمْ تُفْلِحُونَ” yani yeh sifaat tumhari falah aur rastgaari ka sabaab hain”.

2- Sura Isra ki ayat 57 me wasila ka tazkira kiya gaya hai. Ayat 57 kay ma’ nay ko samajnay kay liye hamain pehlay ayat 56 ka mutallah karna chahiye jis me yun irshad hai:

“قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا”

Aye Paighamber(S): keh dijiye keh Khuda kay elawa tum jinhen pukartay ho aur unhen apna ma’bud tasawur kartay ho unhen pukaar kar dekh lo key wo tumhari mushkil ko hal karen, wo tumhari koi mushkil hal nahi kar saktay aur na hi kisi qisam ki tabdeli laa saktay hain”

“فُلِ ادْعُوا الَّذِينَ” walay jumlay se maalom hota hai kay iss ayat mein ma’budoon se muraad both ya iss qisam ki koi aur cheez nahi hai,kiyun kay kalma “الَّذِينَ” sahib e shaoor aur sahib e aqal afraad kay liye istemaal kiya jaata hai.lehaza iss ayat mein wo faristay muraad hain jinhen log pujtay thay ya Hazrat Isa(A) muraad hain kay aik giroh ma’bud kay unwaan se unki parristish karta tha. Yeh ayat bayan kar rahi hai kay na farishtay aur na hi Hazrat Isa(A) tumhari mushkil ko hal kar saktay hain.

Baad wali ayat me yun irshad hai “أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ” Khud yeh log (faristay aur Hazrat Isa(A))wo hain ju Khudawand ki bargha mein wasila kay zariye taqarrub hasil kartay hain wo wasila kay “أَنْهُمْ أَقْرَبُ” ju sub se ziyada nazdeek ho “وَيَرْجُونَ رَحْمَتَهُ” aur Allah ki rehmat ki umeed rakhtay hain “وَيَخَافُونَ عَذَابَهُ” aur iss kay azaab se dartay hain kiyun kay “إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا” teray parwardigar ka azab aisa hai jis se sub dartay hain”

Jin ayaat ko wahabiyun ne pesh kiya hai wo ibadat kay baray me bayan karti hain,hanlakay koi bhi awlia e ilahi ki ibadat nahi karta hai.

Jis tawasul ki taraf quran majeed ne dawat di hai wo yeh hai kay iss wasilay kay zariya Khuda kay nazdeek hun,yani yeh zawate muqaddisa,bargha Khuda me sha’faat karti hain.wo cheez ju hum ne sha’faat kay baray mein bayaan ki hai.

Iss ki misaal aisay di ja sakti hai kay mein kissi barri shaksiyaat kay ghar jana chahata hun wo mujhe nahi janta hai,mein aik aisay shaks ko wasta banata hun kay ju mujhe bhi janta hai aur iss kay iss shaksiyaat kay sath bhi talluqaat hain.isse kehta hun kay aap meray sath chalen aur iss shaksiyaat kay sath mera tarruf karra den aur sifarish kar den.

“Ibn Alwi” ka kalam naqal karen ju unhon ne apni mashoor kitaab “mafhoom yajib un tassahha” mein bayaan kiya hai.

Ju insaan kissi shaksiyaat kay wasilay se Allah ki bargha me hazari deta hai haqiqaat mein yeh insaan ka is hi shaksiyaat kay sath izhaar e mohabbat hai aur wo iss shaksiyaat kay baray mein eiteqaad rakhta hai key wo Allah kay han muqarrab hai aur bilfraz agar masla ulat sabit ho jae tu wohi insaan iss shaksiyaat se mukammal toor par doori ikhtiyar kar leta hai balkay iss ki mukhalifat karnay lagta hai.tu hamain yahan tak mayyaar ka ilm ho gaya hai kay tawasul ka mayyaar Khuda kay nazdeek iss shaksiyaat ka muqarrab hona hai.

Tawasul,Islami Ahadees ki roshni mein:

Aayaat tawasul,kay itlaaq kay elawa,ju har iss tawasul ko ju islam kay sahi eiteqaadi usoolon kay khilaaf na ho ,jaiz balkay matloob qaraar deti hain ,hamaray paas tawasul kay baray mein bohat se riwayaat bhi hain ju mutawaatir ya tawatur kay nazdeek hain.

1-Paighamber Akram(S) ki rehlat kay baad un se tawasul:

Ahle sunnat kay maroof aalim e deen “Daarmi” ne apni mashoor kitab “Sunanae Daarmi” me aik baab iss unwaan se qaraar diya hai kay “Baab ma hakam Allahtallah nabiyahu ba’ada mautihi”(yeh baab iss karamaat aur ehtiraam kay baray me hai ju Allah ne Paighamber(S) kay sath mukhtas kiya hai,un ki rehlat kay baad)iss baab me wo yun raqamtaraaz hain.

“Aik martaba madina me qehaat pargaya.baaz log Aisha ki khidmat me gae aur un se charajue kay liye kaha. Aisha ne farmaya ,jao Paighamber Akram(S) ki qabr par chalay jao aur qabr walay kamray ki chat me suraak karo,iss andaaz me kay asmaan andaar se nazar aye aur phir natije ka intizaar karo. Log gae unhon ne issi andaaz me suraakh kiya kay

asmaan wahan se nazar aata tha;barish barasna shuru ho gae,iss qadr barish barsi kay kuch hi aarsay me bayaban sarsabz ho gae aur oonth farba ho gae.(ref: Sunanae Daarmi, jild1,page43)

2.Paighambar (saww) ke chacha Hazrat Abbas se tawassul:

Sahih bukhaari me naql kia hai: Aik martaba madine me qehet tha to Umar bin Khattaab ne Allah ta'ala ko Hazrat Abbas bin Abdul Muttalib ka wasta dete hue baaraan e rehmat talab ki, in ki dua ki ibaarat ye thi: (tarjuma:) 'Baare ilaaha apne paighambar saww ke sath tawassul karte the tu hum par baraan e rehmat nazil farmaata tha aj hum tujhe apne nabi ki chacha ka wasta de kar dua karte hain ke hum par baraan e rehmat naazil farma'⁶

Tawasul kay mas'ale me bayan honay wali riwayaat kay jin me se baaz ko hum ne upper pesh kiya hai iss qadr mutanawwe' hain kay tawasul ki tamam aqşam ki ijazaat deti hain.Khud Paighamber Akram(S) ki zaat kay sath tawasul, Paighamber Akram(S) ki qabr Mubarak kay sath tawasul jaisa kay baaz waqiyaat me bayaan huwa.issi tarah Paighamber (S) ki dua se tawasul,unki shafaat se tawasul jaisa kay degar waqiyaat me bhi bayan kiya gaya hai.inn mutanawwe' aur mukhtalif riwayat ki roshni me bahana tarashiyun ki koi gunjaesh baqi nahi rehti hai.

Ifraati aur Ghali Afraad:

Hum Ifraat aur tafreet karnay walay dono girohon kay darmiyan me hain,aik taraf wo log hain ju tawasul kay maslay me muqassar hain aur eitiraaz tarashhi kartay hain aur jis tawasul ki quran o hadees ne ijazat di hai wo isse jaiz nahi samajhtay hain.

Dusri taraf aik Ifraati giroh hai ju tawasul ki arrh me gulu ka rasta ikteyar kartay hain.

(ref: sawaal tumhare jawaab hamare- A Makaarim shiraazi)

صحیح بخاری ج ۲ ص ۶⁶

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 ge⁷.

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”⁸

⁷ (مهاسن برقی، مستدرق سفینه البحار ج،)

⁸ 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 sharaf 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 .⁹

⁹ امالی شیخ طوسی، بحار الانوار

Eteqaad E Wilaayat ke Baghair Amaal Qabool Nahi Hote

Abu Shibl kehte hai ke main ek martaba Imam Jafar Sadiq(as) ki khidmat may haazir huwa.

Imam(as) aali maqaam ne az khud ibteda e kalam karte huwe farmaya "Tum hum se mohabbat karte ho jabke log hamse dushmani rakhte hai, tum hamari tasdeeq karte ho jabke log takzeeb karte hai, tum hamare huqooq ka khayaal rakhte ho jabke log hum par jafaa karte hai.

Allah taala ne tawfeeq o hiadayat o sa'aadat o rahmat ke liye tumhari zindagi ko hamari zindagi jaisa banaya hai aur hamari maut ki tarah tumhari maut ko bhi tumhare liye sa'aadat e abadi ka zariya banaya hai.

Aur iss amr ki jaanib hamesha mutawajjeh raho ke tumhari aankho ki thandak ka samaan deedar e behest aur ziyarat-e-Rasool-e-kareem aur Aamma-e-Khuda hai.

Aur jaise hi jaan yaha tak pahunchay gi toh deedar e jannat aur deedar e mohammad wa aale mohammad naseeb ho jaayega."

Phir aapne ungli se apne halaq ki jaanib ishaara kiya aur baad az aan muta'addid martaba is jumle ki taqraar farmaayi aur qasam khaake farmaaya : **والله الذى لا اله الا هو لحدثنى ابي محمد بن على بذلك** (Parwardigaar ki qasam jiske alawaa koi ibaadat ke laayak nahi hai, yeh hadeeth mere waalid e mohtaram Imam Mohammad al Baqir nay mere saamne bayan farmayi hai)"

Phir aapne farnamya: "Abu Shibl! Kya tum iss baat par raazi nahi ho ke tum bhi namaz padhte ho aur doosre bhi namaz padhte hai magar tumhari namaz qabool hoti hai aur inki nahi.

Tum zakat ada karte ho aur tumhare mukhaalif bhi zakat ada karte hai jabke tumhari zakat qabool hoti hai aur tumhare mukhaalifeen ki zakat qabool nahi hoti.

Tum hajj karte ho aur tumhare mukhaalif bhi hajj karte hai jab ki tumhara hajj qabool hota hai aur tumhare mukhaalifeen ka hajj qabool nahi hota hai.

Tumhaare liye zaroori hai tum Khuda ka taqwa ikhtayaar karo, Iss zamaane may saltanat o iqtedaar tumhare haath may nahi hai, tum he hamesha amanaat ki aadayegi ka khayaal rakhna chahiye, log agar khwaaishaat ki pairawi karte hai toh kartay rahay, lekin tum apne khuda ki farma-bardaari par qaayim raho aur hamari pairawi par saabit qadam raho.

Allah ne apne bando may se, Mohammad Mustafa (saws) ka intekhaab kiya , tumne bhi Allah ke bar guzeeda paighambar ki pairawi ki.

Khuda se darte raho aur logo ki amanat un tak pahunchaao.

Amanat ka pahunchaana ba-har surat waajib hai, amanat khwah siyaah ki ho ya safaid ki, amanat khwah neherwaan ke kisi khaariji ki ho ya sham ke kisi naasibi ki."¹⁰

¹⁰ روضه كافي (پند تاريخ)

Shian e Ali (as) kitne khush naseeb hain

3maad al deen Tabari Imami apni kitaab bashaarat ul Mustafa me raqm taraaz hain:

Aik din janab e Rasool Allah (saww) bare khush o khurram ho kar Ali (aS) ke paas tashreef laye aur unhe salaam kia. Ali (as) ne jawab arz kia aur arz ki: 'Ya Rasool Allah (saww) ap aj bohot ziada masroor nazar ate hain is se pehle mein ne apko itna masroor kabhi nahi dekha'

Anhazrat (saww) ne farmay 'Ali(as)! Me tumhein khushkhabri sunane aya hoo. Abhi jibrael nazil hue the aur kaha ke Allah Ap(saww) ko slaam kehta hai aur fermata hai ke ap(saww) Ali(as) ko basharat dein ke tamam shia khwah mute hon ya aaseesab ke sab jannati hai.'

Hazrat Ali (as) ne jese hi ye alfaz sune foran sajde me chale gaye aur sajde ke baad ono hath buland buland kar ke kaha 'Parwardigaar gawah rehna mein ne apnia dhi nekian apne shion ko dedi hain.'

Imam Hussain (as) ne bhi sajda kia aur kaha 'Khudaya gawah rehna mein ne apni adhi nekian apne walid ke shio ko dedi hain'

Imam hasan (as) ne bhi sajda kia aur kaha 'Khudaya gawaah rehna ke mene apni adhi nekian shion ko dedi hain'

Ye sun kar Paighambar Akram (saww) ne farmaya: 'tum mujh se ziada sakhi nahi ho me ne bhi apni adhi nekian shian e Ali (as) ko dedi hain'

Isi asna me rabbul izzat ne khataab kia 'tumhari sakhaawat o karam mujh se ziada to nahi hai me ne shian e Ali (as) ke gunahon ko m'aaf kia!'¹¹

¹¹ پند تاریخ ۵

Shia aur hai aur Muhib aur hai

Jis daur par Imam e Hashtum Ali Raza(as) wali e ahad thay toh ek giroh unse milne ke liye darwaaze par aaya aur kaha ke Imam(as) ki khidnat may main arz karo ke shiyaane ali ka ek giroh aapki Ziyarat ka khwaish mand hai.

Aapne farmaya”Masroof hu, tum waapas chale jao.”

Doosre din who giroh phir aapke darwaaze par aaya aur unhone darbaan se kaha “Maula se kahe ke shiyane Ali ka ek giroh aapse mulaaqaat ka khwaish mand hai. “

Aapne farkmaya, ”Unhe waapaps bhej do”

Al garaz mazkoora giroh poore 2 maah tak aapke darr-e-atthaar par rozana aata raha aur aap unhe rozana waapas karte rahe.

2 maaah baad is giroh ne ek din darbaan se kaha, ”Aap mola ki khidnat may arz kare ke aapne hame 2 maah se mahroom e ziyarat kiya huwa hai, ab dushman hum par haste hai, agar hum issi tarah se waapas chale gaye toh log humse mazaak kargengay aur hum kisi ko munh dikhaane ke qaabil nahi rahengay.”

Tab Aap(as) ne inko baaryaabi ki ijaazat bakshi, woh log daakhil huwe aur Aap as par salaam kiya.

Aapne unhe na toh salaam ka jawaab diya aur naahi unhe baithne ke liye kaha. Unhone arz ki, “ Maula, aapne ham par yeh kaise sitam kiya hai ke poore 2 maah tak hume mulakaat ki ijaazat na di, ab bataaiye hamari kya tauqeer baaki reh gayi hai.?”

Aapne yeh aayat tilawat ki, ” ما اصابكم من مصيبة فيما كسبت ايديكم و يعفوا عن كثير. (Tumhe jo bhi museebat pahunchti hai woh tumhaare apne haatho ki paida karda hoti hai aur Allah bohot si baato ko maaf kar deta hai.)”

Maine iss kaam main Khuda aur Payghambar(SAWS) aur Ali(as) aur apne Aabaa-e-taaahireen ki pairawi ki hai , tumpar yeh hastiya naaraz hai iss liye main bhi tumpar naraaz hu.”

Unhone arz ki, ”Maula! Aap(as) yeh bataaiye ke humse kaunsi galti sarzad hui hai jiski wajah se aap humse naaraz hai?”

Imam Ali Raza (as) ne farmaya,”Tumne yeh daawa kiya hai ke tum shiane Ali ho, tum par afsos, Kya tumhe ilm nahi hai ke Ali ke shia Hassan aur Hussain aur Abu Zar, Salman, Miqdaad aur Ammar aur Mohammad bin Abi Bakr hai.

Jisne poori zindagi main Hazrat Ali(as) ke kisi farmaan par amal na kiya ho woh Ali ka shia kehlaane ka mustahaqq nahi hai aur tumne Shiaane Ali hone ka daawa kiya jab ke tumne apni zindagi may kai martaba Ali(as) ke ehkaam ki naafarmaani ki hai aur bohot se waajibaat may tumse kotaahi sarzad huwi hai aur tumne apne deeni bhaiyyo kay huqooq ko sahi tareeqay par ada nahi kiya aur jaha taqaiyya ki soorat nahi hoti tum taqaiyya karte aur jaha taqaiyya ki soorat hoti hai toh taqaiyya nahi karte.

Agar tum yeh kehte ke hum aapke dost hai, aur aapke chaahne waalo ke bhi dost hai aur aapke dushman ke dushman hai toh main tumhaari baat ko radd na karta, magar tumne bohot bada daawa kiya hai aur apna amal se uss daawع ko agar tum saabit na kar sake toh halaq ho jaooge, haa agar rehmat-e-Khuda aakar najaat dilaaye toh aur baat hai.

Unhone arz ki: "Farzande rasool! Ham apne saabeqa alfaaz waapas lete hai aur uske liye bargaah-e-Hifatat may tauba-o-isteghfaar karte hai aur jaise ke aapne taaleem di hai ham wahi alfaaz kehte hai ke hum aapse mohabbat karte hai aur aapke dosto se bhi mohabbat rakhte hai aur aapke dushmano se nafrat aur bezaari karte hai."

Yeh alfaaz sunkar Imam Ali raza(as) ne farmaya: (ay mere baradaraan aur dostaan, tumhe khushaamadeed) Aage aajao aur mazeed aage aajao aur mere pehlu may aakar baitho."

Jab woh baith gaye toh aapne darbaan se kaha "Yeh kitni martaba darwaazay par ba garaz-e-salaam aaye the?"

Darbaan ne kaha" Maula! Yeh 60 martaba aaye they."

Aapne farmaya, "Tum meri taraf se inhe 60 martaba salaam karo."

Phir Aap(as) ne farmaya "Tumne tauba-o-isteghfaar ki toh Allah ta'ala ne tumhare gunaah maaf kardiye aur choonke tum log humse mohbbat karte ho isiliye tum ehteraam ke kaabil ho."

Phir Aap(as) ne darbaan se farmaya ke inki haajate poori karo aur unhe zaad-e-raah aur bohot se taufe dekar rukhsat karo. ¹²

Imam Ja'far Sadiq(as) ka irshaad hai : Woh hamaara shiya nahi hai jo kissi sheher may ho aur iss sheher may hazaaro log ho aur iss sheher may koi issay zyada paakadaaman ho ¹³

¹² بحار الانوار (پند تاریخ)

¹³ بحار الانوار ج ۶۸ (اهل بیت کے شیعم)

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 ¹⁴.

Abul Hassan as se manqool hai ke aap ne farmaya, "Jissnay hamaare shiyo se adaawat ki, usnay hamsay adaawat ki aur jisnay 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 jisnay 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."

¹⁴ 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 المهديين 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: اتقوا الله و اتقوا رسوله بموالاةكم و بالبراءة من قاتلكم و نصب لك الحرب و بالبراءة من اسس اساس ذلك و بنى عليه بنيانه

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.¹⁵

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!¹⁶

Hazrat Aba Abdillah (as) 'jo khushnudi e khuda ke lie kisi se mohabbat kare aur bughz rakhe aur khushnoodi e khuda ke lie kisi ko ata kare to is ka eman kaamil hai.'¹⁷

Dushmanaan e AhleBayt (as) Dushmanaan e Khuda hain:

Ziaarat e jamia sagheera: السَّلَامُ عَلَى الَّذِينَ مَنْ 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...'

¹⁵ (اهل بيت کے شیعہ - آیت اللہ مہدی آسفی)

¹⁶ الکافی ج ۳ باب ۱۸۸

¹⁷ الکافی ج ۳ باب ۱۸۸

Mahine ki pehli taarikh saabit hone ka tariqa

1701-Mahine ki pehli taarikh (mandarja zel) chaar cheezo se saabit hoti hai :

- (1) Insaan khud chaand dekhe.
- (2) Ek aisa giroh jiske kehne par yaqeen ya itminaan ho jaaye yeh kahe ke hamne chaand dekha hai aur isi tarah har woh cheez jiski badaulat yaqeen aa jaaye ya kisi a'qli boonyaad par yaqeen haasil ho jaaye.
- (3) Do a'dil mard yeh kahe ke hamne chaand dekha hai laikin agar woh chaand ke alag alag ausaaf baayan kare to pehli taarikh saabit nahi hogi aur yahi hukm hai agar insaan oonki ghalti ya yaqeen ka itminaan ho ya oon do a'dilo ki gawaahi se do aur a'dilo ki gawaahi ya oos jaisi koi cheez takraa rahi ho maslan shehar ke shahar se log chaand dekhne ki koshish kare laikin do a'dil aadmiyo ke al'awa koi dasra chaand dekhne ka da'wa na kare ya kuchh log chaand dekhne ki koshish kare aur oon logo mein se do a'dil chaand dekhne ka da'wa kare aur dasro ko chaand nazar na aaye halan ki oon logo mein do aur aa'dil aadmi aise ho jo chaand ki jagah pehchhanne, nigaah ki tezi aur digar khasusiyat mein oon pahle do aadmiyo ke maa'nin hi matla bhi saaf ho ke aur kisi aisi cheez ke hone ka ehtemaal bhi na ho jo oonki deed mein rukaawat ban sake to aisi soora mein do a'dil aadmiyo ki gawaahi se pehli taarikh saabit nahi hogi
- (4) Sha'aban ki pehli taarikh se 30 din guzar jaaye jin ke guzarne par Ramadhan ki pehli taarikh saabit ho jaati hai aur Ramadhan ki pehli taarikh se 30 din guzar jaaye jin ke guzarne par shawwal ki pehli taarikh saabit hoti jaati hai.

1702-Haakim-e-sha'ra ke hukm se mahine ki pehli taarikh saabit nahi hoti siwaaaye is ke ke ooske hukm se ya oos ke nazdeek chaand saabit ho jaane se chaand nazar aane ka itminaan haasil ho.

1703-Manjabon ki gawaahi se pehli taarikh saabit nahi hoti laikin agar insaan ko oonke kehne par yaqeen ya itminaan ho jaaye to zaruri hai ke oonke kehne par amal kare.

1704-Chaand ka aasmaan par buland hona ya ooska deir se ghuroob hona is baat ki daleel nahi hai ke saabeqa raat chaand raat thi isi tarah agar chaand ke gird halqa ho to yeh is baat ki daleel nahi hai ke dusri raat ka chaand hai

1705-Agar kisi par Ramadhan ki pehli taarikh saabit na ho aur woh roza na rakhe aur ba'd mein saabit ho jaaye ke guzishta raat hi chand raat thi to zaruri hai ke oos din ke roze ki qaza kare.

1706-Agar kisi shehar mein mahine ki pehli taarikh saabit ho jaaye aur dusre shehro mein bhi jin ka oofaq oos shehar se muttahid ho mahine ki pehli taarikh hoti hai. Yahan par oofaq ke muttahid hone se muraad yeh hai ke agar pahle shehar mein chaand dikhaayi de to dusre shehar mein bhi baadal ki tarah koi rukaawat na hone ki surat mein chaand dikhaayi deta. Aisa isi surat mein hoga jab dasra shehar agar pahle shaher ki maghribi simt mein ho to khat-e-arz ke a'itbaar se, pahle shehar se nazdeek ho aur agar masshriq simt mein ho to oon dono sheharo ka oofaq ek hone ka yaqeen haasil ho jaaye, chahe yeh yaqeen isi tarah haasil ho ke pahle shehar mein chaand

nazar aane ki miqdaar, dono shehro mein sooraj ghuroob hone ke darmiyaani faasle ki miqdaar se zayaada ho.

1707-Jin dino ke mutta'liq insaan ko 'ilm na ho ke Ramadhan ka aakhri din hai ya shawwal ka pehla din, oos din zaruri hai ke roza rakhe. Laikin agar din hi din mein oose pata chale ke shawwal ki pehli hai to roza iftaar kar le.

1711-Agar aulaad ka mustahab roza –Maa Baap ki aulaad ki shafqat ki wajah se-Maa Baap ke liye aziyat ka mo'jab ho to aulaad ke liye mustahab roza rakhna haraam hai.

1712-Agar beta Maa ya Baap ki ijaazat ke baghair mustahab roza rakh le aur din ke dauraan oose Baap ya Maa oose (roza rakhne se)ma'na kar de, to agar bete ka Baap ya Maa ki baat na ma'na fitri shafqat ki wajah se aziyat ka mo'jab ho to bete ko chahiye ke roza tod de.

1713-Agar koi shakhs jaanta ho ke roza rakhna ooske liye koi aisa mu'zar nahi hai ke jis ki parwah ki jaaye to agarche tabeeb kahe ki muz'ar hai to ooske liye zaruri hai ke roza rakhe aur agar koi shakhs yaqeen ya gumaan rakhta ho ke roza ooske liye mu'zar hai to agarche tabeeb kahe ke muz'ar nahi hai to zaruri hai ke woh roza na rakhe.

1714-Agar kisi shakhs ko yaqeen ya itmenaan ho ke roza rakhna ooske liye qaabil-e-tawajjo zar ka ba'es hai ya iis baat ka ehtemaal ho aur oos baat ke ehtemaal ki bina par(ooske dil mein) khauff paida ho jaaye to agar ooska ehtemaal logo ki nazar mein sahi ho to ooske liye roza rakhna waajib nahi balkeh agar woh nuqsaane insaani jaan ki halaaqat ya kisi az'uu ke naaqis hone ka sabab ban raha ho to roza haraam hai. Is ke al'awa surat mein ba qasd-e-raj'aa roza rakh le aur ba'd mein ma'loom ho ke roza oos ke liye qaabil towajjah nuqsaan ka sabab na tha to ooska roza sahi hai.

1715-Jis shakhs ko a'itmaad ho ke roza rakhna oos ke liye mu'zar nahi agar woh roza rakhe aur maghrib ke ba'd oose pata chale ke roza rakhna ooske liye aisa muzar tha ke jis ki parwah ki jaati to ehtayaat-e-waajib ki bina par ooske roze ki qaza karna zaruri hai.

1716-Mandarja baala rozo ke al'awa aur bhi haraam roze hain jo mufassal kitaabo mein mazkur hai.

1717-A'ashur ke din roza rakhna makruh hai aur oos din ka roza bhi makruh hai jis ke baare mein shak ho ke ar'faa ka din hai ya Eid –e-Qurbaani ka din.

Mustahab roze

1718-Ba juz-e-haram aur makruh woh rozo keh jin ka zikr kiya gaya hai saal ke tamaam dino ke roze mustahab hain aur ba'az dino ke roze rakhne ki shahar taaqeed ki gayi hai jin mein se chand yeh hain.

- 1) Har mahine ki pehli aur aakhri Jumeraat aur pahle budh jo mahine ki dasvi taareekh ke ba'd aaye. Agar koi shakhs yeh roze na rakhe to mustahab hai ke oon ki qaza kare aur agar roza bilkul na rakh sakta ho to mustahab hai ke har din ke badle ek madd ta'am ya 5 12 nakhud sikkedaar chaandi faqeer ko de.
- 2) Har mahine ki 13th 14th 15th taareekh
- 3) Rajab aur sh'abaaan ke poore mahine ke roze. Ya oon do mahino mein jitney roze rakh sake khawah woh ek din hi kyon na ho.

- 4) Eid-e-Nawroz ke din
- 5) Shawwal ki 4th se 9th taareekh tak.
- 6) Zilqad ki 25th aur 29th taareekh.
- 7) Zilhaj ki pehli tarikh se 9th taareekh (yaum-e-Ar'fa) tak laikin agar insaan roze ki wajah se paisa hone wali kamzori ki bina par yaum-e-ar'faa ki dua na padh sake to oos din ka roza rakhna makruh hai.
- 8) 8 Zilhaj ya'ni Eid-e-Ghadeer ka din.
- 9) 24 Zilhaj ya'ni Eid-e-Mubahila ka din
- 10) Muhaaram-ul haraam ki pehli. teeri aur saatvi tarikh
- 11) 17 Rabi-ul-awwal ya'ni Rasul-e-Akram sallallahu alaihe wa a'lehi wassalam ki wiladat ki taareekh.
- 12) 15 Jamaadi-ul-Awwal.
- 13) 27 Rajab ya'ni Eid-e Be'sat Hazrat Rasul-e-Akram sallaho alaihe wa a'lehi wassalam ke din.

Jo shakhs mustahab roze rakhe ooske liye waajib nahi hai ke oose ikhtetaam tak pohonchaaye balkeh agar ooska koi mo'min bhai oose khaane ki daa'wat de to mustahab hai ke ooski daawat qabool kar le aur din mein hi roza khol le khawah zohur ke ba'd hi kyon na ho.

Woh suuratein jin mein muhtelaat-e-roza se parhez mustahab hai

1719-(Mandarjazel) Paanch ashkhaas ke liye mustahab hai ke agarche roze se na ho, ramadhan mein oon af'aal se parhez kare jo roze ko baatil karte hain:

- 1) Woh musaafir jis ne safar mein koi aisa kaam kiya ho jo roze ko baatil karta ho aur zohur se pahle apne watan ya aisi jagah pohonch jaaye jahan woh 10 din rehna chahta ho.
- 2) Woh musaafir jo zohur ke ba'd apne watan ya aisi jagah pohonch jaaye jahan woh 10 din rehna chahta ho.
- 3) Woh mareez jo zohur ke ba'd tandrust ho jaaye aur yahi hukm hai ke agar zohur se pahle tandrust ho jaaye jabke woh koi aisa kaam kar chuka ho jo roze ko baatil karta ho aur agar koi aisa kaam na kiya ho to ehtayaat-e-wajib ki bina par zaruri hai ke roza rakhe.
- 4) Woh aurat jo din mein Haiz ya Nifaas ke khoon se paak ho jaaye.
- 5) Woh kaafir jo musalmaan ho jaaye aur oosne roza batil karne waali aisa koi kaam anjaam nahi diya ho.

1720-Roze daar ke liye mustahab hai ke roza iftaar karne se pahle maghrib aur isha ki namaaz padh le laikin agar koi dasra shakhs ooska intezar kar raha ho ya oose itni bhukh lagi ho ke hazur-e-qalb ke saath namaaz na padh sakta ho to behtar hai ke pahle roza iftaar kare laikin jahan tak mumkin ho namaaz fazilat ke vaqt mein hi ada kare