



Ziarat Imam Hassan (A.S)

Please Recited Sorah-e-Fatiha

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Izne-Dukhool (Entrance Permission) for Jannatul Baqi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ مِنْ أَبْوَابِ بُيُوتِ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ
وَ قَدْ مَنَعْتَ النَّاسَ أَنْ يَدْخُلُوا إِلَّا بِإِذْنِهِ
فَقُلْتَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ
اللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ
وَ أَعْلَمُ أَنَّ رَسُولَكَ وَ خُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ يَرُونَ مَقَامِي وَ
يَسْمَعُونَ كَلَامِي وَ يَرُدُّونَ سَلَامِي

وَ أَنْتَ حَجَبْتَ عَنِّي سَمْعِي كَلَامَهُمْ وَ فَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ
وَ إِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوْلَى وَ أَسْتَأْذِنُ رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثَانِيًا
وَ أَسْتَأْذِنُ خَلِيفَتَكَ الْإِمَامَ الْمَفْرُوضَ (الْمُفْتَرَضَ) عَلَيَّ طَاعَتُهُ فَلَانَ بَنَ فَلَانَ
بجای فلان بن فلان نام ببرد آن امامی را که می خواهد زیارت کند و همچنین نام
پدرش را ببرد مثلا اگر در زیارت امام حسین علیه السلام است بگوید الْحُسَيْنُ بَنَ
عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَ اگر در زیارت امام رضا علیه السلام است بگوید عَلِيٌّ بَنَ مُوسَى
الرِّضَا عَلَيْهِمَا السَّلَامُ وَ هَكَذَا

پس بگوید

وَ الْمَلَائِكَةُ الْمُؤَكَّلِينَ بِهَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ ثَالِثًا أَدْخُلُ يَا رَسُولَ اللَّهِ أَدْخُلُ يَا حُجَّةَ
اللَّهِ

أَدْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ الْمُقِيمِينَ فِي هَذَا الْمَشْهَدِ
فَأَذِّنْ لِي يَا مَوْلَايَ فِي الدُّخُولِ أَفْضَلَ مَا أَذِنْتَ لِأَحَدٍ مِنْ أَوْلِيَائِكَ فَإِنْ لَمْ أَكُنْ أَهْلًا
(لِذَلِكَ فَأَنْتَ أَهْلٌ لِذَلِكَ لَهُ)

پس ببوس عتبه مبارکه را و داخل شو و بگو

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثَبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

دوم اذن دخولی است که علامه مجلسی رحمة الله علیه از نسخه‌ای قدیمه از مؤلفات اصحاب برای دخول در سرداب مقدس و بقاع منوره ائمه علیهم السلام نقل فرموده و آن چنان است که می‌گویی

اللَّهُمَّ إِنَّ هَذِهِ بُقْعَةٌ طَهَّرْتَهَا وَ عَقُوَّةٌ شَرَّفْتَهَا وَ مَعَالِمٌ زَكَّيْتَهَا
حَيْثُ أَظْهَرْتَ فِيهَا أَدِلَّةَ التَّوْحِيدِ وَ أَشْبَاحَ الْعَرْشِ الْمَجِيدِ الَّذِينَ اصْطَفَيْتَهُمْ مُلُوكًا
لِحِفْظِ النَّظَامِ

وَ اخْتَرْتَهُمْ رُؤَسَاءَ لِجَمِيعِ الْأَنَامِ وَ بَعَثْتَهُمْ لِقِيَامِ الْقِسْطِ فِي ابْتِدَاءِ الْوُجُودِ إِلَى يَوْمِ
الْقِيَامَةِ

ثُمَّ مَنَنْتَ عَلَيْهِمْ بِاسْتِنَابَةِ أَنْبِيَائِكَ لِحِفْظِ شَرَائِعِكَ وَ أَحْكَامِكَ
فَأَكْمَلْتَ بِاسْتِخْلَافِهِمْ رِسَالَةَ الْمُنْذِرِينَ كَمَا أُوجِبْتَ رِئَاسَتَهُمْ فِي فِطْرِ الْمُكَلَّفِينَ
فَسُبْحَانَكَ مِنْ إِلَهٍ مَا أَرَأَيْكَ وَ لَا إِلَهَ إِلَّا أَنْتَ مِنْ مَلِكٍ مَا أَعْدَلَكَ
حَيْثُ طَابَقَ صُنْعُكَ مَا فَطَرْتَ عَلَيْهِ الْعُقُولَ وَ وَافَقَ حُكْمُكَ مَا قَرَّرْتَهُ فِي الْمَعْقُولِ وَ
الْمُنْقُولِ

فَلَكَ الْحَمْدُ عَلَى تَقْدِيرِكَ الْحَسَنِ الْجَمِيلِ وَ لَكَ الشُّكْرُ عَلَى قَضَائِكَ الْمُعَلَّلِ بِأَكْمَلِ
التَّعْلِيلِ

فَسُبْحَانَ مَنْ لَا يُسْأَلُ عَنْ فَعْلِهِ وَ لَا يُنَازَعُ فِي أَمْرِهِ
وَ سُبْحَانَ مَنْ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ قَبْلَ ابْتِدَاءِ خَلْقِهِ
وَ الْحَمْدُ لِلَّهِ الَّذِي مَنْ عَلَيْنَا بِحُكْمٍ يَقُومُونَ مَقَامَهُ لَوْ كَانَ حَاضِرًا فِي الْمَكَانِ
لَا إِلَهَ إِلَّا اللَّهُ الَّذِي شَرَّفْنَا بِأَوْصِيَاءَ يَحْفَظُونَ الشَّرَائِعَ فِي كُلِّ الْأَزْمَانِ
وَ اللَّهُ أَكْبَرُ الَّذِي أَظْهَرَهُمْ لَنَا بِمُعْجَزَاتٍ يَعْجِزُ عَنْهَا الثَّقَلَانِ
لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ الَّذِي أَجْرَانَا عَلَى عَوَائِدِهِ الْجَمِيلَةِ فِي الْأُمَمِ
السَّالِفِينَ

اللَّهُمَّ فَلَكَ الْحَمْدُ وَ الثَّنَاءُ الْعَلِيُّ كَمَا وَجَبَ لَوَجْهِكَ الْبَقَاءُ السَّرْمَدِيُّ
وَ كَمَا جَعَلْتَ نَبِيَّنَا خَيْرَ النَّبِيِّينَ وَ مُلُوكَنَا أَفْضَلَ الْمَخْلُوقِينَ وَ اخْتَرْتَهُمْ عَلَى عِلْمٍ عَلَى

الْعَالَمِينَ
وَقَفْنَا لِلسَّعْيِ إِلَىٰ أَبْوَابِهِمُ الْعَامِرَةِ إِلَىٰ يَوْمِ الدِّينِ وَاجْعَلْ أَرْوَاحَنَا تَحْنُ إِلَىٰ مَوْطِي
أَقْدَامِهِمْ
وَ نَفُوسَنَا تَهْوِي النَّظَرَ إِلَىٰ مَجَالِسِهِمْ وَ عَرَصَاتِهِمْ حَتَّىٰ كَأَنَّنا نَخَاطِبُهُمْ فِي حُضُورِ
أَشْخَاصِهِمْ
فَصَلَّى اللَّهُ عَلَيْهِمْ مِنْ سَادَةِ غَائِبِينَ وَ مِنْ سُلَالَةِ طَاهِرِينَ وَ مِنْ أُمَّةٍ مَعْصُومِينَ
اللَّهُمَّ فَأَذِّنْ لَنَا بِدُخُولِ هَذِهِ الْعَرَصَاتِ الَّتِي اسْتَعْبَدْتَ بِزِيَارَتِهَا أَهْلَ الْأَرْضِينَ وَ
السَّمَاوَاتِ
وَ أَرْسِلْ دُمُوعَنَا بِخُشُوعِ الْمَهَابَةِ
وَ ذَلِّلْ جَوَارِحَنَا بِذَلِّ الْعُبُودِيَّةِ وَ فَرِّضِ الطَّاعَةَ حَتَّىٰ نُقَرَّ بِمَا يَجِبُ لَهُمْ مِنَ الْأَوْصَافِ
وَ نَعْتَرِفَ بِأَنَّهُمْ شَفَعَاءُ الْخَلَائِقِ إِذَا نُصِبَتِ الْمَوَازِينُ فِي يَوْمِ الْأَعْرَافِ
وَ الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ مُحَمَّدٌ وَ آلِهِ الطَّاهِرِينَ

Ziaraat of Aemma (as) in Baqi



Peace be upon you O Imams of guidance, Peace be upon you O people of piety, Peace be upon you O proofs of Allah on the people of the earth; Peace be upon you who were steadfast in dealing with people with justice. Peace be upon you O people of the chosen one. Peace be upon you the family of the Prophet of Allah, Peace be upon you O people of secret conversations (with Allah), I bear witness that you proclaimed and advised and persevered for the sake of Allah and that you were belied and evil was done to you and you forgave and I bear witness that you are the rightly guided leaders and that obedience to you is incumbent and that your speech is correct and that you invited (to the truth) but were not answered and you commanded but were not followed. I bear witness that you are the pillars of religion and support of the earth, you were always under the (caring) eyes of Allah who was transferring you from the wombs of the pure ones, the era of ignorance did not contaminate you; the sedition of desires has not partaken of you, you have become pure; your origin is pure. Through you He has favoured us (with His religion). He has created you in

Rectie Permission to Enter:

يَا مَوَالِيَّ يَا أَبْنَاءَ رَسُولِ اللَّهِ عَبْدُكُمْ وَ ابْنُ أُمَّتِكُمْ
الدَّلِيلُ بَيْنَ أَيْدِيكُمْ
وَ الْمُضْعَفُ (الْمُضْعَفُ) فِي غُلُوِّ قَدْرِكُمْ وَ الْمُعْتَرِفُ
بِحَقِّكُمْ جَاءَكُمْ مُسْتَجِيرًا بِكُمْ قَاصِدًا إِلَى حَرَمِكُمْ
مُتَقَرِّبًا إِلَى مَقَامِكُمْ مُتَوَسِّلًا إِلَى اللَّهِ تَعَالَى بِكُمْ أ
أَدْخُلُ يَا مَوَالِيَّ
أَ أَدْخُلُ يَا أَوْلِيَاءَ اللَّهِ أَ أَدْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُحَدِّقِينَ
بِهَذَا الْحَرَمِ الْمُفِيمِينَ بِهَذَا الْمَشْهَدِ

While entering (put the right foot first) :

اللَّهُ أَكْبَرُ كَبِيرًا وَ الْحَمْدُ لِلَّهِ كَثِيرًا وَ سُبْحَانَ اللَّهِ بُكْرَةً
وَ أَصِيلًا
وَ الْحَمْدُ لِلَّهِ الْفَرْدِ الصَّمَدِ الْمَاجِدِ الْأَحَدِ
الْمُتَّفَضِّلِ الْمَنَّانِ الْمُتَطَوِّلِ الْحَنَّانِ الَّذِي مَنْ بَطُولِهِ
وَ سَهْلَ زِيَارَةِ سَادَاتِي بِإِحْسَانِهِ
وَ لَمْ يَجْعَلْنِي عَنْ زِيَارَتِهِمْ مَمْنُوعًا بَلْ تَطَوَّلَ وَ مَنَحَ

Recite the following Ziarat-e-Mutlaqa near the graves with your back facing the Qibla:

السَّلَامُ عَلَيْكُمْ أَيْمَةَ الْهُدَى السَّلَامُ عَلَيْكُمْ أَهْلَ
التَّقْوَى
السَّلَامُ عَلَيْكُمْ أَيُّهَا الْحَجَّجُ عَلَى أَهْلِ الدُّنْيَا السَّلَامُ
عَلَيْكُمْ أَيُّهَا الْقَوَامُ فِي الْبَرِيَّةِ بِالْقِسْطِ
السَّلَامُ عَلَيْكُمْ أَهْلَ الصَّفْوَةِ السَّلَامُ عَلَيْكُمْ آلَ رَسُولِ
اللَّهِ السَّلَامُ عَلَيْكُمْ أَهْلَ النَّجْوَى
أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَ نَصَحْتُمْ وَ صَبَرْتُمْ فِي دَاتِ اللَّهِ
وَ كَذَبْتُمْ وَ أَسِيءَ إِلَيْكُمْ فَعَفَرْتُمْ
وَ أَشْهَدُ أَنَّكُمْ الْأَيْمَةَ الرَّاشِدُونَ الْمُهْتَدُونَ وَ أَنَّ
طَاعَتَكُمْ مَفْرُوضَةٌ وَ أَنَّ قَوْلَكُمْ الصِّدْقُ
وَ أَنَّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوا وَ أَمَرْتُمْ فَلَمْ تُطَاعُوا
وَ أَنَّكُمْ دَعَانِمِ الدِّينِ وَ أَرْكَانِ الْأَرْضِ لَمْ تَرَالُوا بِعَيْنِ
اللَّهِ
يَسْخُكُم مِّنْ أَصْلَابِ كُلِّ مَطَهَّرٍ وَ يَنْقُلُكُمْ مِّنْ أَرْحَامِ
الْمَطَهَّرَاتِ

houses in which Allah has allowed His name to be elevated and remembered. He has made our salutations to you to be mercy for us and expiation of our sins for Allah has chosen you for us and has made our creation pure because He has favoured us with your affection. We are named in front of Him due to your Gnosis and because we acknowledged and believed in you. This is the position of one that has been extravagant and has erred; He has submitted and acknowledged what he has committed and hoped of his sincere position and through you he will be saved from destruction so be my intercessors. I have come to you for the people of the world have turned away from you and have taken the signs of Allah as jest and have become arrogant. O One who is upright and does not over look; O Eternal One who does not disregard and covers all things You have favoured me with Your help and have shown me the path which You established for me; for Your slaves have turned away from it and have become ignorant of its knowledge and have belittled its rights and have inclined to others; it is Your favour on me with the people that be to You for I am in front of You in this position remembered and subject to (Your) decree so do not deprive me of what I hoped for and, by the sanctity of Muhammad and his pure

لَمْ تُدَسِّسْكَمُ الْجَاهِلِيَّةَ الْجَهْلَاءَ وَ لَمْ تَشْرِكْ فِيكُمْ فَتَنَ
الْأَهْوَاءِ
طَبْتُمْ وَ طَابَ مِنْبُتُكُمْ مَنْ بِكُمْ عَلَيْنَا دِيَانُ الدِّينِ
فَجَعَلَكُمْ فِي بِيُوتِ أَدْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا
اسْمُهُ
وَ جَعَلَ صَلَاتَنَا عَلَيْكُمْ رَحْمَةً لَنَا وَ كَفَّارَةً لِدُنُوبِنَا إِذِ
اخْتَارَكُمُ اللَّهُ لَنَا
وَ طَيَّبَ خَلْقَنَا بِمَا مِنْ عَلَيْنَا مِنْ وَ لَابَيْتِكُمْ وَ كُنَّا عِنْدَهُ
مُسَمَّيْنَ بِعِلْمِكُمْ مُعْتَرِفِينَ بِتَصَدِيقِنَا إِيَّاكُمْ
وَ هَذَا مَقَامٌ مِنْ أَسْرَفٍ وَ أَخْطَأٍ وَ اسْتِكَانٍ وَ أَقْرَبُ بِمَا
جَنَى
وَ رَجَا بِمَقَامِهِ الْخَلَاصَ وَ أَنْ يَسْتَنْفِذَهُ بِكُمْ مُسْتَنْقِذُ
الْهَلْكَى مِنَ الرَّدَى
فَكُونُوا لِي شُفَعَاءَ فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ
أَهْلُ الدُّنْيَا وَ اتَّخَذُوا آيَاتِ اللَّهِ هُزُوعًا وَ اسْتَكْبَرُوا
عَنْهَا
وَ در اینجا سر بالا کن و بگو
يَا مَنْ هُوَ قَانِمٌ لَا يَسْهُو وَ دَائِمٌ لَا يَلْهُو وَ مُحِيطٌ بِكُلِّ
شَيْءٍ
لَكَ الْمَنْ بِمَا وَفَّقْتَنِي وَ عَرَّفْتَنِي بِمَا أَقَمْتَنِي عَلَيْهِ
إِذْ صَدَّ عَنْهُ عِبَادُكَ وَ جَهَلُوا مَعْرِفَتَهُ وَ اسْتَحْفُوا
بِحَقِّهِ وَ مَالُوا إِلَى سِوَاهُ
فَكَانَتِ الْمِنَّةُ مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا
خَصَصْتَنِي بِهِ
فَلَاكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامِي هَذَا مَذْكُورًا
مَكْتُوبًا فَلَا تُحَرِّمْنِي مَا رَجَوْتُ
وَ لَا تُخَيِّبْنِي فِيمَا دَعَوْتُ بِحُرْمَةِ مُحَمَّدٍ وَ آلِهِ
الطَّاهِرِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

family, do not disappoint me what I have asked from You, send Your blessings on Muhammad and the family of Muhammad.

TRANSLITERATION

Recite the following “Izn-e-Dokhool”.

YAA MAWAALIYYA YAA ABNAAA-A RASOOLILLAAHE A’BDOKUM

WABNO AMATEKOMUZ ZALEELO BAYNA AYDEEKUM WAL MUZ-A’FO FEE O’LUWWE
QADREKUM

WAL MOA’-TAREFO BE HAQQEKUM JAAA-AKUM MUSTAJEERAN BEKUM QAASEDAN ELAA
HARAMEKUM

MUTAQARREBAN ELAA MAQAAMEKUM MOTAWASSELAN ELALLAAHE

TA-A’ALAA BEKUM A-ADKHOLU YAA MAWAALIYYA A-ADKHOLO

YAA AWLEYAAA-ALLAAHE A-ADKOLO YAA MALAAA-EKATALLAAHIL

YAA AWLEYAAA-ALLAAHE BEHAAZAL HARAMIL MOQEEMEENA BE HAAZAL MASH-HADE

While entering (put the right foot forward) recite:

ALLAAHO AKBARO KABEERAN WALHAMDO LILLAAHE KASEERAN

WA SUBHAANALLAHE BUKRATAN WA ASEELAN

WAL HAMDO LILLAAHIL FARDIS SAMADIL

MAAJEDIL AHADIL MUTAFAZZELIL MANNAANIL

MOTATAWWELIL HANNAANILLAZEE MANNA BITAWLEHI WA SAHHALA

ZEYAARATA SAADAATEE BE-EHSAANEHI

WA LAM YAJ-A’LNEE A’N ZEYAARATEHIM MAMNOO-A’N

BAL TATAWWALA WA MANAHA.

Salwat on Imam Hasan (as) & Imam Husain (A.S)



O Allah send blessings on Hasan and Hussein, Thy servant Thy dearest friend, the

son of Thy Messenger, the offspring of “Mercy”, the prime leader of the people of

the Paradise, much and more blessings than Thou had bestowed upon any of the sons of the Prophets and Messengers,

O Allah send blessings on Hasan, the son of the Prophet-in-chief, and the successor of the Ameer ul Moomineen.

Peace be on you, O the son of the Messenger of Allah!

Peace be on you, O the son of the first of the successors!

I bear witness that, verily, you (O the son of the Ameer ul Momineen),

Are the faithful trustee of Allah, just as your father is lived in the midst of mischief,

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ وَ الْحُسَيْنِ عَبْدَيْكَ وَ وَلِيِّكَ وَ ابْنِي رَسُولِكَ وَ سِبْطِي الرَّحْمَةِ وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلَادِ النَّبِيِّينَ وَ الْمُرْسَلِينَ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ سَيِّدِ النَّبِيِّينَ وَ وَصِيِّ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ سَيِّدِ الْوَصِيِّينَ

أَشْهَدُ أَنَّكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَمِينُ اللَّهِ وَ ابْنُ أَمِينِهِ عَشْتُ مَظْلُومًا وَ مَضَيْتَ شَهِيدًا

وَ أَشْهَدُ أَنَّكَ الْإِمَامُ الرَّكْبِيُّ الْهَادِي الْمَهْدِي اللَّهُمَّ صَلِّ عَلَيْهِ وَ بَلِّغْ رُوحَهُ وَ جَسَدَهُ عَنِّي فِي هَذِهِ السَّاعَةِ أَفْضَلَ التَّحِيَّةِ وَ السَّلَامِ

اللَّهُمَّ صَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ الْمَظْلُومِ الشَّهِيدِ قَتِيلِ الْكُفْرَةِ وَ طَرِيحِ الْفَجْرَةِ

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَشْهَدُ مُوقِنًا أَنَّكَ أَمِينُ اللَّهِ وَ ابْنُ أَمِينِهِ قُتِلْتَ مَظْلُومًا وَ مَضَيْتَ شَهِيدًا

وَ أَشْهَدُ أَنَّ اللَّهَ تَعَالَى الطَّالِبُ بِتَارِكِ وَ مُنْجِزٌ مَا وَعَدَكَ مِنَ النَّصْرِ وَ التَّأْيِيدِ فِي هَلَاكِ عَدُوِّكَ وَ إِظْهَارِ دَعْوَتِكَ

وَ أَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ عَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْبَقِيئُ

لَعَنَ اللَّهُ أُمَّةً قَتَلْتَنَاكَ وَ لَعَنَ اللَّهُ أُمَّةً خَدَلْتَنَاكَ وَ لَعَنَ اللَّهُ أُمَّةً أَلَبَّتْ عَلَيْكَ

وَ أَتْرَأُ إِلَى اللَّهِ تَعَالَى مِمَّنْ أَكْذَبَكَ وَ اسْتَخَفَّ بِحَقِّكَ وَ

اسْتَحَلَّ دَمَكَ بِأَبِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ اللَّهِ لَعَنَ اللَّهُ قَاتِلَكَ وَ لَعَنَ اللَّهُ خَادِلَكَ وَ لَعَنَ اللَّهُ مَنْ سَمِعَ

وَاعَيْتَكَ فَلَمْ يُجِبْكَ وَ لَمْ يَنْصُرْكَ

وَ لَعَنَ اللَّهُ مَنْ سَبَى نِسَاءَكَ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ وَ مِمَّنْ

intrigue and oppression, and departed
from this world as a martyr.

I bear witness that, verily, you are the
rightly guided pure guide.

O Allah send blessing on him, and let my
heartfelt greetings and salutations reach

him just now.

O Allah send blessings on Husayn bin Ali,
the much tormented martyr,

who was killed by the infidels, and left
unburied by the profligates!

Peace be on you,

O Aba Abdillah!

Peace be on you,

O the son of the Messenger of Allah!

Peace be on you ,

O the son of the Ameer ul Moomineen!

I know for certain and testify that you are
a faithful confidant of Allah, exactly like

your father, you had been wrongfully
killed and left this world as a martyr. I

وَالأَهُمَّ وَ مَا لَهُمَّ وَ أَعَانَهُمْ عَلَيْهِ
وَ أَشْهَدُ أَنَّكَ وَ الأئِمَّةَ مِنْ وُلْدِكَ كَلِمَةُ التَّقْوَى وَ بَابُ الْهُدَى وَ
الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا
وَ أَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِمَنْزِلَتِكُمْ مُوقِنٌ وَ لَكُمْ تَابِعٌ
بِدَاتِ نَفْسِي وَ شَرَائِعِ دِينِي وَ خَوَاتِيمِ عَمَلِي وَ مُنْقَلَبِي فِي
دُنْيَايَ وَ آخِرَتِي

bear

witness that , verily, Allah is your blood-claimer, and fulfiller of the promise He

made with you to help and assist for the total annihilation of your enemies, and

make your claim stand out and prevail...

I bear witness that you had kept your promise with Allah, fought in the way of

Allah, and sincerely served Allah, till the inevitable came unto you, Curse of Allah

be on the people who killed you, curse of Allah be on the people who deserted and

left you helpless, curse of Allah be on the people who incited others to oppose you.

I

turn to Allah by disconnecting all links with those who refused to accept you, paid ..

no attention to your claim, and deemed your blood-shedding lawful, My father and

mother are at your disposal, O Aba Abdillah! Curse of Allah be on your

killers,

curse of Allah be on those who ran away
from you , curse of Allah be on those who

heard your call yet did not give answer,
nor came to help you, curse of Allah be
on

those who held your womenfolk as
captive ..

I turn to Allah by disconnecting all links
with them and those who befriended
them ,

cooperated with them, helped them. I
bear witness that, verily, you and the
Imams,

in your progeny are the essence of piety,
gateway to guidance, the safe handle ..

(Islam), and the clear proof of truth for the
mankind. I vouch for my believe in you,

I am sure of your rank and stature, I am
your follower, in letter and spirit, in the

matter of my religious performance, day-
to-day conduct, and “returning to the

Creator”, while I live in this world and

make preparation for the Hereafter....

TRANSLITERATION

ALLAAHUMMA S'ALLI A'LAL H'ASAN WAL HUSSEIN A'BDIKA WA

WALIYYIKA WABNA RASOOLIKA WA SIBT'IR RAH'MAH WA SAYYIDE

SHABAABI AHLIL JANNAH AFZ'ALA MAA S'ALLAYTA A'LAA AH'ADIN

MIN AWLAADIN NABIYYEENA WAL MURSALEEN..

ALLAAHUMMA S'ALLI A'LAL H'ASANIBNI SAYYIDIN NABIYYEENA WA

WAS'IYYI AMEERIL MOOMINEEN

ASSALAAMU A'LAYKA YABNA RASOOLILLAAH ..

ASSALAAMU A'LAYKA YABNA SAYYIDIL WAS'IYYEEN ASH-HADU

ANNAKA YABNA AMEERIL MOOMINEENA AMEENULLAAHI WABNU

AMEENIHI I'SHTA MAZ'LOOMAN WA MAZ'AYTA SHAHEEDAA WA

ASH-HADU ANNAKAL IMAAMUZ ZAKIYYUL HAADIL MAHDIYY

ALLAAHUMMA S'ALLI A'LAYHI WA BALLIGH ROOH'AHU WA

JASADAHU A'NNEE HAAD'IHIS SAA-A'TI AFZ'ALAT TAH'H'IYYAH WAS

SALAAM.

ALLAAHUMMA S'ALLI A'LAL H'USAYNIBNI A'LIYYIL MAZ'LOOMISH-SHAHEEDI QATEELIL

KAFARATI WA T'AREEH'IL FAJARAH ASSALAAMU A'LAYKA YAA ABAA

A'BDILLA AH ASSALAAMU A'LAYKA YABNA RASOOLILLA AH

ASSALAAMU A'LYKA YABNA AMEERIL MOOMINEEN...

ASH-HADU MOOQINAN ANNAKA AMEENULLAAHI WABNU AMEENIHI

QUTILTA MAZ'LOOMAN WA MAZ'AYTA SHAHEEDAA WA ASH-HADU

ANNALLAAHA TA-A'ALAT' T'AALIBU BITHAARIKA WA MUNJIZUN MAA
WA-A'DAKA MINAN NAS'RI WAT TAAYEEDI FEE HALAAKI A'DUWWIKA
WA IZ'HAARI DAA'-WATIKA WA ASH-HADU ANNAKA WAFAYTA
BI-A'HDILLA AH WA JAAHADTA FEE SABEELILLA AH WA ...
A'BADTALLAAHA MUKHLIS'AN H'ATTAA ATA AKAL YAQEEN
LA-A'NALLAAHU UMMATAN QATALATKA WAL LA-A'NALLAAHU
UMMATAN KHAD'ALATKA WA LA-A'NALLAAHU UMMATAN ALABBAT
A'LAYKA WA ABRA-U ILALLAAHI TA-A'ALAA MIMMAN AKD'ABAKA
WAS-TAKHAFFA BIH' AQSIKA WAS-TAH'ALLA DAMAKA BI-ABEE ANTA
WA UMMEE YAA ABAA A'BDILLA AH LA-A'NALLAAHU QAATILAKA WA
LA-A'NALLAAHU KHAAD'ILAKA WA LA-A'NALLAAHU MAN SAMI-
A'DAA-I'YATIKA FALAM YUJIBKA WA LAM YANS'URKA WA ...
LA-A'NALLAAHU MAN SABAA NISAA-AKA ANAA ILALLAAHI MINHUM
BARI-UN WA MIMMAN WAALAAHUM WA MAALA-AHUM WA
A-A'NAHUM A'LAYHI WA ASH-HADU ANNAKA WAL A-IMMATA MIN
WULDIKA KALIMATUT TUQWAA WA BAABUL HUDAA ..
WAL U'RWATAL WUTHQAA WAL H'UJJATU A'LAA AHLID DUNYAA WA
ASH-HADU ANNEE BIKUM MOOMINUN WA BIMANZILATIKUM
MOOQINUN WA LAKUM TAABI-U'N BID'AATI NAFSEE WA SHARAAYI-I'
DEENEE WA KHAWAATEEMI A'MALEE WA MUNQALABEE FEE
DUNYAAYA WA AAKHIRATEE.

Ziaraat of Imam Hasan (A.S) to be recited at Monday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Peace be on you, O son of the Messenger of the Lord of the worlds! Peace be on you, O son of the Commander of the faithfuls! Peace be on you, O son of Faatimah Zahraa! Peace be on you, O dearest intimate of Allah! Peace be on you, O sincere friend of Allah! Peace be on you, O faithful confidant of Allah! Peace be on you, O decisive argumem of Allah! Peace be on you, O light of Allah! Peace be on you, O the "way" unto Allah! Peace be on you, O meaning and demonstration of the commands of Allah! Peace be on you, O he who rescued the religion of Allah! Peace be on you, O liberal, mild and wise sage! Peace be on you, O he who was kept out of (his) rightful office (but) carried out (his) duty! Peace be on you, O confident guardian! Peace be on you O scholar who determined the essential feature of Religion! Peace be on you O the rightly guided guide! peace be on you O impeccable "man of learning"! peace be on you, O God-fearing, holy! Peace be on you, O genuine, worthy and deserving right! Peace be on you, O truthful witness who gave life in the way of Allah! Peace be on you, O Abaa Muhammad, Hasan (son of) Ali! Mercy of Allah and His blessings be on him.

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ رَبِّ الْعَالَمِينَ السَّلَامُ
السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ
السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ فَاطِمَةَ الزَّهْرَاءِ
السَّلَامُ عَلَيْكَ يَا السَّلَامُ عَلَيْكَ يَا صِفْوَةَ اللَّهِ
السَّلَامُ أَمِينِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ
عَلَيْكَ يَا نُورَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صِرَاطَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا بَيَانَ حُكْمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا
السَّلَامُ عَلَيْكَ أَيُّهَا السَّيِّدُ الزَّكِيُّ نَاصِرَ دِينِ اللَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا السَّلَامُ عَلَيْكَ أَيُّهَا الْبُرِّ الْوَفِيِّ
الْقَائِمِ الْأَمِينِ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَالِمِ
السَّلَامُ عَلَيْكَ أَيُّهَا الْهَادِي بِالتَّأْوِيلِ
السَّلَامُ السَّلَامُ عَلَيْكَ أَيُّهَا الطَّاهِرُ الزَّكِيُّ الْمَهْدِي
عَلَيْكَ أَيُّهَا التَّقِيُّ النَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْحَقُّ
السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ الصَّدِّيقُ الْحَقِيقُ
السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيٍّ وَ
رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

TRANSLITERATION

Bismillaahir-Rahmaanir_Raheem. Allaahumma Swalli Alaa Muhammadin Wa Aali Muhammad. Assalaamu Alayka Yabna Rasooli Rabbil Aalameen. Assalaamu Alayka Yabna Ameeril Mu'mineen. Assalaamu Alayka Yabna Faatwimataz-Zahraai, Assalaamu Alayka Yaa Habeeballaahi Assalaamu Alayka Yaa Swifatallaahi, Assalaamu Alayka Yaa Ameenallaahi, Assalaamu Alayka Yaa Hujjatallaahi, Assalaamu Alayka Yaa Noorallaahi, Assalaamu Alayka Yaa Swiratallaahi, Assalaamu Alayka Ya Bayaana Hukmillaahi, Assalaamu Alayka Yaa Naaswira Deenillaahi, Assalaamu Alayka Ayyuhas-Sayyiduz-Zakiyyu,, Assalaamu Alayka Ayyuhal Barrul

Wafiyu, Assalaamu Alayka Ayyuhal Qaaimul Ameenu, Assalaamu Alayka Ayuhal Aalimu Bit-Ta'aweeli, Assalaamu Alayka Ayyuhal Haadiyul Mahdeeyyu, Assalaamu Alayka Ayyuhat-Twaahiruz-Zakiyyu, Assalaamu Alayka Ayyuhat-Taqiyyun Naqiyyu, Assalaamu Alayka Ayyuhal Haqqul Haqeequ, Assalaamu Alayka Ayyuhash-Shaheedus-Swiddiqu, Assalaamu Alayka Yaa Abaa Muhammadin Al-Hasanabna Aliyin Wa Rahmatullaahi Wa Barakaatuh.

Please Recited Sorah-e-Fatiha

Syed Wasi Haider S/o Syed Hussain Ahmed Zaidi

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Biography

Name: Al-Hasan ibn Ali ibn Abi Talib (a.s.)

Mother: Fatimah az-Zahra (a.s.), the daughter of the Holy Prophet (s.a.w.s.).

Kunniyat (Patronymic): Abu Muhammad

Laqab (Title): Al-Sibt al-Kabir (the elder grandson), Al-Mujtaba.

Birth: He was born in Madina in the middle of the month of Ramadhan in 3 A.H.

Martyrdom: He died on the 28th of Safar in the year 50 A.H. He was buried in the graveyard of Baqi in Madina.

A Brief History of Imam Hassan's Life

The Son of the Prophet

Imam Hassan Mujtaba (as) was the second Imam. He and his brother Imam Hussein were the two sons of Amir al-mu"minin Ali and Hadhrat Fatimah, the daughter of the Prophet. Many times the Prophet had said, "Hassan and Hussein are my children". Because of these same words Ali would say to his other children, "You are my children and Hasan and Hussein are the children of the Prophet."

Imam Hassan was born in the year 3 A.H. in Medina and shared in the life of the Prophet for somewhat over seven years, growing up during that time under his loving care.

After the death of the Prophet which was no more than three, or according to some, six months earlier than the death of Hadhrat Fatimah, Hassan was placed directly under the care of his noble father.

The beginning of Imam Hasan's (A) Imamat

The Holy Imam (A) helped his father throughout his life until Imam Ali (A) died when the Holy Imam (A) was 37 years old. At this age he inherited his father and became the guardian of the Ahlul Bayt and the Shia. In his well-known will Imam Ali (A) appointed him as the next Imam.

The martyrdom of Imam Ali (A) on the 21st of Mahe Ramadhan, 40 A.H. marked the

beginning of Imam Hasan's (A) Imamatus. The Muslims pledged their allegiance to him and finalised the formality of Bay'at (Oath of Allegiance). No sooner had he taken the reins of leadership in his hands than he had to meet the challenge of Muawiya bin Abu Sufyan, the governor of Syria, who began trying to undermine his authority. The Holy Imam (A) decided that Muawiya would have to be ousted by force and he prepared for war. He appointed a representative in Kufa and proceeded to Nukhayla where he had asked the army to gather. After 10 days, only 4,000 men had assembled, so he went back to Kufa and made another call for people to come to arms, sending out Hujr bin Adi to do the same.

Slowly the people answered the call for Jihad. A mixed band of people formed the army. Some were sincere Shia, others were Kharjites who wished to fight Muawiya by any means possible, some were men who loved fighting and desired war booty, some were unsure about the right of the Holy Imam (A) to the Caliphate, while others blindly followed their tribal leaders with no thought for religion.

The Holy Imam (A) gave an address to the army in which he first praised Allah and the Holy Prophet (S). He then told the people that he was their sincere advisor and urged them to unite rather than be divided in factions. This message was misunderstood by some, who thought that he planned to hand over authority to Muawiya. There was a riot amongst the people and a group of them attacked the Holy Imam (A) while he was in his tent. The Shia gathered around him and protected him.

Later, during the march towards Syria, a man from the Bani Asad attacked the Holy Imam (A) and struck him on the thigh with an axe. Due to the injury, the Holy Imam (A) was forced to stop at Mada'in, from where he sent Ubaidullah bin Abbas with 12,000 men to stop Muawiya, who had advanced into Iraq.

Muawiya managed to bribe and threaten many of the Holy Imam's (A) followers into abandoning him, including Ubaidullah, who was paid one million dirhams to betray the Holy Imam (A).

The Holy Imam (A) realised that he could not trust the intentions of most of his men and the only people he could rely on were his Shia, who were too few to resist the Syrian soldiers. Meanwhile, Muawiya wrote to him suggesting a truce and Peace Treaty on the Holy Imam's (A) terms.

Muawiya was still not satisfied with affairs. He knew that the treaty was never meant as a surrender of authority by the Holy Imam (A), because he was Divinely

Appointed as the Imam.

It was merely an interim transfer of the administration of the Islamic State, subject to the condition that it would be returned to the Holy Imam (A) after Muawiya's death and then it would be in turn inherited by Imam Husain (A). However, Muawiya had plans to declare Yazid, his son, as his successor, and he decided to get rid of the Holy Imam (A) first.

Imam Hassan's Character

In human perfection Imam Hassan was reminiscent of his father and a perfect example of his noble grandfather. In fact, as long as the prophet was alive, he and his brother were always in the company of the Prophet who even sometimes would carry them on his shoulders.

Both Sunni and Shiite sources have transmitted this saying of the Holy Prophet concerning Hassan and Hussein: "These two children of mine are Imams whether they stand up or sit down" (allusion to whether they occupy the external function of caliphate or not).

The researcher who examines the life of the Holy Prophet's grandson, Imam Hassan and his brother, Imam Hussein(as), can't help drawing the conclusion that they enjoyed a high level of education and spiritual and ideological upbringing, which no other person had won next to their grandfather (pbuh), mother and father (as).

The imprints of the revelation and Divine care marked their characters, in all its aspects, ingredients and angles.

They were highly refined and brought up in line with Islam's teachings by their grandfather, the Messenger of Allah (s.a.w.), their father, Imam Ali (a.s.), and their mother Fatima (a.s.), through excellent examples and direct daily guidance. Although they lost both their grandfather and mother at an early age, their upbringing suffered no interruption. Their father, Imam Ali bin Abi-Talib (a.s.), the disciple of the Messenger of Allah (s.a.w.), and the graduate from the school of Divine revelation, who was the beacon for the people, was alive, throwing his shade over them. There is no doubt that Imams Hassan and Hussein (a.s.) wound up in the stage of Divine preparation.

They were prepared to shoulder the responsibility of the Divine message, in form and content. The ultimate result was that both Imams Hasan and Hussein (a.s.)

became Islam personified walking on the earth.

As the ingredients of the characters of the two Imams were the same, they were singular in their behavior, march, steps and goals, which were Islamic in their entirety. The nature of our discussion dictates that we present lively examples from Imam Hassan's (a.s.) spiritual, scientific, and ethical activities.

1. Spiritual Side:

The excellent preparation which was provided for the grandson of the Holy Prophet (s.a.w.), helped his spiritual entity to sublimate. His closeness to Allah, and his attachment to Him was a source of awe and respect.

Following are a few narratives which shed light on this side of his character:

Imam al-Sadiq (a.s.) said:

"Hassan bin Ali (a.s.) was certainly the most true worshipper, ascetic and merited man among the people of his time."

Ali ibn Jadh'an, and Abu-Na'im report in Helyat al-Awaliya" (Ornament of the Saints) and Tabaqat ibn Sa'd that Imam Hasan had given all his money to the needy twice, seeking Allah's pleasure, and had given half his money to the needy three times. He would even give a single shoe and retain the other, and give a single sandal and retain the other. When he approached the door of the mosque, he would say. "O Lord! Your guest is at Your gate. O Generous! The transgressor has come to You. Forgive me my ugly deeds with Your Generosity. O Generous!"

2. Scientific Side:

All of the rightly guided Imams either received their education directly from the Messenger (s.a.w.) or indirectly from the preceding Imam.

As for the new questions and developments of life, the sublime, inner entity of the Imam himself, and his boundless spirituality, qualified him for self-acquired knowledge. That is why the Muslim orators dubbed the knowledge of the Imams, from the perspective of the "present knowledge". An Imam wouldn't need to be tutored or taught by others in this respect. He acquired knowledge by means of direct inspiration.

Following are a number of reports about Imam Hasan"s vast knowledge.

A. Hasan al-Basri wrote to Imam Hassan (a.s), asking him about the Divine decree. The grandson of the Messenger of Allah (s.a.w.) answered him in these words:

"Mind you, he who does not believe that all sudden incidents that happen, be they good or bad, are known earlier by Allah, is an infidel. He who blames sins on Allah, is unchaste. Allah is not obeyed against His will. He is not sinned against by force. He does not leave aside His servants in His Kingdom. He is the Owner of what He gives to them. He is the Powerful over whatever He puts at the disposal of them. Nay, He orders them with no coercion, and prohibits them as a warning. If they opt to obey Him, none would stand in their way, and if they choose to sin, He may prevent them from doing it. But if He does not, He is not to blame, because it is not He Who forces them to do it, or compels them into committing it against their will. But He does them a favor by opening their eyes, teaching, warning, ordering and prohibiting them. He does not force them to do what He orders, so as to be like the angels, not does He pressure them to keep away from what He forbids. Allah"s is certainly the conclusive argument. If Allah willed, He would have guided you to the right path..."

B. "What is asceticism?" the Imam was once asked.

"The desire to be pious and abstemious in this life," he replied.

"What is forbearance?" he was asked.

"Restraining one"s anger and controlling oneself," he answered.

"What is righteousness?" he was asked.

"Replacing the bad with the good," he answered.

"What is honor?" they asked.

"Being kind to one's relatives and shouldering people's burdens of sin."

"What is the succour?" he was asked.

"Defending the neighbor, patience in war, and advance during adversities," he said.

"What is glory?" he was asked.

"Giving while being in debt and forgiving others their offences."

3. Ethical Side:

Covering this aspect of the character of the grandson of the Prophet (s.a.w.) by no means signifies a difference among the guiding Imams (a.s.) in this respect, or in any other ingredient of the ideal Islamic character.

They are equal in this. We will confine ourselves to presenting some narratives of the Imam's behavior with the people.

A. His Modesty:

1. It is reported that he once chanced upon some poor men who put a few crumbs of bread on the ground in front of them, which they had earlier picked up from the road. They were eating them. They invited him to eat with them. He accepted the invitation and said: "Certainly Allah does not like the proud."

Having finished eating with them he invited them to his house. He showered them with money, fed and clothed them.

2. It is reported that he was sitting in some place. When the Imam (a.s.) rose to go, a poor man came in. The Imam greeted him, and spoke kindly to him. "You have come at the time when I was taking leave," he said to the man. "Do you permit me to go?" "Yes, O son of the Messenger of Allah," replied the man.

B. His Kindness to the Wrongdoers:

A Syrian, imbued with hatred and spite against the family of the Messenger of Allah (s.a.w.), by Mu'awiyah bin Abi-Sufyan, once saw the Imam on horseback. He at once emitted a series of curses! Imam Hasan (a.s.) did not put in a word of protest or interruption. When the man finished, Imam Hasan (a.s.) approached him with a tender smile. He said to him:

"O old man! I think you are a stranger here. Maybe you mistook me for someone else? If you propitiate us, we will satisfy you. If you ask us, we will give you what you need. If you ask our advice, we will guide you. If you ask us to give you a ride, we will take you with us. If you are hungry, we will satisfy you. If you are naked, we will clothe you. If you are in need, we will make you rich. If you are a refugee, we will give you lodgings. If you have a request, we will grant it. If you join your luggage to ours, and be our guest until the time of your travel, it will be more useful to you,

because we have a spacious place, a good social position, and a vast amount of money."

Upon hearing these words, the Syrian broke into tears.

Then he said: "I bear witness that you are the viceroy of Allah on the earth. Allah knows best whom to entrust with His message. You and your father were the most hateful creatures of Allah to me. But now you and your father are the most beloved from among all the creatures of Allah to me."

Then the Imam took the Syrian to his house as his guest till the time of his departure. The man had completely changed his opinion and position toward [Ahlu-Bait](#) (a.s.).

C. His Generosity:

Maybe the most eminent of Imam Hassan's (a.s.) attributes is his generosity. He believed that money was only a means to clothe the naked, help the destitute, pay the debts of the indebted, or satisfy the hungry. Once, he was asked: "We do not see you disappoint a beggar. Why?"

He replied: "I am asking Allah for His favors, and I love to be near Him. I am ashamed, as I am myself in need of Allah, to repulse a beggar. Allah got me used to a habit; to shower me with His bounties, and I get Him used to me showering His bounties on the people. I fear that should I stop my habit, He may stop His habit."

Imam's Martyrdom

One of the Holy Imam's (A) wives was Ju'da binte Ash'ath bin Qays. Muawiya conspired with Ju'da to give the Holy Imam (A) some poison. In return she would get 100,000 dirhams and he would marry her to Yazid. This evil woman put poison in the Holy Imam's (A) drinking water and he immediately fell gravely ill as a result. After great suffering, the Holy Imam (A) departed from this world. Just before he died, he entrusted the affairs of Imamatus to his brother Imam Husain (A) and made him the guardian of his own family.

The Holy Imam (A) had stated that before he was buried in Jannatul Baqee, his body should be taken to the grave of the Holy Prophet (S) for a final visit. When the Bani Hashim attempted to carry out the last wishes of the Holy Imam (A), they were stopped by Ayesha and members of the Bani Umayyah, who thought that they wished to bury him next to his grandfather. Imam Husain (A) did not want bloodshed

so he directed that the body be taken straight to Jannatul Baqee, where Imam Hasan (A) was buried next to his grandmother Fatima binte Asad. He was 48 years old when he was martyred.

When Ju'da came to Muawiya to claim her reward, he gave her the money, but refused to marry her to Yazid, declaring that a woman who could poison one husband would certainly not hesitate to poison another.

Please Recited Sorah-e-Fatiha

Syed Wasi Haider S/o Syed Hussain Ahmed Zaidi

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