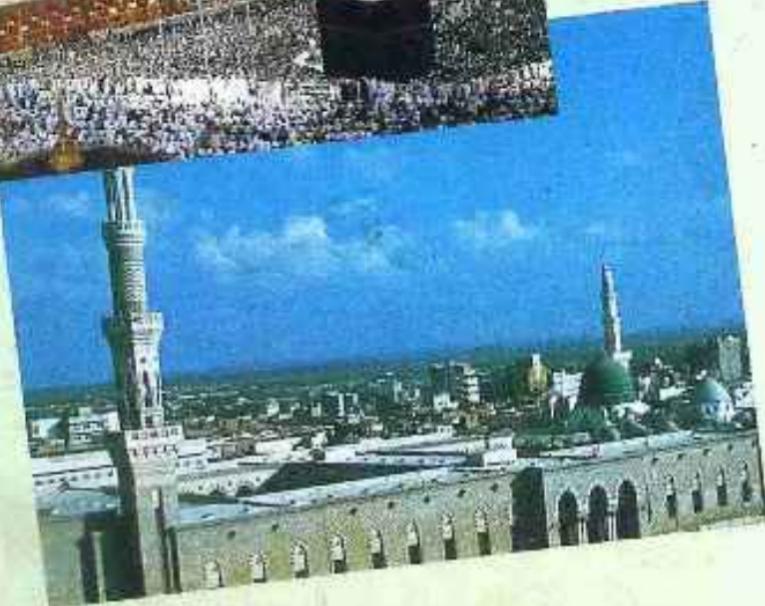
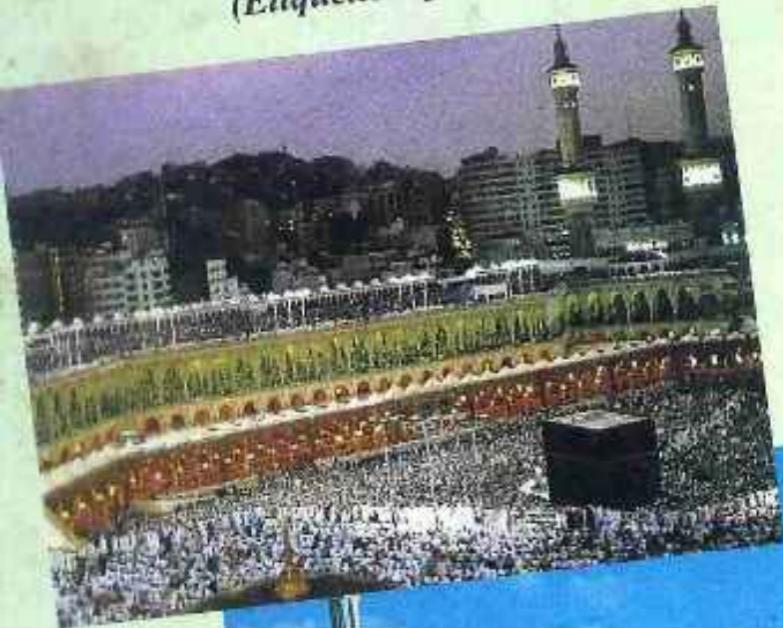


# ĀDABUL HARAMAIN

(*Etiquettes of the Two Holy Shrines*)



# ĀDABUL HARAMAIN

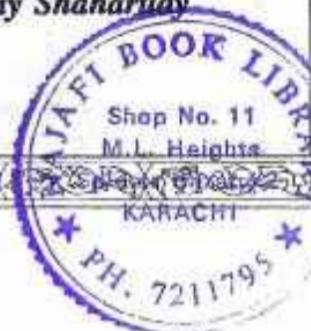
(*Etiquettes of the Two Holy Shrines*)

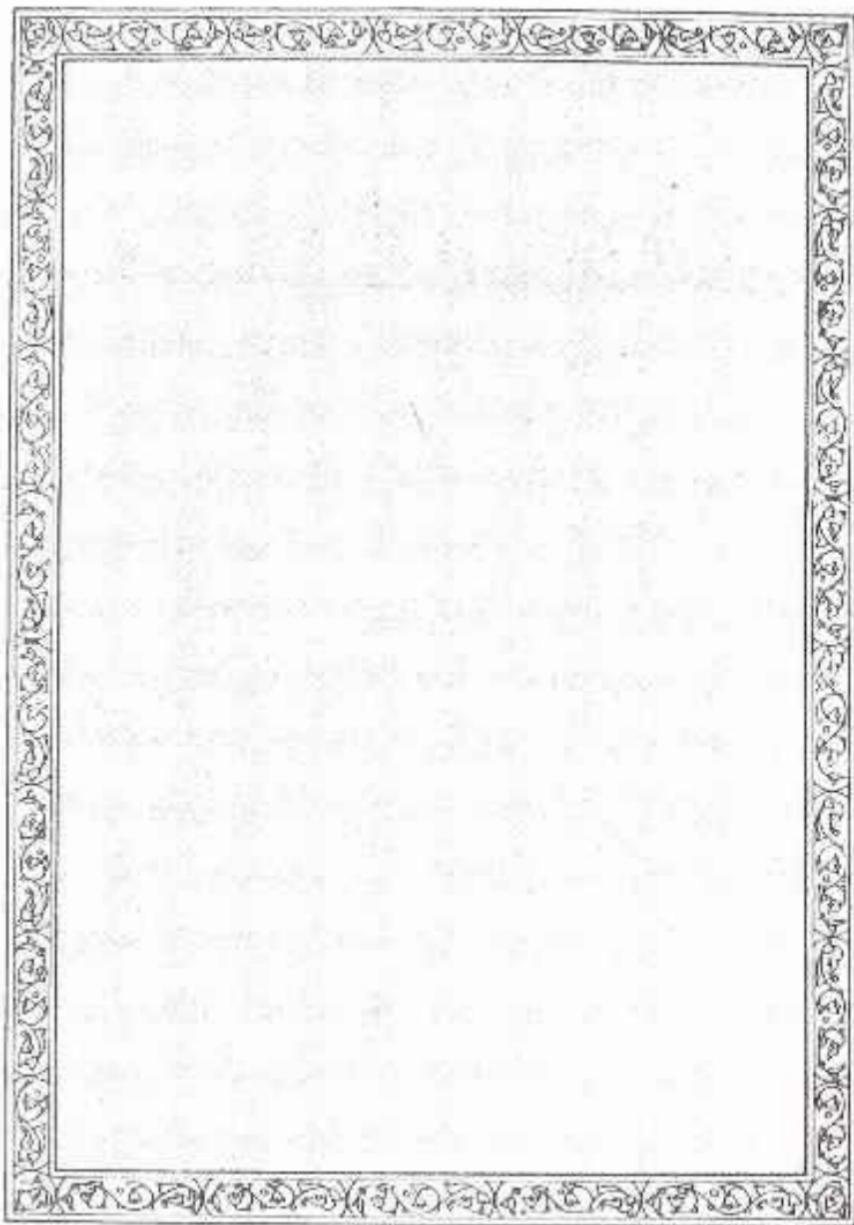
- \* *Etiquettes of travel*
- \* *Ziyarat (visit)*
- \* *Functions of Haramain*

Shop No. 219947  
Action Dials Station  
Action B.P. Class MAJAFI BOOK LIBRARY  
MAJAFI BOOK LIBRARY

By

Sayyid Jawad Husseiny Shaharudy







This book is reproduced for the  
convinience of the Hajj and Umrah  
pilgrims, for the sawaab of  
**Marhum Haji Aziz Ramzanali**  
**Khataw.**

An appeal is made to all the pilgrims  
to recite a surah Fateha for the  
departed soul.

## **Surah Al-Fateha - The Opening**

1:01. Bismillah-hir-Rehman nir Raheem  
1:02. 'Al-Hamdu lillahi Rabbil- 'Aalamin;  
1:03. 'Ar-Rahman-nir Rahiim;  
1:04. Maaliki Yaumid-Diin  
1:05. 'Iyyaaka na'-budu wa 'iyyaaka nasta-iin  
1:06. Ihdinas-Siraatal-Mustaqiim -  
1:07. Siraatal-laziina 'an-amta alayhim - Ghayril  
Maghzuubi alayhim wa laz-zaaalliin.

1. *In the name of God, The Most Gracious, The Dispenser of Grace*
2. *All Praise is due to God alone, the Sustainer of all the worlds.*
3. *The Most Gracious, The Dispenser of Grace.*
4. *Lord of the Day of Judgment*
5. *Thee alone do we worship; and unto Thee alone do we turn for aid.*
6. *Guide us the straight way*
7. *the way of those upon whom Thou hast bestowed Thy blessings, not of those who have been condemned (by Thee), nor of those who go astray!*

**Note :** The Surah contains the Essence of the Qur'an. Hence it is also called the 'Ummul Qur'an' i.e. the Mother of the Qur'an. Every verse of this surah is so comprehensive in its meaning that it is said that the meaning of the Holy Quran as a whole has been synthesised in this Surah. Through this one single surah, man is educated with the essential knowledge of the basic fundamentals of his life in this world and the life hereafter.

## TABLE OF CONTENTS

<i>Foreword</i> .....	13
<i>Sacredness of the holy shrines</i> .....	15
<i>Secrets of Hajj</i> .....	17
<i>Details of the book</i> .....	22
<b>First section - consists of parts</b> .....	23
<i>Part One - Etiquettes of Travel</i> .....	25
1. <i>Istikhara</i> .....	27
2. <i>choice of time</i> .....	28
3. <i>Alms and narrated supplication</i> .....	31
4. <i>Will</i> .....	31
5. <i>Farewell</i> .....	32
6. <i>Informing near ones</i> .....	32
7. <i>Narrated supplications</i> .....	33
8. <i>Brotherliness and help</i> .....	33
9. <i>Performance of Rituals at the right time</i> .....	34

<i>Part Two - seven Etiquettes of ziyarat.....</i>	37
<i>Part Three - Ziyarat of Nabi (s.a.w.w.) .....</i>	43
- Ziyarat No. 1 .....	48
- Ziyarat No. 2 .....	53
- Ziyarat No. 3 .....	56
- Fourth ziyarat of the Holy Prophet from a distance.....	63
- Prayer and dua at sutun-e-Abu Lubaba.....	69
<i>Part Four - Preference of Ziyarat of Zahra (a.s.) and the difference on her place of burial .....</i>	79
- Ziyarat No. 1 .....	83
- Ziyarat No. 2 .....	90
<i>Part Five - Ziyarat of Imams (a.s)</i>	
<i>at Baqii and its preference .....</i>	93
- <i>Grounds of ziyarat and other holy places in Baqii as         follows:.....</i>	97
- <i>First Isti'dhan of ziyarat.....</i>	100
- <i>second Isti'dhan .....</i>	102
- <i>first ziyarat of Imams of Baqii (a.s.).....</i>	104
- <i>Second ziyarat which is a general         one for each of the Ma'sumeen (a.s.).....</i>	108
- <i>Ziyarat of BIBI Fatima Binti Asad (a.s.)</i>	

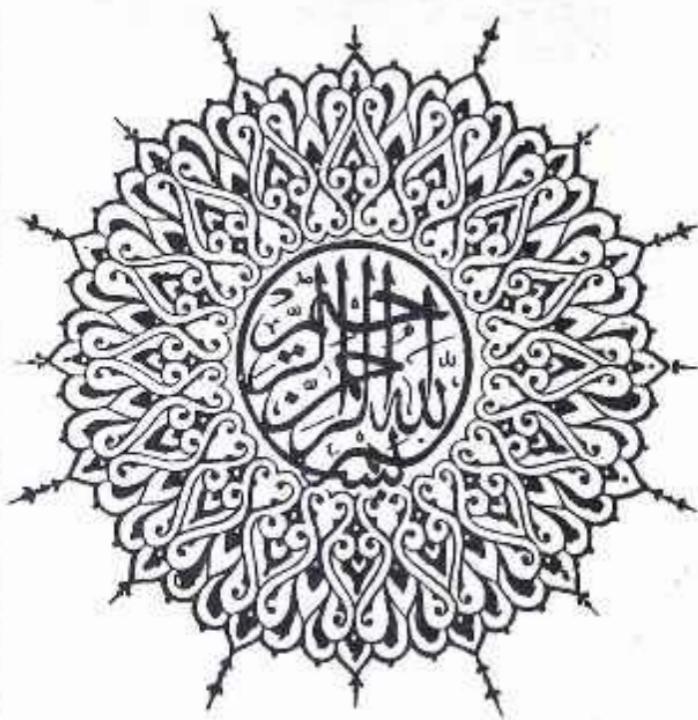
<i>Mother of al-Mu'mineen (a.s.)</i> .....	115
- <i>Ziyarat of Ibrahim son of the Holy Prophet (s.a.w.w.)</i> .....	118
- <i>Ziyarat of the daughters of the Holy Prophet (s.a.w.w.)</i> .....	122
- <i>Ziyarat of the Prophet's Aunts, Sufiya and Atika and Ziyarat of Fatima Ummul Banin</i> .....	124
- <i>Ziyarat of Aqil and Abdullah bin Jaffar</i> .....	126
- <i>Ziyarat of Halima AL-Sa'diya</i> .....	128
- <i>Ziyarat of Dwellers of the Graves</i> .....	129
- <i>Ziyarat Ismail bin Imam Ja'ffar (a.s.)</i> .....	131
- <i>Ziyarat of Abdulah bin Abdul Muttalib (first and second ziyarat)</i> .....	133
- <i>The second Ziyarat</i> .....	135
- <i>Widaa of the Holy Prophet (s.a.w.w.)</i> .....	137
- <i>Ziyarat of the fourteen Ma'sumeen (a.s.) in a week</i> .....	141
- <i>Ziyarat of Imam Ali (a.s.) - Sunday</i> .....	145
- <i>Ziyarat of Imam Hassan (a.s.) - Monday</i> .....	147
- <i>Ziyarat of Imam Husseini (a.s.) - Monday</i> .....	149
- <i>Ziyarat of Imam Zeinul Abideen, Muhammad Baqir, Ja'ffar Swadiq (a.s.) - Tuesday</i> .....	151

- Ziyarat of Imam Musa, Ali bin Musa, Muhammad Jawad and Ali Naqi (a.s.) - Wednesday.....	153
- Ziyarat of Imam Hassan al-Askari (a.s.) - Thursday.....	155
- Ziyarat of Imam Mahdi (a.s.) - Friday.....	156
<i>Part Six - Preference of Ziyarat of Hamza and the rest of the Martrys of Uhud .....</i>	167
- Ziyarat of the Martrys of Ahud.....	165
<i>Part Seven - Mosques and holy places in Medinah ..</i>	179
1. <i>Masjidul Nabi (s.a.w.w.).....</i>	181
2. <i>Masjidul Quba, dua in it and well of khatim .....</i>	184
3. <i>Mashrab of the Mother of Ibrahim .....</i>	186
4. <i>Masjidul Fadheekh .....</i>	187
5. <i>Masjidul Fa'th .....</i>	189
6. <i>Prayer in Masjidul Ali (a.s.), Masjidul Fatima (a.s.) and Masjidul Salman (May Allah bless his soul) .....</i>	190
7. <i>Prayer in the house of Imam Zeinul Abideen (a.s.), Ja'far al-Swadiq (a.s.) and Masjidul Mubahala .....</i>	190
8. <i>Musjidut Qabilatain .....</i>	191
9. <i>Mosques at the centre of Madinah .....</i>	193

<b>Part Eught - Ziyarat of the Martyrs of Mudr</b>	195
<b>Second section - concerned with the holy city</b>	
<i>of Mecca consists of parts</i>	199
<b>Part One - Umra and Hajj</b>	201
- <i>Compulsory acts of Umra-e-Tamattu</i>	201
- <i>Compulsory acts of Ehram</i>	202
- <i>Compulsory acts of Hajj</i>	203
- <i>Prohibited acts While in the state of Ehram</i>	205
- <i>Uprooting of any of the haram tree or growth</i>	207
- <i>Compulsory acts of Umra-e-Musfrada</i>	207
<b>Part Two - Recommended acts of Ehram, Tawaf and</b>	
<i>Sa'ay in Umra</i>	209
- <i>Duas when doing tawaf</i>	224
- <i>Rules which govern the act of sa'ay</i>	230
- <i>etiquettes of taqseer</i>	238
<b>Part Three - etiquettes of Ehram for Hajj, Wukuf at</b>	
<i>Arafat, Muzdalifa and the acts of Mina</i>	239
- <i>Etiquettes of Wukuf (presence) at Arafat</i>	244
- <i>Etiquettes of Wuqf at Muzdalifa</i>	253
- <i>Etiquettes of ramy and narrated duas</i>	256
- <i>Etiquettes of Sacrifice and dua when in action</i>	258
- <i>Etiquettes of halaq, taqser and narrated dua at</i>	

<i>halaq</i> .....	260
- <i>Etiquettes of returning to Mecca to do the five acts</i> .....	261
- <i>Etiquettes of ramy of the three jamarats after returning to Mina</i> .....	263
- <i>Recommended acts of Mina and the acts of Masjidu Khif</i> .....	263
- <i>Recommended acts after returning to Mecca</i> .....	266
- <i>Illustration sketch of the Holy Kaaba</i> .....	269
- <i>Preference of holy places inside Haram Mosque:</i>	
<i>i. Kaaba</i> .....	270
<i>ii. Zam-Zam</i> .....	270
<i>1. Black Stone</i> .....	271
<i>2. Maqame-e-Ibrahim</i> .....	272
<i>3. Hjr Ismail</i> .....	273
<i>4. Mizab-e-Rahma</i> .....	274
<i>5. Shadhruan</i> .....	275
<i>6. Mustajar</i> .....	275
<i>7. Hatwim</i> .....	277
<i>8. Ruknul Aimani</i> .....	277
<i>9. Ruknul Iraqi</i> .....	279
<i>10. Ruknul Shami</i> .....	279

- Recommended acts while entering the Holy	
Kaaba .....	280
<b>Part Four - Ziyarat of the Shrines of Madina, Huun</b>	
and historic ground of Mecca .....	289
- Ziyarat of Abdul Manaf .....	294
- Ziyarat of Abdul AmuttalibAbi .....	295
- Ziyarat of Abi Talib .....	397
- Ziyarat of Amina bint Wahab .....	298
- Ziyarat of Khadija bint Khuwailid .....	299
- Ziyarat of Ismail, his Mother and the rest of the prophets (a.s.) at Hjr Ismail.....	300
<b>Part Five - Visiting holy places in the holy city of</b>	
<b>Mecca</b> .....	303
- Conclusion of Wida-e-Kaaba and its recommended acts wida-e-Mecca and kaabe .....	310

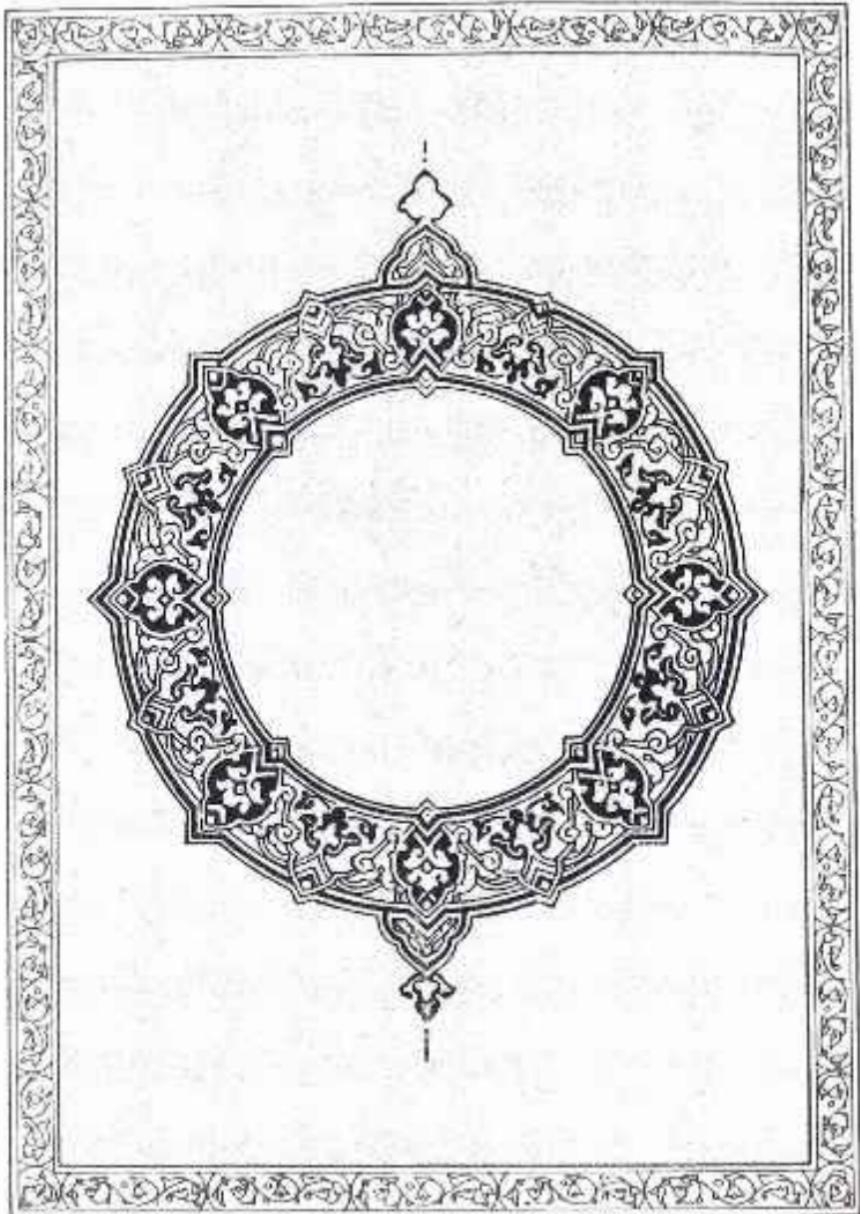
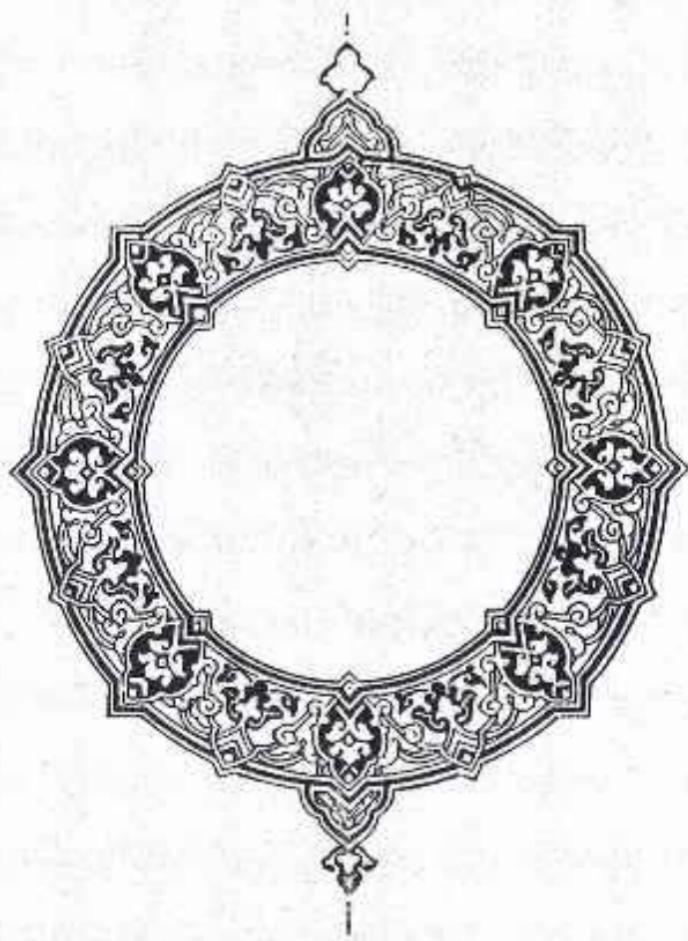


## **FOREWORD**

*By the Grace of Allah (s.w.t.), we are reprinting our book "Adabul Haramain" (Rules of the Two Holy Shrines) as the first edition was in high demand and found to be beneficial to pilgrims. Once again, we hope our efforts to benefit and guide our brothers in faith will be accepted by Allah (s.w.t.).*

رَبِّ أَوْزِعْنِي أَنْ أُشْكُرْ نِعْمَتَكَ الَّتِي أُنْعِثْتَ  
عَلَيَّ وَعَلَى وَالدَّيْنِ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأَصْلَحَ لِي فِي ذَرَيْتِي إِنِّي تُبَثُّ إِلَيْكَ وَإِنِّي مِنَ  
الْمُسْلِمِينَ.

اللَّهُمَّ أَغْفِرْ لَنَا وَلِلَّذِينَا وَلِمَنْ وَجَبَ حَقًّا  
عَلَيْنَا وَلِلْمُؤْمِنِينَ وَالْمُؤْمَنَاتِ.



*In the name of Allah, the Merciful, the Mercy Giving*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Sacredness of the holy shrines*

All Praise be to the lord of the worlds;  
salutations and peace be upon the Holy  
prophet and his purified progeny.

It should be noted that the Holy Shrines  
call for the same respect as do the Mosques  
but the sanctity of the Holy Shrines is elevated  
further as inside are the graves of the chosen  
ones. Remembering Him through prayers and  
invoking His Mercy in such shrines are highly  
recommended as Mentioned in the holy book.

﴿فِي بَيْوَتٍ أَذْنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا  
أَسْمَهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ \* رِجَالٌ لَا  
تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْنَ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ  
الصَّلَاةِ﴾ الآية .

Pilgrimage is a physical and a spiritual form of worship involving a visit to the ka'aba and the prescribed places around Mecca. It is a means of obtaining proximity to the Almighty and exerting oneself in the rigorous self-training activities for the sake of Allah and remembering Him continuously as prescribed by Him. One should repent sincerely of past sins and hope for salvation and clear himself of all distractions in order to be submissive to Him only.

The pilgrims should be free from all attachments, and observe silence and tranquility; and only perform the prescribed obligations, avoid all sins and forbidden acts; and should behave well and carry out all the commands. If such acts are performed without such ethics, then the purpose of the pilgrimage is of no importance, as says the Almighty.

لَنْ يَسْأَلَ اللَّهُ لِحُومُهَا وَلَا دِمَائِهَا وَلِكِنْ يَسْأَلُ  
الْأَنْفُسَ مِنْكُمْ.

How can one undertake such a journey and circumambulate the holy kaa'ba and visit other holy places and shrines with a heart of hypocrisy, sins, and hatred? Our Holy Imams(a.s.) have said: "He who goes on pilgrimage with unlawful money will be answered back at the time of talbiya (which is essentially the servant responding to God's call) O my servant! your response is rejected and no happiness will be granted".

لَا يَنْهَاكَ عَبْدُكَ وَلَا سَفَدِكَ

### Secrets of Hajj

The pilgrimage has unaccountable, unseen gains and concealed benefits which atheists do not perceive. This is because Allah (s.w.t.) has sealed their hearts after they have themselves chosen to go astray and hence will never see the truth.

They refuse to accept His lordship and the

satans turn out to be their only Guardian and Master who later on plunges them to a deep and dark abyss from where they can never get out.

It is therefore crystal clear that Allah (s.w.t.) made pilgrimage obligatory upon His servants so that they can feel His Dignity and Magnanimity; His Glory and Superiority; His Kingdom and Grace. On the other hand He wants the pilgrims to feel their servitude, inferiority and abjectness before Him. He wants them to feel like Servants and Subjects who under their kings and sultans are forced to stop at door after door and barrier after barrier until finally their presents are accepted. Only then will they be allowed in to enter.

Surely Almighty Allah (s.w.t.) has dignified His sacred house and accredited it to Himself and made it His servants' backbone for their livelihood. He made it the destination of all those who come from far and wide and from

different lands and nations of the world. He made the surrounding areas sanctuaries of peace, created in it open spaces and fields, and modelled it to the paragons of kings and sultans. He later on made it incumbent upon mankind no matter how remote their areas be to make pilgrimage to the holy land either on foot, or by riding. He then ordered them to put on pilgrims' garbs-thus-doing away with wearing their personal styles and come to Him dishevelled and dusty, modestly and submissively crying out as they answer to their lord's call; they meet a barrier which is not lifted until they have prayed, supplicated and pelted pebbles at their devils making sure they have destroyed and eradicated them completely. Having done this, they are then allowed to present their sacrifices, and shave so that they can be cleansed of the sins which were barriers between them and their Almighty God. After being cleansed and purified, He permits them to visit the Holy

House and make them feel their servitude for the second time. They, on one hand, circumambulate the Holy House clinging submissively onto the curtains, and on the other hand traversing between the two hills (Safa and Marwa) all under His authority; and thus show them His Superiority and their inferiority. This act is to let them realise as to who they are so that they can overcome their pride, ignorance, selfishness and ego-centricity that they hold to and put on the garment of inferiority and modesty. This is one of the most important benefits of pilgrimage in addition to the fact that it reminds us of the final Day of Reckoning which covers all the prophets and nations.

Certain aspects of that great Gathering place have been mentioned in the Holy Quran; that scene has astonished some scholars and intellectuals. Pilgrimage, then, has been designed to be a sample of that Day of Reckoning and it has been called the smaller

Gathering. Scholars have written treatises about the comparison between the two Reckonings. May Almighty Allah be pleased with them. They collected all this from one of the best sermons of Imam Ali (a.s.) in his book "Nahjul Balagha" (The peak of Eloquence).

In this sermon, Imam Ali (a.s.) mentions some of the secrets of pilgrimage. The most important of them being the remembrance of the Final Day of Reckoning from which none will be able to run away. By wearing pilgrims' garbs and staying on the same spot, at the same time, one gets a glimpse of gathering of people in their shrouds and by treading between the two hills and circumambulating the Holy Ka'aba, one is reminded as to how people will be confused rushing for shelter, protection and refuge, etc.

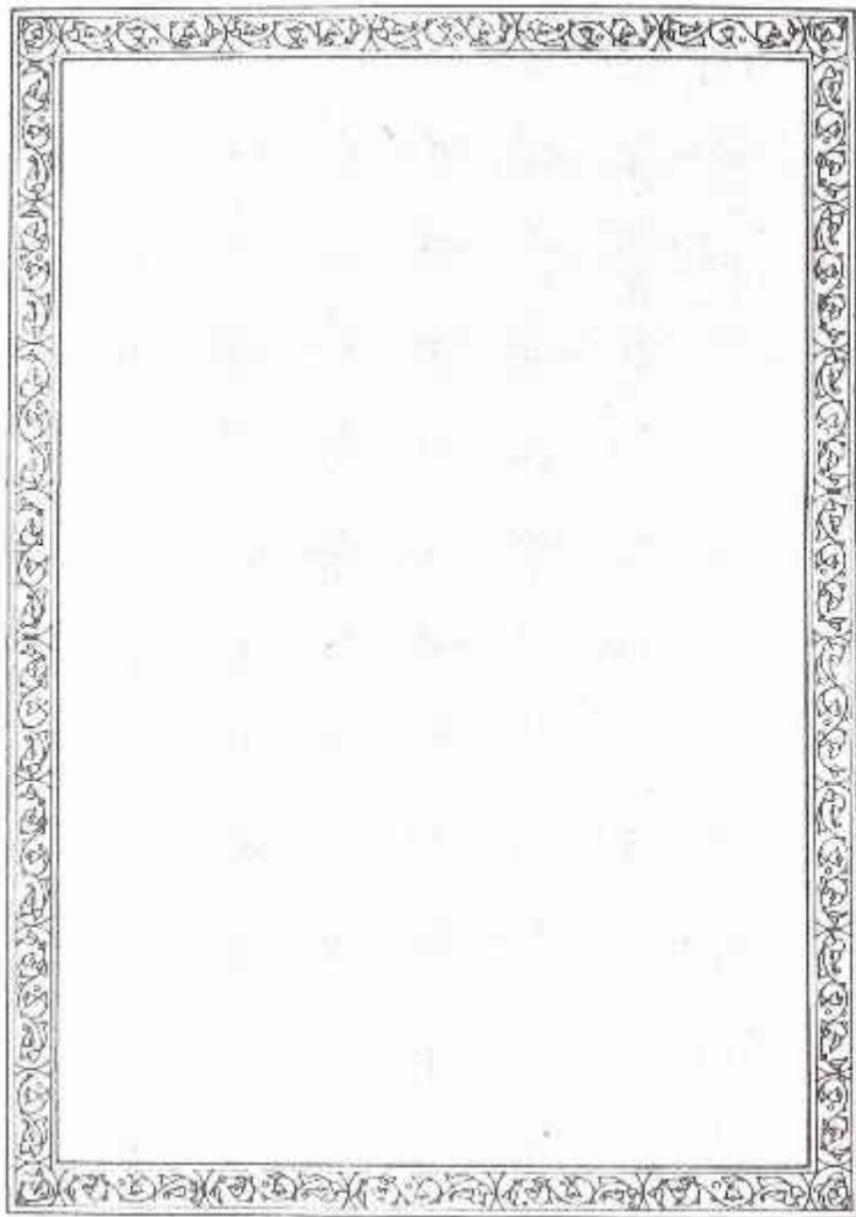
### **Details of the book**

This book has been divided into two sections. The first section consists of recommended etiquettes of travel, moral and spiritual performances to be carried out when visiting the Holy-Shrines of our Holy Prophet (s.a.w.) and the chosen ones in Jannatul Baqee.

The second section deals with the Holy Ka'aba, sacred places and shrines in and outside Mecca. All these recommendations are followed with the hope of being rewarded abundantly by Allah's (s.w.t.) Grace.

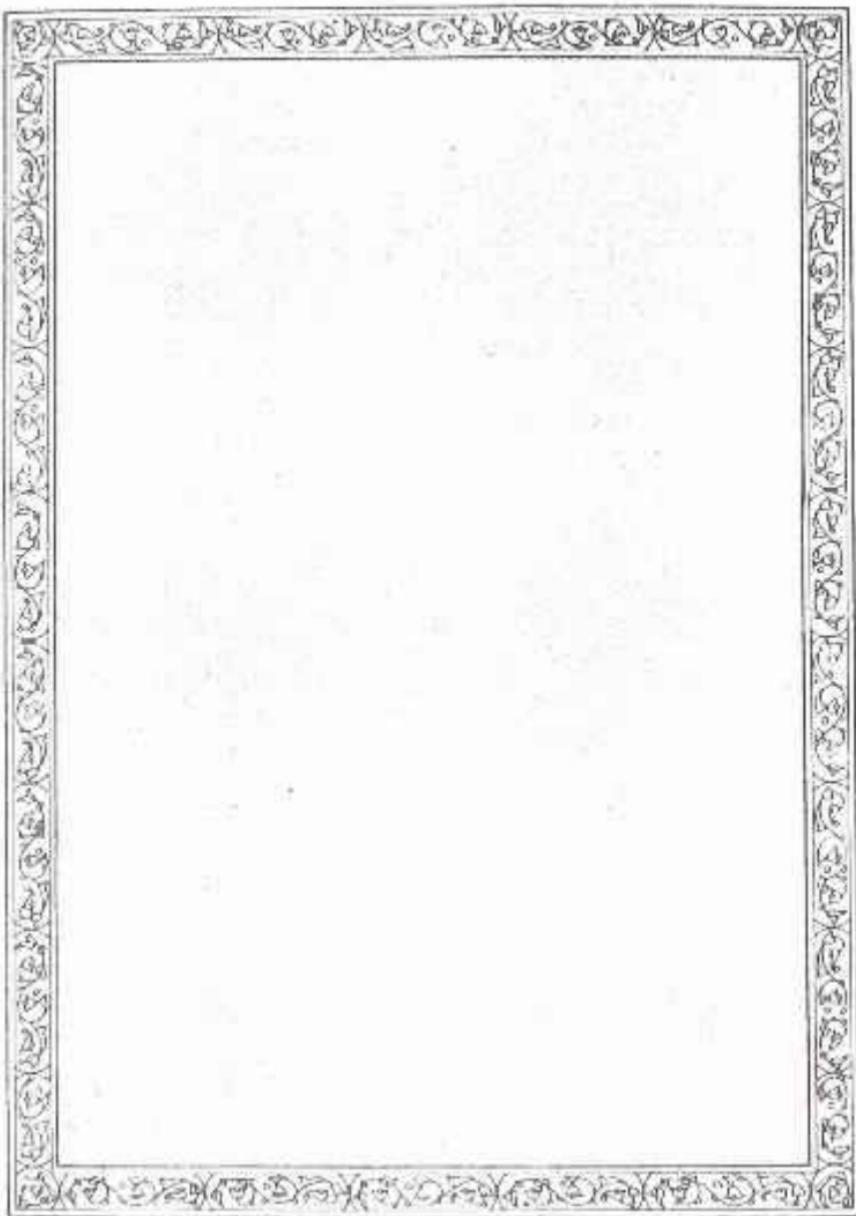
## ***ETIQUETTES OF ZIYARAT***

*Section One - Consists Of Parts*



## **PART ONE**

*Etiquettes of Travel*



There are many recommended etiquettes and supplications to be recited while one is travelling. We mention here a few of them.

***1. Istikhara (consultation):***

One of the things that is recommended to be done whenever one intends to travel, be it for Hajj or any other reason, is to do Istikhara. Istikhara here means to supplicate and ask for Allah's grace while undertaking any ritual activity-especially Hajj.

It has been narrated from Imam Baqir (a.s.) that Ali bin Hussein (a.s.) used to do Istikhara whenever he intended to perform Hajj, umra, transact or let slaves free. Most of our traditions say that no work should be done without doing Istikhara-The best way of doing it is to say:

«أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ خَيْرَةً فِي عَافِيَةٍ».

Either three, seven, ten, fifty, seventeen or a hundred and one times. After the recitation, he can now set out for the journey or undertake any other work.

## *2. Choice of Time:*

It has been narrated from Imam Sadiq (a.s.) that he who intends to travel should do so on one of these days: Saturday, for if it were to be that a stone had to roll down a hill on this day, then Allah (s.w.t.) would return it to its original place; On Tuesday for it is the day on which Allah (s.w.t.) softened the Iron for David (Dawoud) and on Thursday for it is the day on which the Holy Prophet (s.a.w.w.) and his Companions used to go out for battles and come back victorious.

It has been forbidden to travel on Monday because it is the day on which the Holy Prophet (s.a.w.w.) passed away marking the end of revelation, and also the day on which

Imam Hussein (a.s.) was martyred. It is also forbidden to travel on Wednesday because it is the day on which Components of fire were created and arrogant nations destroyed. Travelling on Friday before friday prayers has been forbidden just as travelling on the third, fourth and fifth days of a month has been forbidden. All the same, it has narrated that if one is to travel on one of the forbidden days, he or she should recite the following Suras: AL-Falaq, AL-Nas and the below verses: Kursy, Qadr and the last part of Sura Imran from the verse:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ...﴾

until the end. He should then say:

اللَّهُمَّ بِكَ يَصُولُ الصَّالِحُونَ وَبِقُدْرَتِكَ يَطُوُّلُ  
الظَّالِمُونَ وَلَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَلَا قُوَّةَ  
يَمْتَازُهَا دُوْلُ إِلَّا مِنْكَ بِصَفَوْتِكَ مِنْ خَلْقِكَ

وَخِيرٍ لَكَ مِنْ بَرِيَّتَكَ مُحَمَّدٌ نَبِيُّكَ وَعِشْرَتَهُ  
 وَسَلَالَتَهُ عَلَيْهِ وَعَلَيْهِمُ الْسَّلَامُ صَلَّى عَلَى مُحَمَّدٍ  
 وَعَلَيْهِمْ وَأَكْفَنِي شَرَّ هَذَا الْيَوْمِ وَضُرَّهُ وَأَزْقَنِي  
 حَزَرَهُ وَيُعْنَهُ وَأَقْضِي لِي فِي مُتَصَرِّفَاتِي بِخُسْنِ  
 الْعَاقِبَةِ وَبِلُوغِ الْمَحَبَّةِ وَالظَّفَرِ بِالْأُمْنِيَّةِ وَكِفَايَةِ  
 الْطَّاغِيَّةِ لِلْغَوِيَّةِ وَكُلِّ ذِي قُدْرَةٍ لِي عَلَى أَذِيَّةِ  
 حَتَّى أَكُونَ فِي جُنَاحِهِ وَعِضْمَةِ مِنْ كُلِّ بَلَاءٍ وَنَسْمَةِ  
 وَنَفْمَةِ وَأَبْدِلُنِي فِيهِ مِنْ الْمَخَاوِفِ أَمْنًا وَمِنِ  
 الْعَوَانِقِ فِيهِ يُشَرِّأْ حَتَّى لَا يَصُدَّنِي فِيهِ صَادًّا عَنِ  
 الْمُرَادِ وَلَا يَحْلُّ فِي طَارِقٍ مِنْ أَذَى الْعِبَادِ إِنَّكَ  
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

You should take along with you turbate  
 Hussein (a.s.). It has been narrated that  
 whenever the Holy peophet intended to travel,

he carried with him five things: Mirror, kohl container, pole (Comb-like piece of wood used to comb thick and intertwined hair), tooth brush and a comb. It is also recommended to take with you a walking stick made from a bitter almond tree.

### 3. *Alms:*

It is recommended to give alms depending on how much you have and say.

اللَّهُمَّ إِنِّي أَشْرَنَتُ بِهَذِهِ الصَّدَقَةِ سَلَامِتِي  
وَسَلَامَةَ سَفَرِيِّ وَمَا مَعِيِّ، اللَّهُمَّ وَأَخْفَظْنِي  
وَأَخْفَظْ مَا مَعِيِّ وَسَلَّمْنِي وَسَلَّمْ مَا مَعِيِّ وَبَلْغْنِي  
وَبَلْغْ مَا مَعِيِّ بِبَلَاغِكَ الْحَسَنُ الْجَمِيلُ.

### 4. *Will:*

Writing your will before leaving is among recommended things.

### *5. Farewell:*

One is supposed to pray two or four raka'at and bid his family farewell keeping them under Allah's care and mercy saying:

اللَّهُمَّ إِنِّي أَشْتَوْدُ عَكْ نَفْسِي وَأَهْلِي وَمَالِي  
وَذُرِّيَّتِي وَذُنُّسِيَّاً وَآخِرَتِي وَأَمَانَتِي وَخَاتِمَةِ  
عَمَلي.

Imam Swadiq (a.s.) says that this is the best guardianship under which one can leave his family, and that whoever recites the mentioned supplication will definitely be granted what he asks for.

### *6. Informing Near Ones:*

It has been narrated from the Holy-Prophet (s.a.w.w.) that whenever a muslim intends to travel, he should inform his brothers of it, and

it is upon them to visit him when he returns .

#### *7. Supplication:*

Narrated suras and supplications should be recited, and when boarding any means of transport say.

سُبْحَانَ اللَّهِيْ سَمْعَرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرَنِينَ .

then:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ .

seven times or recite any narrated duas.

#### *8. Brotherliness and Help:*

While on the journey it is recommended that one helps his company and be at the fore-front of helping those in need as much as he can. This will enable him to be covered by Allah's grace and mercy in this world and the

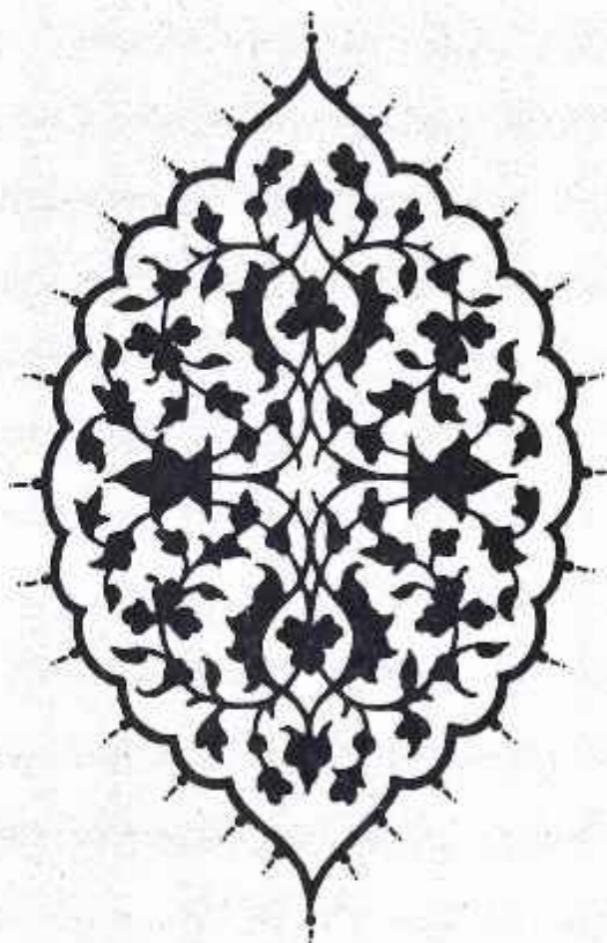
hereafter. In this connection, there is a tradition which says that a good company is he who is ready to help others at times of need and does not wait for them to reciprocate. He should always have good conduct.

#### *9. Performing Rituals at the Right Time:*

Wajib prayers are supposed to be performed at the begining of Specific times even if it means praying behind a sunni.

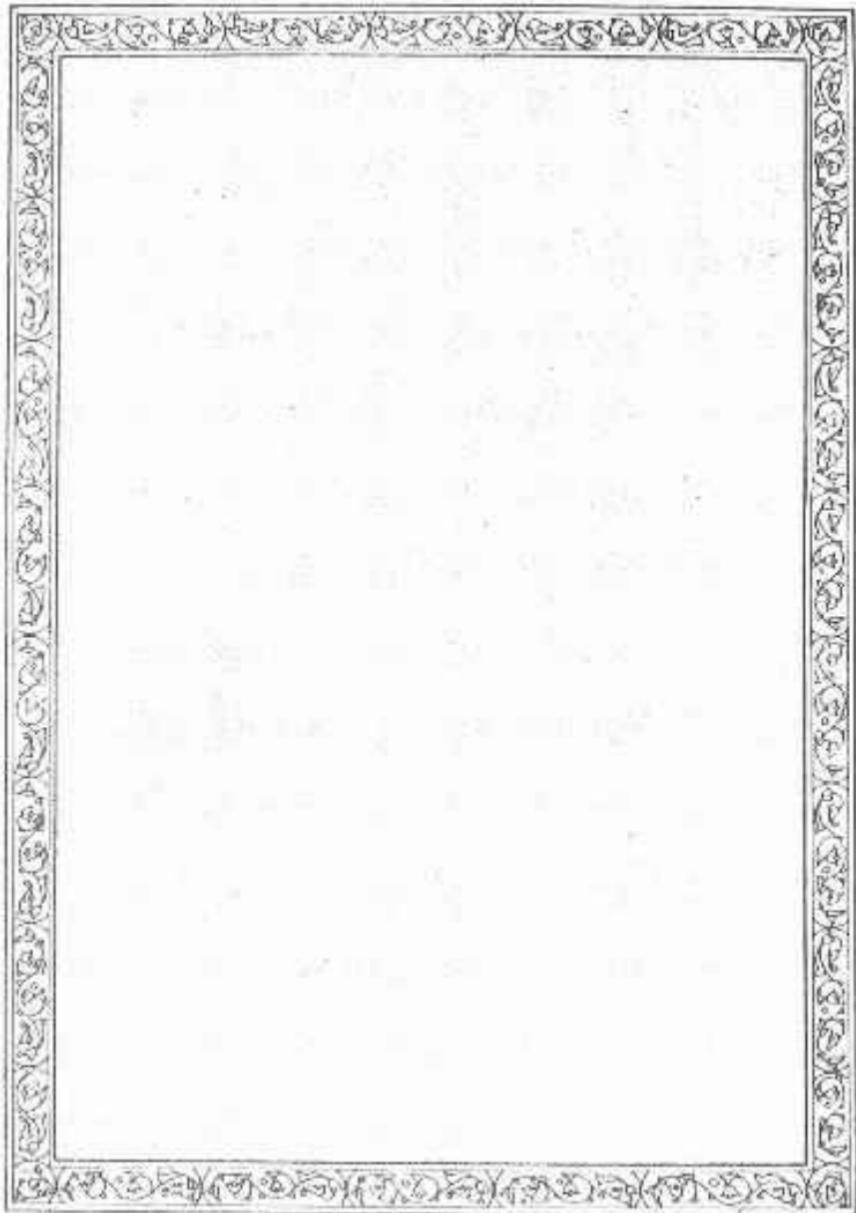
When setting out for Hajj, a pilgrim should be free from all worldly attachments, purify his intention, and be sincere with the Almighty Allah. He should not have any other intentions other than that of obeying Him, seeking His reward and Pardon on the day of judgement. He should not go for Hajj with an intention of showing off nor should he do so from the fear that he could be blown off his feet by the wind of poverty if he does not perform this obligation, as narrated in several cases. There should be no intention of transaction or undertaking of any other work for this dilutes

one's intention of servitude to Allah (s.w.t.) which of course, prevents him from the spiritual benefit of Hajj. How doomed is he Who ignores these undertakings that definitely lead to everlasting happiness, and embark on useless and empty illusions that bear no fruit!! As such, one should do all what he can to see to it that his sincerity and devotion remains intact and in place, a way from the danger of pollution. He should put the value of the Holy House and its Owner in mind and be sincere in his repentance if he wants his sins to be forgiven and his supplications answered. His food (daily bread) should be lawful and should let others benefit from it. To sustain and spend money on Hajj is to do so in Allah's way. Spending one dirham in this way is like spending seven hundred dirhams. On this occasion it is good for him to put on ordinary clothes to sympathize with the poor and avoid being included with the arrogant who face bitter punishment.



**PART TWO**

*ETIQUETTES OF ZIYARAT*



The etiquettes to be observed while visiting Holy Shrines and places are so many, we mention a few of them here:

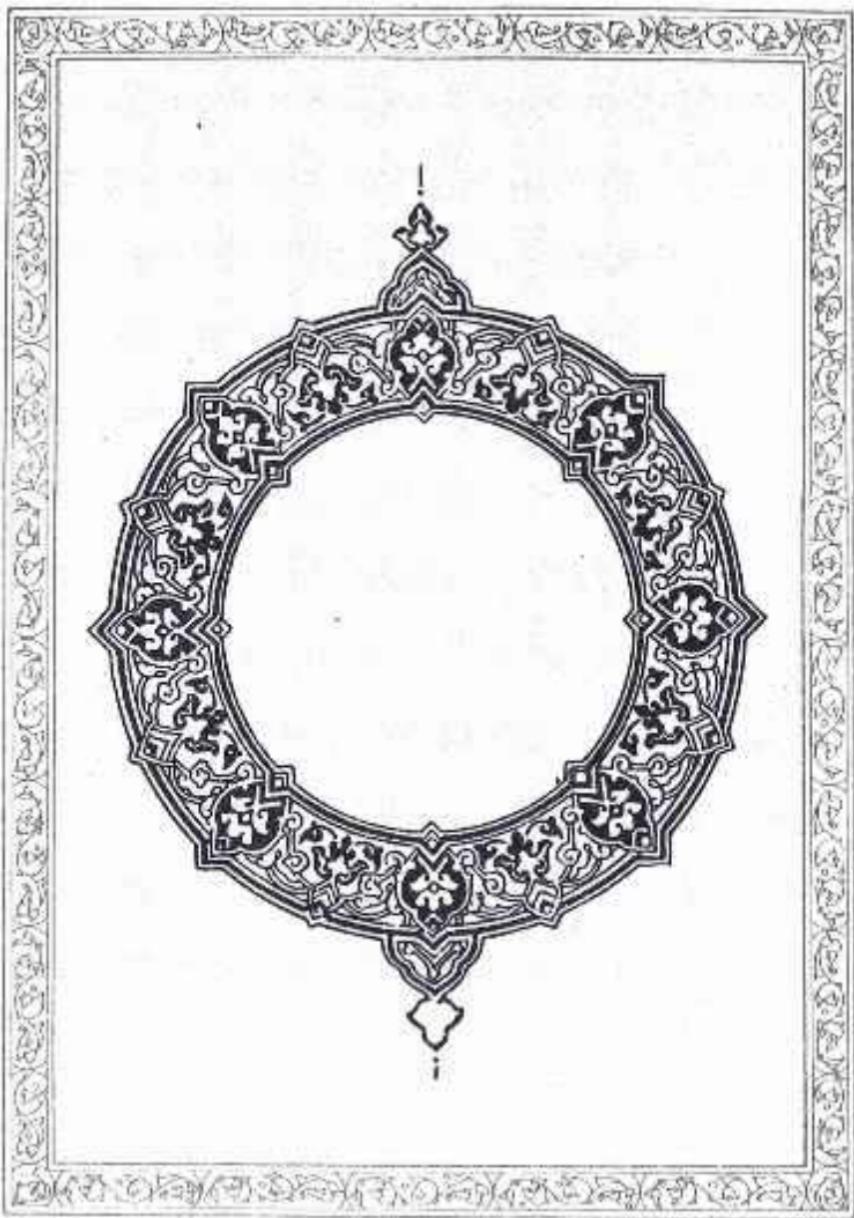
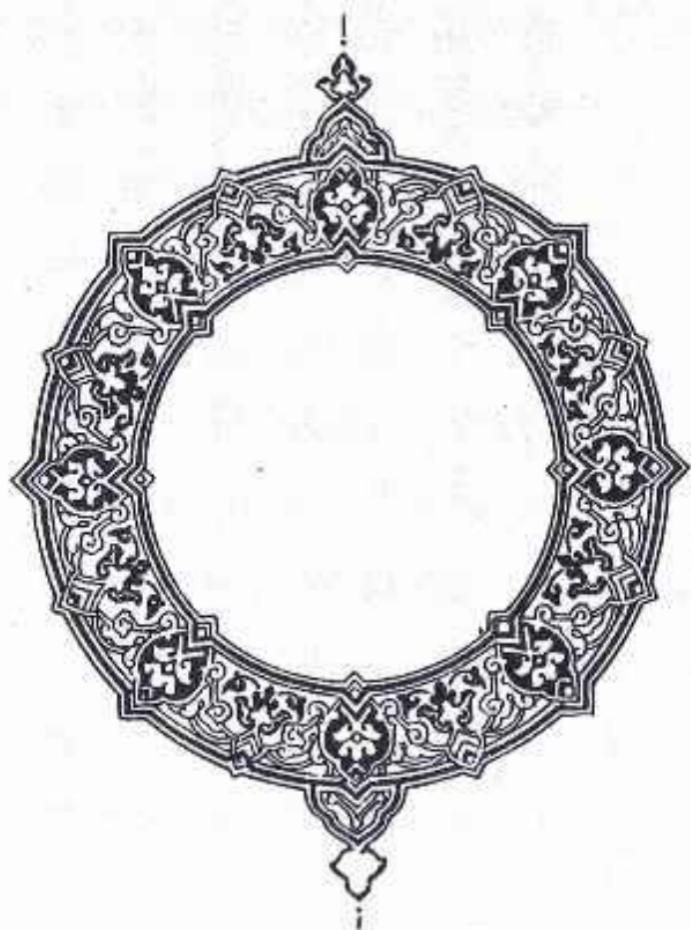
1. Taking bath before ziyarat of the Holy Prophet (s.a.w.w.) and the Imams (a.s.).
2. Purify oneself from minor and major spiritual impurities.
3. Put on physically and spiritually clean clothes. It is recommended that they should be new and of white colour.
4. Shorten his or her steps while on the way to the Holy Shrines. Observe silence, humbleness and tranquility, and should not look on the sides over his shoulders .
5. Use perfume; except when doing ziyarat of Imam Hussein (a.s.).
6. Repeatedly recite takbir, tasbih, tahlil and selawat of the Holy prophet (s.a.w.w.) and his purified descendants (a.s.).,
7. Stop at the entrance of Haram and ask for permission to enter by reciting the

narrated supplications. One should try to be humble as possible and feel that he or she is before his or her creater hearing His words. Trying to recall evils and all bad things that he or she has done to the Imams and their sympathizers, as well as recalling his refusal to obey Allah's rules which will definitely push his tears rolling down his cheeks. This is all what etiquettes of ziyarat means.

The Most important ziyarat is that one of the Holy-Prophet (s.a.w.w.), especially to the pilgrims. There are many narrated traditions concerning this matter. Here we only mention one of them which can be found in Wasaail (book).

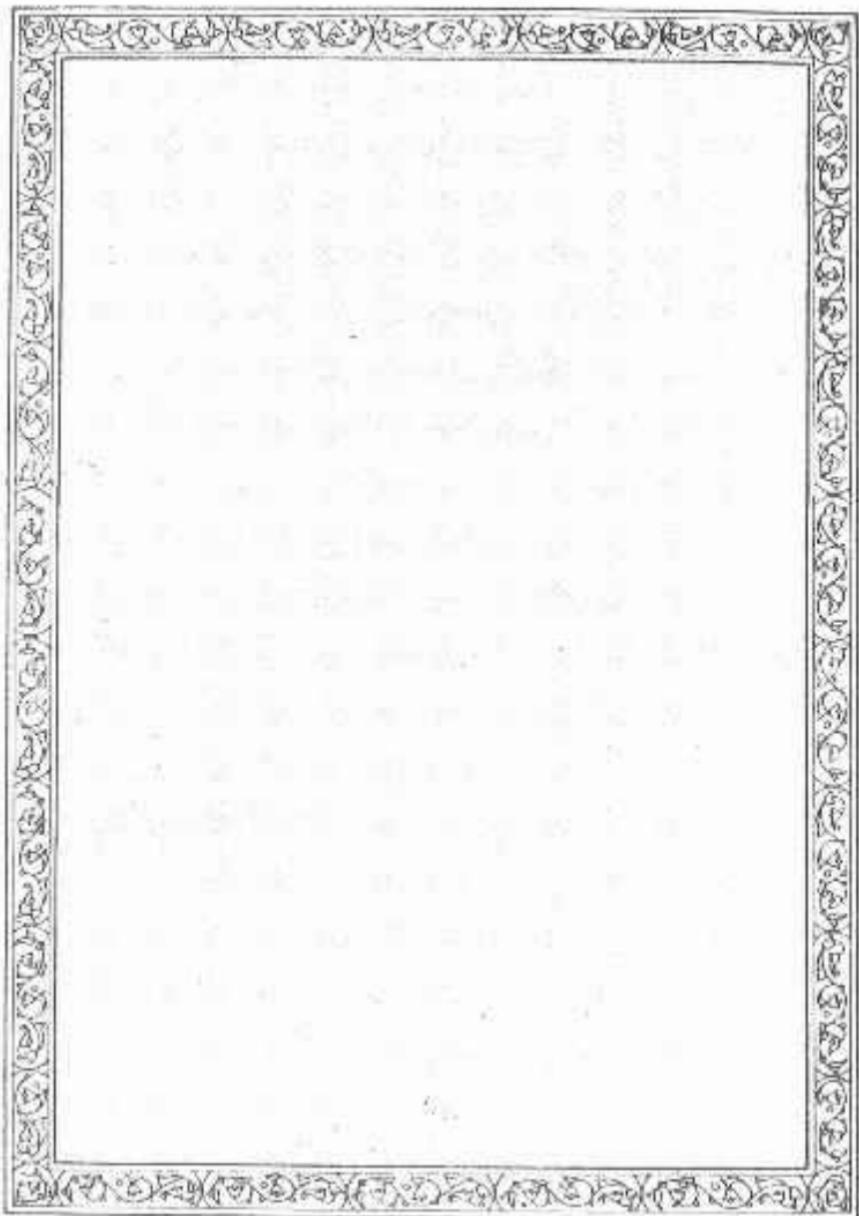
It has been narrated from the Holy-Prophet (s.a.w.w.) through Imam swadiq (a.s.) that he said, "He who comes to Mecca for pilgrimage and does not come for my ziyarat in Madina, I shall ignore and turn my back on him on the day of judgement, and he who does my ziyarat, it will be incumbent upon me to

intercede for him making his paradise certain.  
He who dies in Allah's course will be  
resurrected on the day of reckoning along with  
the martyrs of Badr".



## **PART THREE**

**ZIYARAT OF THE HOLY-PROPHET (s.a.w.w.)**



*AL-Kafa'mi says: Before entering Masjidu Nabi (s.a.w.w.) or any Shrine of the Holy Imams, stand before the door (eg Bab Jibreel in the case of the Prophet's mosque) and say:*

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابِ مِنْ أَبْوَابِ بُيُوتِ  
نِبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَقَدْ مَنَّتَ النَّاسَ أَنْ  
يَذْخُلُوا إِلَّا بِإِذْنِهِ فَقُلْتَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا  
تَذْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمُ اللَّهُمَّ إِنِّي  
أَعْتَدْتُ حُرْمَةً صَاحِبِ هَذَا الْمَسْهَدِ الشَّرِيفِ فِي  
غَيْبِيِّ كَمَا أَعْتَدْتُهَا فِي حَضَرَتِهِ وَأَعْلَمُ أَنَّ رَسُولَكَ  
وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ أَخْيَاءٌ عِثْدَكَ يُرْزَقُونَ  
يَرَوْنَ مَقَامِي وَيَشْمَعُونَ كَلَامِي وَيَرُدُّونَ سَلَامِي  
وَأَنَّكَ حَجَبْتَ عَنْ سَمْعِي كَلَامَهُمْ وَفَتَحْتَ بَابَ

فَهُمْ بِلَدِيذِ مُنَاجَاتِهِمْ وَإِنِّي أَشَأْذِنُكَ يَارَبِّ أَوْلَاءِ  
وَأَشَأْذِنُ رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَانِيَا  
وَأَشَأْذِنُ خَلِيفَتَكَ الْإِمَامَ الْمُفْرَضَ الْمَفْرُوضَ  
عَلَيَّ طَاعَتُهُ الْحُجَّةُ بْنُ الْحَسَنِ الْمَهْدِيُّ عَلَيْهِ  
السَّلَامُ

And if in ziyarat of any of the Imams,  
mention his and his father's name and  
continue as:

وَالْمَلَائِكَةُ الْمُوَكَّلُونَ بِهَذِهِ الْسَّقْعَةِ الْمُبَارَكَةِ  
ثَالِثًاً إِدْخُلْ يَارَسُولَ اللَّهِ إِدْخُلْ يَا حُجَّةَ اللَّهِ  
إِدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ الْمُقِيمِينَ فِي هَذَا  
الْمَشْهَدِ قَادِنَ لِي يَا مَوْلَايِ فِي الدُّخُولِ أَفْضَلَ مَا  
أَذِنْتَ لِأَحَدٍ مِنْ أُولَيَّ أَئِمَّةِكَ فَإِنْ لَمْ أَكُنْ أَهْلًا لِذَلِكَ  
فَأَنْتَ أَهْلٌ لِذَلِكَ،

then enter and say.

بِسْمِ اللَّهِ وَبِإِسْمِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ اللَّهُمَّ اغْفِرْ لِي  
وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ.

Enter through Bab Jibraeel and recite

اللَّهُ أَكْبَرُ.

(100) times Then pray Two RAKA'ATS Tahiyatul Masjid and then proceed to the prophet's room and facing it recite:

## FIRST-ZIYARAT

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ السَّلَامُ عَلَيْكَ يَا  
نَبِيَّ اللهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللهِ  
السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّنَ أَشْهُدُ أَنَّكَ قَدْ  
بَلَغْتَ الرِّسَالَةَ وَأَقْمَتَ الْصَّلَاةَ وَأَئَتَتَ الْزَكَاةَ  
وَأَمْرَتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَعَبَدْتَ  
اللهَ مُخْلِصًا حَتَّى أَتَيْكَ الْيَقِينَ فَصَلَوَاتُ اللهِ عَلَيْكَ  
وَرَحْمَتُهُ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ.

Then stand near the fore pillar (on the right hand side of the grave) with the mimbar on your right, facing the Qiblah; and this is where the Holy prophet's (s.a.w.w.) head rests and recite:

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَشْهُدُ أَنَّكَ  
رَسُولُ اللهِ وَأَنَّكَ مُحَمَّدٌ بْنُ عَبْدِ اللهِ وَأَشْهُدُ أَنَّكَ  
قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ وَنَصَحْتَ لِأُمَّةِكَ  
وَجَاهَدْتَ فِي سَيِّلِ اللهِ وَعَبَدْتَ اللهَ مُخْلِصاً حَتَّى  
أَتَيْكَ الْيَقِينَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَأَدَّيْتَ  
الَّذِي عَلَيْكَ مِنَ الْحَقِّ وَأَنَّكَ قَدْ رَوَفْتَ بِالْمُؤْمِنِينَ  
وَغَلَظْتَ عَلَى الْكَافِرِينَ فَبَلَغَ اللَّهُ بِكَ أَفْضَلَ شَرْفِ  
مَحْلِ الْمُكَرَّمِينَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَقْدَمْنَا بِكَ مِنْ  
الشُّرُكِ وَالْأَضْلَالَةِ اللَّهُمَّ فَاجْعَلْ صَلَواتِكَ  
وَصَلَواتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَئْبَائِكَ الْمُرْسَلِينَ  
وَعِبَادَكَ الصَّالِحِينَ وَأَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ  
وَمَنْ سَبَّحَ لَكَ يَا رَبَّ الْعَالَمِينَ مِنْ الْأَوَّلِينَ  
وَالآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ

وَأَمِينَكَ وَنَجِيْكَ وَحَسِيْبَكَ وَصَفِيْكَ وَخَاصِيْكَ  
 وَصَفُوْتَكَ وَخَيْرَتَكَ مِنْ خَلْقِكَ اللَّهُمَّ أَغْطِيْ  
 الدَّرَجَةَ الرَّفِيْعَةَ وَآتِيْهِ الْوِسِيْلَةَ مِنَ الْجَنَّةِ وَابْعَثْنِيْ  
 مَقَامًا مَحْمُودًا يَغْبُطُ بِهِ الْأَوَّلُونَ وَالآخِرُونَ اللَّهُمَّ  
 إِنَّكَ قُلْتَ هَوَلُوا أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاوَكَ  
 فَاسْتَغْفِرُوا اللهَ وَاسْتَغْفِرُ لَهُمْ الرَّسُولُ لَوْجَدُوا  
 اللهُ تَوَاَبَاً رَحِيْمًا وَإِنِّي آتَيْتُ نَبِيْكَ (أَتَيْتُكَ)  
 مُسْتَغْفِرَاً تَائِبًا مِنْ ذُنُوبِي وَإِنِّي أَتَوَجَّهُ بِكَ إِلَى اللهِ  
 رَبِّيْ وَرَبِّكَ لِيَغْفِرَ لِي ذُنُوبِيْ.

and recite the special salawat of the Holy prophet (s.a.w.w.):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا حَمَلَ وَخَيْكَ وَبَلَغَ  
 رِسَالَاتِكَ وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَخْلَلَ حَلَالَكَ

وَحَرَمَ حَرَامَكَ وَعَلَمَ كِتَابَكَ وَصَلَّى عَلَى مُحَمَّدٍ  
كَمَا أَقَامَ الْصَّلَاةَ وَآتَى الزَّكَاةَ وَدَعَا إِلَى دِينِكَ  
وَصَلَّى عَلَى مُحَمَّدٍ كَمَا صَدَّقَ بِوَعْدِكَ وَأَشْفَقَ مِنْ  
وَعِيدِكَ وَصَلَّى عَلَى مُحَمَّدٍ كَمَا غَفَرَتِ بِهِ الْذُنُوبَ  
وَسَرَّتِ بِهِ الْغَيْوَبَ وَفَرَّجَتِ بِهِ الْكُرُوبَ وَصَلَّى  
عَلَى مُحَمَّدٍ كَمَا دَفَعَتِ بِهِ الشَّقَاءَ وَكَشَفَتِ بِهِ  
الْفَتَاءَ وَأَجَبَتِ بِهِ الدُّعَاءَ وَتَجَيَّثَتِ بِهِ مِنَ الْبَلَاءِ  
وَصَلَّى عَلَى مُحَمَّدٍ كَمَا رَحِمَتِ بِهِ الْعِبَادَ وَأَخْيَثَتِ  
بِهِ الْبِلَادَ وَقَصَمَتِ بِهِ الْجَبَابِرَةَ وَأَهْلَكَتِ بِهِ  
الْفَرَاعِنَةَ وَصَلَّى عَلَى مُحَمَّدٍ كَمَا أَضْعَفَتِ بِهِ  
الْأَمْوَالَ وَأَخْرَزَتِ بِهِ مِنَ الْأَهْوَالِ وَكَسَرَتِ بِهِ  
الْأَصْنَامَ وَرَحِمَتِ بِهِ الْأَنَامَ وَصَلَّى عَلَى مُحَمَّدٍ  
كَمَا بَعَثَتِهِ بِخَيْرِ الْأَدْيَانِ وَأَغْرَزَتِ بِهِ الإِيمَانَ

وَتَبَرَّأْتَ يِهِ أَلْأَوْثَانَ وَعَظَمْتَ يِهِ الْبَيْتَ الْحَرَامَ  
وَصَلَّى عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الظَّاهِرِينَ الْأَخْيَارِ  
وَسَلَّمَ تَسْلِيمًاً.

## SECOND-ZIYARAT

Stand near the pillar on the right hand side  
of the holy grave, near the head, and say.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ  
الْأَوْلَيْنَ وَالآخِرِينَ السَّلَامُ عَلَيْكَ يَا زَيْنَ الْقِيَامَةِ  
السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْقِيَامَةِ أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا  
اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ  
بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَّحْتَ أَمْمَكَ  
وَجَاهَدْتَ فِي سَبِيلِ رَبِّكَ حَتَّىٰ أَتَاكَ الْيَقِинُ صَلَّى  
اللهُ عَلَيْكَ وَعَلَىٰ أَهْلِ بَيْتِكَ طِبَّتْ حَيَاً وَطِبَّتْ مَيِّتاً  
صَلَّى اللهُ عَلَيْكَ وَعَلَىٰ أَخِيكَ وَوَصَّيْكَ وَابْنِ

عَمَّكَ أَمِيرُ الْمُؤْمِنِينَ وَعَلَى إِبْرَاهِيمَ سَيِّدَةِ نِسَاءِ  
الْعَالَمِينَ وَعَلَى وَلَدِكَ الْحَسَنِ وَالْحُسَيْنِ أَفْضَلِ  
السَّلَامِ وَأَطْيَبِهِ : التَّسْعِيَةِ وَأَطْهَرِ الْصَّلَاةِ وَغَلِيقَاتِها  
مِنْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ .

It is mustahab (recommended) to place your hands on the wall of the chamber and say:

اَيُّهُكَ يَا رَسُولَ اللَّهِ مُهَاجِرًا إِلَيْكَ قَاضِيًّا لِمَا  
أُوْجَبَهُ اللَّهُ عَلَى مَنْ قَصَدَكَ وَإِذْلَمَ الْحَقْكَ حَيَاً  
فَقَدْ قَصَدْتُكَ بَعْدَ مَوْتِكَ عَالِمًا أَنَّ حُرْمَتَكَ مَيِّتًا  
كَحُرْمَتِكَ حَيَاً فَكُنْ بِذَلِكَ عِنْدَ اللَّهِ شَاهِدًا .

It is mustahab (recommended) to stroke your palm on your face and say.

اللَّهُمَّ أَجْعِلْ ذَلِكَ بَيْعَةً مَرْضِيَّةً لَدَيْكَ وَعَهْدًا

مُؤْكَدًا عِنْدَكَ تُحِسِّنِي مَا أَخِيَّسِنِي عَلَيْهِ وَعَلَى  
الْوَفَاءِ بِشَرَائِطِهِ وَحُدُودِهِ وَحُقُوقِهِ وَأَحْكَامِهِ  
وَتُعِيشِي إِذَا أَمْتَنِي عَلَيْهِ وَتَبْغُنِي إِذَا بَعْثَنِي عَلَيْهِ.

### THIRD-ZIYARAT

Face the holy grave with the Qiblah behind you and recite:

السَّلَامُ عَلَيْكَ يَا نَبِيًّا اللَّهُ وَرَسُولَهُ السَّلَامُ  
عَلَيْكَ يَا صَفَوةَ اللَّهِ وَخَيْرَتَهُ مِنْ خَلْقِهِ السَّلَامُ  
عَلَيْكَ يَا أَمِينَ اللَّهِ وَحُجَّةَهُ السَّلَامُ عَلَيْكَ يَا خَاتَمَ  
النَّبِيِّينَ وَسَيِّدَ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ أَيُّهَا  
أَبْشِيرُ النَّذِيرِ السَّلَامُ عَلَيْكَ أَيُّهَا الدَّاعِيِّ إِلَى اللَّهِ  
وَالسَّرَّاجُ الْمُنِيرُ السَّلَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ  
الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمُ الرِّجْسَ وَطَهَرَهُمْ تَطْهِيرًا  
أَشْهُدُ أَنَّكَ يَا رَسُولَ اللَّهِ أَتَيْتَ بِالْحَقِّ وَقُلْتَ  
بِالصَّدْقِ الْحَمْدُ لِلَّهِ الَّذِي وَفَقَّنِي لِلإِيمَانِ

وَالْتَّصْدِيقِ وَمَنْ عَلَىٰ بِطَاعَتِكَ وَإِتْبَاعِ سَبِيلِكَ  
وَجَعَلْنِي مِنْ أَمْتَكَ وَالْمُحِبِّينَ لِدُعْوَتِكَ وَهَدَانِي  
إِلَى مَعْرِفَتِكَ وَمَعْرِفَةِ الْآئِمَّةِ مِنْ ذُرِّيَّتِكَ أَتَقْرَبُ  
إِلَى اللَّهِ بِمَا يُرِضِيكَ وَأَبْرُءُ إِلَى اللَّهِ مِمَّا يُسْخِطُكَ  
مُؤْمِنًا لِأُولَائِكَ مُعَادِيًّا لِأَعْدَائِكَ جِئْنِكَ يَا رَسُولَ  
اللَّهِ زَائِرًا وَقَصْدِنِكَ رَاغِبًا مُتَوَسِّلًا إِلَى اللَّهِ  
سُبْحَانَهُ وَأَنْتَ صَاحِبُ الْوَسِيْلَةِ وَالْمَنْزِلَةِ الْجَلِيلَةِ  
وَالشَّفَاعَةِ الْمَقْبُولَةِ وَالدَّعْوَةِ الْمَسْمُوعَةِ فَاشْفَعْ  
لِي إِلَى اللَّهِ تَعَالَى بِالْفُرْقَانِ وَالرَّحْمَةِ وَالثَّوْفِيقِ  
وَالْعِصْمَةِ فَقَدْ عَمِرْتِ الدُّنْوَبُ وَشَمَلْتِ الْغَيْوَبُ  
وَأَنْقَلَ الظَّهَرَ وَتَضَاعَفَ الْوَزْرُ وَقَدْ أَخْبَرْتَنَا  
وَخَبَرْكَ الصَّدُقُ أَنَّهُ تَعَالَى قَالَ وَقُولُهُ الْحَقُّ هُوَ لَوْ  
أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ

وَأَسْتَغْفِرُ لَهُمْ أَرْسَوْلُ لَوْجَدُوا أَنَّهُ تَوَابًا رَّحِيمًا  
 وَقَدْ جِئْشَكَ يَا رَسُولَ اللَّهِ مُسْتَغْفِرًا مِنْ ذُنُوبِي تَائِبًا  
 مِنْ مَعَاصِيَ ؟ وَسَيِّسَاتِي وَإِنِّي أَتَوَجَّهُ إِلَى اللَّهِ رَبِّي  
 وَرَبِّكَ لِيغْفِرَ لِي ذُنُوبِي فَاقْشِفْ لِي يَا شَفِيعَ الْأُمَّةِ  
 وَأَجِزْنِي يَا نَبِيَ الرَّحْمَةِ صَلَى اللَّهُ عَلَيْكَ وَعَلَى  
 أَلْكَ الظَّاهِرِينَ .

And recite dua' (supplication) of Ali ibn al-Husein, Zainul Abedeen (a.s.), with your back resting on the grave.

[Note: standing with your back towards the Holy Prophet (s.a.w.w.) is against the etiquette, but is only permitted if the attention is towards Allah, the Almighty].

اللَّهُمَّ إِلَيْكَ الْجَاثُ أَمْرِي وَإِلَى قَبْرِ تِبْيَكَ مُحَمَّدٌ  
 صَلَى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدِكَ وَرَسُولِكَ أَسْنَدْتُ  
 ظَهْرِي وَالْقِبْلَةَ الَّتِي رَضِيتَ لِمُحَمَّدٍ صَلَى اللَّهُ

عَلَيْهِ وَآلِهِ اسْتَقْبَلْتُ اللَّهُمَّ إِنِّي أَضَبَخْتُ لَا أَمْلَكُ  
 لِنفْسِي خَيْرٌ مَا أَزْجَوْ لَهَا وَلَا أَدْفَعُ عَنْهَا شَرًّا مَا  
 أَخْذَرُ عَلَيْهَا فَأَضَبَخْتُ الْأُمُورُ كُلُّهَا بِيَدِكَ وَلَا فَقِيرٌ  
 أَفْقَرْ مِنِّي إِنِّي لِمَا أَرْلَتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ اللَّهُمَّ  
 أَرْدُدْنِي مِنْكَ بِخَيْرٍ وَلَا رَأْلَفْضِلْكَ اللَّهُمَّ إِنِّي  
 أَعُوذُ بِكَ مِنْ أَنْ تُبَدِّلَ إِسْمِي      بَغْرِ جَسْمِي أَوْ  
 تُزِيلَ نِعْمَتَكَ عَنِّي اللَّهُمَّ زَيَّ بِإِيمَانِي      وَجَعَلْنِي  
 بِالنُّعُمِ وَأَغْمُرْنِي بِالْعَافِيَةِ وَأَرْزُقْنِي شُكْرَ الْعَافِيَةِ .

Ask for your needs. It is mustahab (recommended) to recite Suratul Qadr (11) times and supplicate. Pray two raka'ats and dedicate the thawaab to the Holy prophet (s.a.w.w.) and say:

اللَّهُمَّ إِنِّي صَلَّيْتُ وَرَكَعْتُ وَسَجَدْتَ لَكَ  
 وَخَدَكَ لَا شَرِيكَ لَكَ لِأَنَّ الصَّلَاةَ وَالرُّكُوعَ

وَالسُّجُودُ لَا يَكُونُ إِلَّا لَكَ لِإِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ  
إِلَّا أَنْتَ اللَّهُمَّ وَهَاتَانِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِّنِّي إِلَى  
سَيِّدِي وَمَوْلَايَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
فَتَبَّعْلُهُمَا مِّنِّي بِأَحْسَنِ قَبْولِكَ وَاجْرِنِي عَلَى ذَلِكَ  
بِأَفْضَلِ أَمْلِي وَرَجَائِي فِيهِكَ وَفِي رَسُولِكَ يَا وَلِيَ  
الْمُؤْمِنِينَ .

It is also mustahab (recommended) to recite this dua' after prayers:

اللَّهُمَّ إِنَّكَ قُلْتَ لِنِبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَآلِهِ «وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ  
فَاسْتَغْفِرُوا اللَّهُ وَآشْتَغِرُ لَهُمْ الرَّسُولُ لَوَجَدُوا اللَّهَ  
تَوَابًا رَّحِيمًا اللَّهُمَّ وَلَمَّا أَخْضُرَ زَمَانَ رَسُولِكَ  
عَلَيْهِ وَآلِهِ السَّلَامُ وَقَدْ رُزِّقْتَهُ رَاغِبًا شَائِبًا مِنْ

سَيِّدِي عَمَلِي وَمُسْتَغْفِرَالكَ مِنْ دُنْوِي وَمُقْرَأَلكَ  
بِهَا وَأَنْتَ أَعْلَمُ بِهَا مِنِّي وَمُسْتَوْجَهًا إِلَيْكَ بِنَيْكَ  
نَبِيَ الْرَّحْمَةِ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ فَاجْعَلْنِي اللَّهُمَّ  
بِمُحَمَّدٍ وَأَهْلِ بَيْتِهِ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا  
وَالآخِرَةِ وَمِنَ الْمُقْرَبِينَ يَا مُحَمَّدُ يَارَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَا سَيِّدِي اللَّهِ  
يَا سَيِّدَ خَلْقِ اللَّهِ أَنِّي أَسْوَجَهُ بِكَ إِلَى اللَّهِ رَبِّكَ  
وَرَبِّي لِيغْفِرْ لِي دُنْوِي وَيَسْتَقْبَلَ مِنِّي عَمَلِي  
وَيَقْضِي لِي حَوَانِجِي فَكُنْ لِي شَفِيعًا عِنْدَ رَبِّكَ  
وَرَبِّي فَنِعْمَ الْمُسْتَوْلُ الْمَوْلَى رَبِّي وَنِعْمَ الشَّفِيعُ  
أَنْتَ يَا مُحَمَّدُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ السَّلَامُ  
الَّهُمَّ وَأَوْجِبْ لِي مِنْكَ الْمَغْفِرَةَ وَالرَّحْمَةَ  
وَالرَّزْقَ الْوَاسِعَ الطَّيِّبَ النَّافعَ كَمَا أَوْجَبْتَ لِمَنْ

أَتَنِي نَسِيْكَ مُحَمَّدًا صَلَوَاتُكَ عَلَيْهِ وَهُوَ حَيٌّ فَأَقَرَّ  
لَكَ بِذُنُوبِهِ وَأَسْتَغْفِرَ لَهُ رَسُولُكَ صَلَى اللَّهُ عَلَيْهِ  
وَآلِهِ فَعَفَّرْتَ لَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ  
وَصَلَى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ .

#### **FOURTH-ZIYARAT**

This is the Holy-Prophet's (s.a.w.w.) ziyarat from a distance. The Holy-Prophet has said, Who-ever visits my grave after my death is like the one who has migrated towards me during my lifetime; and if you visit my grave then send salutation (salaam) to me, for it reaches me.

Ahmad bin Abi Nasr al Bazanti narrates from Imam Ridha (a.s.) that he Said: after the wajib (compulsory) prayers recite:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ  
السَّلَامُ عَلَيْكَ يَا حِيْرَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَسِيبَ  
اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا  
أَمِينَ اللَّهِ أَشْهَدُ أَنْتَ رَسُولُ اللَّهِ وَأَشْهَدُ أَنْتَ مُحَمَّدٌ

بِنْ عَبْدِ اللَّهِ وَأَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأَمْرِكَ  
وَجَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَعَبَدْتَهُ مُخْلِصاً حَتَّى  
أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ أَفْضَلَ مَا  
جَزَىٰ نَبِيًّا عَنْ أَمْرِهِ اللَّهُمَّ صَلُّ عَلَىٰ مُحَمَّدٍ وَآلِ  
مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مَجِيدٌ.

And pray often in Masjidu Nabi, for a prayer there is equivalent to a thousand prayers elsewhere, especially between the mimbar and the holy grave.

It is narrated from him (s.a.w.w.): "Between my pulpit (mimbar) and my grave is a garden from the garden of Paradise, and my pulpit is on a gate from the gates of paradise". The Holy Rawda stretches lengthwise from holy grave to the mimbar and breadthwise from the pulpit to the fourth pillar. It is mustahab (recommended) to recite this dua in the

blessed Rawda:

اللَّهُمَّ إِنَّ هَذِهِ رَوْضَةً مِنْ رِيَاضِ جَنَّتِكَ وَشَعْبَةً  
مِنْ شَعْبِ رَحْمَتِكَ الَّتِي ذَكَرَهَا رَسُولُكَ وَأَبَانَ عَنْ  
فَضْلِهَا وَشَرْفِ الْتَّعْبُدِ لَكَ فِيهَا فَقَدْ بَلَغْتُنِيهَا فِي  
سَلَامَةِ نَفْسِي فَلَكَ الْحَمْدُ يَا سَيِّدِي عَلَى عَظِيمِ  
نِعْمَتِكَ عَلَيَّ فِي ذَلِكَ وَعَلَى مَا رَزَقْتَنِيهِ مِنْ  
طَاعَاتِكَ وَطَلَبِ مَرْضَاتِكَ وَأَعْظَمِيْمُ حُرْمَةِ نَيْسَكَ  
بِزِيَارَةِ قَبْرِهِ وَأَتَسْلِيمِ عَلَيْهِ وَالْتَّرَدُّدُ فِي مَشَاهِدِهِ  
وَمَوَاقِفِهِ فَلَكَ الْحَمْدُ يَا مَوْلَايَ حَمْدًا يَسْتَطِعُ بِهِ  
مَحَمِيدُ حَمَلَةِ عَرْشِكَ وَسُكَّانِ سَمَاوَاتِكَ لَكَ  
وَيَقْصُرُ ذَنْنِهِ حَمْدٌ مَنْ مَضَى وَيَفْضُلُ حَمْدًا مَنْ يَقِي  
مِنْ خَلْقِكَ لَكَ وَلَكَ الْعَمَدُ يَا مَوْلَايَ حَمْدًا مَنْ

عَرَفَ الْحَمْدَ لَكَ وَأَتَوْفِيقَ لِلْحَمْدِ مِنْكَ حَمْدًا  
يَنْلَا مَا خَلَقْتَ وَيَتَلْعُجُ حَيْثُ مَا أَرَدْتَ وَلَا يَخْبُبُ  
عَنْكَ وَلَا يَنْقُضِي دُوَّنَكَ وَيَتَلْعُجُ أَقْصى رِضَاكَ وَلَا  
يَتَلْعُجُ آخِرَهُ أَوَّلَهُ مَحَامِدَ خَلْقَكَ لَكَ وَلَكَ الْحَمْدُ  
مَا عَرَفْتُ الْحَمْدَ وَأَغْتَقْدُ الْحَمْدَ وَجَعَلْتُ إِبْتِدَاءَ  
الْكَلَامِ الْحَمْدَ يَا بَاقِي الْعَزَّ وَالْعَظَمَةِ وَدَائِمَ  
السُّلْطَانِ وَالْقُدْرَةِ وَشَدِيدَ الْبَطْشِ وَالْقُوَّةِ وَنَافِذَ  
الْأَمْرِ وَالْإِرَادَةِ وَوَاسِعَ الرَّحْمَةِ وَالْمَغْفِرَةِ وَرَبِّ  
الْدُّنْيَا وَالآخِرَةِ كَمْ مِنْ نِعْمَةٍ لَكَ عَلَيَّ يَقْصُرُ عَنْ  
أَيْسَرِهَا حَمْدِي وَلَا يَتَلْعُجُ أَدْنَاهَا شُكْرِي وَكَمْ مِنْ  
صَنَاعَ مِنْكَ إِلَيَّ لَا يُحِيطُ بِكَثِيرِهَا وَهُمْيٌ وَلَا  
يَقِيُّدُهَا فِكْرِي اللَّهُمَّ صَلُّ عَلَى تَبِيِّكَ الْمُضْطَفَى  
بَيْنَ الْبَرِيَّةِ طِفْلًا وَخَيْرِهَا شَابًاً وَكَهْلًا أَطْهِرِ

الْمُطَهَّرِينَ شِيمَةً وَأَجْوَدِ الْمُشَتَّرِينَ دِيمَةً وَأَغْظَمْ  
 الْخُلُقِ جُرْثُومَةً الَّذِي أُوْضَحَتْ بِهِ الدَّلَالَاتِ  
 وَأَقْبَتْ بِهِ الرِّسَالَاتِ وَخَتَّمَتْ بِهِ التُّبُواتِ  
 وَفَتَحَتْ بِهِ الْخَيْرَاتِ وَأَظَهَرَتْ مَظَهِراً وَأَبْتَعَثَتْ  
 نِيَّاً وَهَادِيَاً أَمِيتَاً مَهْدِيَاً وَدَاعِيَاً إِلَيْكَ وَدَالَاً عَلَيْكَ  
 وَحُجَّةً بَيْنَ يَدِيكَ اللَّهُمَّ صَلِّ عَلَى الْمَفْصُومِينَ  
 مِنْ عِتْرَتِهِ وَالْطَّيَّبِينَ مِنْ أُشْرَتِهِ وَشَرِفْ لَدِيكَ بِهِ  
 مَنَازِلَهُمْ وَعِظَمْ عِنْدَكَ مَرَاتِبُهُمْ وَاجْعَلْ فِي  
 الرَّفِيقِ الْأَغْلَى مَجَالِسَهُمْ وَأَرْفَعْ إِلَى قُرْبِ  
 رَسُولِكَ دَرَجَاتِهِمْ وَتَمِّمْ سَلَائِهِ سُرُورَهُمْ وَوَفِّرْ  
 بِمَكَانِهِ أَنْسَهُمْ .

It is highly recommended to do ziyarat of  
 the Holy Prophet on special occasions such as  
 sacred days and times especially those related

to him e.g, his birth anniversary which falls on 17th, Rabiul Awwal, and in another version 22nd of the same month of Hijri calendar - the first one is well known; his death anniversary - 28th of Swafar; the day of his appointment for prophethood - 27th of Rajab; the days he was saved by Allah from the wickedness and viciousness of his enemies according to history; the day of Mubahala (curse) with the Christians of Najran - 24th of Dhil-Hijja, also said 25th of the same month; the day of his migration from Mecca - the first night of Rabiul-Awwal; the day he entered Madina - 12th of Rabiul-Awwal; the day he left Sha'be Abi Talib - Mid Rajab; the day his mother became pregnant of him - 19th of Jumadil-Aakhir; the day of his ascending to Heaven - 21th of Ramadhan, also said 19th Dhil-Hijja and 17th of Rabiul-Awwal and the anniversary of his wedding to Khadija (may Allah be pleased with her) - 10th of Rabiul-Awwal.

## **PRAYERS AND SUPPLICATIONS AT THE PILLAR OF ABU LUBABAH**

Perform two units (raka'ats) of prayer at the pillar of Abu Lubabah popularly known as the Pillar of Repentance (Tawbah). Abu Lubabah is Bashir bin A'bd-al-Mundhir who turned back from the muslim army in the battle of Tabuk in which the Holy Prophet (s.a.w.w.) participated himself and appointed Ali (a.s.) as the governor in Madinah when his famous words were said. "You are to me as Haroon was to Musa".

Later on Abu Lubabah regretted his action and tied himself to one of the pillars in the Prophet's Mosque and swore a firm oath (Yamin) not to eat or drink till Allah (s.w.t.) accepted his repentance or till he died. He continued for seven days in this state and fainted till Allah (s.w.t.) revealed to the Prophet (s.a.w.w.) the verse:

﴿وَآخَرُونَ أَغْرَقُوا بِذُنُوبِهِمْ خَلَطُوا أَعْمَالًا﴾

صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ  
اللَّهَ تَوَابُ رَحِيمٌ ﴿٤﴾

So, the Prophet (s.a.w.w.) came to the mosque and released him from the pillar which subsequently was named and called after him the Pillar of Repentance' (tawbah) whence his tawbah had been accepted.

After prayers at this pillar, recite this dua':

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ لَا تُهْنِي بِالْفَقْرِ  
وَلَا تُذْلِّي بِالْدَّينِ وَلَا تُرْدِنِي إِلَى الْهَلْكَةِ  
وَأَعْصِمْنِي كَيْ أَغْتَصِمْ وَأَصْلَحْنِي كَيْ أُنْصَلِحَ  
وَاهْدِنِي كَيْ أَهْتَدِي اللَّهُمَّ أَعِنِّي عَلَى أَجْتِهَادِ  
نَفْسِي وَلَا تُعَذِّبْنِي بِسُوءِ ظَنِّي وَلَا تُهْلِكْنِي وَأَنْتَ  
رَجَائِي وَأَنْتَ أَهْلُ أَنْ تَغْفِرَ لِي وَقَدْ أَخْطَأْتُ  
وَأَنْتَ أَهْلُ أَنْ تَعْفُوَ عَنِّي وَقَدْ أَفْرَزْتُ وَأَنْتَ أَهْلُ

أَنْ تُقْبَلَ وَقَدْ عَرَثْتُ وَأَنْتَ أَهْلُ أَنْ تُحْسِنَ وَقَدْ  
أَسَأْتُ وَأَنْتَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْفَرَةِ فَوَفَّقْنِي  
لِمَا تُحِبُّ وَثَرَضْنِي وَيَسِّرْ لِي الْيَسِيرَ وَجَنِّبْنِي كُلَّ  
عَسِيرٍ اللَّهُمَّ أَغْنِنِي بِالْخَلَالِ عَنِ الْحَرَامِ  
وَبِالطَّاعَاتِ عَنِ الْمَعَاصِي وَبِالْفَغْنِي عَنِ الْفَقْرِ  
وَبِالْجَنَّةِ عَنِ النَّارِ وَبِالْأَيْمَارِ عَنِ الْفُجُّارِ يَامِنَ  
لَيْسَ كَمُثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ وَأَنْتَ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Then ask for your needs, they will be granted Inshallah.

And it is mustahab (recommended) to fast in Madina for three days with the intention of fulfilment of one's needs. It ought to be on a wednesday, Thursday and Friday. It is mustahab to pray on the eve and day of wednesday near the pillar, i.e. the pillar of

Abu Lubabah, and on the eve and day of Thursday near the pillar in front of it, and on the eve and day of Friday near the pillar which is towards the mihrab of the Prophet (s.a.w.w.) and ask for fulfilment of worldly and hereafter needs. Let your supplications include the following:

اللَّهُمَّ مَا كَانَتِ إِلَيْكَ مِنْ حَاجَةٍ شَرَعْتُ أَنَا فِي  
طَلِبِهَا أَوْ إِلَتِسَامِ أَوْ لَمْ أَشْرَعْ سَأَلْتُكَهَا أَوْ لَمْ  
أَسْأَلْكَهَا فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدَ صَلَّى  
اللهُ عَلَيْهِ وَآلِهِ نَبِيِّ الرَّحْمَةِ فِي قَضَاءِ حَوَائِجِي  
صَفِيرَهَا وَكَبِيرَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ  
وَقُوَّتِكَ وَقُدْرَتِكَ وَجَمِيعِ مَا أَحَاطَ بِهِ عِلْمُكَ أَنْ  
تُصْلِّي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ  
وَآلِهِ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا.

Then ask for your needs which, God willing, will be granted. It is musthab (recommended) to pray at Maqam-e-Jibreel, which is the place where he used to seek permission from the Holy prophet (s.a.w.w.) before entering. It is under the drain pipe (Mizab) which was above Bibi Fatima's (a.s.) door, which used to be opposite her grave, based on the claim that her grave is in her house as narrated in some traditions. After prayers recite:

يَا مَنْ خَلَقَ السَّمَاوَاتِ وَمَلَأَهَا جُنُودًا مِنَ  
الْمُبَيِّنِينَ لَهُ مِنْ مَلَائِكَتِهِ وَالْمُسَبِّحِينَ لِقُدْرَتِهِ  
وَعَظَمَتِهِ وَأَفْرَغَ عَلَى أَبْدَانِهِمْ حُلَلَ الْكَرَامَاتِ  
وَأَنْطَقَ السِّتَّهُمْ بِضُرُوبِ الْلُّغَاتِ وَالْبَسَمَهُمْ شِعَارَ  
الشَّقْوَى وَقَلَدَهُمْ قَلَائِدَ النُّهَى وَجَعَلَهُمْ أَذْفَرَ  
أَجْنَاسِ خَلْقِهِ مَغْرِفَةً بِوَحْدَائِسِهِ وَقُدْرَتِهِ وَجَلَائِهِ  
وَعَظَمَتِهِ وَأَكْمَلَهُمْ عِلْمًا بِهِ وَأَشَدَّهُمْ فَرْقاً

وَأَدْوَمَهُمْ لَهُ طَاعَةً وَخُضُوعًا وَاسْتِكَانَةً وَخُشُوعًا  
يَا مَنْ فَضَلَ الْأَمِينَ جِبْرِيلَ بِخَصائِصِهِ وَدَرَجَاتِهِ  
وَمَنَازِلِهِ وَأَخْتَارِهِ لِوَحْيِهِ وَسَفَارَتِهِ وَعَهْدِهِ وَأَمَانَتِهِ  
وَإِنْزَالِ كُتُبِهِ وَأَوْامِرِهِ عَلَى أَنْبِيائِهِ وَرُسُلِهِ وَجَعْلَهُ  
وَاسْطِلَةً بَيْنَ نَفْسِهِ وَبَيْتِهِمْ أَشَأْلَكَ أَنْ تُصْلَى عَلَى  
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى جَمِيعِ مَلَائِكَتِكَ وَسُكَّانِ  
سَمَاوَاتِكَ أَعْلَمِ خَلْقَكَ بِكَ وَأَخْوَفِ خَلْقَكَ لَكَ  
وَأَقْرَبِ خَلْقَكَ مِثْكَ وَأَعْمَلِ خَلْقَكَ بِطَاعَاتِكَ الَّذِينَ  
لَا يَعْشَاهُمْ نَوْمُ الْغَيْوَنِ وَلَا سَهُوُ الْعُقُولِ وَلَا فَثْرَةُ  
الْأَبْدَانِ الْمُكَرَّمِينَ بِسِجْوَارِكَ وَالْمُؤْتَمِنِينَ عَلَى  
وَحِيكَ الْمُجْتَبَيْنَ الْأَفَاتِ وَالْمُوْقِنِينَ الْسَّيِّئَاتِ  
اللَّهُمَّ وَأَخْصُصِ الرُّوحَ الْأَمِينَ صَلَواتُكَ عَلَيْهِ  
بِأَضْغافِهَا مِنْكَ وَعَلَى مَلَائِكَتِكَ الْمُقَرَّبَيْنَ

وَطَبَقَاتِ الْكَرُورِيَّينَ وَالثُّوْحَانِيَّينَ وَزَدْ فِي  
مَرَاتِبِهِ عِنْدَكَ وَحُقُوقِهِ الَّتِي لَهُ عَلَى أَهْلِ الْأَرْضِ  
بِمَا كَانَ يَنْزِلُ بِهِ مِنْ شَرَاعِ دِينِكَ وَمَا يَبْشِّرُهُ عَلَى  
السَّنَةِ أُنْبِيَائِكَ مِنْ مُخْلَلَاتِكَ وَمُحَرَّمَاتِكَ اللَّهُمَّ  
أَكْثِرْ صَلَواتِكَ عَلَى جِبْرِيلَ فَإِنَّهُ قُدُّوسُ الْأَئْبِاءِ  
وَهَادِي الْأَضْفَيَاءِ وَسَادِسُ أَصْحَابِ الْكِسَاءِ  
اللَّهُمَّ اجْعَلْ وُقُوفِي فِي مَقَامِهِ هَذَا سَبَباً لِنِزْولِ  
رَحْمَتِكَ عَلَيَّ وَتَجاُزْرِكَ عَنِّي رَبَّنَا إِنَّا سَمِعْنَا  
مُنَادِيَ يُنَادِي لِلإِيمَانِ أَنَّ أَمِنْوَا بِرِبِّكُمْ فَأَمِنَّا رَبَّنَا  
فَأَغْفِرْ لَنَا ذُنُوبَنَا وَكَفِرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ  
الْأَبْرَارِ رَبَّنَا وَآتَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا  
تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ أَيْ جَوَدْ  
أَيْ كَرِيمْ أَيْ قَرِيبْ أَيْ بَعِيدْ أَسْأَلُكَ أَنْ تُصْلِي

عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُوفِّقَنِي لِطَاعَتِكَ وَلَا  
تُزِيلَ عَنِّي نِعْمَتِكَ وَأَنْ تَرْزُقَنِي الْجَنَّةَ بِرَحْمَتِكَ  
وَتُوَسِّعَ عَلَيَّ مِنْ فَضْلِكَ وَتُغْيِّبَنِي عَنْ شَرَارِ  
خَلْقِكَ وَتُلْهِمَنِي شُكْرَكَ وَذِكْرَكَ وَلَا تُخْبِتْ يَارَبِّ  
دُعَائِي وَلَا تَنْطِعْ رَجَائِي بِسُّهَمَّدِ وَآلِهِ.

And recite

وَأَسْأَلُكَ بِإِنْكَ أَنْتَ اللَّهُ لَيْسَ كَمِثْلِكَ شَيْءٌ أَنْ  
تَغْصِنِي عَنِ الْمَهَالِكِ وَأَنْ تُسْلِمَنِي مِنْ آفَاتِ  
الدُّنْيَا وَالآخِرَةِ وَوَعْنَاءِ السَّفَرِ وَسُوءِ الْمُنْقَلَبِ  
وَأَنْ تُرْدِنِي سَالِماً إِلَى وَطَنِي بَعْدَ حَجَّ مَقْبُولٍ  
وَسَعْيٍ مَشْكُورٍ وَعَمَلٍ مُتَقْبَلٍ وَلَا تَجْعَلْهُ أَخْرَ  
الْعَهْدِ مِنْ حَرَمِكَ وَحَرَمِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ  
وَآلِهِ.

Imam Jaffar (a.s.) said, "Come to Maqame-e-Jibraceel and say"

أَيُّ جَوَادٌ أَيُّ كَرِيمٌ أَيُّ قَرِيبٌ أَيُّ بَعِيدٌ أَسْأَلُكَ  
أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأَنْ تَرْدَ عَلَيَّ  
نِعْمَتَكَ .

Ibn Qulwaih narrates with his chain of narrators from Muhammad bin Masud who said, "I saw As-Sadiq (a.s.) placing his holy hand on the grave of the Holy prophet (s.a.w.w.) saying"

أَسْأَلُ اللَّهَ الَّذِي أَجْبَيْتَكَ وَأَخْتَارَكَ وَهَدَاكَ  
وَهَدَى بِكَ أَنْ يُصْلِيَ عَلَيْكَ .

then recited:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصْلِلُونَ عَلَى النَّبِيِّ يَا أَيُّهَا  
الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيئًا .

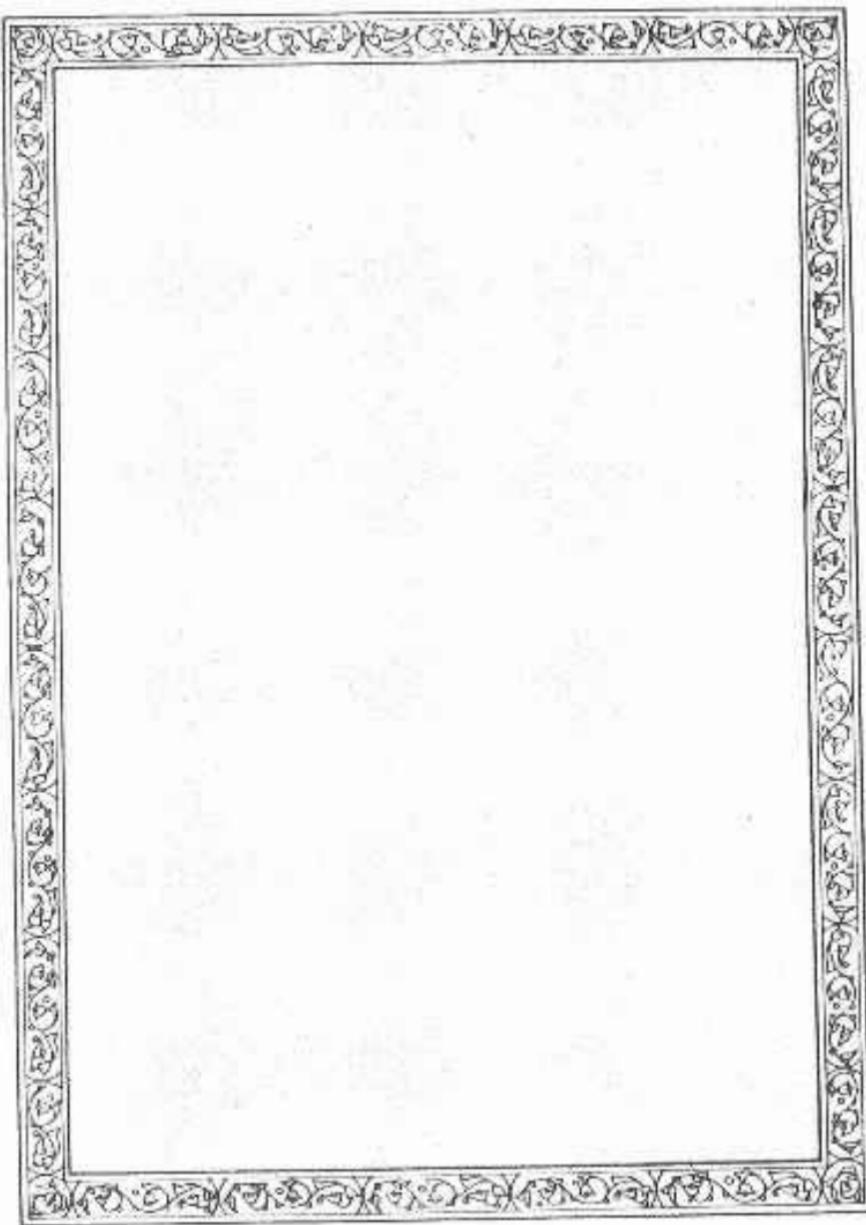
Shaikh Tusi has said in Al-Misbah, "when you have completed the supplication (dua) at the holy grave then come to the Mimbar, stroke it with your hand and catch its two knobs and stroke your hand on the face and rub your eyes, as it is a cure for the eyes".

Stand near it, praise and exalt Allah (s.w.t.), ask for your needs.

Since the original Mimbar no longer exists but another one is in its place, apparently there is no objection in doing What's mention above With the hope of carrying out what is desirable (raja-al-matlubiyya). Then you should come to maqam of the Holy-Prophet (s.a.w.w.) and pray there as you deem fit.

## **PART FOUR**

**EXCELLENCE OF ZIYARAT  
AT THE LADY OF LIGHT (a.s.)**



Allama Majlisi (may his soul be blessed) quotes from Misbah-al-Anwar from Bibi Fatima (a.s.) who said: "The Prophet (s.a.w.w.) said: O Fatima! whoever prays salawat for you, Allah will forgive him and bring him in my company wherever I be in paradise".

There is a difference of opinion about her burial place. Some say she is buried in the Rawda which is between the Mimbar and the grave of the Holy prophet (s.a.w.w.), others say she is buried in her own house which is the place between Bab Jibreel and there is a tomb on the grave. It seems that the grill which surrounds the Prophet's (s.a.w.w.) grave is the one which encompasses Bibi Fatima's (a.s.) chamber and house. It is probable that with the expansion of the Mosque, her grave came to be included in the mosque as is suggested in Al-Bazanti's narration in which he says, "I asked Al-Rida (a.s.) about Bibi Fatima's (a.s.) grave". He replied, "she was

buried in her house, but when Bani Umayyah expanded the mosque, it came to be included in the mosque".

Some say she is buried in Janat-ul-Baqi. Most of our scholars are of the opinion that she is buried in the Rawda. All the same, it is not possible that the followers of Ahlul Bait can't trace her burial place in addition to the fact that the Holy prophet (s.w.t.) had only one daughter.

## THE FIRST ZIYARAT

يَا مُمْسَحَنَةُ امْتَحَنِكَ اللَّهُ الَّذِي خَلَقَكَ قَبْلَ أَنْ  
يَخْلُقَكَ فَوْجَدَكَ لِمَا أَمْتَحَنَكَ صَابِرَةً وَرَعَمْتَانِ أَنَّا  
لَكِ أَوْلَيَاءٌ وَمُصَدِّقُونَ وَصَابِرُونَ لِكُلِّ مَا أَتَانَا بِهِ  
أَبُوكِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاتَّى (أَوْأَسَانَا) بِهِ  
وَصِيهَةً فَإِنَّا نَسَأُكَ إِنْ كُنَّا صَدَقَنَا إِلَّا الْحَقْتَنَا  
بِتَضْدِيقَنَا لَهُمَا لِبَسِرٍ أَثْفَسَنَا بِأَنَا قَدْ طَهَرْنَا  
بِوَلَائِكِ

It is Mustahab to recite:

السَّلَامُ عَلَيْكِ يَا بَشَّرَ رَسُولِ اللَّهِ، السَّلَامُ  
عَلَيْكِ يَا بَشَّرَ نَبِيِّ اللَّهِ، السَّلَامُ عَلَيْكِ يَا بَشَّرَ

حَيْثُ أَلِهٌ، السَّلَامُ عَلَيْكِ يَا بِنْتَ خَلِيلِ اللهِ،  
السَّلَامُ عَلَيْكِ يَا بِنْتَ صَفِيِّ اللهِ، السَّلَامُ عَلَيْكِ  
يَا بِنْتَ أَمِينِ اللهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ خَيْرِ الْخَلْقِ  
اللهِ السَّلَامُ عَلَيْكِ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللهِ  
وَرُسُلِهِ وَمَلَائِكَتِهِ، السَّلَامُ عَلَيْكِ يَا بِنْتَ خَيْرِ  
الْبَرِيَّةِ السَّلَامُ عَلَيْكِ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ  
الْأَوَّلِينَ وَالآخِرِينَ، السَّلَامُ عَلَيْكِ يَا زَوْجَةَ وَلِيِّ  
اللهِ وَخَيْرِ الْخَلْقِ بَعْدَ رَسُولِ اللهِ، السَّلَامُ عَلَيْكِ  
يَا أُمَّ الْخَيْرِ وَالْحُسْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ،  
السَّلَامُ عَلَيْكِ أَيَّتُهَا الصَّدِيقَةُ الشَّهِيدَةُ السَّلَامُ  
عَلَيْكِ أَيَّتُهَا الرَّاضِيَةُ الْمَرْضِيَّةُ، السَّلَامُ عَلَيْكِ  
أَيَّتُهَا الْفَاضِلَةُ الْزَّكِيَّةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا  
الْحَوَّارَاءُ الْإِنْسِيَّةُ، السَّلَامُ عَلَيْكِ أَيَّتُهَا الْثَّقِيَّةُ

الْنَّيْتُ، السَّلَامُ عَلَيْكِ أَيَّسْهَا الْمُحَدَّثَةُ الْعَلَمِيَّةُ،  
السَّلَامُ عَلَيْكِ أَيَّسْهَا الْمَظْلُومَةُ الْمَغْصُوبَةُ، السَّلَامُ  
عَلَيْكِ أَيَّسْهَا الْمُضْطَهَدَةُ الْمَقْهُورَةُ، السَّلَامُ عَلَيْكِ  
يَا فَاطِمَةُ بَنْتُ رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
صَلَّى اللَّهُ عَلَيْكِ وَعَلَى رُوحِكِ وَبَدَنِكِ أَشْهَدُ  
أَنَّكَ مَضَيْتِ عَلَى بَيْتِهِ مِنْ رَبِّكِ وَأَنَّ مَنْ سَرَّكِ فَقَدْ  
سَرَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَنْ جَفَاكِ  
فَقَدْ جَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَنْ  
آذَاكِ فَقَدْ آذَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَمَنْ قَطَعَكِ فَقَدْ قَطَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَآلِهِ لَا تَكِ بِضْعَةُ مِنْهُ وَرُؤْخَةُ الَّذِي بَيْنَ جَنِينِهِ  
أَشْهَدُ اللَّهُ وَرُسُلَهُ وَمَلَائِكَتَهُ أَنِّي رَاضٍ عَمَّا  
رَضِيَتْ عَنِّي سَاحِطٌ عَلَى مَنْ سَخَطْتُ عَلَيْهِ مُسَبِّهٌ

مِنْ تَبَرَّاتِ مِنْهُ مُوَالٍ لِمَنْ وَالْيَتِيمٌ مُعَادٍ لِمَنْ  
عَادَيْتِ مُبِغضٌ لِمَنْ أَبْغَضْتِ مُحِبٌ لِمَنْ أَخْبَيْتِ  
وَكَفَى بِاللَّهِ شَهِيدًا وَحَسِينًا وَجَازِيًّا وَمُثِيشًا.

Then send salawat on the Holy Prophet (s.a.w.w.) and the Holy Imams (a.s.). Thereafter, it is mustahab (recommended) to pray two units (raka'ats) or prayers of ziyarat and dedicate the thawab (reward) to the Truthful (al-Siddiqah) and the pure (At-Tahirah) Lady. Then supplicate with this dua:

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنِسَيَّتِ مُحَمَّدٍ صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَبِأَهْلِ بَيْتِهِ صَلَوَاتُكَ عَلَيْهِمْ وَأَسْأَلُكَ  
بِحَقِّكَ الْعَظِيمِ الَّذِي لَا يَعْلَمُ كُنْهُهُ سَوَّاكَ وَأَسْأَلُكَ  
بِحَقِّ مَنْ حَقُّهُ عِنْدَكَ عَظِيمٌ وَبِاسْمَائِكَ الْخُشنَى  
الَّتِي أَمْرَزَتِنِي أَنْ أَدْعُوكَ بِهَا وَأَسْأَلُكَ بِأَشْمِكَ

الْأَعْظَمِ الَّذِي أَمْرَتْ بِهِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَنْ  
يَدْعُو بِهِ الْطَّيْرَ فَأَجَابَتْهُ وَبِاسْمِكَ الْعَظِيمِ الَّذِي  
قُلْتَ لِلنَّارِ كُوْنِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ  
فَكَانَتْ بَرْدًا وَسَلَامًا وَبِأَحَبِّ الْأَسْمَاءِ إِلَيْكَ  
وَأَشْرَفَهَا وَأَغْظَمَهَا لَدَيْكَ وَأَشْرَعَهَا إِجَابَةً  
وَأَنْجَحَهَا طَلِيلَةً وَبِمَا أَنْتَ أَهْلُهُ وَمُسْتَحْقَهُ  
وَمُسْتَوْجِبَهُ وَأَتَوَسَّلُ إِلَيْكَ وَأَزْغَبُ إِلَيْكَ وَأَتَضَرَّعُ  
وَأَلْخُ عَلَيْكَ وَأَسْأَلُكَ بِكُلِّكَ الَّتِي أَنْزَلْتَهَا عَلَى  
أَنْبِيَاكَ وَرُسُلِكَ صَلَوَاتُكَ عَلَيْهِم مِنَ السُّورَةِ  
وَالْإِنْجِيلِ وَالرِّبْرَبِ وَالْقُرْآنِ الْعَظِيمِ فَإِنْ فِيهَا  
إِشْمَكَ الْأَعْظَمَ وَبِمَا فِيهَا مِنْ أَسْنَاثِكَ الْعَظِيمِ أَنْ  
تُصْلِي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُفَرِّجَ عَنْ آلِ  
مُحَمَّدٍ وَشَيْعَتِهِمْ وَمُحِبِّيَّهُمْ وَعَنِّي وَتَفْتَحَ أَبْوَابَ

السَّمَاءِ لِدُعَائِي وَتَرْفَعُهُ فِي عِلْيَيْنَ وَتَأْذَنَ لِي فِي  
هَذَا الْيَوْمِ وَفِي هَذِهِ السَّاعَةِ بِفَرَجِي وَإِعْطَاءِ أَمْلِي  
وَشُؤُلِي فِي الدُّنْيَا وَالآخِرَةِ يَا مَنْ لَا يَعْلَمُ أَحَدًا  
كَيْفَ هُوَ وَقُدْرَتُهُ إِلَّا هُوَ يَامِنْ سَدَ الْهُوَاءِ  
بِالسَّمَاءِ وَكَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَأَخْتَارَ  
لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ يَا مَنْ سَمِّيَ نَفْسَهُ بِالْإِسْمِ  
الَّذِي تُقْضِي بِهِ حَاجَةً مَنْ يَدْعُوهُ أَسأَلُكَ بِحَقِّ  
ذَلِكَ الْإِسْمِ فَلَا شَفِيعٌ أَقْوَى لِي مِنْهُ أَنْ تُصَلِّي  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُقْضِي لِي حَوَائِجِي  
وَتُشْعِعَ بِمُحَمَّدٍ وَعَلَيْهِ وَفَاطِمَةَ وَالْحَسَنِ  
وَالْحُسَينِ وَعَلَيْهِ بْنِ الْحُسَينِ وَمُحَمَّدِ بْنِ عَلَيْهِ  
وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ وَعَلَيْهِ بْنِ  
مُوسَى وَمُحَمَّدِ بْنِ عَلَيْهِ وَعَلَيْهِ بْنِ مُحَمَّدٍ

وَالْخَسَنِ بْنِ عَلَيٍ وَالْحُجَّةِ الْمُشْتَظِرِ لِإِذْنِكَ  
صَلَوَاتُكَ وَسَلَامُكَ وَرَحْمَتُكَ وَبَرَكَاتُكَ عَلَيْهِمْ  
صَوْتِي لِيَشْفَعُوا لِي إِلَيْكَ وَتُشَفَّعُهُمْ فِيَّ وَلَا  
تَرْدَنِي خَائِبًا بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ.

## THE SECOND ZIYARAT

Mentioned by sayyid ibn Taus (may his soul be blessed):

السلام عليك يا سيدة نساء العالمين، السلام  
عليك، يا والدة الحجج على الناس أجمعين،  
السلام عليك أيتها المظلومة المفروعة حفتها

Then said:

اللهم صل على أمتك وابنته نبيك وزوجة  
وصي نبيك صلوة ترلها فوق رلني عبادك  
الشّركميين من أهل السموات وأهل الأرضين.

It has been narrated that whosoever recites this ziyarat when visiting her shrine, and seeks forgiveness from Allah, the Almighty will

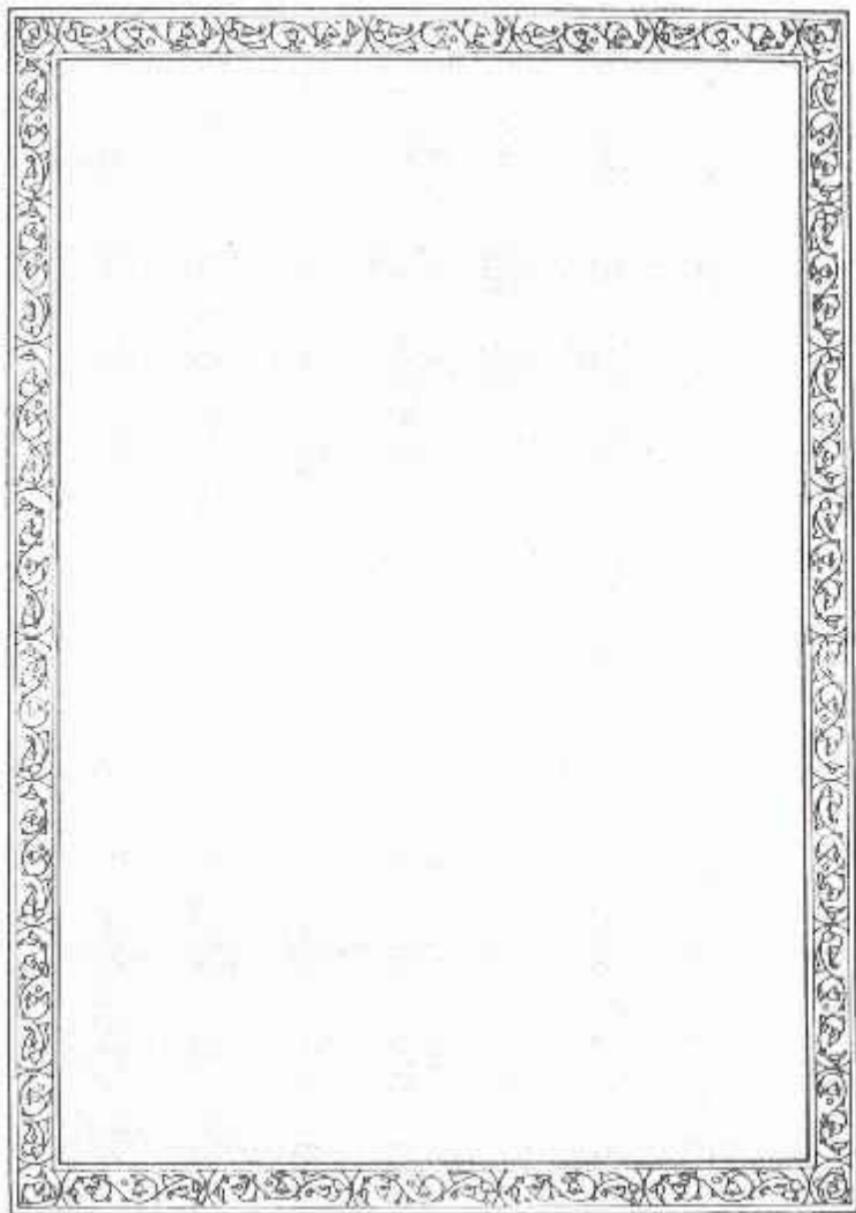
forgive (his or her) their sins and send them to paradise. Some scholars have regarded this ziyarat to be specific for her death anniversary i.e. 3rd Jamadi-al-Thani. It is obvious that her ziyarat during certain sacred days and hours specifically related to her is more appropriate and meritorious e.g., her birth anniversary i.e. 20th Jamadi-al-Thani, on the 10th of the month according to another version; her death anniversary i.e. 3rd Jamadi-al-Thani, or other dates according to other versions; and the anniversary of her wedding to Amir-al-Mumineen (a.s.) i.e Mid Rejab: on the 1st and 6th of Dhul-Hijja, and the eve of her nuptial procession (zifaf) i.e. 19th of Dhul-Hijjah, 21st of Muharram; likewise other dates when her virtue and excellence were manifested e.g. Day of Mubahala; on the day when the chapter "Hal-Ata" was revealed which was 25th of Dhul-Hijjah, and other similar occasions. Recite salawat for her as below:

اللَّهُمَّ صَلِّ عَلَى الصَّدِيقَةِ فَاطِمَةِ الرَّحْمَنِيَّةِ حَبِيبَةِ

حَسِيبَ وَنَيْكَ وَأُمَّ أَحِبَّائِكَ وَأَصْفِيَائِكَ الَّتِي  
اَسْجَبْتَهَا وَنَصَلْتَهَا وَاخْتَرْتَهَا عَلَى نِسَاءِ الْعَالَمِينَ  
اللَّهُمَّ كُنِ الطَّالِبُ لَهَا مِمَّنْ ظَلَمَهَا وَاسْتَخْفُ بِحَقِّهَا  
وَكُنِ الثَّانِيَ اللَّهُمَّ بِدَمِ أُولَادِهَا اللَّهُمَّ وَكَمَا جَعَلْتَهَا  
أُمَّ ائِمَّةِ الْهُدَى وَحَلِيلَةَ صَاحِبِ اللَّوَاءِ وَالْكَرِيمَةَ  
عِنْدَ السَّلَامِ الْأَعْلَى فَصَلِّ عَلَيْهَا وَعَلَى أُمَّهَا صَلَوةً  
تَكْرِمُ بِهَا وَجْهَ (أَبِيهَا) مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَسَلَّمَ بِهَا أَعْيُنَ ذُرَّتِهَا وَابْلُغْهُمْ عَنِّي فِي هَذِهِ  
السَّاعَةِ أَفْضَلُ التَّحْيَةِ وَالسَّلَامِ .

## **PART FIVE**

***WHILE DOING ZIYARAT OF THE  
IMAMS (A.S.) AT AL-BAQII***



Allama Majlisi (May his soul be blessed) quotes Abdullah bin Abbas who said, The prophet (s.a.w.) said, He who Makes ziyarat of Imam Hassan (a.s.) in his Baqii, his feet will be firm and stable on the narrow path (sirat) on the day when others will be sliding and falling. In "al-Muqnia" Imam Jaffar swadiq (a.s.) says, He who Makes ziyarat, Shall be forgiven his sins and shall not die poor.

Ibn Qulwaih quotes Hashim bin salim in "al-Kamil" having said that Imam swadiq (a.s.) said in along tradition that there was a man who visited him and asked whether his father's ziyarat was to be done.

Imam swadiq answered: Yes.

The man asked once a gain "what is the reward of a man who Makes his ziyarat?" He said, paradise if he keeps live his funeral ceremony.

The man said, what of the one who does

not do this? Imam said, He will be doomed on the Day of Reckoning.

In sayyid Murtadha's book "al-Fusul", there is a tradition which he quotes from sheikh Mufid (may Allah be pleased with the two) that he said: The Holy prophet (s.a.w.w.) told Imam Hassan: He who does your ziyarat, your father's or your brother's ziyarat after your death shall be rewarded paradise.

## **SHRINES AND HOLY PLACES AT AL-BAQII**

### **1 Graves of the Holy Imams (a.s.):**

- i. Imam Al-Hassan bin Ali (a.s.).
- ii. Imam Ali ibn Al-Husain zainul Abedeen (a.s.).
- iii. Imam Muhammad Al-Baqir (a.s.).
- iv. Imam Ja'ffar AL-Swadik (a.s.).

These four graves are at one place.

### **2. Other graves:**

- i. Abbas bin Abdul Muttalib, prophet's (s.a.w.w.) paternal uncle.
- ii. Fatima bint Asad (a.s.), mother of Amir-al-Mu'mineen (a.s.).

These two graves are adjacent to the graves of the Holy Imams (a.s.) in Al-Baqii. It is also

possible that the grave of Bibi Fatima AL-zahra (a.s.) is at this site.

3. Grave of the prophet's (s.a.w.w.) daughters:
  - a. Ruqaiya
  - b. Kulthum
  - c. Zainab.
4. Their graves are situated not very far from those of the Holy Imams (a.s.).

Three graves are located near the exit gate:

- a. the two paternal aunts of the prophet (s.a.w.w.) and b. Sayyida Umm-al-Baneen, mother of Abul Fadl-al-Abbas (a.s.).

5. Grave of Abdallah bin Ja'ffar At-Tayyar which is located in the same place as the grave of his paternal uncle Aqeel bin Abi Talib (a.s.) and Sufyan bin Al-Harith.
6. Grave of Ibrahim, son of the Holy Prophet (s.a.w.w.) Located near the entry.
7. Grave of the Prophet's (s.a.w.w.) wives.
8. Grave of Ismail, son of Imam Ja'ffar Swadiq (a.s.) which used to be outside Al-Baqi but Lately his holy body has been transferred

inside.

9. Grave of Halima AL-Sa'diyya, the prophet's (s.a.w.w.) wet nurse, which lies at the end of Al-Baqii.
10. Graves of the martyrs of the incidence of al-Harrah and martyrs of Uhud are located in al-Baqi. Many companions and followers (tabi'in) are buried in this holy place, and there are being no specific ziyarat for them; any salutation that flows spontaneously after reciting some Quranic verses should suffice.

The following are the mustahab (recommended) ziyarat for these holy places. It is recommended to seek permission (al-isti'dhan) before commencing the ziyarat. we shall mention the two of them here.

For the first one, stand at the gate of al-Baqi and recite:

*The First Permission*

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابِ مِنْ أَبْوَابِ بُيُوتِ  
نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَقَدْ مَنَعْتَ النَّاسَ أَنْ  
يَذْخُلُوا إِلَّا بِإِذْنِهِ فَقُلْتَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا  
تَذْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمُ اللَّهُمَّ إِنِّي  
أَعْتَدُ حُرْمَةً صَاحِبِ هَذِهِ الْمَسَاجِدِ الشَّرِيفَةِ فِي  
غَيْبِهِمْ كَمَا أَعْتَدْتُهَا فِي حَضْرَتِهِمْ وَأَغْلَمُ أَنَّ  
رَسُولَكَ وَخُلُفَاءَكَ عَلَيْهِمُ السَّلَامُ أَحْيَاءً عِنْدَكَ  
يُرْزَقُونَ يَرَوْنَ مَقَامِي وَيَسْمَعُونَ كَلَامِي وَيَرْدُونَ  
سَلَامِي وَأَنْكَ حَجَبْتَ عَنْ سَمْعِي كَلَامَهُمْ وَفَتَحْتَ  
بَابَ فَهْمِي بِلَذِيذِ مُنْاجَاتِهِمْ وَإِنِّي أَسْتَأْذِنُكَ يَا زَبَّ  
أَوَّلًا وَأَسْتَأْذِنُ رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَانِيًّا

وَاسْتَأْذِنُ خُلَفَاءَكَ الْأَئِمَّةَ الْمَفْرُوضَةَ عَلَيَّ طَاعَتُهُمْ  
الْحَسَنُ بْنُ عَلَيٍّ وَعَلَيٍّ بْنُ الْحُسَينِ وَمُحَمَّدُ بْنَ  
عَلَيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ وَالْمَلَائِكَةُ  
الْمُؤْكَلِينَ بِهَذِهِ الْقُبُورِ ثَالِثًا، أَدْخُلُ يَا رَسُولَ اللهِ  
أَدْخُلُ يَا حَجَّاجَ اللَّهِ أَدْخُلُ يَا مَلَائِكَةَ اللهِ  
الْمُقَرَّبِينَ الْمُقِيمِينَ عِنْدَ هَذِهِ الْقُبُورِ فَادْنُوا إِلَيْيَ  
يَامَوَالِيَّ فِي الدُّخُولِ أَفْضَلُ مَا أَذِنْتُمْ لِأَحَدٍ مِّنْ  
أَوْلِيَائِكُمْ فَإِنْ لَمْ أَكُنْ أَهْلًا لِذَلِكَ فَأَنْتُمْ أَهْلُ لِذَلِكَ.

Then enter and say:

بِسْمِ اللهِ وَفِي سَبِيلِ اللهِ وَعَلَى مِلَّةِ رَسُولِ اللهِ  
صَلَّى اللهُ عَلَيْهِ وَآلِهِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي  
وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ.

### *The Second Permission*

يَا مَوَالِيَ يَا أَبْنَاءَ رَسُولِ اللَّهِ عَبْدُكُمْ وَابْنُ  
أَمْتَكُمُ الدَّلِيلُ بَيْنَ أَيْدِيكُمْ وَالْمُضْعُفُ فِي عُلُوٍّ  
قَدْرِكُمْ وَالْمُغْرِفُ بِحَقِّكُمْ جَائِكُمْ مُسْتَجِيرًا بِكُمْ  
قَاصِدًا إِلَى حَرَمَكُمْ مُسْقِرًا إِلَى مَقَامَكُمْ مُتَوَسِّلًا  
إِلَى اللَّهِ تَعَالَى بِكُمْ ءاَذْخُلُ يَا مَوَالِيَ ءاَذْخُلُ يَا  
أَوْلَيَاءَ اللَّهِ ءاَذْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُخْدِقِينَ بِهَذَا  
الْحَرَمِ الْمُقِيمِينَ بِهَذَا الْمَشْهَدِ.

Be humble to your Lord, and weep for this is a sign of permission being granted. Then step forward beginning with your right leg; and in a state of total humbleness say:

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ  
بُكْرَةً وَأَصِيلًا وَالْحَمْدُ لِلَّهِ الْفَرِيدِ الصَّمَدِ الْمَاجِدِ

أَلَا حِدَّ الْمُفَضِّلِ الْمَنَانِ الْمُسْتَطْوِلِ الْحَنَانِ الَّذِي  
مَنْ بَطَّوْلُهُ وَسَهَّلَ زِيَارَةً سَادَاتِيْ بِإِخْسَانِهِ وَلَمْ  
يَجْعَلْنِي عَنْ زِيَارَتِهِمْ مَمْثُواً بَلْ تَطَوَّلُ وَمَنَّ.

*The First two ziyarat For  
The Imams of Baqii (a.s.)*

Some scholars; and among them Sheikh Swaduq (may his soul be blessed) imll Faqia "with a slight difference, they say that you should stand by the holy graves facing them and with your back turned towards the Qibla say:

السلامُ عَلَيْكُمْ أئمَّةُ الْهُدَى السَّلَامُ عَلَيْكُمْ  
أهْلُ التَّقْوَى السَّلَامُ عَلَيْكُمْ أئِمَّةُ الْحَجَجِ عَلَى  
أهْلِ الدُّنْيَا السَّلَامُ عَلَيْكُمْ أئِمَّةُ الْقَوَامِ فِي الْبَرِّيَّةِ  
بِالْقِسْطِ السَّلَامُ عَلَيْكُمْ أهْلُ الصَّفَوَةِ السَّلَامُ  
عَلَيْكُمْ آلَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكُمْ أهْلُ  
النَّجْوَى أَشْهَدُ أَنَّكُمْ قَدْ بَلَغْتُمْ وَنَصَّخْتُمْ وَصَبَرْتُمْ

فِي ذَاتِ اللَّهِ وَكُذْبِهِمْ وَأَسِيِّهِ إِلَيْكُمْ فَعَفْرَتُمْ  
وَأَشْهَدُ أَنْكُمْ الْأَنْمَةُ الرَّاِشِدُونَ الْمُهَنْدُونَ وَأَنَّ  
طَاعَتُكُمْ مَفْرُوضَةٌ وَأَنَّ قَوْلَكُمُ الصَّدْقُ وَأَنْكُمْ  
دَعَوْتُمْ فَلَمْ تُجَابُوا وَأَمْرَتُمْ فَلَمْ تُطَاعُوا وَأَنْكُمْ  
دَعَائِنُ الدِّينِ وَأَرْكَانُ الْأَرْضِ لَمْ تَرَأُوا بَعْنَى اللَّهِ  
يَشْخُكُمْ مِنْ أَضْلَابٍ كُلِّ مُطَهَّرٍ وَيَنْقُلُكُمْ مِنْ  
أَرْحَامِ الْمُطَهَّرَاتِ لَمْ تَدْنُسُكُمُ الْجَاهِلِيَّةُ الْجَهَلَاءُ  
وَلَمْ تَشْرِكُ فِيْكُمْ فِتْنَ الْأَهْوَاءِ طَبْشُمْ وَطَابَ  
مَثْبُكُمْ مَنْ يُكُمْ عَلَيْنَا دِيَانُ الدِّينِ فَجَعَلْكُمْ فِي  
يُؤْتِيْ أَذِنَ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمَهُ وَجَعَلَ  
صَلَوَاتِنَا عَلَيْكُمْ رَحْمَةً لَنَا وَكَفَارَةً لِذُنُوبِنَا إِذَا  
أَخْتَارَ كُمْ اللَّهُ لَنَا وَطَيَّبَ خَلْقَنَا بِمَا مَنَّ عَلَيْنَا مِنْ  
وَلَا يَنْكُمْ وَكُنَّا عِنْدَهُ مُسَمِّينَ بِعِمْلِكُمْ مَغْرِفِينَ

بِتَضْرِيْقِنَا إِيَّاكُمْ وَهَذَا مَقَامٌ مِنْ أَشْرَفَ وَأَخْطَأَ  
وَأَشْتَكَانَ وَأَقْرَبَ بِمَا جَنَى وَرَجَى بِمَقَامِهِ الْخَلاصَ  
وَأَنْ يَسْتَقِدَهُ بِكُمْ مُسْتَقِدُ الْهَلْكَى مِنْ الْرَّدَى  
فَكُونُوا لِي شُفَعَاءَ فَقَدْ وَقَدْتُ إِلَيْكُمْ إِذْ رَغَبَ  
عَنْكُمْ أَهْلُ الدُّنْيَا وَأَتَحْدُوا آيَاتِ اللَّهِ هُزُوا  
وَأَشْكَبُوا أَعْنَاهَا.

Then raise your head and say:

يَا مَنْ هُوَ قَائِمٌ لَا يَسْهُو وَدَائِمٌ لَا يَلْهُو وَمُحِينٌ  
بِكُلِّ شَيْءٍ لَكَ الْمَنْ بِمَا وَفَقْتَنِي وَعَرَفْتَنِي بِمَا  
أَقْتَنِي عَلَيْهِ إِذْ صَدَ عَنْهُ عِبَادُكَ وَجَهَلُوا مَغْرِفَتَهُ  
وَأَشَخَفُوا بِحَقِّهِ وَمَالُوا إِلَى سَوَادِ فَكَانَتِ الْمِئَةُ  
مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ حَصَّضَتْهُمْ بِمَا حَصَّضَتِي بِهِ  
فَلَكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامِي هَذَا مَذْكُورًا

مَكْتُوبًا فَلَا تَخِرُّ مِنِي مَا رَجُوتُ وَلَا تُخْبِتُنِي فِيمَا  
دَعَوْتُ بِهِ رَحْمَةً مُحَمَّدٍ وَآلِهِ الظَّاهِرِينَ وَصَلَّى اللَّهُ  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

then supplicate for yourself as you wish.  
Pray the salat of ziyarat; 8 units (raka'ats) i.e.  
pray two units for every Imam (a.s.) either at  
home or in the Prophet's mosque, for these  
days you cannot pray in al-Baqi.

## THE SECOND ZIYARAT

It is the comprehensive (al-Jamia'h) ziyarat which can be recited for all the Infallible Ones (a.s.) - (Ma'sumin) which shaikh swduq (may his soul be blessed) has mentioned in his "Man La Yahduruhu-al-Faqih". He says: Al-Ridha (a.s.) was asked about visiting the grave of Abul Hasan Musa (a.s.). Imam (a.s.) replied: "pray in the mosques nearby it and it suffices to recite the following in all the places [i.e. at the shrines of all Prophets and Imams (a.s.)]:

السلامُ عَلَى أَوْلَيَاءِ اللهِ وَأَصْفَيَائِهِ السَّلَامُ  
عَلَى أَمْنَاءِ اللهِ وَأَحْبَائِهِ السَّلَامُ عَلَى أَنْصَارِ اللهِ  
وَخُلَفَائِهِ السَّلَامُ عَلَى مَحَالِ مَغْرِفَةِ اللهِ السَّلَامُ  
عَلَى مَسَاكِنِ ذِكْرِ اللهِ السَّلَامُ عَلَى مُظَهِّريْ أَمْرِ  
اللهِ وَنَهِيِّهِ السَّلَامُ عَلَى الدُّعَاءِ إِلَى اللهِ السَّلَامُ

عَلَى الْمُسْتَقْرِينَ فِي مَرْضَاتِ اللَّهِ السَّلَامُ عَلَى  
 الْمُخْلِصِينَ فِي طَاعَةِ اللَّهِ السَّلَامُ عَلَى الْأَدْلَاءِ  
 عَلَى اللَّهِ السَّلَامُ عَلَى الَّذِينَ مَنْ وَالاَهُمْ فَقَدْ  
 وَالَّى اللَّهُ وَمَنْ عَادَهُمْ فَقَدْ عَادَى اللَّهَ وَمَنْ عَرَفَهُمْ  
 فَقَدْ عَرَفَ اللَّهَ وَمَنْ جَهَلَهُمْ فَقَدْ جَهَلَ اللَّهَ وَمَنْ  
 اعْتَصَمَ بِهِمْ فَقَدْ اعْتَصَمَ بِاللَّهِ وَمَنْ تَخَلَّى مِنْهُمْ  
 فَقَدْ تَخَلَّى مِنَ اللَّهِ عَزَّ وَجَلَّ وَأَشْهُدُ اللَّهَ أَنِّي سَلَمَ  
 لِمَنْ سَالَّمَ وَحَزَبٌ لِمَنْ حَارَبَتُمْ مُؤْمِنٌ بِسِرِّكُمْ  
 وَغَلَانِي شُكُمْ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعْنُ اللَّهِ  
 عَدُوُ آلِ مُحَمَّدٍ مِنَ الْجِنِّ وَالْإِنْسِ وَأَبْرَءُ إِلَى اللَّهِ  
 مِنْهُمْ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

Frequently recite salawat on Mohammad and on his progeny, naming each one by name, and seek immunity from their enemies. Select

any of the supplication (dua') you wish for yourself and for the believers, male and female. And in the salawat for the two Imams, Al-Hasan and Al-Husain (a.s.) recite:

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ وَالْحُسَيْنِ عَبْدَكَ  
وَوَلِيْكَ وَأَبْنَيْكَ رَسُولَكَ وَسَبِطِي الرَّحْمَةَ وَسَيِّدَيْ  
شَابِّ أَهْلِ الْجَنَّةِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِّنْ  
أُولَادِ النَّبِيِّينَ وَالْمُرْسَلِينَ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ  
أَبْنِ سَيِّدِ الْبَيْنَ وَوَصَّيَ أَمِيرَ الْمُؤْمِنِينَ السَّلَامَ  
عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ سَيِّدِ  
الْوَصِيَّينَ أَشْهُدُ أَنَّكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَمِينٌ  
اللَّهُ وَابْنُ أَمِيرِهِ عِشْتَ مَظْلُومًا وَمَضَيْتَ شَهِيدًا  
وَأَشْهُدُ أَنَّكَ الْإِمَامُ الرَّكِيعُ الْهَادِي الْمَهْدِيُّ اللَّهُمَّ  
صَلِّ عَلَيْهِ وَبَلِّغْ رُوحَهُ وَجَسَدَهُ عَنِّي فِي هَذِهِ

السَّاعَةِ أَفْضَلُ التَّحْمِيَّةِ وَالسَّلَامُ اللَّهُمَّ صَلِّ عَلَى  
الْحُسَينِ بْنِ عَلَيٍ الْمَظْلُومِ الشَّهِيدِ قَاتِلِ الْكُفَّارِ  
وَطَرِيعِ الْفَجْرَةِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ  
السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بْنَ  
أَمِيرِ الْمُؤْمِنِينَ أَشْهُدُ مُوقِنًا أَنَّكَ أَمِينُ اللَّهِ وَأَبْنُ  
أَمِينِهِ قُتِلْتَ مَظْلُومًا وَمُضِيَّتْ شَهِيدًا وَأَشْهُدُ أَنَّ  
اللَّهُ تَعَالَى الْطَّالِبُ بِشَارِكٍ وَمُنْجِزُ مَا وَعَدَكَ مِنَ  
الْأَصْرِ وَالثَّائِيدِ فِي هَلَكٍ عَدُوكَ وَاظْهَارِ دَعْوَتِكَ  
وَأَشْهُدُ أَنَّكَ وَقَيْتَ بِعَهْدِ اللَّهِ وَجَاهَدْتَ فِي سَبِيلِ  
اللَّهِ وَعَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَكَ الْيَقِينُ لَعْنَ اللَّهِ  
أُمَّةً قَتَلْتَكَ وَلَعْنَ اللَّهُ أُمَّةً خَذَلْتَكَ وَلَعْنَ اللَّهُ أُمَّةً  
أَلْبَتْ عَلَيْكَ وَأَبْرَءَ إِلَى اللَّهِ تَعَالَى مِمَّنْ أَكْذَبَكَ  
وَأَشَخَّفَ بِحَقْكَ وَأَشَحَّلَ دَمَكَ بِأَبِي أَنْتَ وَأَمْيَ

يَا أَبَا عَبْدِ اللَّهِ لَعْنَ اللَّهِ قَاتِلَكَ وَلَعْنَ اللَّهِ خَادِلَكَ  
 وَلَعْنَ اللَّهِ مَنْ سَمِعَ وَأَعْيَتَكَ فَلَمْ يُجِبْكَ وَلَمْ  
 يَنْصُرْكَ وَلَعْنَ اللَّهِ مَنْ سَبَى نِسَاءَكَ أَنَا إِلَى اللَّهِ  
 مِنْهُمْ بَرِيءٌ وَمِنْهُمْ وَالآفُمْ وَمَا الْآفُمْ وَأَعْيَانُهُمْ  
 وَأَشْهُدُ أَنَّكَ وَالْآتِمَةَ مِنْ وُلْدَكَ كَلِمَةُ الشَّقْوَى  
 وَبَابُ الْهُدَى وَالْغُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى أَهْلِ  
 الدُّنْيَا وَأَشْهُدُ أَنِّي بِكُمْ مُؤْمِنٌ وَبِسَمْزِلَتَكُمْ مُؤْمِنٌ  
 وَلَكُمْ تَابِعُ بِذَاتِ نَفْسِي وَشَرَاعِ دِينِي وَخَوَاتِيمِ  
 عَمَلي وَمُتَقْلِبِي فِي دُنْيَايَ وَآخِرَتِي.

And recite in the salawat on Imam  
 zainal-Abdeen (a.s.):

اللَّهُمَّ صَلِّ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ سَيِّدِ  
 الْعَابِدِينَ الَّذِي أَشْتَخَلَضَتْ لِنَفْسِكَ وَجَعَلْتَ مِنْهُ

أَئُمَّةَ الْهُدَى الَّذِينَ يَهُدُونَ بِالْحَقِّ وَبِهِ يَسْعَدُونَ  
إِخْرَجَتُهُ لِنَفْسِكَ وَطَهَرَتُهُ مِنَ الرِّجْسِ وَأَضْطَفَيْتُهُ  
وَجَعَلْتُهُ هَادِيًّا مَهْدِيًّا اللَّهُمَّ فَصَلِّ عَلَيْهِ أَفْضَلَ مَا  
صَلَّيْتَ عَلَى أَحَدٍ مِنْ ذُرِّيَّةِ آئِبِيائِكَ حَتَّى تَبْلُغَ بِهِ  
مَا تَقْرُبُ بِهِ عَيْنُهُ فِي الدُّنْيَا وَالآخِرَةِ إِنَّكَ عَزِيزٌ

حَكِيمٌ

And recite in the salawat for Imam Al-Baqir (a.s.):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنَ عَلَى بَاقِرِ الْعِلْمِ  
وَامَّا مَ الْهُدَى وَقَائِدِ أَهْلِ التَّقْوَى وَالشَّتَّجِبِ مِنْ  
عِبَادِكَ اللَّهُمَّ وَكَمَا جَعَلْتُهُ عَلَمًا لِعِبَادِكَ وَمَنَارًا  
لِلْمُلَادِكَ وَمُسْتَوَدَاعًا لِحِكْمَتِكَ وَمُتَرِّجِمًا لِوَحْيِكَ  
وَأَمْرَتَ بِطَاعَتِهِ وَحَذَّرْتَ مِنْ مَغْصِيَتِهِ فَصَلِّ عَلَيْهِ

يَا رَبِّ أَفْضَلَ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِّنْ ذُرَيْتَ  
أَنْبِيَائِكَ وَأَصْفِيَائِكَ وَرُسُلِكَ وَأَمْنَائِكَ يَا رَبَّ  
الْعَالَمِينَ.

And recite in salawat for Imam al-Swadiq

(a.s.):

اللَّهُمَّ صَلِّ عَلَىٰ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ حَازِنِ  
الْعِلْمِ الدَّاعِي إِلَيْكَ بِالْحَقِّ الْمُورِ الْمُبِينِ اللَّهُمَّ  
وَكَمَا جَعَلْتَهُ مَعْدِنَ كَلَامِكَ وَوَحْيِكَ وَحَازِنَ عِلْمِكَ  
وَلِسَانَ تَوْحِيدِكَ وَوَلَيَّ أَمْرِكَ وَمُسْتَخْفِظَ دِينِكَ  
فَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِّنْ  
أَصْفِيَائِكَ وَحُجَّجِكَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

## ZIYARAT OF BIBI FATIMA BINTI ASAD (a.s.)

*Mother of Amir-al-Mu'mineen (a.s.)*

Bibi Fatima Binti Asad (a.s) is buried at al-Baqi. Some say her grave is located near that of Halimah al-Sa'adiyya, outside al-Baqi. Recite the following:

السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ  
السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ السَّلَامُ عَلَى  
مَهْ سَيِّدِ الْأَوَّلِينَ السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ  
الْأَمْمَاءِ يَنِ السَّلَامُ عَلَى مَنْ بَعَثَهُ اللَّهُ رَحْمَةً  
لِلْعَالَمِينَ السَّلَامُ عَلَيْكَ أَيَّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ  
رَبِّ كَوَافِرِ كَوَافِرِ السَّلَامُ عَلَى فَاطِمَةَ بِتِّ اسْدِ الْهَاشِمِيَّةِ،  
سَلَامٌ عَلَيْكَ أَيَّهَا الصَّدِيقَةِ الْمَرْضِيَّةِ السَّلَامُ  
عَلَيْكَ أَيَّهَا الصَّدِيقَةِ النَّقِيَّةِ السَّلَامُ عَلَيْكَ أَيَّهَا  
كَرِيمَةُ الرَّضِيَّةِ الْمَرْضِيَّةِ السَّلَامُ عَلَيْكَ يَا كَافِلَةَ

مُحَمَّدٌ خَاتَمُ النَّبِيِّنَ السَّلَامُ عَلَيْكِ يَا وَالِدَةَ سَيِّدِ  
الْوَصِيِّنَ السَّلَامُ عَلَيْكِ يَا مَنْ ظَهَرْتُ شَفِقَتُهَا  
عَلَى رَسُولِ اللَّهِ خَاتَمِ النَّبِيِّنَ السَّلَامُ عَلَيْكِ يَا مَنْ  
تَرَوَيْتُهَا لِوَلِيِّ اللَّهِ الْأَمِينِ السَّلَامُ عَلَيْكِ وَعَلَى  
رُوحِكِ وَبَدَنِكِ الطَّاهِرِ السَّلَامُ عَلَيْكِ وَعَلَى  
وَلَدِكِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَشْهَدُ أَنِّي أَخْسَنْتُ  
الْكُفَالَةَ وَأَدَيْتُ الْأَمَانَةَ وَاجْتَهَدْتُ فِي مَرْضَاتِ  
اللَّهِ وَبَالْغَتِ فِي حِفْظِ رَسُولِ اللَّهِ عَارِفَةَ بِحَقِّهِ  
مُؤْمِنَةً بِصَدْقَهِ مُعْتَرِفَةً بِعُبُورِهِ مُشْتَبِرَةً بِسُعْمَتِهِ  
كَافِلَةً بِتَرْبِيَتِهِ مُشْفِقَةً عَلَى نَفْسِهِ وَاقِفَةً عَلَى  
خِذْمَتِهِ مُخْتَارَةً رِضاًهُ مُؤْثِرَةً هَوَاهُ وَأَشْهَدُ أَنِّي  
مَضَيْتُ عَلَى إِيمَانِ وَالْتَّمَسُكِ بِاَشْرَفِ الْأَدِيَانِ  
رَاضِيَةً مَرْضِيَةً طَاهِرَةً رَّكِيَّةً تَقِيَّةً فَرَضِيَ اللَّهُ

عَنْكَ وَأَرْضَاكَ وَجَعَلَ الْجَنَّةَ مَثِيلَكَ وَمَأْوِيكَ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَانْفَعْنِي  
 بِزِيَارَتِهَا وَشَبَّشِي عَلَى مَحْبَبِهَا وَلَا تَسْخِرْنِي  
 شَفَاعَتِهَا وَشَفَاعةَ الْأَئِمَّةَ مِنْ ذُرَيْتِهَا وَأَرْزُقْنِي  
 مُرَافِقَتِهَا وَاخْشُرْنِي مَعَهَا وَمَعَ أَوْلَادِهَا الطَّاهِرِينَ  
 اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهَا  
 وَأَرْزُقْنِي الْغُودِ إِلَيْهَا أَبْدِأْ مَا أَبْقَيْتِنِي وَإِذَا تَوَفَّيْتِنِي  
 فَاخْشُرْنِي فِي رُمْرَتِهَا وَأَذْخُلْنِي فِي شَفَاعَتِهَا  
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ بِحَفْفَهَا عِنْدَكَ  
 وَمَثِيلَتِهَا لَدَيْكَ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ  
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاتَّنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
 الْآخِرَةِ حَسَنَةً وَقَنَا بِرَحْمَتِكَ عَذَابَ النَّارِ .

Pray Salawat for ziyarat is a good place with  
 the intention of carrying out what is desirable.

ZAYARAT OF SAYYIDUNA IBRAHIM THE  
SON OF THE HOLY PROPHET (s.a.w.w.)

Stand by the grave and say:

السَّلَامُ عَلَى رَسُولِ اللهِ السَّلَامُ عَلَى نَبِيِّ اللهِ  
السَّلَامُ عَلَى حَبِيبِ اللهِ السَّلَامُ عَلَى صَفَّيِّ اللهِ  
السَّلَامُ عَلَى نَجِيِّ اللهِ السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ  
اللهِ سَيِّدِ الْأَئِمَّةِ وَخَاتَمِ الْمُرْسَلِينَ وَخَيْرَةِ اللهِ مِنْ  
خَلْقِهِ فِي أَرْضِهِ وَسَمَائِهِ السَّلَامُ عَلَى جَمِيعِ  
أَنْبِيَاِيهِ وَرُسُلِهِ السَّلَامُ عَلَى الشُّهَدَاءِ وَالسُّعْدَاءِ  
وَالصَّالِحِينَ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ  
الصَّالِحِينَ السَّلَامُ عَلَيْكَ أَيَّتُهَا الرُّوحُ الزَّاكِيَّةُ  
السَّلَامُ عَلَيْكَ أَيَّتُهَا النَّفْسُ السَّرِيفَةُ، السَّلَامُ عَلَيْكَ

أيّتها السالمة الطاهرة السلام عليك أيّتها النسمة  
الراكيحة السلام عليك يا بن خير الورى السلام  
عليك يا بن النبي المحببى السلام عليك يا بن  
المبغوث إلى كافة الورى السلام عليك يا بن  
البشير التذير السلام عليك يا بن السراج المنير  
السلام عليك يا بن المؤيد بالقرآن السلام عليك  
يا بن المرسل إلى الأنبياء والعلماء السلام عليك يا بن  
الشفيع يوم القيمة السلام عليك يا بن من حباء  
الله بالكرامة السلام عليك ورحمة الله وبركاته  
أشهد أنك قد اخْتَارَ الله لك دار إسْعَامِه قَبْلَ أَنْ  
يَكُنْتَ عَلَيْكَ أَحْكَامَهُ أَوْ يُكَلِّفَكَ حَلَالَهُ وَحَرَامَهُ  
فَنَقْلَكَ إِلَيْهِ طَيِّباً زَاكِيَاً مَرْضِيَاً طَاهِراً مِنْ كُلِّ نَجْسٍ

مَقْدَسًا مِنْ كُلِّ دُنْسٍ وَبَوْئَكَ جَنَّةَ الْمَأْوَى وَرَفِعْكَ  
إِلَى الْدَرَجَاتِ الْعُلَى وَصَلَى اللَّهُ عَلَيْكَ صَلَاةً تَقْرُ  
بِهَا عَيْنَ رَسُولِهِ وَتَبْلُغُهُ أَكْبَرَ مَأْمُولِهِ اللَّهُمَّ اجْعَلْ  
أَفْضَلَ صَلَواتِكَ وَأَزْكَاهَا وَأَنْسِي بِرِكَاتِكَ وَأَوْفَاهَا  
عَلَى رَسُولِكَ وَنَبِيِّكَ وَخَيْرِكَ مِنْ خَلْقِكَ مُحَمَّدٌ  
خَاتَمُ النَّبِيِّينَ وَعَلَى مَنْ نَسَلَ مِنْ أُولَادِهِ الطَّيِّبِينَ  
وَعَلَى مَنْ خَلَقَ مِنْ عِتْرَتِهِ الطَّاهِرِينَ بِرَحْمَتِكَ يَا  
أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ  
صَفِيِّكَ وَإِبْرَاهِيمَ نَجْلِ نَبِيِّكَ أَنْ تَجْعَلْ سَعْيِي بِهِمْ  
مَشْكُورًا وَذَنْبِي بِهِمْ مَغْفُورًا وَحَيْوَتِي بِهِمْ سَعِيدَةً  
وَعَاقِبَتِي بِهِمْ حَمِيدَةً وَحَوَائِجِي بِهِمْ مَقْضِيَةً  
وَأَفْعَالِي بِهِمْ مَرْضِيَةً وَأَمْوَارِي بِهِمْ مَشْغُودَةً  
وَشُؤُونِي بِهِمْ مَحْمُودَةً اللَّهُمَّ وَأَحْسِنْ لِي التَّوْفِيقَ

وَنَفْسُّنَا عَنِّي كُلَّ هَمٍ وَضِيقٍ اللَّهُمَّ جَنِّبِنَا عِقَابَ  
وَامْتَحِنْنَا شَوَابِكَ وَأَشْكِنْنَا حَنَانِكَ وَازْرُقْنَا  
رِضْوَانِكَ وَأَمَانِكَ وَأَشْرِكْ لِي فِي صَالِحٍ دُعَائِي  
وَالدَّيْ وَوْلَدِي وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْآخِيَاءِ مِنْهُمْ وَالْآمْوَاتَ إِنَّكَ وَلِيُّ الْبَاقِيَاتِ  
الصَّالِحَاتِ أَمِينَ رَبِّ الْعَالَمِينَ.

And ask for your needs, and pray the salat  
of ziyarat at a suitable place.

ZIYARAT OF THE PROPHET'S (s.a.w.w.)  
DAUGHTERS

Stand by their graves and recite with intention  
of raja, say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ السَّلَامُ  
عَلَيْكَ يَا صَفْوَةَ جَمِيعِ الْأَئِمَّيَّةِ وَالْمُرْسَلِينَ السَّلَامُ  
عَلَيْكَ يَا مَنِ اخْتَارَهُ اللَّهُ عَلَى الْخَلْقِ أَجْمَعِينَ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَى بَنَاتِ السَّيِّدِ  
الْمُضطَفِي السَّلَامُ عَلَى بَنَاتِ النَّبِيِّ الْمُجْتَبَى  
السَّلَامُ عَلَى بَنَاتِ مَنْ أَضْطَفَاهُ اللَّهُ فِي السَّمَاءِ  
وَفَضْلُهُ عَلَى جَمِيعِ الْبَرِّيَّةِ وَالْوَرَى السَّلَامُ عَلَى  
ذُرَيْدَةِ السَّيِّدِ الْجَلِيلِ مِنْ نَسْلِ إِسْمَاعِيلَ وَسُلَالَةِ

ابن اهيم الخليل السلام على بنات النبي الرسول  
السلام على اخوات فاطمة الزهراء البتول  
السلام على الذرية الطيبة الطاهرة والغترة  
الراكيحة الراهرة بنات خاتم النبیین وسید الانبیاء  
والمرسلین وحیرة رسول الله اجمعین السلام  
على الذریة الطاهرة الراکیحة والغترة المضطفویة  
السلام على زینب وام کلثوم ورقیة السلام على  
الشیریفات الاخساب والطاهرات الانساب  
السلام على بنات الاباء الاعاظم سلالۃ  
الاجداد الاکارم الافاخم عبد المطلب وعبد  
مناف وهاشم ورحمة الله وبرکاته.

ZIYARAT OF THE TWO PATERNAL AUNTS  
OF THE HOLY PROPHET (s.a.w.w.)  
SAFIYYAH & ATIKAH DAUGHTERS AND  
ZIYARAT OF FATIMA UMM-AL-BANEEN  
MOTHER OF ABUL FADHLAL-ABBAS (a.s.)

السلامُ عَلَيْكُمَا يَا عَمَّتِي رَسُولُ اللهِ السَّلامُ  
عَلَيْكُمَا يَا عَمَّتِي نَبِيُّ اللهِ السَّلامُ عَلَيْكُمَا يَا عَمَّتِي  
حَبِيبُ اللهِ السَّلامُ عَلَيْكُمَا يَا عَمَّتِي الْمُضطَفُ  
رَضِيَ اللهُ تَعَالَى عَنْكُمَا وَجَعَلَ الْجَنَّةَ مَثْرَكُمَا  
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

And in the ziyarat of Umm-al-Baneen  
recite:

السلامُ عَلَيْكِ يَا زَوْجَةَ وَلِيِّ اللهِ السَّلامُ عَلَيْكِ  
يَا زَوْجَةَ أَمِيرِ الْمُؤْمِنِينَ السَّلامُ عَلَيْكِ يَا أُمَّ

الَّبِينَ السَّلَامُ عَلَيْكَ يَا أُمَّةَ الْعَبَاسِ ابْنَ أَمِيرِ  
الْمُؤْمِنِينَ عَلَيْيِ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى  
عَنْكِ وَجَعَلَ الْجَنَّةَ مَسْرِلَكِ وَمَأْوَكِ وَرَحْمَةً اللَّهِ  
وَبَرَكَاتُهُ.

ZIYARAT OF SAYYIDUNA A'QIL &  
SAYYIDUNA ABDULLAH BIN JAFFAR  
AL-TAYYAR (a.s.)

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا يَا عَقِيلَ بْنَ أَبِي طَالِبٍ  
السَّلَامُ عَلَيْكَ يَا بْنَ عَمِّ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ  
يَا بْنَ عَمِّ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا بْنَ عَمِّ حَيْثِ  
اللَّهِ السَّلَامُ عَلَيْكَ يَا بْنَ عَمِّ الْمُضْطَفِي السَّلَامُ  
عَلَيْكَ يَا أخَا عَلَيِّ الْمُرْتَضَى السَّلَامُ عَلَى عَبْدِ اللَّهِ  
بْنِ جَفْرِ الطَّيَّارِ فِي الْجَنَانِ وَعَلَى مَنْ حَوْلَكُمْ  
مِّنْ أَصْحَابِ رَسُولِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ  
وَأَرْضَاكُمْ أَحْسَنَ الرِّضا وَجَعَلَ الْجَنَّةَ مَسِيرَكُمْ  
وَمَسِنَكُمْ وَمَحْلَكُمْ وَمَأْوِيَكُمْ السَّلَامُ عَلَيْكُمْ  
مَّا أَنْتُمْ بِهِ بَرِكَاتُهُ.

Then say in ziyarat of the martyrs of Harra  
and Uhud:

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ يَا سَعَادَاءَ يَا نُجَابَاءَ  
يَا نُقَبَاءَ يَا أَهْلَ الصِّدْقِ وَالْوَفَاءِ السَّلَامُ عَلَيْكُمْ يَا  
مُجَاهِدُونَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ السَّلَامُ  
عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ السَّلَامُ  
عَلَيْكُمْ يَا شُهَدَاءَ كَافَةً عَامَةً وَرَحْمَةً اللَّهِ وَبَرَكَاتُهُ.

ZIYARAT OF HALIMA AS-SA'DIYYA

(The Prophet's (s.a.w.w.) wet nurse)

السلامُ عَلَيْكِ يَا أُمَّ رَسُولِ اللهِ السَّلامُ عَلَيْكِ يَا  
أُمَّ صَفِيِّ اللهِ السَّلامُ عَلَيْكِ يَا أُمَّ حَبِيبِ اللهِ  
السلامُ عَلَيْكِ يَا أُمَّ الْمُضطَفِيِّ السَّلامُ عَلَيْكِ يَا  
مُرْضِعَةِ رَسُولِ اللهِ السَّلامُ عَلَيْكِ يَا حَلِيمَةَ  
السَّعْدِيَّةَ فَرَضَيَ اللَّهُ تَعَالَى عَنْكِ وَأَرْضَاكَ وَجَعَلَ  
الجَنَّةَ مَثِيلَكِ وَمَأْوَاكِ وَرَحْمَةُ اللهِ وَبَرَّ كَائِنٍ.

ZIYARAT OF THE DWELLERS  
OF THE GRAVES

السَّلَامُ عَلَى أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ مِنْ أَهْلِ لَا إِلَهَ  
إِلَّا اللَّهُ يَا أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ  
كَيْفَ وَجَدْتُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ لَا إِلَهَ إِلَّا اللَّهُ  
يَا لَا إِلَهَ إِلَّا اللَّهُ بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ إِعْفُرْ لِمَنْ قَالَ  
لَا إِلَهَ إِلَّا اللَّهُ وَأَخْشَرْنَا فِي زُمْرَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا  
اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيْهِ وَلِيُّ اللَّهِ.

It is narrated from Amir-al-Mumineen (a.s.) that he who goes to the graveyard and recites the above ziyarat will be given a reward equivalent to that one of fifty years of worship; and that he and his parents will be given an immunity of the same period.

The Holy Prophet (s.a.w.w.) says: He who recites Inna Anzalnahu seven times by the

grave of a believer, Allah (s.w.t.) will send an angel by his grave who will be worshipping Him; and the reward sent to him (deceased). Allah (s.w.t.) will remove all the horrors, terrors and frights from his way until he enters paradise. It is recommended after reciting Inna Anzalnahu seven times to recite Alhamd, Annas, AL-Khalaq, Ayatul Kursy and Qul Huwa Allahu Ahad three times each. In another tradition it is recommended to do this when facing the Qibla.

ZIYARAT OF SAYYIDUNA ISMAIL  
(The son of Imam Jaffar al-Swadiq (a.s.)

السلامُ عَلَى جَدِّكَ الْمُضطَفِي السَّلامُ عَلَى  
أَبِيكَ الْمُرْتَضَى الْرِّضا السَّلامُ عَلَى أَسْعَدَيْنِ  
الْحَسَنِ وَالْحُسَيْنِ السَّلامُ عَلَى خَدِيجَةَ أُمِّ  
الْمُؤْمِنِينَ أُمِّ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلامُ عَلَى  
فَاطِمَةَ أُمِّ الْأَئِمَّةِ الظَّاهِرِيْنَ السَّلامُ عَلَى الْفُوْسِ  
الْقَادِرِيْهِ بُحُورِ الْعُلُومِ الْزَّانِيْهِ شَفَاعَيِ فِي  
الْآخِرَهِ وَأَوْلَيَايِ عِنْدَ عَوْدِ الرُّؤْوَهِ إِلَى الْعِظَامِ  
الْآخِرَهِ أَئِمَّهُ الْخُلُقِ وَوُلَادَهُ الْحَقِّ السَّلامُ عَلَيْكَ  
أَيُّهَا الشَّخْصُ الشَّرِيفُ إِشْمَاعِيلُ بْنُ مَوْلَانَا جَعْفَرِ  
ابْنِ مُحَمَّدٍ الصَّادِقِ الظَّاهِرِ الْكَرِيمِ أَشْهُدُ أَنَّ لَا

إِلَهٌ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَمَصْطَفَاهُ وَأَنَّ عَلَيْهِ  
وَلِيُّهُ وَمَجْتَبِاهُ وَأَنَّ الْإِمَامَةَ فِي وُلْدِهِ إِلَى يَوْمِ  
الْدِينِ نَعْلَمُ ذَلِكَ عِلْمَ الْيَقِينِ وَنَخْنُ لِذَلِكَ  
مُعْتَقِدُونَ وَفِي نَصْرِهِمْ مُجْتَهِدُونَ.

**ZIYARAT OF SAYYIDUNA**  
**ABDULLAH BIN ABDUL MUTTALIB**  
*[The father of Our Holy Prophet (s.a.w.w.)]*

He died after returning from sham, thus before the Holy Prophet's (s.a.w.w.) birth. His grave was near the Market but presently lies in the ground for public prayers opposite Bab al-Salaam. Say:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا  
أَمِينَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ السَّلَامُ عَلَيْكَ  
يَا مُشَوِّدَعَ نُورِ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَالدَّ  
خَاتَمَ الْأُثْرَيَاءِ السَّلَامُ عَلَيْكَ يَا مَنْ اتَّهَى إِلَيْهِ  
الْوَدِيعَةُ وَالْأَمَانَةُ الْمَنِيَّةُ السَّلَامُ عَلَيْكَ يَا مَنْ  
أَوْدَعَ اللَّهَ فِي صُلْبِهِ الطَّيِّبُ الظَّاهِرُ الْمَكِينُ نُورٌ

رَسُولِ اللَّهِ الْصَادِقِ الْأَمِينِ السَّلَامُ عَلَيْكَ يَا وَالدَّ  
سَيِّدِ الْآنْبِيَا وَالْمُرْسَلِينَ أَشْهَدُ أَنَّكَ قَدْ حَفِظْتَ  
الْوَصِيَّةَ وَأَذَّيْتَ الْأَمَانَةَ عَنْ رَبِّ الْعَالَمِينَ فِي  
رَسُولِهِ وَكُنْتَ فِي دِينِكَ عَلَىٰ يَقِينٍ وَأَشْهَدُ أَنَّكَ  
إِتَّبَعْتَ دِينَ اللَّهِ عَلَىٰ مَنْهاجِ جَدِّكَ إِبْرَاهِيمَ خَلِيلَ  
اللَّهِ فِي حَيَاةِكَ وَبَعْدَ وَفَاتِكَ عَلَىٰ مَرْضَاتِ اللَّهِ  
فِي رَسُولِهِ وَأَقْرَزْتَ وَصَدَّقْتَ بِتُّبُوَّةِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَوْلَيْهِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ  
السَّلَامُ وَالْأَئْمَةُ الطَّاهِرُونَ عَلَيْهِمُ السَّلَامُ فَصَلَّى  
اللَّهُ عَلَيْكَ حَيَاً وَمَيَاً وَرَحْمَةً اللَّهِ وَبَرَّ كَاتِبَهُ.

THE SECOND ZIYARAT

السلامُ عَلَيْكَ يَا صَاحِبَ الْمَجْدِ الْأَثِيلِ السَّلامُ  
عَلَيْكَ يَا خِيرَةَ قَرْبَعِ مِنْ دَوْخَةِ الْخَلِيلِ السَّلامُ  
عَلَيْكَ يَا بْنَ الْذِيْجِ إِشْمَاعِيلَ السَّلامُ عَلَيْكَ يَا  
شَلَالَةَ الْأَبْرَارِ السَّلامُ عَلَيْكَ يَا أَبَا النَّبِيِّ الْمُخْتَارِ  
وَعَمَ الْوَصِيِّ الْكَرَارِ وَوَالدَّالِيَّةَ الْأَطْهَارِ  
السلامُ عَلَيْكَ يَا مَنْ أَضَاءَتْ بَسُورِ جَبَّينِهِ عِنْدَ  
وِلَادَتِهِ أَطْرَافُ السَّمَاءِ السَّلامُ عَلَيْكَ يَا يُوسُفَ  
آلِ عَبْدِ مَنَافِ السَّلامُ عَلَيْكَ يَا مَنْ سَلَكَ مَسْلَكَ  
جَدَّهِ إِشْمَاعِيلَ فَأَشَلَّمَ لِأَيِّهِ لِيَذْبَحَهُ السَّلامُ عَلَيْكَ  
يَا مَنْ فَدَاهُ اللَّهُ بِمَا فَدَاهُ فَتَعَبَّلَهُ فَأَعْطَاهُ اللَّهُ وَأَبَاهُ  
السلامُ عَلَيْكَ يَا حَامِلَ ثُورِ النُّبُوَّةِ السَّلامُ عَلَيْكَ

يَا أَشْرَفَ الْأَئِمَّةِ فِي الْأُبُوَّةِ وَالْأُبُوَّةِ السَّلَامُ  
عَلَيْكَ يَا وَالِدَ خَاتَمِ النَّبِيِّنَ السَّلَامُ عَلَيْكَ يَا أَبا  
الظَّاهِرِيْنَ بَعْدَ الظَّاهِرِيْنَ وَأَبْنَ الظَّاهِرِيْنَ وَرَحْمَةُ  
اللهِ وَبَرَكَاتُهُ.

**THE WAY OF BIDDING FARE WELL  
TO THE HOLY PROPHET (s.a.w.w.)**

Dear Honourable Pilgrim! At the time of leaving Al-Madinatu al-Munawarah, having attended to your needs, make ghusl, wear your cleanest dress, and go for ziyarat of the Prophet (s.a.w.w.) as mentioned before, then bid him farewell saying:

السلام عليك يا رسول الله السلام عليك أيتها  
البشرى النذير السلام عليك أيتها السراج المنير  
السلام عليك أيتها السفير بين الله وبين خلقه  
أشهد يا رسول الله انك كنت نوراً في الأضلاب  
الشامخة والأزحام المطهرة لم تنجسك  
الجاهلية بانجازها ولم تُلبسك من مذلهمات

شَيَّابَهَا وَأَشْهَدُ يَا رَسُولَ اللَّهِ أَنِّي مُؤْمِنٌ بِكَ  
وَبِالْأَئِمَّةِ مِنْ أَهْلِ بَيْتِكَ أَعْلَامُ الْهُدَى وَالْعِزَّةِ  
الْوُثْقَى وَالْحُجَّةِ عَلَى أَهْلِ الدِّينِ اللَّهُمَّ لَا تَسْجَعْلُهُ  
آخِرَ الْعَهْدِ مِنْ زِيَارَةِ بَيْتِكَ عَلَيْهِ السَّلَامُ وَإِنَّ  
تَوْفِيقِنِي فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا أَشْهَدُ  
عَلَيْهِ فِي حَيَاتِي أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ  
وَحْدَكَ لَا شَرِيكَ لَكَ وَإِنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ  
وَإِنَّ الْأَئِمَّةَ مِنْ أَهْلِ بَيْتِهِ أُولَيَاُوكَ وَأَنْصَارُكَ  
وَحُجَّجُكَ عَلَى خَلْقِكَ وَخُلَفَاُوكَ فِي عِبَادِكَ  
وَأَعْلَامُكَ فِي بِلَادِكَ وَخُزَانُ عِلْمِكَ وَحَفَظَةُ سِرِّكَ  
وَتَرَاجِمَهُ وَخِيلَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ  
مُحَمَّدٍ وَبَلِّغْ رُوحَ بَيْتِكَ مُحَمَّدٍ وَآلَهُ فِي سَاعَتِي  
هَذِهِ وَفِي كُلِّ سَاعَةٍ تَحِيَّهُ مِنِّي وَسَلَاماً السَّلَامُ

عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ .

And say:

اللَّهُمَّ لَا تَجْعَلْنَا آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ  
فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهُدُ فِي مَمَاتِي عَلَى  
مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ  
مُحَمَّداً عَبْدُكَ وَرَسُولُكَ وَأَنَّكَ قَدِ اخْتَرْتَهُ مِنْ  
خَلْقِكَ ثُمَّ اخْتَرْتَ مِنْ أَهْلِ بَيْتِهِ الْأَئِمَّةَ الظَّاهِرِينَ  
الَّذِينَ أَذْهَبْتَ عَنْهُمُ الْجُنُسَ وَطَهَرْتَهُمْ تَطْهِيرًا  
فَاخْشَرْنَا مَعَهُمْ وَفِي زُمْرَتِهِمْ وَتَحْتَ لِوَائِهِمْ وَلَا  
تُفْرِقْ بَيْنَنَا وَبَيْنَهُمْ فِي الدُّنْيَا وَالآخِرَةِ يَا أَرْحَمَ  
الرَّاحِمِينَ السَّلَامُ عَلَيْكَ لَا جَعْلَةُ اللَّهِ آخِرَ  
شَلِيمٍ عَلَيْكَ .

Imam al-Swadiq (a.s.) told Yunus bin Ya'qub "in bidding farewell to the prophet

(s.a.w.w.) say<sup>9</sup>:

صَلَّى اللَّهُ عَلَيْكَ السَّلَامُ عَلَيْكَ لَا جَعَلَهُ اللَّهُ  
آخِرَ تَسْلِيمِي عَلَيْكَ.

Dear Honourable pilgrim! Having visited the prophet's (s.a.w.w.) grave and having bid him farewell, proceed to al-Baqi to bid farewell to your four Imams (a.s.) and recite their ziyarat as mentioned before and bid them farewell.

السَّلَامُ عَلَيْكُمْ أَئِمَّةُ الْهُدَى وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ أَشْتُوْدُعُكُمْ اللَّهُ وَأَقْرَأُ عَلَيْكُمْ السَّلَامَ آمِنًا  
بِاللَّهِ وَبِالرَّسُولِ وَبِمَا جَعَلَ بِهِ وَذَلِّلُتُمْ عَلَيْهِ اللَّهُمَّ  
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.

And say:

وَلَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ وَالسَّلَامُ  
عَلَيْهِمْ (عَلَيْكُمْ) وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

ZIYARAT OF THE 14 MA'SUMIN (a.s.)  
FOR EACH DAY OF THE WEEK

SATURDAY - ZIYARAT OF THE HOLY PROPHET  
(s.a.w.w.).

SUNDAY - ZIYARAT OF H. ALI (a.s.) AND BIBI  
FATIMA (a.s.).

WEDNESDAY - ZIYARAT OF THE 7th, 8th AND  
10th IMAMS (a.s.).

THURSDAY - ZIYARAT OF THE 11th IMAM (a.s.).

FRIDAY - ZIYARAT OF THE 12th IMAM (a.s.).

أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهُدُ أَنَّكَ رَسُولُهُ وَأَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
وَأَشْهُدُ أَنَّكَ قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ وَنَصَّخْتَ  
لِأَمْرِنِكَ وَجَاهَذْتَ فِي سَبِيلِ اللَّهِ بِالْحِكْمَةِ

وَالْمُؤْعِظَةُ الْخَسَنَةُ وَأَدَىتِ الَّذِي عَلَيْكَ مِنَ الْحَقِّ  
وَإِنَّكَ قَدْ رَوَفْتَ بِالْمُؤْمِنِينَ وَغَلَظْتَ عَلَى  
الْكَافِرِينَ وَعَبَدْتَ اللَّهَ مُحْلِصاً حَتَّىٰ أَتَيْكَ الْيَقِينُ  
فَبَلَغَ اللَّهُ بِكَ أَشْرَفَ مَحْلَ الْمُكَرَّمِينَ الْحَمْدُ لِلَّهِ  
الَّذِي أَسْتَقْدَمْتَنَا بِكَ مِنَ الشَّرِّ وَالضَّلَالِ اللَّهُمَّ  
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعُلْ صَلَواتِكَ وَصَلَواتِ  
مَلَائِكَتِكَ وَآتِيَاتِكَ الْمُرْسَلِينَ وَعِبَادِكَ الصَّالِحِينَ  
وَاهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَنْ سَبَّحَ لَكَ يَارَبِّ  
الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالآخِرِينَ عَلَى مُحَمَّدٍ  
عَبْدِكَ وَرَسُولِكَ وَتَبِيَّكَ وَأَمِينِكَ وَنَجِيَّكَ وَحَبِيبِكَ  
وَصَفِّيكَ وَصِفْوَتِكَ وَخَاصَّتِكَ وَخَالِصَتِكَ  
وَخَيْرِكَ مِنْ خَلْقِكَ وَأَغْطِهِ الْفَضْلَ وَالْفَضِيلَةَ  
وَالْوِسْلَةَ وَالدَّرَجَةَ الْرَّفِيعَةَ وَابْعَثْهُ مَقَاماً مَحْمُودَأً

يَعْطِهُ بِهِ الْأَوَّلُنَ وَالآخِرُونَ اللَّهُمَّ إِنَّكَ قُلْتَ وَلَنْ  
 أَنْهُمْ إِذْ ظَلَمُوا أَنفَسُهُمْ جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ  
 وَاسْتَغْفِرُ لَهُمْ أَرْسُولُ لَوْجَدُوا اللَّهَ تَوَابًا رَّحِيمًا  
 إِلَيْهِ فَقَدْ أَتَيْتُنِي مُسْتَغْفِرًا تَائِبًا مِنْ ذُنُوبِي  
 فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَأَعْفَرُهَا لِي يَا سَيِّدَنَا  
 أَتَوْجَهُ بِكَ وَبِأَهْلِ بَيْتِكَ إِلَى اللَّهِ تَعَالَى رَبِّكَ  
 وَرَبِّي لِيغْفِرَ لِي

Then say three times:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ .

Then say:

أَصْبَتَنَا بِكَ يَا حَيْثَ قُلُوبُنَا فَمَا أَعْظَمَ الْمُصِيبَةَ  
 بِكَ حَيْثُ انْقَطَعَ عَنَّا الْوَحْيُ وَحَيْثُ فَقَدْنَاكَ فَإِنَّا لِلَّهِ  
 وَإِنَّا إِلَيْهِ رَاجِعُونَ يَا سَيِّدَنَا يَا رَسُولَ اللَّهِ صَلَواتُ

اللهُ عَلَيْكَ وَعَلَى آلِ بَيْتِكَ الطَّيِّبِينَ الطَّاهِرِينَ هَذَا  
يَوْمُ السَّبْتِ وَهُوَ يَوْمُكَ وَأَنَا فِيهِ ضَيْفُكَ وَجَارُكَ  
فَاضْفُنِي وَاجْرِنِي فِي أَنْكَ كَرِيمٌ تُحِبُّ الضِّيَافَةَ  
وَمَأْمُورٌ بِالْإِجَارَةِ فَاضْفُنِي وَأَخْسِنْ ضِيَافَتِي  
وَاجْرِنَا وَأَخْسِنْ إِجَارَتَنَا بِمَنْزِلَةِ اللهِ عِنْدَكَ وَعِنْدَ  
آلِ بَيْتِكَ وَبِمَنْزِلَتِهِمْ عِنْدَهُ وَبِمَا اشْتَوْدَعُكُمْ مِنْ  
عِلْمٍ فَإِنَّهُ أَكْرَمُ الْأَكْرَمِينَ.

ZIYARAT OF AMIR AL-MU'MINEEN (a.s.)  
ON SUNSAY

al-Hujjah, Saheba-Zaman (may Allah hasten his reappearance) has been seen reciting this on sunday:

السَّلَامُ عَلَى الْشَّجَرَةِ الْبَوَيْتَةِ وَالدَّوْخَةِ  
الْهَاشِمِيَّةِ الْمُضِيَّةِ الْمُثْمِرَةِ بِالنُّبُوَّةِ الْمُوْنَفَةِ  
بِالإِمَامَةِ وَعَلَى ضَجِيْعِكَ آدَمَ وَثُوحَ عَلَيْهِمَا  
السَّلَامُ السَّلَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّيِّبِينَ  
الظَّاهِرِينَ السَّلَامُ عَلَيْكَ وَعَلَى الْمَلَائِكَةِ  
الْمُحْدِقِينَ بِكَ وَالْحَافِينَ بِقَبْرِكَ يَا مَوْلَايَ يَا أَمِيرَ  
الْمُؤْمِنِينَ هَذَا يَوْمُ الْأَخْدِ وَهُوَ يَوْمُكَ وَبِسْمِكَ  
وَأَنَا ضَيْفُكَ فِيهِ وَجَارُكَ فَاضْفُنِي يَا مَوْلَايَ

وَاجِزْنِي فَإِنَّكَ كَرِيمٌ تُحِبُّ الْضَّيَافَةَ وَمَأْسُورٌ  
بِالْإِجَارَةِ فَاقْعُلْ مَا رَغَبْتُ إِلَيْكَ فِيهِ وَرَجُوتُهُ مِنْكَ  
بِمَنْزِلَتِكَ وَآلِ بَيْتِكَ عِنْدَ اللَّهِ وَمَثَرِّتِهِ عِنْدَكُمْ  
وَبِحَقِّ أَبْنِ عَمِّكَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَسَلَّمَ وَعَلَيْهِمْ وَعَلَيْكُمْ أَجْمَعِينَ.

ZIYARAT OF IMAM HASSAN (a.s.)  
ON MONDAY

السلامُ عَلَيْكَ يَا بْنَ رَسُولِ رَبِّ الْعَالَمِينَ  
السلامُ عَلَيْكَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ السَّلامُ عَلَيْكَ  
يَا بْنَ فَاطِمَةَ الْأَزْهَرَاءِ السَّلامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ  
السلامُ عَلَيْكَ يَا صِفَوَةَ اللَّهِ السَّلامُ عَلَيْكَ يَا أَمِينَ  
اللَّهِ السَّلامُ عَلَيْكَ يَا حَجَّةَ اللَّهِ السَّلامُ عَلَيْكَ  
يَا نُورَ اللَّهِ السَّلامُ عَلَيْكَ يَا صِرَاطَ اللَّهِ السَّلامُ  
عَلَيْكَ يَا بَيَانَ حُكْمِ اللَّهِ السَّلامُ عَلَيْكَ يَا نَاصِرَ  
دِينِ اللَّهِ السَّلامُ عَلَيْكَ أَيُّهَا السَّيِّدُ الْأَزِكِيُّ السَّلامُ  
عَلَيْكَ أَيُّهَا الْبَرُّ الْوَفِيقُ السَّلامُ عَلَيْكَ أَيُّهَا الْقَائِمُ  
الْأَمِينُ السَّلامُ عَلَيْكَ أَيُّهَا الْعَالِمُ بِالْتَّاوِيلِ السَّلامُ

عَلَيْكَ أَيُّهَا الْهَادِي الْمَهْدِي السَّلَامُ عَلَيْكَ أَيُّهَا  
الظَّاهِرُ الرَّزِّكِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْقَيْ  
السَّلَامُ عَلَيْكَ أَيُّهَا الْحَقُّ الْحَقِيقُ السَّلَامُ عَلَيْكَ  
أَيُّهَا الشَّهِيدُ الصَّدِيقُ السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ  
الْحَسَنُ بْنُ عَلَى وَرَحْمَةِ اللهِ وَبَرَكَاتُهُ.

ZIYARAT OF IMAM HUSSEIN (a.s.)  
ON MONDAY

السلام عليك يا بن رسول الله السلام عليك  
يا بن أمير المؤمنين السلام عليك يا بن سيدة  
نساء العالمين أشهد أنك أقمت الصلوة وآتيت  
الزكوة وأمرت بالمعروف ونهيتك عن الموبكر  
وعبدت الله مخلصاً وجاهدت في الله حق جهاده  
حتى آتينك اليقين فقل لك السلام مني ما بقيت  
وبقي الليل والنهار وعلى آل بيتك الطيبين  
الطاهرين أنا يا مولاي مولى لك ولآل بيتك  
سلم لمن سالمكم وحرب لمن حاربكم مؤمن  
بسركم وجهركم ظاهركم وباطنكم لعن الله

أَغْدَائُكُمْ مِنْ الْأَوَّلِينَ وَالآخِرِينَ وَأَنَا أُبَرِّءُ إِلَى اللَّهِ  
تَعَالَى مِنْهُمْ يَا مَوْلَايَ يَا أَبَا مُحَمَّدٍ يَا مَوْلَايَ يَا  
أَبَا عَبْدِ اللَّهِ هَذَا يَوْمُ الْإِثْنَيْنِ وَهُوَ يَوْمُكُمَا  
وَبِإِشْمِكُمَا وَأَنَا فِيهِ ضَيْفُكُمَا فَأَضِيفَانِي وَأَخِسَّنَا  
ضِيَافَتِي فَنَعْمَ مَنْ أَشْتُضِيفَ بِهِ أَنْتُمَا وَأَنَا فِيهِ مِنْ  
جُوَارِكُمَا فَاجِرَانِي فَإِنَّكُمَا مَأْمُورَانِ بِالضِيَافَةِ  
وَالْإِجَارَةِ فَصَلَّى اللَّهُ عَلَيْكُمَا وَاللَّكُمَا الظَّيَّبِينَ.

**ZIYARAT ON TUESDAY OF IMAM ZAIN  
 AL-ABEDEEN (a.s.), IMAM MUHAMMAD  
 AL-BAQIR (a.s.), IMAM JA'FAR  
 AL-SWADIQ (a.s.)**

السَّلَامُ عَلَيْكُمْ يَا حُزَانَ عِلْمِ اللَّهِ السَّلَامُ عَلَيْكُمْ  
 يَا تَرَاجِعَةَ وَخِيَالِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا أَئِمَّةَ  
 الْهُدَى السَّلَامُ عَلَيْكُمْ يَا أَغْلَامَ الْشَّقَى السَّلَامُ  
 عَلَيْكُمْ يَا أَوْلَادَ رَسُولِ اللَّهِ أَنَا عَارِفٌ بِحَقْكُمْ  
 مُشْبِصٌ بِشَائِكُمْ مُعَادٍ لِأَعْدَائِكُمْ مَوَالٍ لِأَوْلَائِكُمْ  
 بِابِي أَتَشَمْ وَأَمَّي صَلَواتُ اللَّهِ عَلَيْكُمْ اللَّهُمَّ إِنِّي  
 أَتَوَالِي عَلَى أَخْرَحِهِمْ كَمَا تَوَالَيْتُ أَوْلَاهُمْ وَأَبْرَءُ مِنْ كُلِّ  
 وَلِيَجِهٍ دُونَهُمْ وَأَكْفُرُ بِالْجِبْرِ وَالْطَّاغُوتِ وَاللَّاتِ  
 وَالْعَزَى صَلَواتُ اللَّهِ عَلَيْكُمْ يَا مَوَالِي وَرَحْمَةُ اللَّهِ

وَبِرَّ كَائِنُهُ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْغَابِدِينَ وَسُلَالَةَ  
الْوَصِيَّينَ السَّلَامُ عَلَيْكَ يَا بَاقِرَ عِلْمِ النَّبِيِّنَ  
السَّلَامُ عَلَيْكَ يَا صَادِقاً مُصَدِّقاً فِي الْقَوْلِ وَالْفِعْلِ  
يَا مَوَالِيَ هَذَا يَوْمُكُمْ وَهُوَ يَوْمُ الْثَلَاثَاءِ وَأَنَا فِيهِ  
ضَيْفٌ لَكُمْ وَمُسْتَجِيرٌ بِكُمْ فَاصْبِرُونِي وَاجْهِرُونِي  
بِمَنْزِلَةِ اللَّهِ عِنْدِكُمْ وَآلِ بَشِّكُمُ الطَّيِّبِينَ الطَّاهِرِينَ.

ZIYARAT ON WEDNESDAY OF IMAM MUSA  
BIN JA'AFAR (a.s.), IMAM ALI BIN MUSA  
AL-RIDHA (a.s.), IMAM MUHAMMAD  
AL-JAWAD (a.s.) AND IMAM  
ALI AL-HADI (a.s.)

السلامُ عَلَيْكُمْ يَا أَوْلَاءَ اللهِ السَّلامُ عَلَيْكُمْ يَا  
حُجَّاجَ اللهِ السَّلامُ عَلَيْكُمْ يَا نُورَ اللهِ فِي ظُلْمَاتِ  
الْأَرْضِ السَّلامُ عَلَيْكُمْ صَلَواتُ اللهِ عَلَيْكُمْ وَعَلَى  
آلِ بَيْتِكُمُ الطَّيِّبِينَ الطَّاهِرِينَ يَأْبِي أَئْمَّةٍ وَأَمَّيْ لَقَدْ  
عَبَدْتُمُ اللهَ مُخْلِصِينَ وَجَاهَدْتُمْ فِي اللهِ حَقَّ جِهَادِهِ  
حَتَّىٰ آتَاكُمُ الْيَقِينَ فَلَعْنَ اللهُ أَعْدَّ أَئْمَّةً مِنَ الْجِنِّ  
وَالْإِنْسِ أَجْمَعِينَ وَآتَا أَبْرَءَ إِلَى اللهِ وَآلِيْكُمْ مِنْهُمْ  
يَا مَوْلَايَ يَا أَبَا إِبْرَاهِيمَ مُوسَىٰ بْنَ جَفَرٍ

يَا مَوْلَايَ يَا أَبَا الْحَسَنِ عَلَيَّ بْنَ مُوسَى الرِّضَا يَا  
مَوْلَايَ يَا أَبَا جَعْفَرِ مُحَمَّدَ بْنَ عَلَيَّ يَا مَوْلَايَ يَا أَبَا<sup>١</sup>  
الْحَسَنِ عَلَيَّ بْنَ مُحَمَّدٍ أَنَا مَوْلَى لَكُمْ مُؤْمِنٌ  
بِسِرَّكُمْ وَجَهْرِكُمْ مُتَضَيِّفٌ بِكُمْ فِي يَوْمِكُمْ هَذَا  
وَهُوَ يَوْمُ الْأَرْبَعَاءِ وَمُسْتَجِيرٌ بِكُمْ فَأَاضِيفُونِي  
وَأَجِيزُونِي بِآلِ بَشْكُمْ الْطَّيَّيْنِ الظَّاهِرِينَ.

ZIYARAT OF IMAM AL-HASSAN  
AL-ASKARI (a.s.) ON THURSDAY

السلام عليك يا ولی الله السلام عليك يا  
حجۃ الله وحالفته السلام عليك يا اماماً  
المؤمنین ووارث المرسلین وحجۃ رب  
العالمین صلی الله عليك وعلى آل بیتک الطیبین  
الاطهارین يا مولای يا آبا محمد الحسن بن علی  
انا مولی لك ولآل بیتك وهذا يومك وهو يوم  
الخمیس وانا ضیفک فیه ومشتیجیر بک فیه  
فالحسن ضیافتی واجاری بحق آل بیتك  
الطیبین الطهارین.

ZIYARAT OF IMAM MAHDI (a.s)

ON FRIDAY

(which is the day of his reappearance)

السلامُ عَلَيْكَ يَا حُجَّةَ اللهِ فِي أَرْضِهِ السَّلامُ  
عَلَيْكَ يَا عَيْنَ اللهِ فِي خَلْقِهِ السَّلامُ عَلَيْكَ يَا نُورَ  
اللهِ الَّذِي يَهْدِي بِهِ الْمُهَدِّدُونَ وَيُفْرَجُ بِهِ عَنِ  
الْمُؤْمِنِينَ السَّلامُ عَلَيْكَ أَيَّهَا الْمُهَذِّبُ الْخَائِفُ  
السلامُ عَلَيْكَ أَيَّهَا الْوَلِيُّ النَّاصِحُ السَّلامُ عَلَيْكَ يَا  
سَفِينَةَ النَّجَادَةِ السَّلامُ عَلَيْكَ يَا عَيْنَ الْحَيَاةِ  
السلامُ عَلَيْكَ صَلَى اللهُ عَلَيْكَ وَعَلَى آلِ بَيْتِكَ  
الْطَّيِّبِينَ الظَّاهِرِينَ السَّلامُ عَلَيْكَ عَجَّلَ اللهُ لَكَ مَا  
وَعَدَكَ مِنَ النَّصْرِ وَظَهُورِ الْأَمْرِ السَّلامُ عَلَيْكَ يَا

مَوْلَايَ انا مَوْلَاكَ عَارِفٌ بِاولِيكَ وَآخْرِيكَ اتَقْرَبُ  
إِلَى اللهِ تَعَالَى بِكَ وَبِآلِ بَيْتِكَ وَآتَسْتَرُ ظُهُورَكَ  
وَظُهُورَ الْحَقِّ عَلَى يَدِيكَ وَآسَأَلُ اللهَ أَنْ يُصَلِّي  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآنْ يَجْعَلَنِي مِنَ  
الْمُشَتَّطِرِينَ لَكَ وَآلَّا سَاعِينَ وَآلَّاصَرِينَ لَكَ عَلَى  
أَغْدَائِكَ وَآلَّاسْتَشَهِدِينَ بَيْنَ يَدِيكَ فِي جُمْلَةِ  
أَوْلَائِيكَ يَا مَوْلَايَ يَا صَاحِبَ الْزَّمَانِ صَلَواتُ اللهِ  
عَلَيْكَ وَعَلَى آلِ بَيْتِكَ هَذَا يَوْمُ الْجُمُوعَةِ وَهُوَ  
يَوْمُكَ الْمُتَوَقَّعُ فِيهِ ظُهُورُكَ وَالْفَرَجُ فِيهِ  
لِلْمُؤْمِنِينَ عَلَى يَدِيكَ وَقَتْلُ الْكَافِرِينَ بِسَيْفِكَ  
وَآنَا يَا مَوْلَايَ فِيهِ ضَيْفُكَ وَجَارُكَ وَآنْتَ يَا  
مَوْلَايَ كَرِيمٌ مِنْ أَوْلَادِ الْكِرَامِ وَمَأْمُورٌ بِالضَّيَافَةِ  
وَالْإِجَازَةِ فَاضْفُنِي وَأَجِزْنِي صَلَواتُ اللهِ عَلَيْكَ

وَعَلَى أَهْلِ بَيْتِكَ الظَّاهِرِينَ.

Sayyid Ibn Taus (may his soul be blessed) says that I recite this poem after the ziyarat, pointing towards him (a.s.):

نَزِيلُكَ حَيْثُ مَا تَجْهَهْتِ رَكَابِيٍّ وَضَيْفُكَ حَيْثُ كُنْتُ مِنَ الْبَلَادِ

Seyyid Ibn Taus says it is recommended to supplicate with this dua' after the ziyarat of the Holy Imams (a.s.):

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِيْ قَدْ أَخْلَقْتُ وَجْهِيْ عِنْدَكَ  
وَحَجَبْتُ دُعَائِيْ عَنْكَ وَحَالْتُ بَيْتِيْ وَبَيْتَكَ  
فَأَسْأَلُكَ أَنْ تُقْبِلَ عَلَيَّ بِوَجْهِكَ الْكَرِيمِ وَتُشَرِّسَ  
عَلَيَّ رَحْمَتَكَ وَتُنْزِلَ عَلَيَّ بِوَجْهِكَ الْكَرِيمِ وَتُشَرِّسَ  
عَلَيَّ رَحْمَتَكَ وَتُنْزِلَ عَلَيَّ بِرَبِّكَ وَإِنْ كَانَتْ قَدْ  
مَنَعْتُ أَنْ تَرْفَعَ لِي إِلَيْكَ صَوْتاً أَوْ تَعْفِرَ لِي ذَبَاباً أَوْ  
تَسْجَاوِرَ عَنْ خَطِيئَةٍ مُهْلِكَةٍ فَهَا أَنَا ذَا مُسْتَحِيرِ

يَكْرِمْ وَجْهَكَ وَعِزْ جَلَالَكَ مُتَوَسِّلٌ إِلَيْكَ مُتَقْرِبٌ  
 إِلَيْكَ بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَأَكْرَمْهُمْ عَلَيْكَ وَأَوْلَاهُمْ  
 بِكَ وَأَطْوَعُهُمْ لَكَ وَأَعْظَمُهُمْ مَنْزَلَةً وَمَكَانًا عِنْدَكَ  
 مُحَمَّدٌ وَبِعِنْرَتِهِ الظَّاهِرِينَ الْأَئِمَّةُ الْهُدَاءُ  
 الْمَهْدِيُّينَ الَّذِينَ فَرَضْتَ عَلَى خَلْقِكَ طَاعَتْهُمْ  
 وَأَمْرَتَ بِمَوْدَتِهِمْ وَجَعَلْتَهُمْ وَلَةَ الْأَمْرِ مِنْ بَعْدِ  
 رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا مُذَلَّ كُلِّ جَبَارٍ  
 عَنِيدٍ وَيَا مُعِزَّ الْمُؤْمِنِينَ بَلَغَ مَجْهُودِي فَهَبْ لِي  
 نُفُسِي السَّاعَةَ وَرَحْمَةً مِنْكَ تَمَنَّ بِهَا عَلَيَّ يَا  
 أَرْحَمُ الرَّاحِمِينَ

Then say:

اللَّهُمَّ إِنَّ هَذَا مَشْهُدٌ لَا يَرْجُو مَنْ فَاتَتْهُ فِيهِ  
 رَحْمَتُكَ أَنْ يَسْأَلَهَا فِي غَيْرِهِ وَلَا أَحَدُ أَشْقَى مِنْ

إِمْرِيٌّ فَصَدَهُ مُؤْمِلاً فَابْعَثْتَهُ خَانِبًا أَلَّهُمَّ إِنِّي  
 أَغُوذُ بِكَ مِنْ شَرِّ الْإِيَابِ وَخَيْرَةِ الْمُنْقَلَبِ  
 وَالْمُنَاقَشَةِ عِنْدَ الْحِسَابِ وَحَاشَاكَ يَا رَبَّ أَنْ  
 تَقْرِنَ طَاعَةَ وَلِيَكَ بِطَاعَتِكَ وَمُولَاتَهُ بِمُوَالَاتِكَ  
 وَمَغْصِبَتَهُ بِمَغْصِبَتِكَ ثُمَّ تُؤْيِسَ زَائِرَهُ وَالْمُسْتَحْمَلَ  
 مِنْ بُعْدِ الْبِلَادِ إِلَى قَبْرِهِ وَعِزْتِكَ يَا رَبَّ لَا يَسْعُقُدُ  
 عَلَى ذَلِكَ ضَمِيرِي إِذْ كَانَتِ الْقُلُوبُ إِلَيْكَ  
 بِالْجَنِيلِ شُيُورُ.

And sheikh Mufid (may Allah have mercy on him) has also mentioned the same dua' but after the following dua':

يَا وَلِيَّ اللَّهِ إِنَّ بَيْتِي وَبَيْتَنِي عَزَّ وَجَلَّ دُنْوِيَاً لَا  
 يَأْتِي عَلَيْهَا إِلَّا رِضَاكَ فَبِحَقِّ مَنِ اشْتَمَنَكَ عَلَى  
 سِرَّهُ وَأَشْتَرَعَكَ أَمْرَ خَلْقِهِ وَقَرَنَ طَاعَتَكَ بِطَاعَتِهِ

وَمُؤْلَاتِكَ بِمُؤَلَّتِهِ تَوَلَّ صَلَاحَ حَالِي مَعَ اللَّهِ عَزَّ  
 وَجَلَّ وَأَجْعَلْ حَظِّي مِنْ زِيَارَتِكَ تَخْلِيَطِي  
 بِخَالِصِي رُؤْارِكَ الَّذِينَ تَسْأَلُ اللَّهُ عَزَّ وَجَلَّ فِي  
 عِنْقِ رَقَابِهِمْ يَقْبِرُكَ لَا تَدُّ وَبِحُسْنِ دُفَاعِكَ عَنِّي  
 عَانِدُ فَتَلَافِي يَا مَوْلَايَ وَأَدْرِكْنِي وَأَشَّلِ اللَّهُ عَزَّ  
 وَجَلَّ فِي أَمْرِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَاماً كَرِيمًا  
 وَجَاهَا عَظِيمًا صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ تَسْلِيماً

It is better for the zair (pilgrim) when he wishes to supplicate in any one of the Holy Shrines, wherever he is and whatever his supplication may be, to start with the dua for the health of Hujjat al-Asr Wazzaman and his blessed fathers (a.s.) This is an important matter with lots of benefits. The shortest one is as follows:

**اللَّهُمَّ كُنْ لِوَلِيَكَ الْحُجَّةَ بَنِ الْحَسَنِ صَلَوَاتُكَ**

عَلَيْهِ وَعَلَى آبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ  
وَلِيَّاً وَحَافِظَاً وَقَائِداً وَنَاصِراً وَدَلِيلًا وَعَيْتَا حَتَّى  
شُكْنَةً أَرْضَكَ طَوْعًا وَتُمْتَعَةً فِيهَا طَوِيلًا.

It has been narrated that a person who Makes ziyarat of Imam Ridha (a.s.) or any other Imam and prays the prayer of Jaffer Tayyar (a.s.) he will be rewarded for every unit of prayer he performs a reward of a pilgrim who has performed Hajj a thousand times, perfomed umra a thousand times, sef free one thouand slaves in the way of Allah; and took part in jihad beside one of the sent Prophets a thousand times. On top of that; he will also be rewarded for every step he makes, a reward equivalent to that one of a hundred-times Hajj and umra, setting free a hundred slaves in Allah's way, granted with a hundred good deeds and a hundred of his evils rubbed off; This highly preferable prayer has been narrated by a trustworthy and reliable chain of

narrators saying that it does away and eradicates all the major and great sins. The best time for its performance is at the beginning of the day on friday. It consists of four units with two shahadats and taslims. In every unit after Alhamd and a chapter before bowing down recite:

سُبْحَانَ مَنْ لَيْسَ الْعَزَّ وَالْوَقَارَ سُبْحَانَ مَنْ  
تَعَظَّفُ بِالْمَجْدِ وَتَكَرَّمٌ بِهِ سُبْحَانَ مَنْ لَا يَسْبِغُ  
الشَّبِيعَ إِلَّا لَهُ سُبْحَانَ مَنْ أَخْصَنَ كُلَّ شَيْءٍ عِلْمَهُ  
سُبْحَانَ ذِي الْقَنِ وَالنَّعْمَ سُبْحَانَ ذِي الْقُذْرَةِ  
وَالْكَرَمِ اللَّهُمَّ إِنِّي أَسأَلُكَ بِمَعَاقِدِ الْعِزَّ مِنْ  
عَرْشِكَ وَمُشَهِّنِ الرَّحْنَةِ مِنْ كِتَابِكَ وَأَسِمَّكَ  
الْأَعْظَمِ وَكَلِمَاتِكَ أَثَامَةً أَتَيْ تَمَّتْ صِدْقَأً وَعَدْلًا  
صَلَّى عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأَفْعَلْ بِي كَذَا وَكَذَا.

Fifteen times. You should recite it again while bowing after thikr of the rukuu ten times and after standing straight from it (ten times). Recite it ten times while in prostration and while sitting between the two prostrations. Recite it (ten times) again in the second prostration and while sitting before standing up. You should do this in all the four units making up a total of three hundred tasbihs. There is no special chapter to be recited here, but all the same it is better to recite Idha Zulzilat in the first unit after Alhamd and Wal-Adiyat in the second after it. Recite Idha Jaa Nasru Allah Walfatih in the third and Qul huwa Allahu Ahad in the fourth unit. It is recommended to recite the below one in the second prostration of the fourth rukuu after the tasbihat:

Ask for your needs in place of the words "kadha wa kadha".

It is recommended after completing your prayer after the fourth unit to raise up your :yas dna sdnah

Until your breath is disrupted	يَارَبُّ يَا رَبُّ
Until your breath is disrupted	يَارَبِّاَهُ يَا رَبِّاَهُ
Until your breath is disrupted	رَبُّ رَبُّ
Until your breath is disrupted	يَا اللَّهُ يَا اللَّهُ
Until your breath is disrupted	يَا حَيٌّ يَا حَيٌّ
Until your breath is disrupted	يَارَبُّ يَا رَبُّ
Until your breath is disrupted	يَارَحِيمُ يَا رَحِيمُ
Seven times	يَا رَحْمَنُ يَا رَحْمَنُ
Seven times	يَا أَرْحَمَ الرَّأْحِمِينَ

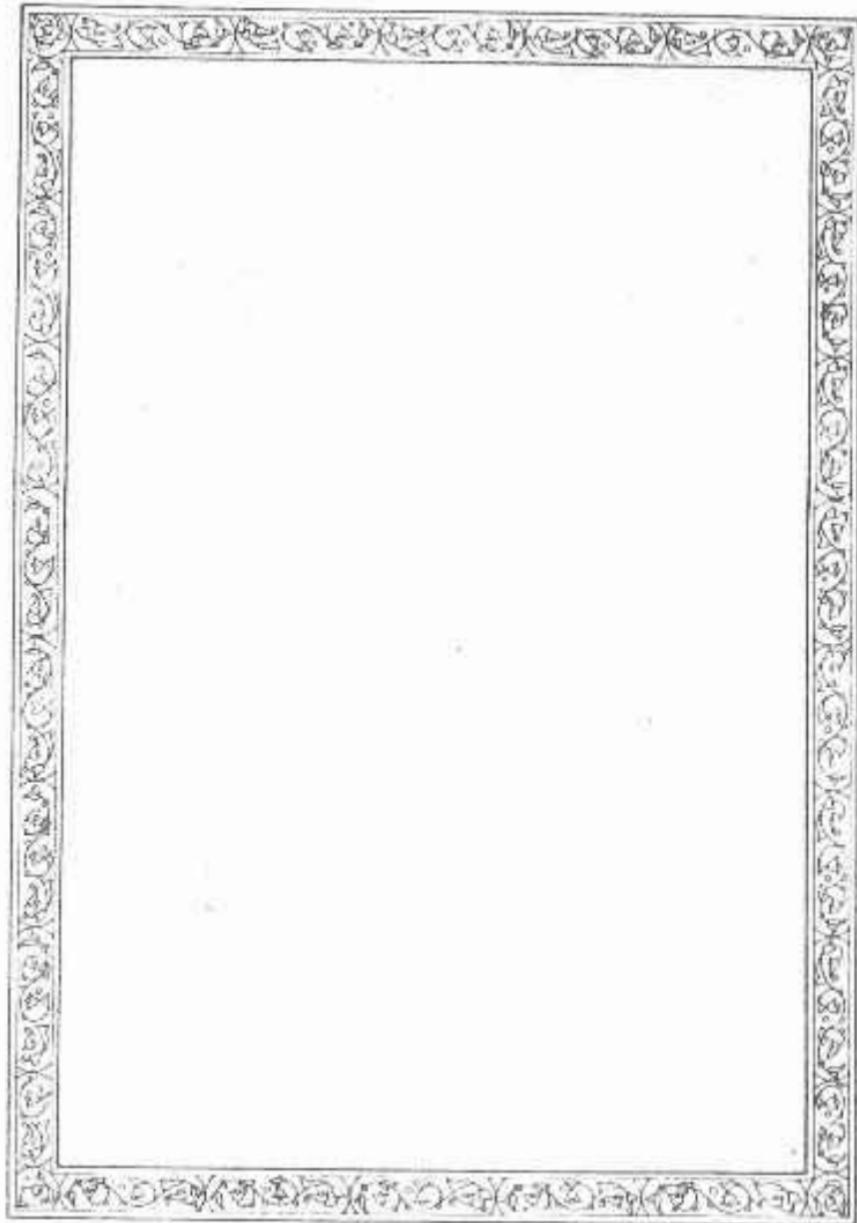
and then:

اللَّهُمَّ إِنِّي أَفْتَحُ الْقَوْلَ بِحَمْدِكَ وَأَنْطِقُ بِالثَّنَاءِ  
 عَلَيْكَ وَأَمْجَدُكَ وَلَا غَايَةَ لِمَدْحِكَ وَأَثْنَيْ عَلَيْكَ  
 وَمَنْ يَبْلُغُ غَايَةَ ثَنَائِكَ وَأَمْدَ مَجْدِكَ وَأَتَى

لِخَلِيقِكَ كُنْهٌ مَعْرِفَةٌ مَجْدُكَ وَأَيُّ زَمَنٍ لَمْ تَكُنْ  
مَمْدُودًا بِنَفْضِكَ مَوْصُوفًا بِسَمْجَدِكَ عَوَادًا عَلَى  
الْمُذْنِبِينَ بِحَلْمِكَ شَلَفَ سُكَّانُ أَرْضِكَ عَنْ  
طَاعَتِكَ فَكُنْتَ عَلَيْهِمْ عَطْوَافًا بِجُودِكَ جَوَادًا  
بِنَفْضِكَ عَوَادًا بِكَرَمِكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْمَنَانُ  
ذُو الْجَلَالِ وَالْإِكْرَامِ.

## **PART SIX**

*In preference of ziyarat of Hamza; Leader  
of the Martyrs; and the rest in Uhud*



*Fakhrul Muhaqiqin in Risalatul fakhriyya says:*

It is recommended to do ziyarat of Hamza and the rest of the martyrs in Uhud. It has been narrated from the Holy Prophet (s.a.w.w.) that he said: He who does my ziyarat without doing that one of my uncle Hamza has ignored me. Sheikh Mufid says: The Holy Prophet (s.a.w.w.) ordered people to do ziyarat of his grave and he himself and the rest of the martyrs did it. After the death of the Holy Prophet (s.a.w.w.), Fatima (a.s.) used to visit and do ziyarat of the grave early in the mornings and late in the afternoons (evenings). Muslims later on took this behavior of the Holy Prophet (s.a.w.w.) to be their attitude and way of life. In a tradition it is said that After her father's death, Fatima (a.s.) lived for seventy five days without smiling nor laughing while she did ziyarat of the Martyrs twice on Friday, monday and Thursday. while at the graveyard she used to say: This is where

the Holy prophet stood and this is where the polytheists stood. In a different tradition it is said that she used to pray and supplicate.

The martyrs of Uhud are about seventy. Here are some of them: Hamza (a.s.), Abdullah bin Ziyad and Shumas bin Uthman (may their souls rest in peace). In ziyarat of Hamza (a.s.) say:

السلامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ  
وَآلِهِ السَّلامُ عَلَيْكَ يَا خَيْرَ الشَّهَدَاءِ السَّلامُ عَلَيْكَ  
يَا أَسَدَ اللهِ وَأَسَدَ رَسُولِهِ أَشْهَدُ أَنَّكَ قَدْ جَاهَذْتَ  
فِي اللهِ عَزَّ وَجَلَّ وَجُدْتَ بِنَفْسِكَ وَنَصَختَ رَسُولَ  
اللهِ (ص). وَكُنْتَ فِيمَا عِنْدَ اللهِ سُبْحَانَهُ رَاغِبًاً بِأَبِي  
أَنْتَ وَأَمْيَيْ أَتَيْشَكَ مُتَقَرِّبًا إِلَى اللهِ عَزَّ وَجَلَّ  
بِزِيَارَتِكَ وَمُتَقَرِّبًا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ

وَآلِهِ بِذَلِكَ رَاغِبًا إِلَيْكَ فِي الشَّفَاوَةِ أَبْسَغَى بِذَلِكَ  
 بِزِيَارَتِكَ خَلاصَ نَفْسِي مُسْتَعْوِدًا بِكَ مِنْ تَارٍ  
 أَسْتَحْقَهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي هَارِبًا مِنْ  
 ذُنُوبِي الَّتِي إِخْطَبَهَا عَلَى ظَهْرِي فَزِعًا إِلَيْكَ  
 رَجَاءَ رَحْمَةِ رَبِّي أَتَيْتُكَ مِنْ شَفَةٍ بَعِيدَةٍ طَالِيَا  
 فَكَأَكَ رَقْبَتِي مِنَ الْتَّارِ وَقَدْ أَوْقَرْتُ ظَهْرِي ذُنُوبِي  
 وَأَتَيْتُ مَا أَشْخَطَ رَبِّي وَلَمْ أَجِدْ أَحَدًا أَفْرَعَ إِلَيْهِ  
 خَيْرًا لِي مِنْكُمْ أَهْلَ بَيْتِ الرَّحْمَةِ فَكُنْ لِي شَفِيعًا  
 يَوْمَ فَقْرِي وَحَاجَتِي فَقَدْ سِرْتُ إِلَيْكَ مَحْزُونًا  
 وَأَتَيْتُكَ مَكْرُوبًا وَسَكَبْتُ عَبْرَتِي عِنْدَكَ بَاسِيَا  
 وَصِرْتُ إِلَيْكَ مُفْرَدًا وَأَنْتَ مِنْ أَمْرِنِي اللَّهُ بِصَلَتِهِ  
 وَخَنَّبَتِي عَلَى بَرِّهِ وَدَلَّنِي عَلَى فَضْلِهِ وَهَدَانِي لِحُبِّهِ  
 وَرَعَيْتُنِي فِي الْوَفَادَةِ إِلَيْهِ وَالْهَمَنِي طَلَبَ الْحَوَائِجِ

عِنْهُ أَشَمُّ أَهْلَ بَيْتٍ لَا يَسْقُى مَنْ سَوَّلَكُمْ وَلَا  
يَخِبُّ مَنْ أَتَاكُمْ وَلَا يَخْسِرُ مَنْ يَهُوِيْكُمْ وَلَا  
يَسْعَدُ مَنْ عَادَكُمْ.

Then come to masjid of Uhud which is nearby and pray two units of prayer in addition to the prayer of Tahiyat-e-masjid. Then come to the grave and say :

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي  
تَعَرَّضْتُ لِرَحْمَتِكَ بِلُزُورِي لِقَبْرِ عَمِّ تَبِيْكَ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ لِيُجِيَّزَنِي مِنْ نِقْمَتِكَ وَسَخَطِكَ  
وَمَقْتِكَ فِي يَوْمٍ تَكْثُرُ فِيهِ الْأَصْوَاتُ وَتَشْغُلُ كُلُّ  
نَفْسٍ بِمَا قَدَّمَتْ وَتُجَادِلُ عَنْ نَفْسِهَا فَإِنْ تَرْحَمْنِي  
آلِيَوْمَ فَلَا خَوْفٌ عَلَيَّ وَلَا حُزْنٌ وَلَا شَعَابٌ  
فَمَوْلَى لَهُ الْقُدْرَةُ عَلَى عَبْدِهِ وَلَا تُخَيِّبْنِي بَعْدَ

الْيَوْمَ وَلَا تَضِرُّنِي بِعَيْرٍ حَاجِتِي فَقَدْ لَصَقْتُ بِقَبْرِ  
عَمِّ نَبِيِّكَ وَتَقَرَّبْتُ إِلَيْكَ ابْتِغَاءَ مَرْضَاكَ  
وَرَجَاءَ رَحْمَتِكَ فَتَقَبَّلْتُ مِنِّي وَعُذْ بِحُلْمِكَ عَلَى  
جَهْلِي وَبِرَأْفَتِكَ عَلَى جِنَانِيَّةِ نَفْسِي فَقَدْ عَظُمَ  
جُزُّمِي وَمَا أَخَافُ أَنْ تَظْلِمَنِي وَلَكِنْ أَخَافُ سُوءَ  
الْحِسَابِ فَإِنْظُرْ أَلْيَوْمَ تَقْلِيَ عَلَى قَبْرِ عَمِّ نَبِيِّكَ  
عَلَيْهِمَا الْسَّلَامُ فِيهِمَا فُكَّنِي مِنَ النَّارِ وَلَا تُخَيِّبْ  
سَعْيِي وَلَا يَهُونَنَّ عَلَيْكَ أَبْتِهَالِي وَلَا تُخْجِبْنَ  
عَنْكَ صَوْتِي وَلَا تَقْلِبْنِي بِعَيْرِ حَوَائِجِي يَا غِيَاثَ  
كُلِّ مَكْرُوبٍ وَمَخْرُونٍ وَيَا مُفْرِجًا عَنِ الْمَلْهُوفِ  
الْحَيْرَانِ الْغَرِيقِ الْمُشْرِفِ عَلَى الْأَهْلَكَةِ فَصَلَّ  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْظُرْ إِلَيَّ نَظْرَةً لَا أَشْقَى  
بَعْدَهَا أَبْدًا وَأَرْحَمْ تَضَرُّعِي وَعَبْرَتِي وَأَنْفَرَادِي

فَقَدْ رَجُوتُ رِضَاكَ وَتَحْرِيَتُ الْخَيْرَ الَّذِي لَا  
يُعْطِيهِ أَحَدٌ سِوَاكَ فَلَا تَرَدْ أَمْلِي أَللَّهُمَّ إِنْ شَاءَ قَبْ  
فَمَوْلَى لَهُ الْقُدْرَةُ عَلَى عَبْدِهِ وَجَزَائِهِ بِسْوَءِ فَعْلَهِ  
فَلَا أَخِيَّنَ أَلْيَوْمَ وَلَا شَضِيرْ فِي بِغَيْرِ حَاجَتِي وَلَا  
تُخَيِّنَ شُحُونِي وَوِفَادِي فَقَدْ أَنْفَدْتُ نَفَقَتِي  
وَأَتَعْبَثُ بَدَنِي وَقَطَعْتُ الْمَفَازَاتِ وَخَلَفْتُ أَلَاهَلَ  
وَالْمَالَ وَمَا حَوَلْتِي وَآثَرْتُ مَا عِنْدَكَ عَلَى نَفْسِي  
وَلُدْتُ بِقَبْرِ عَمِّ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَتَقَرَّبَتُ بِهِ أَيْمَانَ مَرْضَاتِكَ فَعُدْ بِحَلْمِكَ عَلَى  
جَهَنَّمِي وَبِرَأْفَتِكَ عَلَى دَنِي فَقَدْ عَظُمَ جُرْمِي  
بِرَحْمَتِكَ يَا كَرِيمَ يَا كَرِيمُ.

ZIYARAT OF GRAVES OF THE MARTYRS  
OF UHUD (May their souls rest in peace)

Say in their ziyarat:

السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى نَبِيِّ اللَّهِ  
السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ السَّلَامُ عَلَى أَهْلِ  
بَيْتِهِ الظَّاهِرِينَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الشُّهَدَاءُ  
الْمُؤْمِنُونَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الْإِيمَانِ  
وَالْتَّوْحِيدِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ  
وَأَنْصَارَ رَسُولِهِ عَلَيْهِ وَآلِهِ السَّلَامُ سَلَامٌ عَلَيْكُمْ  
بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ أَشْهَدُ أَنَّ اللَّهَ  
أَخْتَارَكُمْ لِدِينِهِ وَأَضْطَفَكُمْ لِرَسُولِهِ وَأَشْهَدُ أَنَّكُمْ  
قَدْ جَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ وَذَبَّشْتُمْ عَنْ دِينِ

الله وَعَنْ نَبِيِّهِ وَجُدْلُتُمْ بِأَنْفُسْكُمْ دُوَّنَةٌ وَأَشَهَدُ  
أَنَّكُمْ قُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللهِ فَجَرَاكُمْ اللهُ  
عَنْ نَبِيِّهِ وَعَنِ الْإِسْلَامِ وَأَهْلِهِ أَفْضَلُ الْجَزَاءِ  
وَعَرَفْنَا وُجُوهَكُمْ فِي مَحْلِ رِضْوَانِهِ وَمَوْضِعِ  
إِكْرَامِهِ مَعَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشَّهِداءِ  
وَالصَّالِحِينَ وَخَسْنَ أَوْلَئِكَ رَفِيقًا أَشَهَدُ أَنَّكُمْ  
حِزْبُ اللهِ وَأَنَّ مَنْ حَارَبَكُمْ فَقَدْ حَارَبَ اللهَ وَأَنَّكُمْ  
لِمَنْ الْمُقْرَبُينَ الْفَائِزُونَ الَّذِينَ هُمْ أَحْيَاءٌ عِنْدَ  
رَبِّهِمْ يُرْزَقُونَ فَعَلَى مَنْ قَتَلَكُمْ لِغَنَّةِ اللهِ  
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ أَتَيْشُكُمْ يَا أَهْلَ  
الْتَّوْحِيدِ زَائِرًا وَبِحَقِّكُمْ عَارِفًا وَبِزِيَارَتِكُمْ إِلَى اللهِ  
مُسْقِرًا بِمَا سَبَقَ مِنْ شَرِيفِ الْأَعْمَالِ وَمَرْضِيِّ  
الْأَفْعَالِ عَالِمًا فَعَلَيْكُمْ سَلامٌ اللهُ وَرَحْمَتُهُ وَبَرَّ كَاتِبِهِ

وَعَلَى مَنْ قَتَلُوكُمْ لِغَنَّةِ اللَّهِ وَغَضَبَهُ وَسَخْطُهُ اللَّهُمَّ  
 انْقُفِنِي بِزِيَارَتِهِمْ وَثَبِّنِي عَلَى قَصْدِهِمْ وَتَوَفَّنِي  
 عَلَى مَا تَوَفَّيْتُهُمْ عَلَيْهِ وَأَجْمَعْ بَيْتِي وَبَيْتَهُمْ فِي  
 مُسْتَقْرٍ دَارِ رَحْمَتِكَ أَشْهُدُ أَنَّكُمْ لَنَا فَرَطٌ وَنَخْنُ  
 بِكُمْ لَا حِقُونَ.

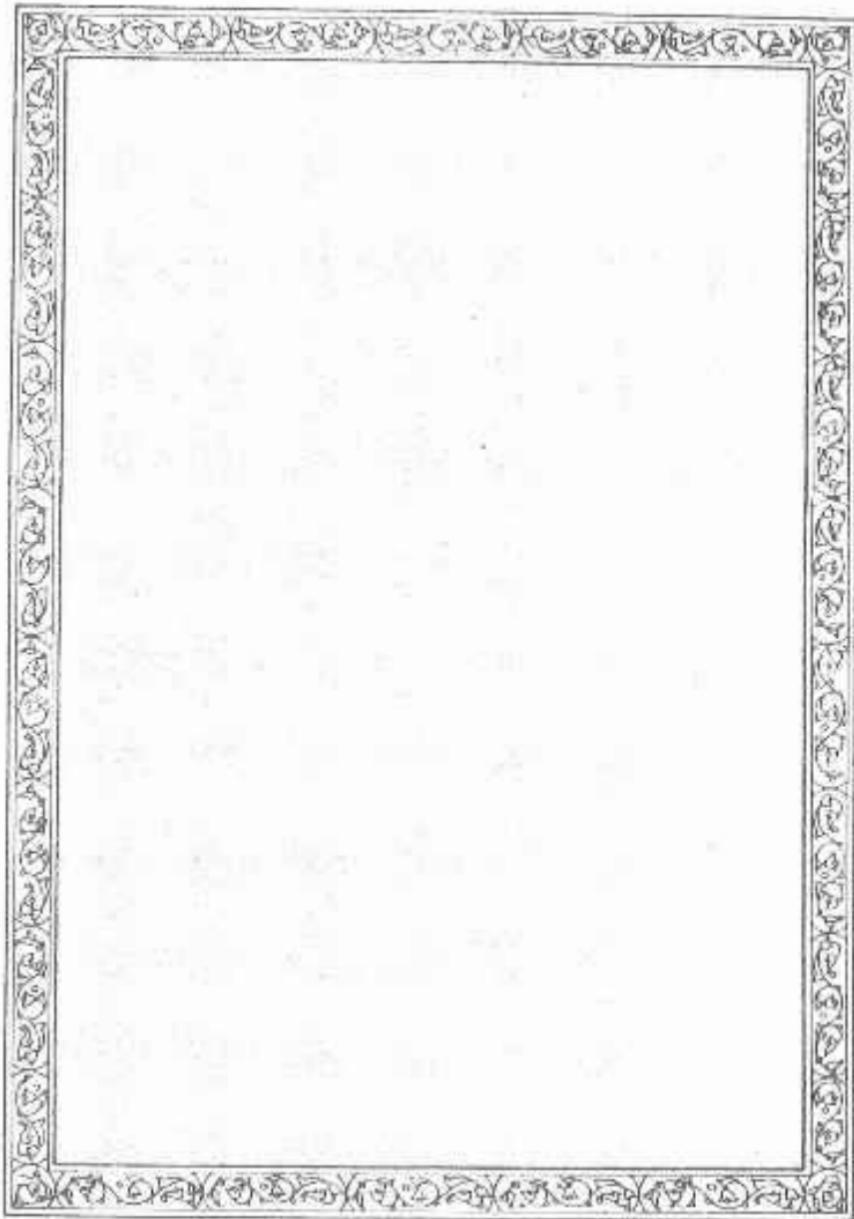
It is recommended to do ziyarat of Abu Dhar (may Allah bless his soul) in Rabdha which is - according to Bihar (kitabul mazar) - near swafraa on the right hand side of the road, to the one coming from Mecca to Madina. It is presently known as al-Wasit. The author of Miftahul Janaat has preferred the below ziyarat :

السَّلَامُ عَلَيْكَ يَا أَبَا ذَرٍ الْغَفارِيُّ السَّلَامُ عَلَيْكَ  
 يَا صَاحِبَ رَسُولِ اللَّهِ (ص) وَرَحْمَةِ اللَّهِ وَبَرَكَاتُهُ  
 السَّلَامُ عَلَيْكَ يَا مَنْ قَالَ فِي حَقِّهِ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : مَا أَقْلَتِ الْغَبْرَاءُ وَلَا  
أَظْلَتِ الْخَضْرَاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي  
ذِرَّ السَّلَامُ عَلَيْكَ يَا مَنْ نَطَقَ بِالْحَقِّ وَلَمْ يَخْفَ  
فِي اللَّهِ لَوْمَةً لَا تِسْمٌ وَلَا ظُلْمٌ ظَالِمٌ أَتَيْتُكَ زَائِرًا  
شَاكِرًا لِبَلَاتِكَ فِي إِلَاسْلَامٍ فَأَسْأَلُ اللَّهَ أَلَّا يَ  
خَصُّكَ بِصِدْقِ الْلَّهِ لَهْجَةٍ وَالْخُشُونَةِ فِي ذَاتِ اللَّهِ  
وَمُتَابِعَةِ الْخَيْرِيْنَ الْفَاضِلِيْنَ أَنْ يُخْيِّتِي حَيَاةَكَ  
وَيُمْبَيِّتِي مَمَاتِكَ وَيَخْشُرِنِي مَخْشَرَكَ عَلَى إِنْكَارِ  
مَا أَنْكَرْتَ وَمُنَابَذَةِ مَنْ نَابَدْتَ جَمْعَ اللَّهِ بَيْتَنَا  
وَبَيْتَكَ وَبَيْنَ رَسُولِهِ وَآلِهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ  
فِي مُسْتَقْرِرٍ رَحْمَتِهِ وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ  
وَبَرَّ كَائِنَهُ.

## **PART SEVEN**

*Holy mosques and places in & around Madina*



**First:** Masjidul Nabi (s.a.w.w.). Before anything else you should note that Madina just like Mecca, has got a Haram of its own. Its boundaries extend from Aair to waeer. These are the names of the two mountains that surround it. One of them is on the east while the other on the west. This is the Haram of Madinah which is supposed to be recognized and respected for the sake of those who are buried there (may peace be upon them) though it is not compulsory to don Ehram here the way it is in Haram of Meca. Its animals should not be disturbed nor its trees tempered with.

***Mustahab acts are:***

1. Ghusl before entering madina, Masjid and ziyarat of Nabi (s.a.w.w.). One ghusl for the three purposes could suffice.
2. Two units of Namaz-e-Tahiyyat in the

mosque as mentioned earlier.

3. Perform the five compulsory prayers in the mosque. A prayer in this mosque according to some traditions is equivalent to a reward of a thousand prayers elsewhere. The best place in the mosque is at Rawdha.
4. Send greetings to the Holy Prophet (s.a.w.w.) on behalf of your parents, brothers and friends.
5. Two units of prayer after ziyarat and dedicate its thawab (reward) to the Holy Prophet (s.a.w.w.) as mentioned earlier.
6. Stand by the holy grave, praise, glorify and supplicate.
7. Prayer and supplication at Maqam-e-Jibril (a.s.) as mentioned earlier.
8. Pray and do ziyarat of Fatima (a.s.) in her house.
9. Recite salawat for Nabi (s.a.w.w.) while entering and leaving the mosque.

10. Pray at mihrab of Nabi (s.a.w.w.) as mentioned earlier. You should always recite the Holy Quran in Masjidul Nabi (s.a.w.w.) for it is the centre of revelation, the great congregation and the great school of his high curative, healing preachings and valuable spiritual guidings, for the Islamic generation. This is the place where bright, brilliant, intelligent and great companions of our past came from (may the Almighty be pleased with them all).
11. Pray two units of prayer at the pillar of Abu Lubaba well known as the pillar of tauba (repentance) as mentioned earlier.
12. Prayer and dua at Rawdha as mentioned.
13. Don't raise your voice in the masjid.
14. Give alms to the poor of Madina as much as you can afford.

Allama Majlisi (may his soul rest in peace) says that one dirham almsgiving in Madina is equivalent to ten thousand dirhams else

where.

15. Have good conduct to wards sayyids, descendants of the Holy Prophet (s.a.w.w.) so that you may obtain and get a reward from Allah (s.w.t.).

#### **SECOND: *Masjid-e-Quba***

It is the Mosque which was founded on devoutness and piety from the very beginning. When the Holy Prophet (s.a.w.w) migrated from Mecca to Madinah he stayed at Quba spending more than twenty nights and praying qasr while waiting for the arrival of his uncle's son, Ali bin Abi Talib (a.s). This is the first mosque he built in Madina. The below verse was revealed in its respect: (certainly a masjid founded on piety from the very first day is more deserving that you should stand in it: In it are men who love that they should be purified; and Allah loves those who purify themselves).

It is therefore recommended to pray and supplicate in this holy mosque.

It has been narrated from the Holy Prophet that he said: He who purifies himself in his house and comes to masjid-e-Quba and prays two units of prayer he has got a reward equivalent to that one of umra. perform Namaz-e-Zahra (a.s.). It is better to recite the following dua:

اللَّهُمَّ إِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ فِي كِتَابِكَ  
الْمُنْزَلِ عَلَى صَدْرِ نَبِيِّكَ الْمُرْسَلِ لِمَسْجِدِ أَسْسَنَ  
عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ  
رِجَالٌ يُحِبُّونَ أَنْ يَسْطَهِرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ  
اللَّهُمَّ طَهِّرْ قُلُوبَنَا مِنَ النَّفَاقِ وَأَغْمَانَا مِنَ الرِّيَاءِ  
وَفُرِّجْنَا مِنَ الرِّذْنَا وَأَسْتَنَا مِنَ الْكِذْبِ وَالْغِيَّةِ  
وَأَغْيَثْنَا مِنَ الْخِيَانَةِ فَإِنَّكَ تَقْلُمُ خَاتَمَةَ الْأَغْيَانِ وَمَا

تُخْفِي الْصَّدُورُ رَبَّنَا ظَلَمْنَا أَنْفَسْنَا وَإِنْ لَمْ تَغْفِرْ لَنَا  
وَتَرْحَمْنَا لَنْ كُوئَنَّ مِنَ الْخَاسِرِينَ.

There is a very long dua in this respect that we have not mentioned because of being brief.

Behind this masjid is Imam Ali's (a.s.) house. Infront of the mosque is a well that used to have sweet water, but then it has been closed. It is said that the Holy Prophet's (s.a.w.w.) ring fell in it hence the name Bi'ru al Khatam (Khatam means ring). It is also called Biru al-Tufla. It is called so because it is said that at first its water was salty but when the Holy Prophet spit in to it, it changed into sweet refreshing water.

### THIRD: *Mashrabat Ummu Ibrahim*

It is Ummu Ibrahim's (Prophets son s.a.w.w.) room. Her name is Mariah al-Qibtwiyya. It is where the Holy Propet (s.a.w.w.) used to live and pray. It is joined to Masjide-Quba. Pray two units of prayer in it

and ask Allah (s.w.t.) to grant you your needs.

#### FOURTH: *Masjid-e-Fadkhik*

It is named after the palm tree which used to be at the place. It is the mosque which is situated on the eastern part of masjid-e-Quba, and also called masjid-e-Nakhl. In it, the sun was brought back and reversed for Imam Ali (a.s.). He prayed Asr prayers its time having ran out at first, when the Holy Prophet was sleeping on his laps. After his prayer the sun swooped down (on the horizon) the way a star swoops.

Pray in this place two units of Namaz-e-Tahiyyat and ask Allah (s.w.t.) to give you your needs. It is better to supplicate saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تَدْعُ لِي  
فِي هَذَا الْمَكَانِ الْمُكَرَّمِ وَالْمَسْجِدِ الْمُغْظُمِ ذَنْبًا  
إِلَّا غَفَرْتَهُ وَلَا هَمًا إِلَّا فَرَجْتَهُ وَلَا مَرْضًا إِلَّا شَفَيْتَهُ

وَلَا عَيْنًا إِلَّا سَرَّهُ وَلَا رِزْقًا إِلَّا بَسْطَهُ وَلَا خَوْفًا  
إِلَّا آمَنَّهُ وَلَا شَفَلًا إِلَّا جَمَعَتْهُ وَلَا غَابَنَا إِلَّا حَفَظَتْهُ  
وَأَذْتَبَهُ وَلَا دَيْنًا إِلَّا أَذْتَبَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ  
الدُّنْيَا وَالآخِرَةِ لَكَ فِيهَا رِضَىٰ وَلَيْ فِيهَا صَلَاحٌ  
إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

## FIFTH: *Masjid-e-Fath*

Also called masjid-e-Ahzab. It is situated on top of a mountain. It was called by this name because at this place Allah (s.w.t.) gave muslims victory through Imam Ali (a.s.) by enabling him to kill Amr bin Abd Wud al-Aamiri making the groups (parties) to flee.

﴿وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْراً  
وَكَفَى اللَّهُ أَلْمُؤْمِنِينَ الْقِتَالَ﴾.

All this took place because of the Holy prophets (s.a.w.w) dua at this place.

Perform two units of prayer in there and recite the below dua :

يَا صَرِيخَ الْمَكْرُوِينَ وَيَا مُجِيبَ دَغْوَةِ  
الْمُضْطَرِّينَ وَيَا مُغِيثَ الْمَهْمُومِينَ اكْشِفْ عَنِّي  
ضُرِّيْ وَهَمِّيْ وَكُرْبِيْ وَعَمِّيْ كَمَا كَشَفْتَ عَنْ نِيَّكَ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هَمَّةٌ وَكَفِيَّةٌ هَوْلَ عَدُوٌّ  
وَأَكْفِنِي مَا أَهَنِي مِنْ أَفْرِ الدُّنْيَا وَالآخِرَةِ يَا  
أَرْحَمَ الرَّاحِمِينَ.

SIXTH: *Masjid-e-Ali (a.s.), Masjid-e-Fatimatu al-Zahra (a.s.) and masjid-e-Salman* (may his soul rest in peace) which is near masjid-e-Fath.

It is recommended to pray in all the three misjids.

SEVENTH: *Prayer in the houses of Imam Zeinul Abideen (a.s.) and Imam Jaffar al-Swadiq (a.s.).*

It is also recommended to perform prayer in masjid-e-Mubahala. Come to these holy places, pray and ask for what you deem fit. This is a part of what you should recite:

اللَّهُمَّ إِنِّي أَسأَلُكَ صَبْرَ الشَّاكِرِينَ لَكَ وَعَمَلَ  
الْخَانِفِينَ مِنْكَ وَيَقِينَ الْعَابِدِينَ لَكَ اللَّهُمَّ أَنْتَ  
الْعَلِيُّ الْعَظِيمُ وَأَنَا عَبْدُكَ الْبَاسِطُ الْفَقِيرُ أَنْتَ  
الْغَنِيُّ الْحَمِيدُ وَأَنَا الْعَبْدُ الْذَلِيلُ اللَّهُمَّ صَلِّ عَلَى  
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَامْتَنِّ بِغَنَّاكَ عَلَى فَقْرِي  
وَبِحَلْمِكَ عَلَى جَهْلِي وَبِقُوَّتِكَ عَلَى ضَفْفِي يَا  
قَوِيُّ يَا عَزِيزُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ  
الْأَوْصِياءِ الْمَرْضِيَّينَ وَأَكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ  
الْدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

#### EIGHTH: *Masjid-e-Qabilatain*

It is recommended to pray in masjid-e-Qabilatain and recite the dua below:

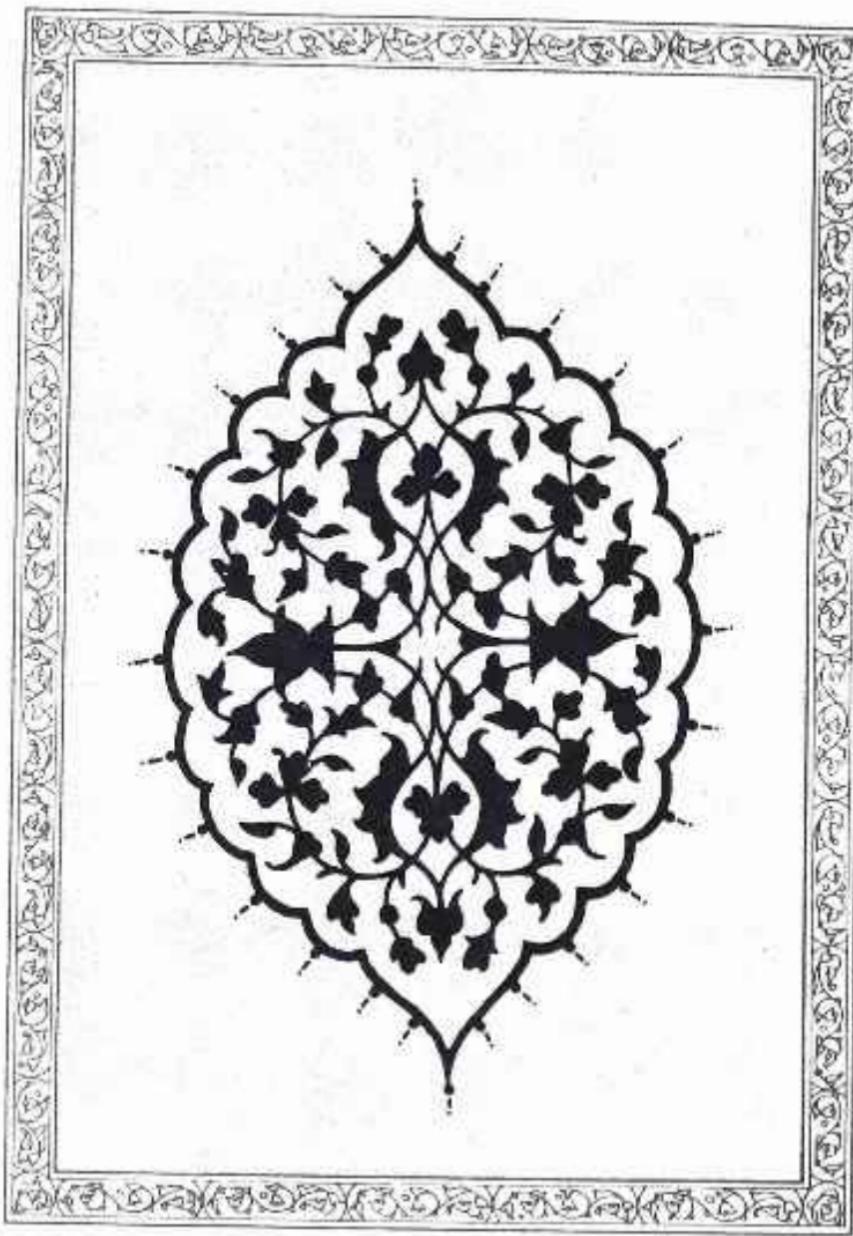
اللَّهُمَّ إِنَّ هَذَا مَسْجِدُ الْقِبْلَتَيْنِ وَمُصَلَّى نَبِيِّنَا

وَحَبِّيْنَا وَسَيِّدِنَا مُحَمَّدِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
اللَّهُمَّ إِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ فِي كِتَابِكَ الْمُنْزَلِ  
عَلَى صَدْرِ نَبِيِّكَ الْمُرْسَلِ قَدْ نَرَى تَقْلِبَ وَجْهِكَ  
فِي السَّمَاءِ فَلَنُؤْلِنَّكَ قِبْلَةً تَرْضِيهَا فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ، اللَّهُمَّ كَمَا بَلَغْنَا فِي الدُّنْيَا  
زِيَارَةً وَمَا ثَرَةُ الشَّرِيفَةِ فَلَا تُخْرِفْنَا يَا اللَّهُ فِي  
الآخِرَةِ مِنْ فَضْلِ شَفَاعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَآلِهِ وَسَلَّمَ وَأَخْشَرْنَا فِي رُمْرَمِهِ وَسُخْتَ لِرَوَائِهِ  
وَأَمْثَلْنَا عَلَى مَحَبَّيْهِ وَمُسْتَهِ وَأَشْقَنَا مِنْ حَوْضِهِ  
الْمَوْرِدِ بَيْدِهِ الْشَّرِيفَةِ شَرِيبَةُ هَبِيَّةٌ مَرِيقَةٌ لَا تَظْمَأُ  
بَعْدَهَا أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

**NINTH: Mosques inside Madinah are as follows:**

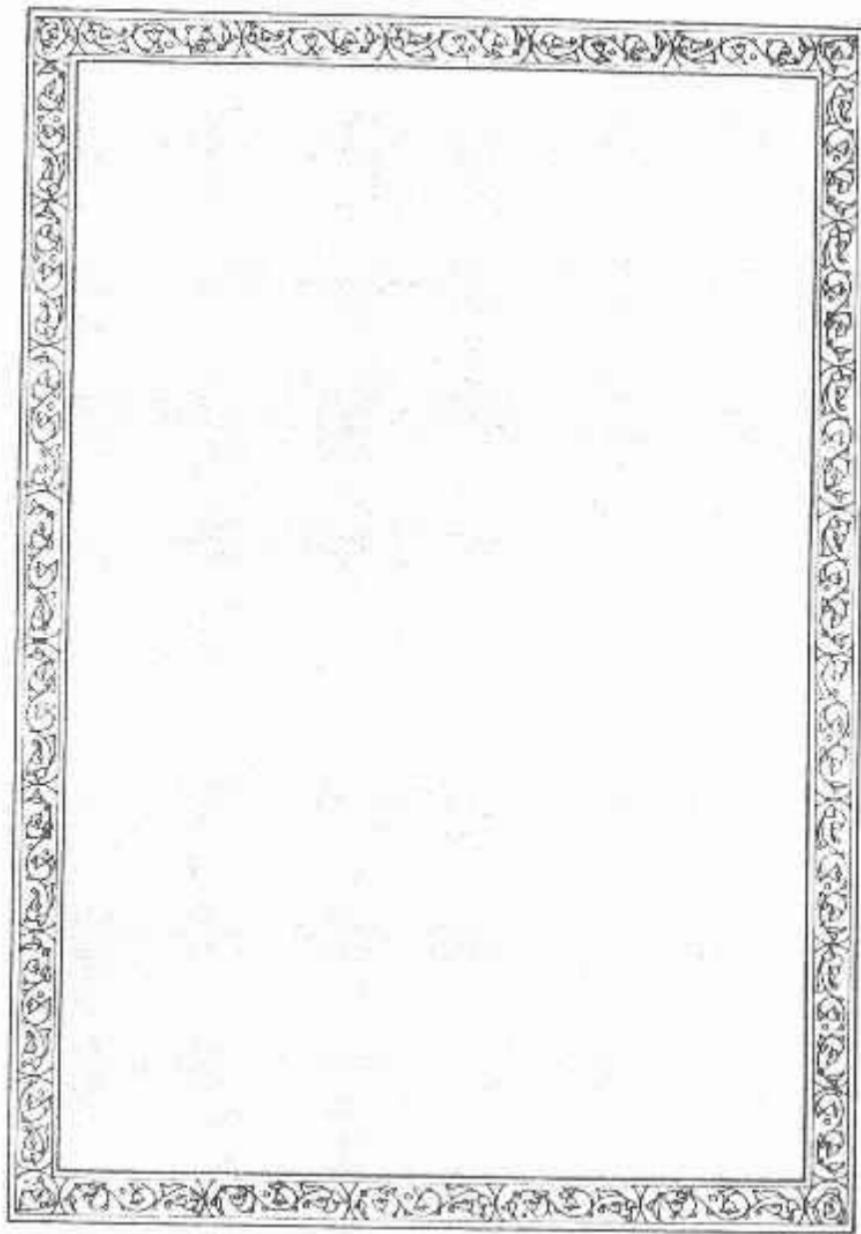
1. Masjid-e-al-Ghamam.
2. Masjid-e-Imam Ali (a.s.).
3. Masjid-e-Zahra (a.s.).

Perform one prayer at least in each one of these holy places and take advantage of the golden chance before you to ask for yourself and anyone you like, especially your parents and all the believers, for the betterment of your lives in this world and the hereafter. Don't forget to ask for the betterment.



## **PART EIGHT**

*Ziyarat of the martyrs of Badr  
(may Allah be pleased with them all)*



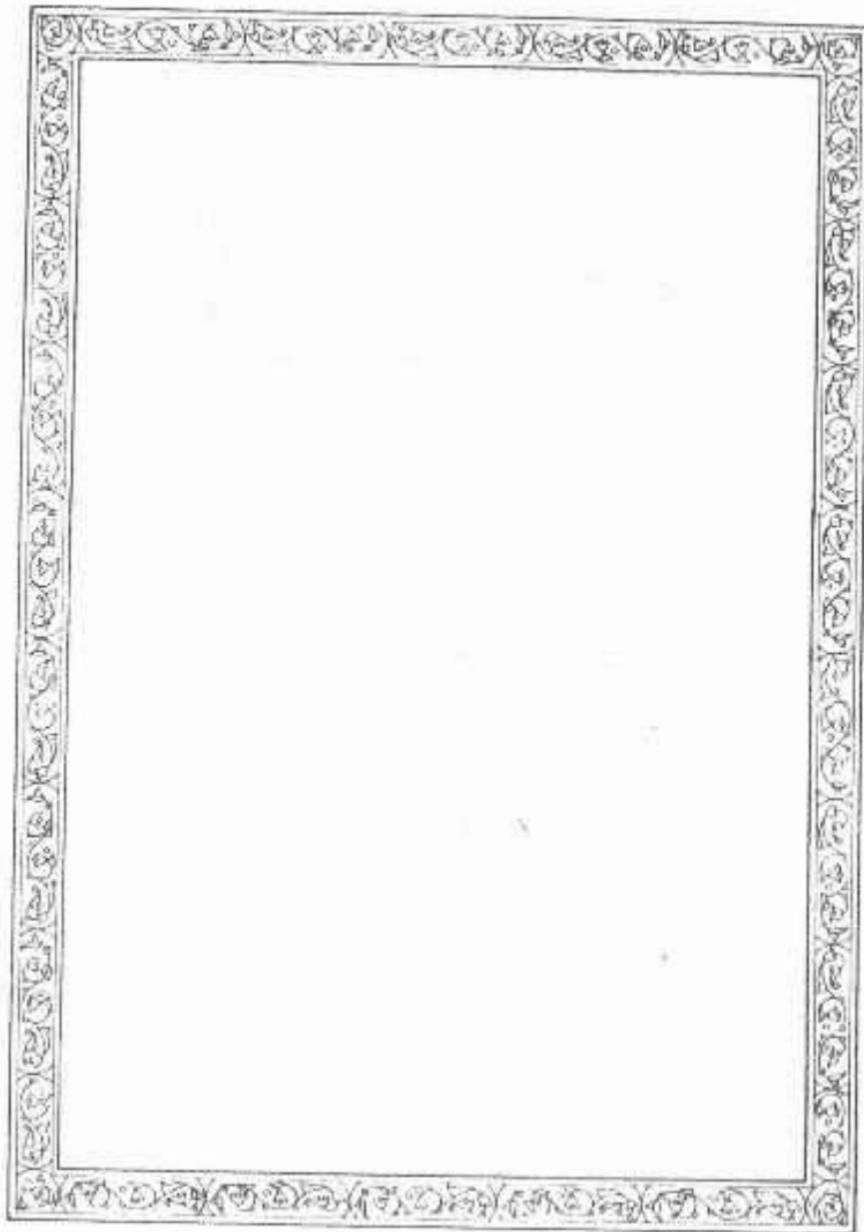
Badr is a village which is situated between Madina and Mecca. In the great battle of Badr, fourteen of the companions of the Holy Prophet (s.a.w.w.) were martyred here. After doing ziyarat of the martyrs perform prayer in masjid-e al-Arish which is nearby. While in the battle; the Holy prophet (s.a.w.w.) prayed at this spot. Say in ziyarat-e-shuhada:

السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى نَبِيِّ اللَّهِ  
السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ السَّلَامُ عَلَى أَهْلِ  
بَيْتِهِ الظَّاهِرِينَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الشُّهَدَاءِ  
الْمُؤْمِنُونَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الْإِيمَانِ  
وَالْتَّوْحِيدِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارِ دِينِ اللَّهِ  
وَأَنْصَارِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، سَلَامٌ  
عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ أَشْهَدُ أَنَّ اللَّهَ

قَدْ اخْتَارَكُمْ لِدِينِهِ وَأَضْطَفَاكُمْ لِرَسُولِهِ وَأَشْهَدُ  
أَنْكُمْ تَدْجَاهَدُتُمْ فِي أَلَّهِ حَقَّ جِهَادِهِ وَنَصَرَتُمْ  
لِدِينِ أَلَّهِ وَسُنَّةِ رَسُولِهِ وَجَذَّبْتُمْ بِأَنْفُسِكُمْ دُونَهُ  
وَأَشْهَدُ أَنْكُمْ قُتِلْتُمْ عَلَىٰ مِنْهاجِ رَسُولِ أَلَّهِ (ص)  
فَجَزَاكُمْ أَلَّهُ عَنْ نَبِيِّهِ وَعَنِ الْإِسْلَامِ وَأَهْلِهِ أَفْضَلَ  
الْجُزَاءِ وَعَرَفَنَا فِي مَحَلِّ رِضْوَانِهِ وَمَوْضِعِ  
إِكْرَامِهِ مَعَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشَّهِيدَاءِ  
وَالصَّالِحِينَ وَحَسُنَ أَوْلَئِكَ رَفِيقاً أَشْهَدُ أَنْكُمْ  
جِزْبُ أَلَّهِ وَأَنَّ مَنْ حَارَبَكُمْ فَقَدْ حَارَبَ أَلَّهَ وَأَنْكُمْ  
لَيْسُ الْمُقْرَبُينَ الْفَائِزُونَ الَّذِينَ هُمْ أَحْيَاءٌ عِنْدَ  
رَبِّهِمْ يُرْزَقُونَ فَعَلَىٰ مَنْ قَاتَلَكُمْ لَغْنَةُ أَلَّهِ  
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ وَالسَّلَامُ عَلَيْكُمْ  
وَرَحْمَةُ أَلَّهِ وَبَرَكَاتُهُ.

## **SECTION TWO**

*concerned with the holy city of Mecca*



## **PART ONE**

This part is concerned with brief compulsory acts of Umra and Haj. It Should be noted here that each pilgrim may refer to the verdicts (fatuas) of his mujtahid in this respect.

### **HIJJATUL ISLAM:**

It is divided in two parts, the first one being Umra; and the second, Hajj. The secod Part may also be called Hajj-e-Tamattu. It is compulsory to do Umra-e-Tamattu before Hajj-e-Tamattu.

#### ***Compulsory Acts of Umra-e-Tamattu:***

- a. Donning of Ehram in one of the miqats.
- b. Tawaf.

- c. prayer of Tawaf behind Maqam-e- Ibrahim (a.s.).
- d. Sa'ay between Safa and Marwa.
- e. Taqseer.

*Compulsory Acts of Ehrام:*

There are three compulsory acts of Ehrام. They are as follows:

- a. Donning of the two pieces of Ehrام.
- b. Intention. This is the seeking of the pleasure of Allah and seeking nearness to Him. The intention should be made while beginning the act and ought to specify whether for oneself or on behalf of somebody etc.
- c. Talbiya. Immediately after intention the talbiyya should be recited personally as under:

لَبَيِّكَ اللَّهُمَّ لَبَيِّكَ لَبَيِّكَ لَا شَرِيكَ لَكَ لَبَيِّكَ، إِنَّ  
الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ لَبَيِّكَ

### *Compulsory Acts for Hajj:*

There are thirteen compulsory acts for Hajj-e- Tamattu:

1. Ehram in Mecca, better from Masjidul Haraam; or better still at Maqame Ibrahim or Hajre Ismail with intention and Talbiya as mentioned above.
2. Wukuf (presence) at Arafaat from noon to Maghrib on 9th Zilhajj.
3. Wukuf at Muzdalifa (Mash'ar) from dawn to sunrise on 10th zilhajj.
4. Ramy (throwing of stones) at jamara al-Aqaha on the day of 10th zilhajj between sunrise and sunset.
5. Sacrifice of animal on the day of 10th Zilhajj at Mina.
6. Taqseer or Halaq (clipping hairs or shaving the head) after ramy of Jamara al-Aqaba and offering of sacrifice after which were all previously prohibited acts in the state of

Ehram are now permitted except for three things namely sex perfume and hunting, and this is known as First Muhallil according to Ihtiyat with some scholars.

7. Tawaf of Hajj as Tawaf of Umrah mentioned above.
8. Prayer of Tawaf (same as before).
9. Sa'ay as mentioned before, after which all prohibited act are permitted except women; known as second Muhallil.
10. Tawafun-Nisa.
11. Prayer for Tawaf whereby previously prohibited act of halal sex in the state Ehram is lifted by above acts.
10. and 11. also known as Third Muhallil according to Ihtiyat of some scholars. The prohibition of hunting remains till noon of the 13th day.
12. Passing of both the 11th and the 12th nights of Zilhajj in Mina, and in some

- circumstances the passing of the 13th night.
13. Ramy of Jamarat for each night spent in Mina starting with Jamara al-Ula, Jamara al-Wusta and lastly Jamara al-Aqaba.

***Prohibited acts in the state of Ehram:***

As soon as one has recited TALBIYA; twenty five acts become prohibited.

1. Hunting in the Haram.
2. Sexual Intercourse.
3. Kissing of women.
4. Touching one's spouse with lust.
5. Looking at women with lust and fondling.
6. Masturbation.
7. Nikah; likewise to be a witness and to testify it.
8. Perfumes.
9. sewn dresses for men.

10. Anointment of eyes with collyrium and application of henna, oil, ointment, cream etc.
11. Shoes and socks for men.
12. Lying, boasting and abusing.
13. Swearing.
14. Killing insects.
15. Ornaments.
16. Looking into mirror.
17. Removing hairs.
18. Shade for men.
19. covering of face for women.
20. Blood-letting.
21. Tooth extraction.
22. Weapons.
23. Cutting nails.
24. Covering of head for men.
25. Undesired smell and odour.

### **Uprooting of any of the haram tree or growth**

There are two things prohibited (haram) in the holy sanctuary both with and without Ehram:

- i. hunting; and.
- ii. uprooting any growing plant, or cutting a tree except for some instances.

### ***Compulsory Acts during Umra-e-Mufrada:***

There are seven compulsory acts in Umra-e-Mufrada which are listed as under :

1. Ehram.
2. Tawaf.
3. Prayer of tawaf.
4. Sa'ay.
5. Taqseer or halq.
6. Tawafun Nisa.

## 7. Prayer of Tawaf.

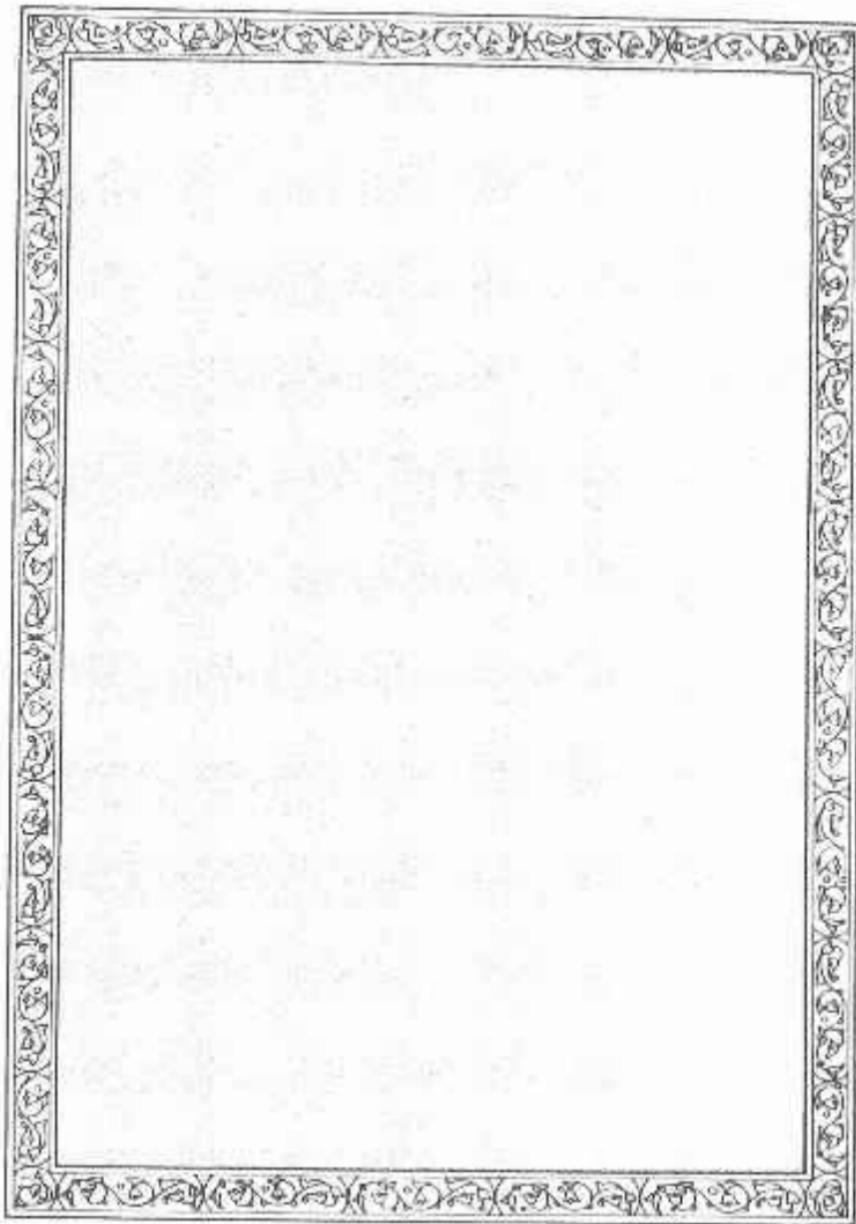
It is permitted to perform Umara-e-Mufrada in all months, but Umra-e-Tamattu must be performed only during the Hajj months which are from Shawwal to 9th Zilhajj. It is permitted in Umra-e-Mufrada to don the Ehram in same Miqat as of Umra-e-Tamattu namely at Tan'eem, Hudaybya or Ja'rana.

It is compulsory to perform the Umra-e-Mufrada in order to enter Mecca after wearing Ehram at Miqat except in some other conditions like those who are always entering and going out like wood and grass cutters, etc.

Also one who goes out of Mecca after performing Hajj or after performing Umra-e-Mufrada is allowed to return to Mecca without Ehram within an interval of one month.

## **PART TWO**

*Recommended (Mustahab) Acts*



There are many recommended acts in Ehram, Tawaf and Sa'ay; but it is enough to mention some of them:

[1] Ghusl for Ehram (it is mustahab before Ehram to perform ghusl and recite the following dua «supplication»).

بِسْمِ اللَّهِ وَبِاللَّهِ أَجْعَلْنَا لِي نُورًا وَطَهُورًا  
وَحِرْزاً وَأَمْنًا مِنْ كُلِّ حَوْفٍ وَشَفَاءً مِنْ كُلِّ دَاءٍ  
وَسُقُمٍ اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ قَلْبِي وَأَشْرَحْ لِي  
صَدْرِي وَأَجْرِ عَلَى لِسَانِي مَحِبَّتِكَ وَمِذْحَثَكَ  
وَالثَّنَاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ لِي إِلَّا بِكَ وَقَدْ عَلِمْتُ  
أَنَّ قِوَامَ دِينِي أَتَسْلِيمٌ لَكَ وَالاتِّبَاعُ لِسُنْنَةِ نَبِيِّكَ  
صَلَوَاتُكَ عَلَيْهِ وَآلِهِ.

And while wearing the Ehram one should say:

الْحَمْدُ لِلّٰهِ الَّذِي رَزَقَنِي مَا أُوَارِي بِهِ عَوْرَتِي  
 وَأُؤَدِّي فِيهِ فَرْضِي وَأَعْبُدُ فِيهِ رَبِّي وَأَسْتَهِي فِيهِ  
 إِلَى مَا أَمْرَنِي الْحَمْدُ لِلّٰهِ الَّذِي قَصَدْتُهُ فَبَلَغْنِي  
 وَأَرَدْتُهُ فَأَعْاَنِي وَقَبَلْنِي وَلَمْ يَقْطُعْ بِي وَجْهَهُ  
 أَرَدْتُ فَسَلَّمْنِي فَهُوَ حِضْنِي وَكَهْفِي وَحِرْزِي  
 وَظَهْرِي وَمَلَادِي وَلَجَائِي وَذُخْرِي وَغُدَّتِي فِي  
 شَدَّتِي وَرَحَائِي.

Then one will proceed by praying two (2) or six (6) raka'ats as the prayer of Ehraam and then recite the following dua (supplication).

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَنِي مِمَّنْ أَشَجَّابَ  
 لَكَ وَآمِنَ بِوَعْدِكَ وَأَتَبِعَ أَمْرَكَ فَإِنِّي عَبْدُكَ وَفِي  
 قَبْضَتِكَ لَا أُوقِنُ إِلَّا مَا وَقَيْتَ وَلَا آخُذُ إِلَّا مَا

أَغْطِيَتْ وَقَدْ ذَكَرْتَ الْحَجَّ فَاسْأَلْكَ أَنْ تَعْزِمْ لِي  
عَلَيْهِ عَلَى كِتَابِكَ وَسُنْنَةِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ  
وَتُقْوِيَتِي عَلَى مَا ضَعَفْتُ عَنْهُ وَتُسْلِمَ مِنِّي  
مَنَاسِكِي فِي يُسْرٍ مِنْكَ وَعَافِيَةً وَاجْعَلْنِي مِنْ  
وَفْدِكَ الَّذِي رَضِيَتْ وَأَرْتَضَيْتَ وَسَمِيَّتْ وَكَتَبْتَ  
اللَّهُمَّ إِنِّي حَرَجْتُ مِنْ شُقْقَةٍ بَعِيدَةٍ وَأَنْفَقْتُ مَالِي  
إِيْتَعَاءً مَرْضَاتِكَ اللَّهُمَّ فَتَمَّ لِي حَجَّتِي وَعُمْرَتِي  
اللَّهُمَّ إِنِّي أَرِيدُ الشَّمْعَ بِالْعُمْرَةِ إِلَى الْحَجَّ عَلَى  
كِتَابِكَ وَسُنْنَةِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ فَإِنْ  
عَرَضَ لِي عَارِضٌ يَخِسُّنِي فَحَلَّنِي حَيْثُ  
جَسَّسْتِي بِقَدْرِكَ الَّذِي قَدَرْتَ عَلَيَّ اللَّهُمَّ إِنْ لَمْ  
تَكُنْ حَجَّةً فَعُمْرَةً أُخْرِمُ لَكَ شَفْرِي وَبَشَرِي  
وَلَخْمِي وَدَمِي وَعِظَامِي وَمُخِي وَعَصَبِي مِنْ

النِسَاءُ وَالثَّيَابُ وَالطَّيْبُ أَبْتَغِي بِذَلِكَ وَجْهَكَ  
وَالدَّارَ الْآخِرَةَ.

It is recommended to add this supplication  
after the "Talbiya":

لَيَئِنْكَ ذَا الْمَعَارِجِ لَيَئِنْكَ لَيَئِنْكَ دَاعِيَاً إِلَى دَارِ  
السَّلَامِ لَيَئِنْكَ لَيَئِنْكَ عَفَّارَ الدُّنُوبِ لَيَئِنْكَ لَيَئِنْكَ أَهْلَ  
الْتَّلِيَّةِ لَيَئِنْكَ لَيَئِنْكَ ذَا الْجَلَالِ وَالْإِكْرَامِ لَيَئِنْكَ لَيَئِنْكَ  
تُبَدِّيُّ وَالْمَعَادُ إِلَيْكَ لَيَئِنْكَ لَيَئِنْكَ شَتَّانِي وَيُفْتَرُ  
إِلَيْكَ لَيَئِنْكَ لَيَئِنْكَ مَرْعُوباً وَمَرْهُوباً إِلَيْكَ لَيَئِنْكَ  
لَيَئِنْكَ إِلَهَ الْحَقِّ لَيَئِنْكَ لَيَئِنْكَ ذَا التَّغْمَاءِ وَالْفَضْلِ  
الْحَسَنِ الْجَمِيلِ لَيَئِنْكَ لَيَئِنْكَ كَشَافَ الْكُرُبِ  
الْعِظَامِ لَيَئِنْكَ لَيَئِنْكَ عَبْدُكَ وَأَبْنُ عَبْدِنِكَ لَيَئِنْكَ  
لَيَئِنْكَ يَا كَرِيمُ لَيَئِنْكَ .

And while entering the Holy Shrine of Mecca say:

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ وَقَوْلُكَ الْحَقُّ وَأَدْنَى  
فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ  
يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ اللَّهُمَّ إِنِّي أَرْجُو أَنْ أَكُونَ  
مِنْ أَجَابَ دَعْوَتَكَ وَقَدْ جِئْتُ مِنْ شُقْقَةٍ بَعِيدَةٍ  
وَفَجَّ عَمِيقٍ سَامِعًا لِنِدَائِكَ وَمُسْتَجِيبًا لَكَ مُطِيعًا  
لَا إِنْرِكَ وَكُلُّ ذَلِكَ بِفَضْلِكَ عَلَيَّ وَإِخْسَانِكَ إِلَيَّ  
فَلَكَ الْحَمْدُ عَلَى مَا وَفَقْتَنِي لَهُ أَبْتَغَيْ بِذَلِكَ  
الرِّزْلَةَ عِنْدَكَ وَالْقُرْبَةَ إِلَيْكَ وَالْمَنْزِلَةَ لَدَيْكَ  
وَالْمَغْفِرَةَ لِذُنُوبِي وَالْتَّوْبَةَ عَلَيَّ مِنْهَا بِمَنْكَ اللَّهُمَّ  
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَحَرِّمْ بَدَنِي عَلَى

أَنْتَرِ وَآمِنِي مِنْ عَذَابِكَ وَعِقَابِكَ بِرَحْمَتِكَ يَا  
أَرْحَمَ الْأَرْاحِمِينَ.

It is recommended that he should stand before "Babus Salaam" and say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ  
بِسْمِ اللهِ وَبِاللهِ وَمِنْ اللهِ وَمَا شَاءَ اللهُ وَالسَّلَامُ  
عَلَى أَنْبِياءِ اللهِ وَرُسُلِهِ وَالسَّلَامُ عَلَى رَسُولِ اللهِ  
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالسَّلَامُ عَلَى إِبْرَاهِيمَ حَلِيلِ  
اللهِ وَالْحَمْدُ لِللهِ رَبِّ الْعَالَمِينَ.

And in another narrations (riwayat) it is said that a pilgrim should stand at the door of the Mosque and say:

بِسْمِ اللهِ وَبِاللهِ وَمِنْ اللهِ وَإِلَى اللهِ وَمَا شَاءَ اللهُ  
وَعَلَى مِلَّةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَخَيْرِ

الْأَسْمَاءُ اللَّهُ وَالْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ  
السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ  
أَيُّهَا الَّتِي وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَى  
أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ السَّلَامُ عَلَى إِبْرَاهِيمَ حَلِيلِ  
الرَّحْمَنِ السَّلَامُ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ السَّلَامُ عَلَيْتَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى  
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَرْحَمْ مُحَمَّداً وَآلَ مُحَمَّدٍ كَمَا  
صَلَّيْتَ وَبَارَكْتَ وَرَحْمَتَ عَلَى إِبْرَاهِيمَ وَآلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ اللَّهُمَّ صَلِّ عَلَى إِبْرَاهِيمَ  
خَلِيلِكَ وَعَلَى أَنْبِيَائِكَ وَرُسُلِكَ وَسَلِّمْ عَلَيْهِمْ  
وَسَلَامُ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ أَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَأَسْتَغْفِلْنِي فِي  
طَاعَاتِكَ وَمَرْضَاكَ وَأَخْفَظْنِي بِحَفْظِ الْإِيمَانِ أَبْدًا  
مَا أَبْقَيْتَنِي جَلَّ شَاءَ وَجْهُكَ الْحَمْدُ لِلَّهِ الَّذِي  
جَعَلَنِي مِنْ وَفِيدَةٍ وَزَوَارَةٍ وَجَعَلَنِي مِمْنَ يَعْمَرُ  
مَسَاجِدَهُ وَجَعَلَنِي مِمْنَ يَنْاجِيَهُ اللَّهُمَّ إِنِّي عَبْدُكَ  
وَرَائِكَ فِي بَيْتِكَ وَعَلَى كُلِّ مَا تَرَى حَقُّ لِمَنْ أَتَاهُ  
وَزَارَهُ وَأَنْتَ خَيْرُ مَا تَرَى وَأَكْرَمُ مَرْزُورٍ فَأَسْأَلُكَ  
يَا اللَّهُ يَا رَحْمَنُ يَا أَنْكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ  
وَحْدَكَ لَا شَرِيكَ لَكَ وَبَانَكَ وَاحِدٌ أَحَدٌ صَمَدٌ لَمْ  
تَلِدْ وَلَمْ تُولَدْ وَلَمْ يَكُنْ لَكَ كُفُواً أَحَدٌ وَأَنَّ مُحَمَّدًا  
عَبْدُكَ وَرَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَعَلَى أَهْلِ بَيْتِهِ  
يَا جَوَادٌ يَا كَرِيمٌ يَا مَاجِدٌ يَا جَبَارٌ يَا كَرِيمٌ أَسْأَلُكَ  
أَنْ تَجْعَلَ تُحْفَتَكَ إِيَّايَ بِزِيَارَتِي إِيَّاكَ أَوْلَ شَيْءٍ

تُعْطِينِي فَكَأَكَ رَقَبَتِي مِنَ النَّارِ.

And say three times:

اللَّهُمَّ فُكْ رَقَبَتِي مِنَ النَّارِ.

And then say:

وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْخَالِلِ الْطَّيِّبِ وَأَدْرِأْ  
عَنِّي شَرَّ شَيَاطِينِ الْإِنْسَانِ وَالْجِنِّ وَشَرَّ فَسَقَةَ  
الْعَرَبِ وَالْعَجمِ.

While entering the Mosque say:

بِسْمِ اللَّهِ وَبِإِسْمِهِ وَعَلَى مِلَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَسَلَّمَ.

And raise your hands towards the Heavens  
facing the Ka'aba and say:

اللَّهُمَّ إِنِّي أَسأَلُكَ فِي مَقَامِي هَذَا وَفِي أَوَّلِ

مَنَا سِكِيْ أَنْ تَقْبِلَ شُوئِيْ وَأَنْ تَجْاوزَ عَنْ  
 خَطِيْتِي وَتَضَعَ عَنِيْ وِزْرِيْ الْحَمْدُ لِلّهِ الَّذِي  
 بَلَغْنِي بَيْتَهُ الْحَرَامُ اللَّهُمَّ إِنِّي أَشْهُدُ أَنَّ هَذَا بَيْتُكَ  
 الْحَرَامُ الَّذِي جَعَلْتَهُ مَثَابَةً لِلنَّاسِ وَأَمْنًا مُبَارَكًا  
 وَهُدًى لِلْعَالَمِينَ اللَّهُمَّ إِنِّي عَبْدُكَ وَالْبَلْدُ بَلْدُكَ  
 وَالْبَيْتُ بَيْتُكَ جِئْتُ أَطْلُبُ رَحْمَتَكَ وَأَوْمُ طَاعَتَكَ  
 مُطِيعًا لِأَمْرِكَ رَاضِيًّا بِقَدْرِكَ أَشَأْلُكَ مَسَالَةً  
 الْمُضْطَرِّ إِلَيْكَ الْخَائِفِ لِعُقوَتِكَ اللَّهُمَّ افْسَحْ لِي  
 أَبْوَابَ رَحْمَتِكَ وَأَسْعَمْلُنِي بِطَاعَتِكَ وَمَرْضَاتِكَ .

Then Look at the Ka'aba and say:

الْحَمْدُ لِلّهِ الَّذِي عَظَمَكَ وَشَرَفَكَ وَكَرَّمَكَ  
 وَجَعَلَكَ مَثَابَةً لِلنَّاسِ وَأَمْنًا مُبَارَكًا وَهُدًى  
 لِلْعَالَمِينَ .

Then proceed to the Black Stone, touch it  
and say:

الْحَمْدُ لِلّٰهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِي  
لَوْلَا أَنْ هَدَانَا اللّٰهُ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ  
إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ اللّٰهُ أَكْبَرُ مِنْ خَلْقِهِ وَاللّٰهُ أَكْبَرُ مَا  
أَخْشَى وَأَخْذَرُ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخَيِّي وَيُمْيِتُ وَيُمْبِي  
وَيُخْيِي وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ  
وَبَارِكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ  
حَمِيدٌ مَجِيدٌ وَسَلَامٌ عَلَى جَمِيعِ النَّبِيِّنَ  
وَالْمُرْسَلِينَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. اللّٰهُمَّ إِنِّي

أَوْ مِنْ بُوَدْكَ وَأَصَدِّقُ رُسُلَكَ وَأَتَبْعِ كِتَابَكَ.

And in an authentic narration, (6th Imam) - Abu Abdillah (a.s.) said "when approaching the Black stone, raise your hands, praise Allah and glorify Him, and then send blessings and salutations to the prophet and his family members, and then ask Allah to accept your act, then touch and kiss the Black stone. If you can not kiss it then just touch it with your hands, and if you cannot touch it with your hands then just point towards it and say".

اللَّهُمَّ أَمَانَتِي أَدِيْهَا وَمِيْثَاقِي تَعَااهَدْتُهُ لِتَشَهِّدَ  
لِي بِالْمُوْافَاتِ اللَّهُمَّ تَصْدِيقًا بِكِتَابِكَ وَعَلَى سُنَّةِ  
بَيْكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
آمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالْجِبْرِيلِ وَالْطَّاغُوتِ وَاللَّالَاتِ  
وَالْغَرْبَى وَعِبَادَةِ الشَّيْطَانِ وَعِبَادَةِ كُلِّ نَبِيٍّ يُدْعَى

مِنْ دُونِ اللَّهِ.

If you cannot recite all of the above supplications, just read Some of it by saying:

اللَّهُمَّ إِلَيْكَ بَسْطَتُ يَدِي وَفِيمَا عَنْكَ عَظُمتَ  
رَغْبَتِي فَاقْبِلْ سَبِحَتِي وَأَغْفِرْ لِي وَأَرْحَمْنِي اللَّهُمَّ  
إِنِّي أَعُوذُ بِكَ مِنَ الْكُفُرِ وَالْفَقْرِ وَمَوَاقِفِ الْخَرْزِ  
فِي الدُّنْيَا وَالآخِرَةِ.

## SUPPLICATIONS DURING TAWAF

So as to remove the doubt for one who circumambulate (round the Kaaba), on a number of rounds; it is recommended that one should recite the appropriate narrated supplications in every Tawaaf with the intention together with the expectation of the reward, and if need be even repeat them.

### *A supplication for the first round of Tawaf*

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِسْمِكَ الَّذِي يُفْشِي بِهِ  
عَلَىٰ ظُلُلِ الْمَاءِ كَمَا يُفْشِي بِهِ عَلَىٰ جُدُدِ الْأَرْضِ  
وَأَسْأَلُكَ بِإِسْمِكَ الَّذِي يَهْتَزُ لَهُ عَرْشُكَ وَأَسْأَلُكَ  
بِإِسْمِكَ الَّذِي تَهْتَزُ لَهُ أَقْدَامُ مَلَائِكَتِكَ وَأَسْأَلُكَ

يَا شِيكَ الَّذِي تَهْرُّ لَهُ أَقْدَامُ مَلَائِكَتِكَ وَأَسْأَلُكَ  
 يَا شِيكَ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الظُّورِ  
 فَاسْتَجِبْ لَهُ وَالْقَيْثَ عَلَيْهِ مَحَبَّةً مِنْكَ وَأَسْأَلُكَ  
 يَا شِيكَ الَّذِي عَفَرْتَ بِهِ لِمُحَمَّدٍ (ص) مَا تَقَدَّمَ مِنْ  
 ذَنْبِهِ وَمَا تَأْخَرَ وَأَثْمَثَ عَلَيْهِ نِعْمَتَكَ أَنْ تَرْزُقَنِي  
 خَيْرَ الدُّنْيَا وَالآخِرَةِ .

Then you may humbly request your needs .

*Supplication for the second round of Tawaaf*

اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَإِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا  
 تُغِيِّرْ جِسْمِي وَلَا تُبَدِّلْ إِسْمِي سَائِلُكَ فَقِيرُكَ  
 مِسْكِينُكَ بِتَابِكَ فَتَصَدَّقْ عَلَيْهِ بِالجَنَّةِ اللَّهُمَّ أَبْشِرْ  
 يَشْكَ وَالْحَرَمُ حَرَمُكَ وَالْعَبْدُ عَبْدُكَ وَهَذَا مَقَامُ

الْعَائِذُ بِكَ الْمُسْتَجِيرُ بِكَ مِنَ النَّارِ فَأَغْتَقْنِي  
وَالَّذِي وَاهْلِي وَوَلْدِي وَإِخْرَانِي الْمُؤْمِنِينَ مِنَ  
النَّارِ يَا جَوَادُ يَا كَرِيمُ.

*Supplication for the third round of Tawaaf*

اللَّهُمَّ اذْخُلْنِي الْجَنَّةَ بِرَحْمَتِكَ وَاجْرِنِي  
بِرَحْمَتِكَ مِنَ النَّارِ وَعَافِنِي مِنَ السُّقُمِ وَأُوْسِعْ  
عَلَيَّ مِنَ الرِّزْقِ الْحَالِ وَادْرِأْ عَنِّي شَرَّ فَسَقَةَ  
الْجِنِّ وَالْأَئِسِ وَشَرَّ فَسَقَةِ الْعَرَبِ وَالْعَجمِ.

Then say:

يَا ذَا الْمَنْ وَالْطَّوْلِ وَالْجُودِ وَالْكَرَمِ إِنَّ عَمَلي  
ضَعِيفٌ فَضَاعِفْهُ لِي وَتَقْبِلْهُ مِنِّي إِنَّكَ أَنْتَ  
الْسَّمِيعُ الْعَلِيمُ.

*Supplication for the fourth round of Tawaaf*

يَا اللَّهُ يَا وَلِيِّ الْعَافِيَةِ وَخَالِقِ الْعَافِيَةِ وَرَازِقِ  
الْعَافِيَةِ وَالْمُنْعِمُ بِالْعَافِيَةِ وَالْمُتَنَضِّلُ بِالْعَافِيَةِ عَلَيَّ  
وَعَلَى جَمِيعِ خَلْقِكَ يَا رَحْمَنَ الدُّنْيَا وَالآخِرَةِ  
وَرَحِيمُهُمَا صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَرْزَقْنَا  
الْعَافِيَةَ وَدَوَامَ الْعَافِيَةِ وَتَمَامَ الْعَافِيَةِ وَشُكْرَ  
الْعَافِيَةِ فِي الدُّنْيَا وَالآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ.

*Supplication for the fifth round of Tawaaf*

الْحَمْدُ لِلَّهِ الَّذِي شَرَفَكِ وَعَظَمَكِ وَالْحَمْدُ لِلَّهِ  
الَّذِي بَعَثَ مُحَمَّداً نَبِيًّاً وَجَعَلَ عَلَيْهِ إِمَاماً اللَّهُمَّ

أَهْدِ لَهُ خِيَارَ خَلْقَكَ وَجَنَّبْهُ شِرَارَ خَلْقَكَ

Then say:

رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ.

*Supplication for the sixth round of Tawaaf*

اللَّهُمَّ أَلْبِثْ بَيْشُكَ وَأَعْبُدْكَ وَهَذَا مَقَامُ  
الْعَائِذِ بِكَ مِنَ النَّارِ اللَّهُمَّ مِنْ قِتْلِكَ الرَّوْحُ  
وَالْفَرَجُ وَالْعَافِيَةُ اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعَفْهُ  
لِي وَأَغْفِرْ لِي مَا أَطْلَقْتَ عَلَيَّ مِنِّي وَخَفِيَ عَلَى  
خَلْقِكَ أَسْتَعِيرُ بِاللَّهِ مِنَ النَّارِ.

*Supplication for the seventh round of Tawaaf*

اللَّهُمَّ إِنَّ عِنْدِي أَفْوَاجًا مِنْ ذُنُوبٍ وَأَفْوَاجًا مِنْ

خَطَايَا وَعِنْدَكَ أَفْوَاجٌ مِّنْ رَحْمَةٍ وَأَفْوَاجٌ مِّنْ  
مَغْفِرَةٍ يَا مَنِ اسْتَجَابَ لِأَبْغَضِ خَلْقِهِ إِذْ قَالَ  
أَظِرْنِي إِلَى يَوْمِ يُنْعَثُونَ إِشْتَجَبْ لِي .

Then say:

اللَّهُمَّ قَنْعَنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيمَا  
أَتَيْتَنِي .

*The supplication after prayer of Tawaaf*

اللَّهُمَّ تَقْبِلْ مِنِّي وَلَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي  
الْحَمْدُ لِلَّهِ بِمَحَمِّدِهِ كُلُّهَا عَلَى نَعْمَائِهِ كُلُّهَا حَتَّى  
يَسْتَهِيَ الْحَمْدُ لِلَّهِ إِلَى مَا يُحِبُّ وَيَرْضِي اللَّهُمَّ صَلِّ  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقْبِلْ مِنِّي وَطَهِّرْ قَلْبِي  
وَزَكِّ عَمَلي .

And it is recommended (mustahab) to drink Zam Zam water and to sprinkle on one's head and body and then recite the following supplication:

اللَّهُمَّ أَجْعِلْنَا عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشَفَاءً  
مِنْ كُلِّ دَاءٍ وَسُقُمٍ

#### *Rules which govern the act of Sa'ay*

It is recommended for a pilgrim to proceed with calmness and dignity to Safa from the same door that the prophet (s.a.w.) of Allah (s.w.t.) had proceeded, which is "Babus Safa", which is opposite to the Black stone. He will climb Safa till he can see the Ka'aba and should face the corner containing the Black Stone. It is recommended to prolong the period of stay at Safa as it is narrated from Aba Abdillah (a.s.): Anyone wishing to be

blessed with more wealth must prolong the stay at Safa and Marwa, and while on them he ought to remember the bounties of Allah (s.w.t.) to him and recount as much as he can His blessings, tribulations and good actions towards him. He should say seven times first Allahu Akbar facing the Ka'aba and then Alhamdulillah; and then recite the following dua three times.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ يُخَيِّبُ وَيُمْسِيْ وَهُوَ حَيٌّ لَا يَمُوتُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ  
مُحَمَّدٍ.

Then read this dua three times:

اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَالْحَمْدُ لِلَّهِ عَلَى مَا  
أَوْلَانَا وَالْحَمْدُ لِلَّهِ الْحَيِّ الْقَيُّومِ وَالْحَمْدُ لِلَّهِ الْحَيِّ

الدائم.

And then read this dua three times:

أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ  
وَرَسُولُهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَا  
كَرَهَةُ الْمُشْرِكُونَ.

And then read this dua three times:

اللَّهُمَّ إِنِّي أَسأَلُكَ الْغُفُورَ وَالْعَافِيَةَ وَالْيَقِينَ فِي  
الدُّنْيَا وَالآخِرَةِ.

And then read this dua three times:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ أَثَارٍ.

And say 100 times first *Allahu Akbar*:

Then *La Ilaha Illa Allah*:

Then Alhamdulillah; and subhanallah. Then recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَرَ وَغَدَهُ وَنَصَرَ  
عَبْدَهُ وَغَلَبَ الْأَخْرَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ وَحْدَهُ وَحْدَهُ اللَّهُمَّ بَارِكْ لِي فِي  
الْمَوْتِ وَفِيمَا بَعْدَ الْمَوْتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ  
ظُلْمَةِ الْقَبْرِ وَوَخْشِيَتِهِ اللَّهُمَّ أَظْلَنِي فِي ظَلَّ  
عَرْشِكَ يَوْمَ لَا ظَلَلٌ إِلَّا ظِلُّكَ.

And repeat this dua as it involves entrusting your religion and soul to Allah the glorified.

أَسْتَوْدِعُ اللَّهَ الرَّحْمَنَ الرَّحِيمَ الَّذِي لَا تَضِيعُ  
وَدَائِعُهُ دِينِي وَنَفْسِي وَأَهْلِي اللَّهُمَّ إِسْتَعْمَلْنِي عَلَى  
كِتَابِكَ وَسُنْنَةِ نَبِيِّكَ وَتَوْفِيقِي عَلَى مِلَّتِهِ وَأَعِذْنِي

مِنْ الْفَتْنَةِ.

Then say three times *Allahu Akbar* and repeat twice " *Dua Istida-a'*" once. If he cannot do so he should recite part of it. It is recommended to face the *Ka'aba* and raise one's hands and say:

اللَّهُمَّ أَغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ قَطُّ فَإِنْ عَذْتُ  
فَعُذْ عَلَىٰ بِالْمَعْفَرَةِ فَإِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ  
اللَّهُمَّ افْعُلْ بِي مَا أَنْتَ أَهْلُهُ فَإِنَّكَ إِنْ تَفْعُلْ بِي مَا  
أَنْتَ أَهْلُهُ تَرْحَمْنِي وَإِنْ تُعْذِّبْنِي فَأَنْتَ غَنِيٌّ عَنْ  
عَذَابِي وَأَنَا مُخْتَاجٌ إِلَى رَحْمَتِكَ فِيهَا مِنْ أَنَا مُخْتَاجٌ  
إِلَى رَحْمَتِهِ إِرْحَمْنِي اللَّهُمَّ لَا تَفْعُلْ بِي مَا أَنَا أَهْلُهُ  
فَإِنَّكَ إِنْ تَفْعُلْ بِي مَا أَنَا أَهْلُهُ تُعْذِّبْنِي وَلَمْ تَنْظُلْنِي  
أَضْبَخْتُ أَتَقِي عَذْلَكَ وَلَا أَخَافُ جَوْزَكَ فِيهَا مِنْ

هُوَ عَدْلٌ لَا يَجُورُ إِنْ حَمِّنِي.

Then say:

يَا مَنْ لَا يَخِبِّطْ سَائِلَةً وَلَا يَنْقَدُ نَائِلَةً صَلِّ عَلَى  
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعِذْنِي مِنَ الظَّارِبِ حَمِّنِكَ.

ASK for yourself what you deem fit. Let your first standing on Safa be a little bit longer than the others. Descend a little bit then stop and recite the following dua facing the Kaaba:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَتِهِ  
وَغُرْبَتِهِ وَحُشْتِهِ وَظُلْمَتِهِ وَضَيْقَهِ وَضَنْكَهِ اللَّهُمَّ  
أَظِلْنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ.

Then with your back exposed recite the following dua while descending from Safa:

يَا رَبَّ الْعَفْوِ يَا مَنْ أَمْرَ بِالْعَفْوِ يَا مَنْ هُوَ أَوْلَى  
بِالْعَفْوِ يَا مَنْ يُثْبِتُ عَلَى الْعَفْوِ الْعَفْوُ الْعَفْوُ الْعَفْوُ

يَا جَوَادُ يَا كَرِيمُ يَا قَرِيبُ يَا بَعِيدُ أَرْدُدْ عَلَيْ  
نِعْمَتَكَ وَأَشْتَغِلُنِي بِطَاعَتِكَ وَمَرْضَاتِكَ.

Do Sa'ay while in a state of total humbleness and dignity until you reach the spot of haste where you have to hasten. There is no hastening for women. It is recommended to recite the following dua at the haste spot:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ  
وَأَهْلِ بَيْتِهِ اللَّهُمَّ أَعْفِرُ وَأَرْحَمْ وَتَجَاوِزْ عَمَّا تَعْلَمُ  
إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ وَأَهْدِنِي لِلَّتِي هِيَ أَقْوَمُ  
اللَّهُمَّ إِنِّي عَمَلَتِي ضَعِيفُ فَضَاعِفْهُ لِي وَتَقْبَلْ مِنِّي  
اللَّهُمَّ لَكَ سَعِيَ وَبِكَ حَوْلِي وَقُوَّتِي تَقْبَلْ عَمَلِي  
يَا مَنْ يَقْبِلُ عَمَلَ الْمُتَّقِينَ.

After passing the haste spot, do Sa'ay with humbleness and tranquility while reciting the following dua:

يَا ذَا الْقُنْ وَالْفَضْلِ وَالْكَرَمِ وَالنَّعْمَاءِ وَالْجُودِ  
إِغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

When you reach at Marwa, climb up the hill and repeat What you did while on Safa. Ask Allah (s.w.t.) to give you your needs. say in your dua:

يَا مَنْ أَمْرَ بِالْعَفْوِ يَا مَنْ يُبَحِّرِي عَلَى الْعَفْوِ  
يَا مَنْ دَلَّ عَلَى الْعَفْوِ يَا مَنْ رَئَنَ الْعَفْوَ يَا مَنْ  
يُشَبِّهُ عَلَى الْعَفْوِ يَا مَنْ يُحِبُّ الْعَفْوَ يَا مَنْ يُعْطِي  
عَلَى الْعَفْوِ يَا مَنْ يَغْفُو عَلَى الْعَفْوِ يَا رَبَّ الْعَفْوِ  
الْعَفْوُ الْعَفْوُ الْعَفْوُ.

Be humble and submissive before Allah and try to weep. If you are not able to; then try to force your tears out. Return to Safa in the explained way and try as much as possible to be supplicating always. Recite the below dua for it is the best:

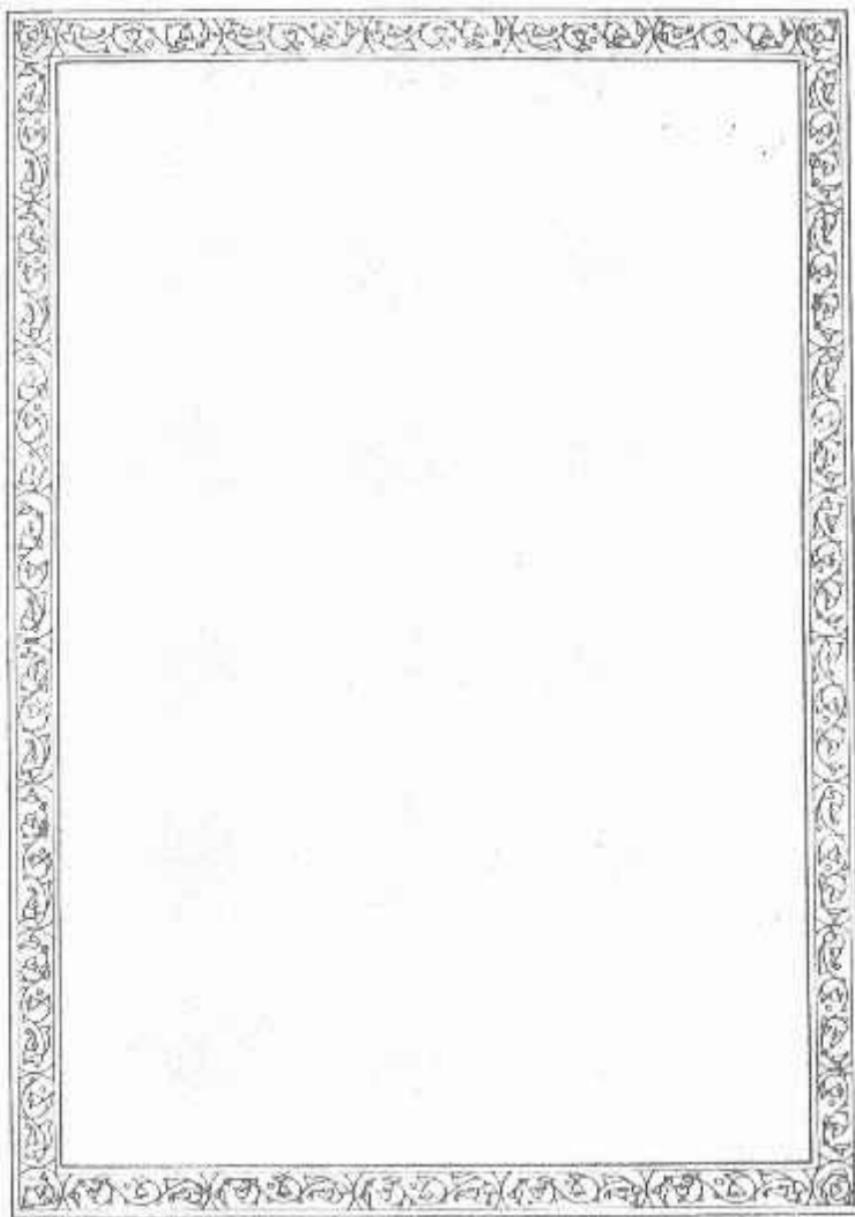
اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الظُّنُنِ بِكَ عَلَى كُلِّ  
حَالٍ وَصِدْقَ النِّيَّةِ فِي أَشْوَكِ عَلَيْكَ.

*Etiquettes of Taqseer:*

It is recommended to clip hairs from the head, moustache, beard, and nails as opposed to those who say that a pilgrim should not remain with anything. It has been narrated from Imam Ja'afar (a.s.) that he said: "After completing your sa'ay in (Umra) tamattu, trim (clip) your hair from the sides and your beard". Clip your moustache and nails, and leave something for your Hajj. If you do this it means that everything now is halal for you and can now remove your Ehram.

## **PART THREE**

*The etiquettes of donning Ehram for Hajj, Wukuf  
(Presence) at Arafaat, Mash'ar (Muzdalifa) and  
the functions (acts) of Mina*



The etiquettes we mentioned in donning Ehram for Umra should be applied here. The best time of donning the Ehram is either after dhuhr or Asr prayers, qadhaa prayer or nafila (Supererogation) prayers of at least two units. The best place of donning it is at Maqam-e-Ibrahim (a.s.) or Hjr Ismail (a.s.), which should be first, and then other places in Masjidul Haram. It is Mustahab to voice your intention and recite talbiya the way it is mentioned in Umra except that you have to change.

(اللّهُمَّ أَنِي أُرِيدُ التَّمَّعْ بِالْعُصْرَةِ).

with:

(اللّهُمَّ أَنِي أُرِيدُ الْحَجَّ).

After donning Ehram for Hajj and leaving Mecca, recite talbiya with a low voice while on the way until you come close to Abtah (the

flat), that is when you can raise your voice.  
While going to Mina say:

(اللَّهُمَّ إِيَّاكَ أَرْجُو وَإِيَّاكَ أَدْعُ فَبَلَغْنِي أَمْلِي  
وَأَصْلِحْ لِي عَمَلي).

Then go to Mina while observing tranquility and humbleness. You should always be in praise and remembrance of Allah (s.a.w.t.). On reaching say:

(الْحَمْدُ لِلَّهِ الَّذِي أَقْدَمَنِيهَا صَالِحًا فِي عَافِيَةٍ  
وَبَلَغْنِي هَذَا الْمَكَانِ).

Then:

(اللَّهُمَّ هَذِهِ مِنِي وَهِيَ مِمَّا مَنَّتَ بِهِ عَلَيَّ مِنَ  
الْمَنَاسِكِ فَأَسْأَلُكَ أَنْ تَمُنَّ عَلَيَّ بِمَا مَنَّتَ بِهِ  
عَلَى أَنْبِيَا إِيَّاكَ فَإِنَّمَا أَنَا عَبْدُكَ وَفِي قُبْضَتِكَ).

It is recommended to spend the night of Arafa at Mina worshipping Allah (s.w.t.). It is preferred that your worshipping, especially your salawat should be done in Masjid-e-Khif; and the best place in the mosque is at the pillar which is right at the centre; Which is thirty dhiraa (Unit of measurement - distance of the forearm) from all the sides. This is the place where our Holy Prophet (s.a.w.w.) and those before him used to pray. After morning prayer, supplicate till sun-rise, then leave for Arafaat.

### Etiquettes of Wuquf at Arafaat

The duas to be supplicated at Arafaat are so many. We content ourselves by naming a few:

اللَّهُمَّ إِنِّي عَبْدُكَ فَلَا تَجْعَلْنِي مِنْ أَخْيَرِ وَفِدَاكَ  
وَأَرْحَمْ مَسِيرِي إِلَيْكَ مِنْ أَفْجَعِ الْعَمِيقِ اللَّهُمَّ رَبَّ  
الْمَشَايِرِ كُلُّهَا فُلَكَ رَقِبَتِي مِنْ أَثَارِ وَأَوْسَعْ عَلَيَّ  
مِنْ رِزْقِكَ الْحَلَالِ وَأَذْرَأْ عَنِّي شَرَّ فَسَقَةِ الْجِنِّ  
وَالْإِنْسِ اللَّهُمَّ لَا تَمْكُرْ بِي وَلَا تَخْدَعْنِي وَلَا  
تَسْتَدِرْ جِنِّي اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَوْلِكَ وَجُودِكَ  
وَكَرَمِكَ وَمَنْكَ وَفَضْلِكَ يَا أَنْسَعَ السَّامِعِينَ يَا  
أَنْصَرَ الظَّاهِرِينَ يَا أَشْرَعَ الْخَاسِسِينَ يَا أَرْخَمَ  
الْرَّاحِمِينَ أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ

تَرْزُقُنِي خَيْرَ الدُّنْيَا وَالآخِرَةِ.

Raise your hands towards the sky and ask Allah (s.w.t.) to give you your needs:

اللَّهُمَّ حَاجَتِي إِلَيْكَ الَّتِي إِنْ أَغْطَيْتَنِي بِهَا لَمْ  
يَضُرَّنِي مَا مَنَعْتَ وَإِنْ مَنَعْتَنِي بِهَا لَمْ يَتَفَاغَنِي مَا  
أَغْطَيْتَ أَسأَلُكَ خَلاصَ رَقْبَتِي مِنَ النَّارِ اللَّهُمَّ  
إِنِّي عَبْدُكَ وَمَلْكُ يَدِكَ نَاصِيَتِي بِيَدِكَ وَأَجْلِي  
يَعْلَمُكَ أَسأَلُكَ أَنْ تُؤْفَقَنِي لِمَا يُرِضِيكَ عَنِّي وَأَنْ  
تُسْلِمَ مِنِّي مَنَاسِكِي الَّتِي أَرِيَتَهَا خَلِيلَكَ إِبْرَاهِيمَ  
صَلَوَاتُ اللَّهِ عَلَيْهِ وَدَلَّتَ عَلَيْهَا نَبِيُّكَ مُحَمَّداً  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اللَّهُمَّ أَخْفَلْنِي مِمَّنْ رَضِيتَ  
عَمَلَهُ وَأَطْلَتَ عُمْرَهُ وَأَخْيَشُتَ بَعْدَ الْمَوْتِ حَيَاةً  
طَيِّبَةً.

Then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْشَكُ وَلَهُ  
الْحَمْدُ يُخَيِّي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ  
الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَكَ الْحَمْدُ  
كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ وَفَوْقَ مَا يَقُولُ  
الْقَاتِلُونَ اللَّهُمَّ لَكَ صَلَاتِي وَسُكْنَيِ وَمَحْيَايِ  
وَمَمَاتِي وَلَكَ تُراثِي وَبِكَ حَوْلِي وَمِنْكَ قُوَّتِي  
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَمِنْ وَسَاسِ  
الصُّدُورِ وَمِنْ شِتَّاتِ الْأَمْرِ وَمِنْ عَذَابِ الْقَبْرِ  
اللَّهُمَّ إِنِّي أَسأَلُكَ خَيْرَ الرِّيَاحِ وَأَعُوذُ بِكَ مِنْ شَرِّ  
مَا تَجِيءُ بِهِ الرِّيَاحُ فَأَسأَلُكَ خَيْرَ اللَّيلِ وَخَيْرَ  
النَّهَارِ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي  
نُورًا وَفِي بَصَرِي نُورًا وَفِي لَحْيِي وَدَمِي

وَعِظَامِي وَعُرُوقِي وَمَقْعُدِي وَمَقَامِي وَمَذْخَلِي  
 وَمَخْرَجِي نُورًا وَأَعْظَمْ لِي نُورًا يَا رَبَّ يَوْمَ الْقَاْكَ  
 إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Give alms as much as possible on this day  
 then turn towards the Qibla and say a hundred  
 times:

سُبْحَانَ اللَّهِ وَاللَّهُ أَكْبَرُ وَمَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا  
 بِاللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ  
 الْمُلْكُ وَلَهُ الْحَمْدُ يُسْخِي وَيُسْمِي وَهُوَ حَيٌّ لَا  
 يَمُوتُ يَسِيدُ الْخَيْرِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Recite the first ten verses of the chapter of  
 the cow (Baqora), then Qul Huwa Allahu  
 Ahad three times, Ayat kursy, and then the  
 verse of Sakhara:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ  
 فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يُغْشِي  
 الْلَّيْلَ الظَّهَارَ يَطْلُبُهُ حَيْثَاً وَالشَّمْسَ وَالقَمَرَ  
 وَالنُّجُومُ مُسْخَرَاتٍ بِإِمْرِهِ إِلَهُ الْخَلْقِ وَالْأَمْرِ  
 شَارِكٌ اللَّهُ رَبُّ الْعَالَمِينَ

Recite al-Falaq and al-Nas, then thank Allah for all the benefactions and bounties he has provided you. It is better to name them one by one. you should thank Him for the grace, which include children wealth e.t.c. and say:

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى نَعْمَائِكَ الَّتِي لَا تُخْصِي  
 بِعَدِّ دِوْلَةٍ وَلَا تُكَافِئُ بِعَمَلٍ.

Praise Him with all the good qualities he has attributed to himself in the Holy Quran, and then recite swalawat for Muhammad

(s.a.w.w.) and his family members. You should not forget to praise Allaah (s.w.t.) using the qualities and description he has attributed to Himself in the last part of chapter - Banishment (Hashr). Recite this dua:

أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِكُلِّ إِنْسَمْ هُوَ لَكَ  
وَأَسْأَلُكَ بِقُوَّتِكَ وَقُدْرَتِكَ وَعَزَّتِكَ وَبِجَمِيعِ مَا  
أَحْاطَ بِهِ عِلْمُكَ وَبِجَمِيعِكَ وَبِأَنْكَ كُلُّهَا وَبِحَقِّ  
رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَبِإِسْمِكَ الْأَكْبَرِ  
الْأَكْبَرِ وَبِإِسْمِكَ الْعَظِيمِ الَّذِي مَنْ دَعَكَ بِهِ كَانَ  
حَقًا عَلَيْكَ أَنْ تُجْيِبَهُ وَبِإِسْمِكَ الْأَعْظَمِ الْأَعْظَمِ  
الْأَعْظَمِ الَّذِي مَنْ دَعَكَ بِهِ كَانَ حَقًا عَلَيْكَ أَنْ لَا  
تَرُدَّهُ وَأَنْ تُغْطِيهُ مَا سَأَلَكَ أَنْ تَعْفُرَ لِي جَمِيعَ  
دُنُوِّي فِي جَمِيعِ عِلْمِكَ فِيَ.

Ask Allah (s.w.t.) to grant you all what you need and enable you to come for Hajj for the second time. You may recite any dua you deem fit. Recite as many duas as you can for it is really the day of supplication. Seek His protection and take refuge with Him from satan for he can't leave you free even in such places. You are warned not to waste your time looking at people. Say:

seventy times:

seventy times:

Recite this dua which Jibril (a.s.) taught Adam (a.s.) for the acceptance of his repentance :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ عَمِلْتُ  
سُوءً وَظَلَمْتُ نَفْسِي وَأَعْتَرْفُ بِذَنْبِي فَاغْفِرْ لِي  
إِنَّكَ أَنْتَ خَيْرُ الْغَافِرِينَ. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ  
لَا إِلَهَ إِلَّا أَنْتَ عَمِلْتُ سُوءً وَظَلَمْتُ نَفْسِي

وَأَغْتَرْفْتُ بِذَنْبِي فَاعْفُرْ لِي إِنَّكَ أَنْتَ خَيْرُ  
 الْغَافِرِينَ. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ  
 عَمِلْتُ سُوءً وَظَلَمْتُ نَفْسِي فَاعْتَرْفْتُ بِذَنْبِي  
 فَاعْفُرْ لِي إِنَّكَ أَنْتَ آتَوْابُ الرَّحِيمِ.

At Sun-Set recite this dua:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَمِنْ تَشْتِتِ  
 الْأَمْرِ وَمِنْ شَرِّ مَا يَعْدُثُ بِاللَّيْلِ وَالثَّهَارِ أَمْسِيَ  
 ظُلْمِي مُشْتَجِيرًا بِعْفُوكَ وَأَمْسِيَ حَوْفِي مُشْتَجِيرًا  
 بِأَمْانِكَ وَأَمْسِيَ ذُلْلِي مُشْتَجِيرًا بِعِزَّتِكَ وَأَمْسِيَ  
 وَجْهِي الْفَانِي مُشْتَجِيرًا بِوْجْهِكَ الْبَاقِي يَا خَيْرَ  
 مَنْ سُئِلَ وَيَا أَجْوَدَ مَنْ أَعْطَى يَا أَرْحَمَ مَنِ  
 أَنْتُرْحِمَ جَلَّلِي بِرَحْمَتِكَ وَأَلْبِسْنِي عَافِيَّكَ  
 وَاضْرِفْ عَنِّي شَرَّ جَمِيعِ خَلْقِكَ.

Pray for yourself, your parents and at least fourty of your brothers-in-faith. Imam swadiq (a.s.) says: At sun-set on the day of Arafa say:

اللَّهُمَّ لَا تَجْعَلْنِي أَخْرَى الْغَهْدِ مِنْ هَذَا الْمَوْقِفِ  
وَأَرْزُقْنِيهِ مِنْ قَابِلٍ أَبْدَأْ مَا أَبْتَهَنِي وَأَقْلِبْنِي الْيَوْمَ  
مُفْلِحًا مُنْجِحًا مُسْتَجَابًا لِي مَرْحُومًا مَغْفُورًا لِي  
بِأَفْضَلِ مَا يَنْقَلِبُ بِهِ الْيَوْمَ أَحَدُ مِنْ وَفِدَكَ وَحَجَاجَ  
بَيْتِكَ الْحَرَامِ وَأَجْعَلْنِي الْيَوْمَ مِنْ أَكْرَمِ وَفِدَكَ  
عَلَيْكَ وَأَغْطِنِي أَفْضَلَ مَا أُعْطَيْتَ أَحَدًا مِنْهُمْ مِنْ  
الْخَيْرِ وَالْبَرَكَةِ وَالرَّحْمَةِ وَالرِّضْوَانِ وَالْمَغْفِرَةِ  
وَبَارِكْ لِي فِيمَا أَرْجَعُ إِلَيْهِ مِنْ أَهْلٍ أَوْ مَالٍ أَوْ  
قَلِيلٍ أَوْ كَثِيرٍ وَبَارِكْ لَهُمْ فِيَ.

And repeat from:

اللَّهُمَّ أَعْتَقْنِي مِنَ النَّارِ.

**Etiquettes of Wuquf (Presence)  
At Mash'ar (Muzdalifa)**

Pilgrims should leave Arafaat and go to Mash'ar at sun-set. They should observe quietness and tranquility while on the way reciting duas and seeking forgiveness of their sins. When the redness of the sundhill in the vicinity, on the right-hand side of the road fades away, it is recommended to recite the below dua:

اللَّهُمَّ أَرْحَمْ مِوْقَفِي وَزِدْ فِي عَمَلِي وَسَلِّمْ لِي  
دِينِي وَتَقْبِيلْ مَنَاسِكِي .

Then recite this dua:

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ هَذَا الْمَوْقِفِ  
وَأَرْزُقْنِيهِ أَبْدَأْ مَا أَبْقَيْتَنِي .

While on the way repeat for several times  
the words:

اللَّهُمَّ أَعْتُقْ رَقِينِي مِنَ النَّارِ

Then recite this dua:

اللَّهُمَّ هَذِهِ جَمْعَ اللَّهُمَّ إِنِّي أَسأْلُكَ أَنْ تَجْمِعْ  
لِي فِيهَا جَوَامِعَ الْخَيْرِ اللَّهُمَّ لَا تُؤْسِنِنِي مِنَ الْخَيْرِ  
الَّذِي سَتَلِنَكَ أَنْ تَجْمِعْهُ لِي فِي قَلْبِي ثُمَّ اطْلُبْ  
مِنْكَ أَنْ تُعْرِفَنِي مَا عَرَفْتَ أُولِيَّ أَئْكَ فِي مَثْرِلِي  
هَذَا وَأَنْ تَقْبِنِي جَوَامِعَ الشَّرِّ.

It is recommended to delay Maghrib and Isha prayers to be prayed at Muzdalifa combined with one adhan and two iqamats. It is Mustahab to collect 70 pebbles at this place. If it is possible to spend your night in Muzdalifa worshipping and supplicating then do so. Below is one of the duas that has been recommended to be recited on this Occasion.

اللَّهُمَّ رَبَّ الْمَسْعَرِ الْحَرَامِ فُكْ رَقْبَتِي مِنْ النَّارِ  
وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْخَالِلِ الْطَّيِّبِ وَأَذْرِأْ  
عَنِّي شَرَّ فَسَقَةِ الْجِنِّ وَالْإِنْسِ اللَّهُمَّ أَنْتَ خَيْرُ  
مَطْلُوبِ إِلَيْهِ وَخَيْرُ مَدْعُوتِي وَخَيْرُ مَسْتَوْلِي وَلِكُلِّ  
وَاقِدِ جَائِزَةٍ فَاجْعُلْ جَائِزَتِي فِي مَوْضِعِنِي هَذَا أَنْ  
تُقْبِلْنِي عَثْرَتِي وَتَسْقِبْ مَعْذِرَتِي وَتَسْجَاؤْ زَعْنَ  
خَطِيشَتِي ثُمَّ أَجْعَلْ أَشْفُوْتِي مِنْ الدُّنْيَا زَادِي  
وَتَقْلِينِي مُفْلِحًا مُسْجِحًا مُسْتَجَابًا لِي بِأَفْضَلِ مَا  
يَرْجُعُ بِهِ أَحَدُ مِنْ وَفْدِكَ وَرُزْوَارِ بَيْتِكَ الْحَرَامِ.

At sunrise you should confess in recognition of your sins seven times and repent seven times. Praise Allah (s.w.t.) at the time of leaving Mash'ar for Mina, and hasten in Wadi Muhasar (hastening). The sa'ay distance is about a hundred steps. Recite this dua:

اللَّهُمَّ سَلِّمْ عَهْدِي وَأَبْلِغْ تَوْيِسِي وَأَجْبْ دَعْوَتِي  
وَأَخْلُفْنِي فِيمَنْ تَرَكْتُ بَعْدِي.

Then say:

رَبِّ أَغْفِرْ وَأَزْحِمْ وَتَجَاوِزْ عَمَّا تَعْلَمْ إِنَّكَ أَنْتَ  
الْأَعَزُّ الْأَكْرَمُ.

*Etiquettes of Ramy of Jamarat:*

They are:

1. Casting the pebbles, or stones one should be on his feet and not riding.
2. Should go for ramy of Jamarat with dignity and tranquility.
3. At the time of casting the pebbles, one should be spiritually clean.
4. The Qibla being at his back; he should face the thirsty Jamarat at the time of casting as opposed to the remaining two Jamarats

which he has to face the Qibla.

5. The distance between him and the Jamarats should be at least 10 to 15 steps.
6. The stones should be in his left hand and use his right hand to cast.
7. At the time of casting he should say:

اللَّهُمَّ إِنَّ هَذِهِ حَصَبَاتِي فَاخْصِهِنَّ لِي وَأَرْفَعْهُنَّ  
فِي عَمَلِي.

8. He should put the pebbles on his thumb from where he can cast them 100 sing the nail of his index finger if possible.
9. While casting each stone he should say:

اللَّهُ أَكْبَرُ اللَّهُمَّ أَدْخِرْ عَنِّي الشَّيْطَانَ وَجُنُودَهُ  
اللَّهُمَّ تَصْدِيقًا بِكَتَابِكَ وَعَلَى سُنْنَةِ نَبِيِّكَ اللَّهُمَّ  
أَجْعَلْهُ لِي حَجَّاً مَبْرُورًا وَعَمَلاً مَقْبُولاً وَسَعِيًّا  
مَشْكُورًا وَذَنْبًا مَغْفُورًا.

Contenting oneself with Takbir could suffice.

10. After completing ramy while in his house (room) in Mina he should say:

اللَّهُمَّ إِنِّي وَثِقٌ بِأَنَّكَ تَوَكَّلْتُ عَلَيْكَ فَنِعْمَ الْرَّبُّ  
وَنِعْمَ النَّصِيرُ.

*Etiquettes of sacrifice:*

They are as under:

1. The sacrifice should be a camel if possible. if not, it should be a cow, then a black male sheep and lastly a nice horned one (sheep).
2. The sacrifice should be ready at Mina on the day of Arafa. It means he should buy it on the day of Arafa and bring it to Mina for sacrifice.
3. The camel should be slaughtered while standing with its forelegs tied at its knees and hooves.
4. The sacrifice should be fat.

- The pilgrim should do the slaughtering by himself and if not possible; should catch the knife and the helper slaughterer put his (hand) on his. It is also okay for the pilgrim to put his hand on the slaughterer's.
- At the time of slaughtering (note: the slaughtering of a camel is different) say:

وَجَهْتُ وَجْهِي لِلّذِي فَطَرَ السَّمَاوَاتِ  
 وَالْأَرْضَ حَنِيفاً مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ  
 صَلَوَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ  
 الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ  
 الْمُسْلِمِينَ**۝** اللَّهُمَّ مِنْكَ وَلَكَ بِشْمُ اللَّهِ وَبِاللَّهِ وَآللَّهُ  
 أَكْبَرُ اللَّهُمَّ تَقْبِلْ مِنِّي كَمَا تَقْبَلْتَ عَنِ ابْرَاهِيمَ  
 خَلِيلَكَ وَمُوسَى كَلِيلَكَ وَمُحَمَّدٌ حَبِيبُكَ صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ وَعَلِيهِمْ

*Etiquettes of Halaq sacrifice:*

He should do the below things with an intention of Rajaa:

1. Face the Qibla.
2. Naming (Use of the formular:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

3. The shaving should start from the top right hand Side of his head and end at the place opposite the bones of the two ears. (the raised bones behind the two ears).
4. While shaving recite:

اللَّهُمَّ اغْطِنِي بِكُلِّ شَغْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ.

It is better to add:

وَحَسَنَاتٍ مُضَاعَفَاتٍ وَكَفَرَ عَنِي أَسَيَّاتٍ إِنَّكَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ  
مُحَمَّدٍ.

5. Bury his hair in Mina.
6. Clip something from his moustache and beard and cut his nails after shaving.

### **Etiquettes of returning to Mecca**

*(to do the five acts «functions»)*

These acts are: Tawaf of Hajj and its prayer, sa'ay between Safa and Marwa, Tawaf Nisaa and its two units of prayer.

1. Ghusl (washing) at Mina for entering Mecca.
2. Cutting of nails and clipping of moustache.
3. Rembrance of Allah (praise e.t.c.) and reciting swalawat for our Holy Prophet (s.a.w.w.) while going towards the Holy Mosque.
4. Stopping at the gate of the Holy Mosque and reciting the below dua:

اللَّهُمَّ أَعِنِّي عَلَى نُسُكِي وَسَلِّمْنِي لَهُ وَسَلِّمْنَاهُ

لِي اللَّهُمَّ إِنِّي أَسأَلُكَ مَسْأَلَةَ الْعَلِيلِ الَّذِينَ  
 الْمُعْتَرِفُ بِذَنْبِهِ أَنْ تَعْفُرْ لِي ذُنُوبِي وَأَنْ تَرْجِعْنِي  
 بِحَاجَتِي اللَّهُمَّ إِنِّي عَبْدُكَ وَالْبَلْدُ بَلْدُكَ وَالْبَيْتُ  
 يَشْكُرُ جِئْثُ أَطْلَبُ رَحْمَتَكَ وَأَوْمَ طَاعَتَكَ مُشْبِعاً  
 لِأَمْرِكَ رَاضِياً بِقَدْرِكَ أَسأَلُكَ مَسْأَلَةَ الْفَقِيرِ  
 الْمُضْطَرِّ إِلَيْكَ الْمُطْبِعِ لِأَمْرِكَ الْمُشْفِقِ مِنْ عَذَابِكَ  
 الْخَافِفِ لِعَقُوبَتِكَ أَنْ تُبَلِّغَنِي عَفْوَكَ وَتُجِيرَنِي مِنْ  
 النَّارِ بِرَحْمَتِكَ.

5. What we mentioned in the etiquettes of Tawaf of Umra, its prayer and sa'ay is also applicable in Tawaf-e-ziyarat, sa'ay and Tawaf-e-Nisaa.
6. It is recommended after completion of the acts of Mina to return to Mecca on the day of Id to do the mentioned acts.

## **Etiquettes (Rules) of Ramy**

### *Of the three Jamarats*

They are as under:

1. Stand beside each Jamara reciting narrated duas, and repeat what you said the day you casted stones at "Jamarat-e-Ugba".
2. Cast at them from their left facing the Qibla except Jamarat-e-Ugbal which you have to do so with your back against the Qibla as mentioned earlier, cast at it from its right and should not stop at it.

## **Mustahab acts of Mina**

### **And the functions of Masjid-e-Khif**

Spending the days of "ayyam attshrik" (old name of the three days following the Day of Immolation 10th of Dhil Hijja) during the Hajj festival at Mina after the elapsing of the time of Ramy. This is better than going to Mecca to

do Mustahab Tawaf and the like.

3. Recite Takbir at Mina after fifteen prayers its first being dhuhr on the day of slaughtering till morning prayer on the forth day. It can also be started after the rawafil prayers. In other towns (countries) it could be recited at the end of ten prayers on the day of slaughtering (sacrifice) to morning prayer of the third day. He should recite it as:

الله أكْبَرُ الله أكْبَرُ لَا إِلَهَ إِلَّا الله وَالله أكْبَرُ الله  
أكْبَرُ وَالله الْحَمْدُ لله أكْبَرُ عَلَى مَا هَدَانَا الله أكْبَرُ  
عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ وَالْحَمْدُ لله عَلَى  
مَا أَنْلَانَا.

Perform all his prayers in Masjid-e-Khif (compulsory and mustahab). The best place in the mosque is where the Holy prophet (s.a.w.w.) used to pray near the pillar to a

distance of about 30 dhiraa towards the Qibla, right and left sides of the pillar and behind it.

It has been narrated that a hundred units prayer in masjid-e-Khif is equivalent to seventy years of Worship.

4. Praise and glorify Allah (Tasbih) a hundred times. It is narrated that he who recites Subhana Allah a hundred times will be rewarded a reward of freeing a slave.
5. Praise and glorify Allah (Tahlil) a hundred times. It is narrated that he who says la Ilaha Illa Allah a hundred times will be rewarded a reward of saving one's life.
6. Praise and glorify Allah (Tahmid) a hundred times for it is narrated that he who does this (says Alhamdulillah) gets a reward equivalent to the spending of the tax collected from "Iraqain" (Kufa and Basra) in Allah's way.
7. Six Units of prayer at Sawama'a. It is better for this prayer to be performed just before

returning to Mecca from Mina. The time of performing it is at the time of the brightening of the sun on the 13th day.

*Mustahab acts of returning to Mecca*

They are as under:

1. Pray his compulsory prayers in Masjidul-Haraam for it is the best place in the world. A prayer here is equivalent to a million prayers elsewhere. It is enough to note that all the Prophets and saints prayed in this Mosque and did Tawaf around the Kaaba which is right at its centre.
2. Recite and complete the Holy Quran in Mecca. It has been narrated that he who does this will not die before he sees the Holy Prophet (s.a.w.w.) and his abode in paradise.
3. Praise and glorify Allah every now and then.
4. Look at the holy Kaaba oftenly. The Holy prophet (s.a.w.w.) said: Looking at the holy Kaaba with love eradicates evils completely.

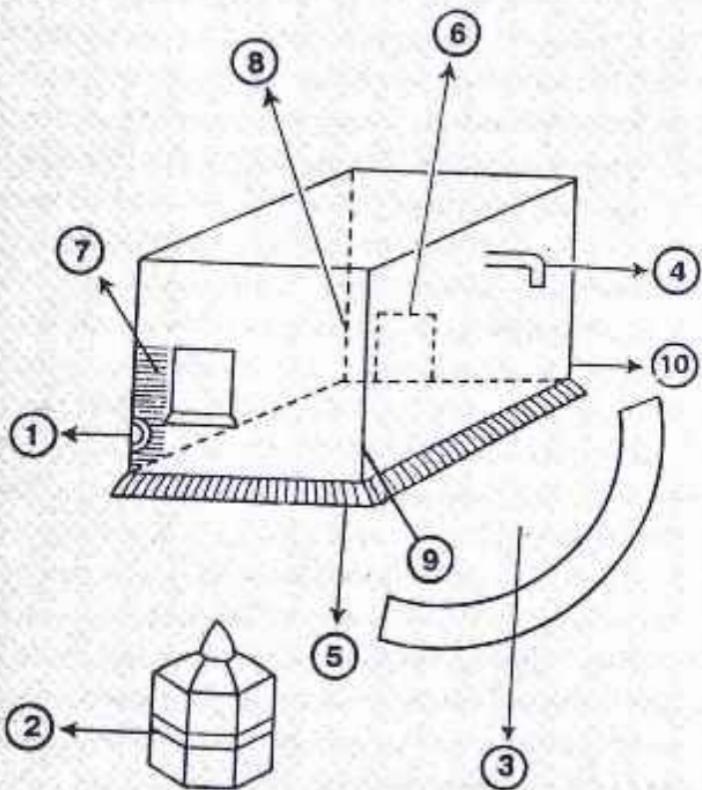
Imam Ali says: While doing Hajj of the House of Allah, oftenly look at it for Allah Has got a hundred and twenty compassions at the house; sixty for the performers of Tawaf, forty for the performers prayer and twenty for the on-lookers.

5. After Tawaf-e-Hajj, it is recommended to do a seven-round Tawaf and two units of prayer for one's father, mother, wife, son, company (friend) and all those from his area. He should do Tawaf and the two Units of prayer for each one of them. One Tawaf (seven rounds) and two units of prayer for all of them could also suffice, but doing this for each one of them is better.
6. It is recommended for a pilgrim to do three hundred and sixty Tawaf, equavalent to the number of days in a year, during the period of his stay in Mecca. Each Tawaf should be of seven rounds if possible. If not he should do Tawaf of three hundred and sixty four rounds, which means fifty two Tawafs of

seven rounds each. This one also depends on one's capability. If he is not able to that he should carry out whatever he can for Tawaf is just like prayer, its quantity depends on one's capability. Tawaf is better than prayer for those coming from outside Mecca while the opposite is better for the residents.

7. Drinking from the well of Zam-Zam. There are traditions in preference of its water. Imam Swadiq (a.s.) says: The best water on earth is zam-zam water. That must be the case for it is in the neighbourhood of the Holy Kaaba, the humble and submissive, those who bow down, prostrators, performers of Tawaf during night hours and during parts of the day, the holy and purified angels. The Holy Prophet (s.a.w.w.) used to drink (sent for it as a present) from it while in Madina. Imam Swadiq adds: The water of Zam-Zam is a cure of what it is drank for.

## Illustration sketch of the holy Kaaba



### *Preference of holy places in Masjidul Haraam*

One of this holy places is the Holy Kaaba where the gnostics, the learned and the believers hopes revolve, and their attention attracted without option. They all converge to this point using different means of transport e.g land, sea and air. While looking at it say:

(الحمد لله الذي عظمك وشرفك وجعلك  
منية للناس وأمناً مباركاً وهدى للعالمين).

The other holy place is Zam-Zam, you already know the position it holds in terms of reward. It is recommended to quench one's thirst from it. Elsewhere it is narrated that he who is quenched by this water gets a cure that completely destroys his ailment. It is recommended to carry it home and give it out as a present. While drinking say:

(اللهم اجعله علمًا نافعًا ورزقًا واسعًا وشفاءً)

من كل داء و سقم).

Then:

بسم الله وبآله والشகر لله.

### 1. *The Black Stone:*

Start and finish your Tawaf at the Black Stone. The Holy Prophet (s.a.w.w.) says that he who does Tawaf of the House at noon with his head bare, bare-foot, making his steps short, closing his eyes (overlooking, disregarding) and touching the Black Stone in every round he makes, without hurting anyone nor cutting short his praise and glorifying of Allah, will be rewarded for each step he makes, seventy thousand good deeds, seventy thousand of his evils wiped off, seventy thousand grades (rank-reward) increased, seventy thousand slaves each whose price is ten thousand dirhams freed on his behalf, seventy of his family Members cured and seventy thousand of his needs granted either sooner or later.

The Holy Prophet (s.a.w.w.) says: Touch the corner (in which the Black Stone rests) for it is the right side of Allah in his creation with which he greets His servants a greeting of a slave (or man). It will be witness to the loyal.

It is recommended to kiss it, if not possible touch it; and if not possible point at it (make gesture) and say:

أَمَانِي أَدْيَتْهَا وَمِيقَاتِي تَعَاوَدْتُهُ لَتَشَهِّدْ لِي  
بِالْمُوافَاتِ).

## 2. *Magam-e-Ibrahim* (a.s.):

Allah (s.w.t.) says: «Appoint for yourselves a place for prayer on the standing-place of Ibrahim». It is enough to note that the preference of the place is symbolized by his name. His rank is one of the most perfect due to the fact that he spent the whole of his life, his family's and the whole of his wealth for the sake of Tauhid and keeping firm Allah's signs by building the Kaaba at the centre of His

House.

placing prophethood in his descendants.

Properly could be a way of thanking him for the pains he underwent in this course.

### *3. Hijr Ismail:*

This is his (Ismail's) house. He and his mother were burried in there. Halabi narrates from Imam Swadiq (a.s.) saying: a asked him concerning Hijr Ismail and said: You call it smashed (smasher) but then it was for Ismail's sheep (and goats). His mother was buried in there and denied access to anyone, for he did not like it to be walked on. Other Prophets are burried in this place also. Imam Baqir (a.s.) says: The place (around) between the Rukn (corner) and the Magam is full of graves of prophets (a.s.). Imam Swadiq (a.s.) says that seventy prophets were buried between Ruknil Aiman and Hajarul Aswad. As such, when at this place you do ziyarat of Ismail (a.s.), his

mother and the prophets (a.s.). You then do the ziyarat mentioned in part four. It is recommended to put on Ehram of Hajj-e-Tamattu at the Hijr facing Mizab-e-Rahma which is a place of supplication and asking for Allah's Mercy as mentioned earlier.

#### **4. Mizab-e Rahma:**

It is recommended to face the Mizab and supplicate as narrated by Ayyub from Imam Musa bin Jaffar (a.s.). He told me: My father used to face the Mizab and recite:

اللَّهُمَّ أَعْلَمُ رَقِبَتِي مِنَ النَّارِ وَأَوْسِعْ عَلَيَّ مِنْ  
رِزْقَكَ الْحَلَالِ وَأَدْرِأْ عَنِّي شَرَّ فَسَقَةِ الْجَنِّ  
وَالْإِنْسِ وَأَذْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ.

In another tradition he said: when Ali bin Hussein (a.s.) reached the Hijr before the Mizab, he used to raise his head and say:

اللَّهُمَّ أَذْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ.

while looking at Mizab:

وَأَجْرِنِي بِرَحْمَتِكَ مِنَ النَّارِ وَاغْفِنِي مِنَ السُّقُمِ  
وَأَوْسِعْ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ وَأَذْرِأْ عَنِّي شَرَّ  
فَسَقَةِ الْجِنِّ وَالْإِنْسِ وَشَرَّ فَسَقَةِ الْغَرْبِ وَالْعَجَمِ.

*5. Shadharwan:*

This is the remaining part at the foundation of the House's wall. He should not cross the last line of Tawaf.

*6. Mustajar:*

The place which is opposite the Kaaba behind The House is called Mustajar, Mutaawwadhd or Multazam. There are many traditions in preference of the place. Imam Ali (a.s.) says: confess in recognition of the sins you recall at Multazam. If you can't recall say:

«وَمَا حِفْظَتْهُ عَلَيْنَا حَفِظْتَكَ وَتَسِينَا فَاغْفِرْهُ  
لَنَا».

It is narrated that he who does this and repents all his sins, Allah will definitely forgive him. In Swahih Ibin Ammar it is said that at Multazam Imam Swadiq (a.s.) used to tell his companions to give him time so that he could confess and disclose his "sins" to his Lord saying that the place was of a very high spiritual preference. In another tradition it is said that when Prophet Adam (a.s.) was at this place, angle Jibril (a.s.) told him to disclose his "sins" to the Lord. Prophet Adam (a.s.) did so and his "sins" were forgiven. Prophet Adam then asked Him to forgive his son(s) (or his descendants) for their sins. Allah (s.w.t.) answered back saying that He could only forgive those who went and repented at that spot.

It is recommended for one in his seventh round or after Tawaf to stretch and spread out his hands, stick and let his body and cheek be in touch with the House and recite the dua Imam Swadiq (a.s.) used to recite in this place:

«اللَّهُمَّ الْبَيْتُ يَسِّرْكَ وَالْعَبْدُ عَبْدُكَ... إِلَّخ». .

till the end as in the sixth round.

#### **7. *Hatwim:***

This is the place between the door of the Holy Kaaba and Hajaril Aswad. It is one of the holy places and it is upon one to do Tauba at the place. He should pray, supplicate and cling to the curtains of the Kaaba for at this place, great and mojar sins are completely destroyed and smashed. This is the reason of calling the place by this name-smashed (smasher). In other traditions it is said that it is the place where Adam (a.s.) was forgiven of his sins.

#### **8. *al-Ruknil Aimani:***

The place opposite the Black stone behind the House is the one is alled al-Ruknil Aimani (the right-hand side corner). There are many traditions that have been narrated in preference of this place to an extend that

perplexes and boggles the mind. The Holy prophet (s.a.w.w.) said: "When-ever I come at this point I find that Jibril is already there before me. Imam Jaffar (a.s.) said: Ruknil Aimani is our gate to paradise. He also said: In this place, is one of the doors of paradise that has never been closed since it was opened. There is a river from paradise in which deeds of the servants are dropped. He said: There is an angel who has been stationed at this point since the creation of the heavens and the earth whose honk is no other than to take care of your supplications. As such one must be careful with what he is saying. One should make use of his presence at this holy place as Possible and should not waste time doing things that are of less importance. It is recommended to recite the dua recited by Abu al-Hassan al-Ridha (a.s.) when at this place:

بِاللّٰهِ يَا وَلِيِّ الْعَافِيَةِ... إِلَّخ

You came across it in the fourth round.

**9. al-Ruknil Iraqi:**

**10. al-Ruknil Shami:**

It is recommended to touch all the corners according to the narration of Jamil bin Swaleh that he saw Imam Swadiq (a.s.) touching them all. All the same, it is stressed to touch Ruknil Aimani and the corner which the Black Stone rests. It is understood from traditions that the Holy Prophet (s.a.w.w.) used to touch them all. All this depends on the fact that you don't disturb other people around you otherwise the recommended act loses authenticity and if anything it could even be haraam (forbidden).

Ruknil Sharqi is where the Black stone rests while Rukni Shimali is the one which comes after the Holy Kaaba's door before reaching Hjr Ismail. It is well known as Ruknil Iraqi (it is also called Rukin Shami). Ruknil Gharbi is the one that comes after Hjr Ismail (also called Rukni Shami). Ruknil Junubi is the one that comes before the Black Stone corner (also known as Ruknil Aimani). In "Jawahir"

vol.19 pg 415 it is said that Ruknil Iraqi is the Black Stone corner. A tradition narrated by Ibin Mahmoud says: I asked Ridha (a.s.), do I touch Ruknil Aimani, Shami, Iraqi and Gharbi?

He said: Yes.

***Mustahab acts while entering the Holy Kaaba***

It is recommended to go inside the Holy Kaaba. The holy tradition says: Entering it (the Holy Kaaba) is (like) entering into Allah's compassion and mercy and coming out of it is coming out of sins. The recommendation is stressed upon a pilgrim who is doing Hajj for the first time in his life. There is on this stressed as far as women are concerned.

The below things should be done:

1. Ghusl before entering the Holy Kaaba.
2. Entering bare-foot.
3. Say while entering;

اللَّهُمَّ أَنْتَ قُلْتَ فِي كِتَابِكَ وَمَنْ دَخَلَهُ كَانَ آمِنًا  
فَآمِنَّى مِنْ عَذَابِكَ عَذَابِ النَّارِ.

First-time pilgrim should say this at all the corners.

4. Do what is narrated by Muawiyya bin Ammar that Imam Swadiq (a.s.) said: If you need a child pour (sprinkle) on yourself a bucket (leather bucket) of Zam-Zam water then enter the House. At the door while holding its ring (the door's ring) say:

اللَّهُمَّ إِنَّ الْبَيْتَ يَسْكُنُ وَالْعَبْدَ عَبْدُكَ وَقَدْ قُلْتَ  
مَنْ دَخَلَهُ كَانَ آمِنًا فَأَمِنْتُ مِنْ عَذَابِكَ وَأَجْرَنِي مِنْ  
سَخَطِكَ.

5. Perform two units of prayer on the red marble slab then come to the pillar opposite the Hijr, let your body be in contact with it and say:

يَا وَاحِدُ يَا أَحَدُ يَا مَاجِدُ يَا قَرِيبُ يَا بَعِينُ يَا  
غَرِيزُ يَا حَكِيمُ لَا تَذَرْنِي فَرِداً وَأَنْتَ خَيْرُ

الْوَارِثِينَ وَهَبْ لِي ذُرِّيَّةً إِنَّكَ سَمِيعُ الدُّعَاءِ.

Then go round the pillar rubbing it with your back and stomach while reciting the above dua.

6. Two units of prayer on the red marble slab between the two pillars. In the first unit recite Alhamd and (H. M. sajda) in the second Alhamd and the number of its verses in the Holy Qur'an which is fifty five verses.
7. Prayer at every corner of the House. Two units in each corner.
8. Recite:

اللَّهُمَّ مَنْ تَهِيأَ لِتَعْبُأَ وَأَعْدَّ وَأَسْتَعْدُ لِوِفَادَةِ إِلَى  
مَخْلُوقٍ بَرْجَاءِ رِفْدِهِ وَجَائِزَتِهِ وَنَوَافِلِهِ وَفَوَاضِلِهِ  
فَإِلَيْكَ يَا سَيِّدِي تَهْبِي وَتَغْبِي وَإِغْدَادِي  
وَإِسْتَغْدَادِي رَجَاءِ رِفْدِكَ وَنَوَافِلِكَ وَجَائِزَتِكَ فَلَا

تُخِيَّبِ الْيَوْمَ رَجَائِي يَا مَنْ لَا يَخِيَّبُ عَلَيْهِ سَائِلٌ  
 وَلَا يَنْفَعُهُ نَائِلٌ فَإِنِّي لَمْ آتِكَ الْيَوْمَ بِعَمَلٍ صَالِحٍ  
 قَدَّمْتُهُ وَلَا شَفَاعَةٌ مَمْلُوكٍ رَجُوتُهُ وَلَكِنْ أَتَيْتُكَ  
 مُقْرَأً بِالظُّلْمِ وَالْإِسَاءَةِ عَلَى نَفْسِي فَإِنَّهُ لَا حُجَّةَ  
 لِي وَلَا عُذْرٌ فَأَسْأَلُكَ يَا مَنْ هُوَ كَذِلِكَ أَنْ تُصَلِّي  
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُغْطِينِي مَشَلَّتِي  
 وَتُقْبِلَنِي عَثْرَتِي وَتَقْبِلَتِي بِرَغْبَتِي وَلَا تَرُدَّنِي  
 مَجْبُوهًا مُمْثُواً وَلَا خَابِيَا يَا عَظِيمُ يَا عَظِيمُ  
 يَا عَظِيمُ أَرْجُوكَ لِلْعَظِيمِ أَسْأَلُكَ يَا عَظِيمُ أَنْ تَغْفِرَ  
 لِي الدَّنْبَ الْعَظِيمَ لَا إِلَهَ إِلَّا أَنْتَ

9. Face each one of the corners from your place if you can't reach them due to congestion.

10. Supplicate and ask your lord to give you

your needs while sitting at your place of prayer.

11. Prostrate in the Kaaba and while in this state say what Imam Swadiq (a.s.) said:

لَا يَرُدُّ عَصْبَكَ إِلَّا حِلْمُكَ وَلَا يُجِيَّرُ مِنْ عَذَابِكَ  
إِلَّا رَحْمَتُكَ وَلَا يُسْجِي مِنْكَ إِلَّا أَلْتَضَرَعُ إِلَيْكَ  
فَهَبْ لِي يَا إِلَهِي فَرْجًا بِالْقُدْرَةِ الَّتِي بِهَا تُحِسِّنِي  
أَمْوَاتَ الْعَبَادِ وَبِهَا تُشْرِئُ مَيْتَ الْبِلَادِ وَلَا تُهْلِكُنِي  
يَا إِلَهِي حَتَّى تَشْجِيبَ لِي دُعَائِي وَشُغْرِفِي  
إِلَاجَابَةَ اللَّهُمَّ أَرْزُقْنِي الْعَافِيَةَ إِلَى مُسْتَهِنِي أَجْلِي  
وَلَا تُشْمِتْ بِي عَدُوِّي وَلَا تُمْكِنْهُ مِنْ عُنْقِي مَنْ  
ذَا الَّذِي يَرْفَعُنِي إِنْ وَضَعْتَنِي وَمَنْ ذَا الَّذِي  
يَضْعِنِي إِنْ رَفَعْتَنِي وَإِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي

يَغْرِضُ لَكَ فِي عَبْدِكَ وَيَسْأَلُكَ فِي أَمْرِهِ فَقَدْ  
عَلِمْتُ يَا إِلَهِي أَنَّهُ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَلَا فِي  
نِقْمَتِكَ عَجَلَةٌ وَإِنَّمَا يَغْبَلُ مَنْ يَسْخَافُ الْفَوْتَ  
وَيَخْتَاجُ إِلَى الظُّلْمِ الْصَّعِيفِ وَقَدْ تَعَالَيْتَ يَا إِلَهِي  
عَنْ ذَلِكَ إِلَهِي فَلَا جَعَلْنِي لِلْبَلَاءِ غَرَضاً وَلَا  
لِنِقْمَتِكَ نَصَباً وَمَهْلِكِي وَنَفْسِي وَأَقْلَنِي عَشْرَتِي وَلَا  
تَرَدَّ يَدَيَّ فِي نَخْرِي وَلَا تُبْغِنِي بَلَاءً عَلَى إِثْرِ  
بَلَاءٍ فَقَدْ تَرَى ضَغْفِي وَتَضَرُّعِي إِلَيْكَ وَوَحْشَتِي  
مِنْ آلَّا نَاسٍ وَأَنْسِي بِكَ وَأَعُوذُ بِكَ أَلِيُومَ فَأَعِذْنِي  
وَأَسْتَجِيرُ بِكَ فَأَجِرْنِي وَأَسْتَعِينُ بِكَ عَلَى الْفَرَاءِ  
فَأَعِشِي وَأَسْتَصْرِكَ فَانْصُرْنِي وَأَتَوَكَّلُ عَلَيْكَ  
فَاكْفِنِي وَأَوْمَنُ بِكَ فَآمِنِي وَأَسْتَهْدِيكَ فَاهْدِنِي  
وَأَسْتَرِحْمُكَ فَارْحَمْنِي وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ فَاغْفِرْ

لِي وَأَسْتَرْزُقُكَ مِنْ فَضْلِكَ الْوَاسِعِ فَازْرُقْنِي وَلَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ.

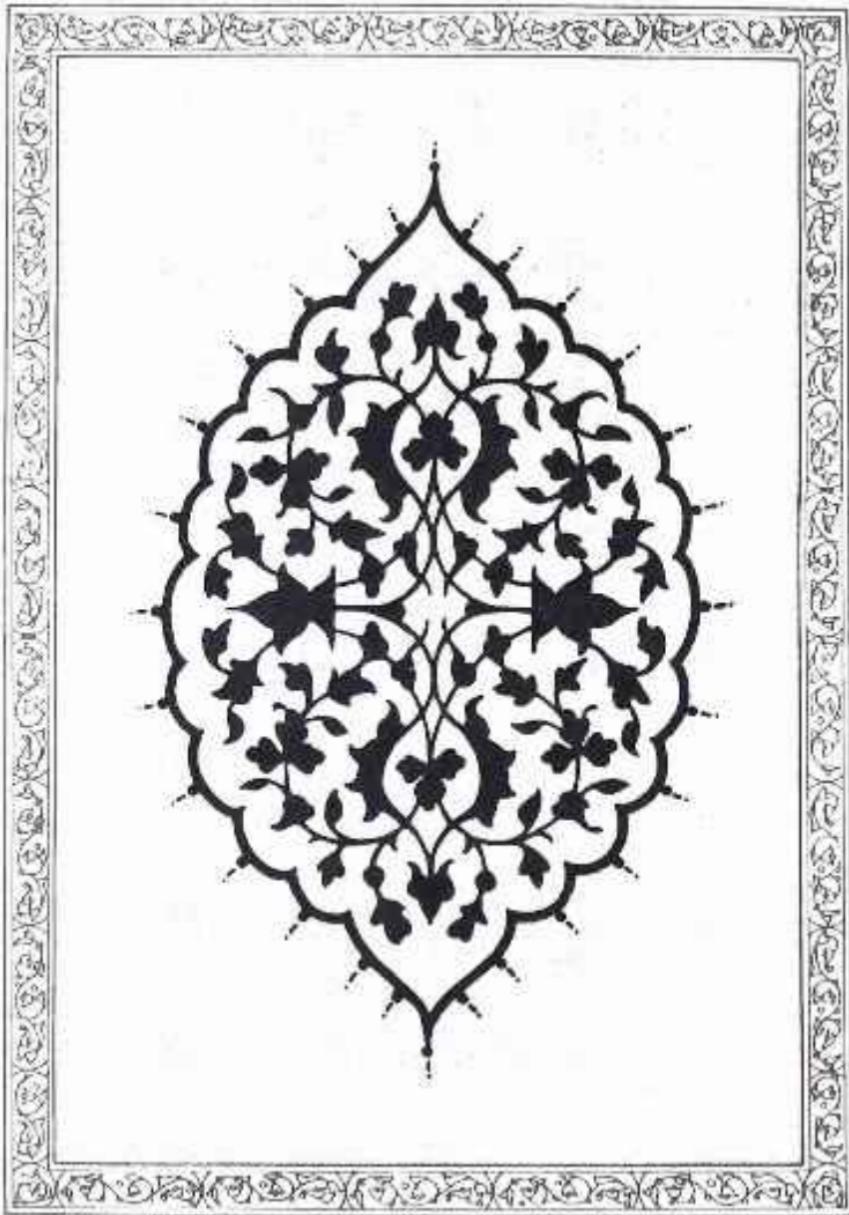
12. It is recommended to weep in and around the Holy Kaaba from the fear of Allah (s.w.t.). Imam Swadiq (a.s.) says: The Holy Kaaba was called Bakka because of people weeping in and around it.
13. When coming out it is recommended to recite Takbir three times.
14. Recite what has been narrated from Imam Ja'ffar (a.s.) as follows:

اللَّهُمَّ لَا تُجْهِدْ بَلَاءَنَا رَبُّنَا وَلَا تُشْمِتْ بِنَا  
أَعْذَابَنَا فَإِنَّكَ أَنْتَ الْضَّارُّ أَنَّافِعُ.

15. At the time of leaving, let the way (stairs) be on your left and pray a two unit prayer. It is makruh to spit and blow one's nose in the House of Haraam and elsewhere inside the Holy Kaaba.

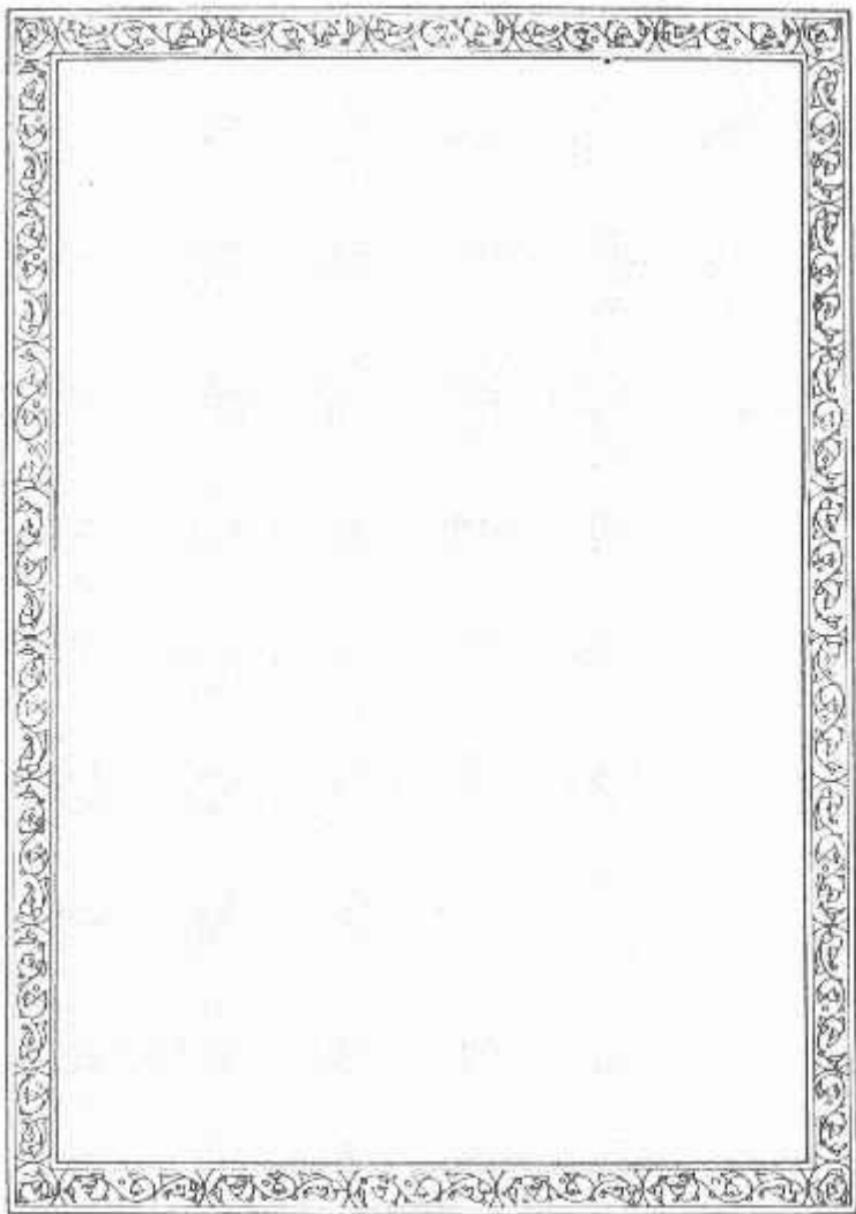
16. Recite this dua at the birth place of Imam Ali (a.s.):

اللَّهُمَّ نَوْزِ بِالْعِلْمِ قَلْبِي وَأَشْغِلْ بِطَاعَتَكَ  
بَدْنِي وَخَلْصِنِي مِنَ الْفِتَنِ وَأَشْغِلْ بِالإِعْتِباَرِ  
فِكْرِي وَقِنِي شَرَّ وَسَاوِسِ الشَّيْطَانِ وَاجْرِنِي مِنْهُ  
يَا رَحْمَنُ بِالصَّالِحَاتِ أَعْمَلْنَا اللَّهُمَّ إِنِّي أَوْدَعْتُ  
نَفْسِي فِي هَذَا الْمَحَلِ الْشَّرِيفِ إِلَى يَوْمِ الْقِيَامَةِ  
خَالِصًاً مُخْلِصًاً أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ.



## **PART FOUR**

*Ziyarat of Holy Shrines (places)*  
*In the holy city of Mecca*



al-Hajun is the second holiest grave-yard after Baqii. Most times the Holy Prophet used to visit this place. Abdul Muttalib and Abdul Manaf-Prophet's grandfathers, Abu Talib-his Uncle and Imam Ali's father and Khadija-his beloved wife are all buried in this place. A loyal and good child is the one who does ziyarat for his mother after her death. She spent all her energies and wealth for the sake of spreading Islam and the well-being of our beloved Holy prophet (s.a.w.w.), as written by both sunni and shia scholars. He who doubts her ziyarat impedes her from her visitors. His Mother Amina and son Kasim (based on the evidence that he is burried there) are also burried there. The writer of the book "wafau al-wafaa" says that Amina's grave is in Ab'waa between Mecca and Madina. The book Jamiu Lattif says that Maimuna's grave (wife of the Holy prophet s.a.w.w.) is in Saraf which is about two "farsakhs" from Mecca. Abdullah bin Ismail bin Badhee's grave is said to be in

"feel" near Mecca by the book "Muntakhabil Tawarikh". He (may Allah bless his soul) was among the companions of Imams, Baqir, Swadiq, Musa bin Jaffar and Ali bin Musa Ridha (a.s.).

Another place of Ziyarat is the grave-Yard of the Martyr of Fakh (May Allah bless their souls). Fakh is the name of a place which used to be Miqat-e-Swibyaan. In this place about a hundred people from the descendants of fatima (a.s.) lost their lives in the hands of the puppets of Musa al-Hady al-Abbasy. Do their ziyarat the way you did for Ismail bin Swadiq (a.s.) which was mentioned earlier. al-Muhadith al-Qumy in his book "al-Kuna wal al qaab" quoting Imam Jawad (a.s.) says that after Taf they had no other fatal and destructive battle like that one of fakh. This incident is also mentioned by Du'bal in his poem:

Graves in Kufaan And others in Twiba  
(and) Others in Fakh (which) were reached by

the benediction (of God).

The author of the book Muntakhabil Tawarikh says that a number of scholars are buried in the grave-yard of Hajun: He names them as :

1. Marhum Agha Mirza Muhammed al-Istrabadi, the author of al-Rijal al-Kabir wa Ayat al-Ahkam.
2. Sayyid Mir Muhammed Mu'min al-Istrabadi author of al-Ruj'a. He lived near Mecca.
3. Sayyid al-Shahid Mir Zeinul Abideen al-Husseiny al-Kashani. He was martyred in Mecca and buried in a grave he chose for himself in the grave yard of Ma'alla. He was (may Allah bless his soul) among the people who laid the foundation of the House after being demolished.
4. Sheikh Muhammad son of the author of al-Maalim. His holy grave lies near the grave of Khadija (a.s.).

5. Ibin Sheikh Muhammad who is burried beside his father was among the few who used to take a lot of care in matters concerning Ihtiyat (caution) and fear of God.

### ZIYARAT OF ABD MANAF

*[Propohet's (s.a.w.w.) Great Grandfather]*

السَّلَامُ عَلَيْكَ أَيُّهَا السَّيِّدُ الْتَّبِيلُ، السَّلَامُ  
عَلَيْكَ أَيُّهَا الْغُضْنُ الْمُثْمِرُ مِنْ شَجَرَةِ إِبْرَاهِيمَ  
الْخَلِيلِ السَّلَامُ عَلَيْكَ يَا جَدَّ خَيْرِ الْوَرَى، السَّلَامُ  
عَلَيْكَ يَا بَنَى الْأَئْبِيَاءِ الْأَصْفَيَاءِ، السَّلَامُ عَلَيْكَ يَا بَنَى  
الْأُوصِيَاءِ الْأُولَيَاءِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْحَرَمِ  
السَّلَامُ عَلَيْكَ يَا وَارِثَ مَقَامِ إِبْرَاهِيمَ، السَّلَامُ  
عَلَيْكَ يَا صَاحِبَ بَيْتِ اللَّهِ الْعَظِيمِ، السَّلَامُ عَلَيْكَ

وَعَلَى آبَائِكَ وَآبَائِكَ الْطَّاهِرِينَ وَرَحْمَةُ اللهِ  
وَبَرَكَاتُهُ.

### ZIYARAT OF ABDUL MUTTALIB

*[Propohet's (s.a.w.w.) Grandfather]*

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْبَطْحَاءِ، السَّلَامُ عَلَيْكَ  
يَا مَنْ نَادَاهُ هَاتِفُ الْغَيْبِ بِأَكْرَمِ نِدَاءِ السَّلَامُ عَلَيْكَ  
يَا بْنَ إِبْرَاهِيمَ الْخَلِيلِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ  
الذِّيْنِيْحِ إِشْعَاعِيْلَ، السَّلَامُ عَلَيْكَ يَا مَنْ أَهْلَكَ اللهُ  
بِدُعَائِهِ أَصْحَابَ الْفِيلِ وَجَعَلَ كَيْدَهُمْ فِي تَضْلِيلٍ  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَايِيلَ تَرْمِيَهُمْ بِحِجَارَةٍ مِنْ  
سِجِيلٍ فَجَعَلَهُمْ كَعَصْفِ مَأْكُولٍ، السَّلَامُ عَلَيْكَ يَا  
مَنْ تَضَرَّعَ فِي حَاجَاتِهِ إِلَى اللهِ وَتَوَسَّلَ فِي دُعَائِهِ

بِنُورِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ،  
السَّلَامُ عَلَيْكَ يَا مَنِ اسْتَجَابَ اللَّهُ دُعَائَهُ وَنُودِيَ  
فِي الْكَعْبَةِ وَبُشِّرَ بِالإِجَابَةِ فِي دُعَائِهِ وَأَشْجَدَ اللَّهُ  
الْفَيلَ إِكْرَاماً وَإِعْظَاماً لَهُ، السَّلَامُ عَلَيْكَ يَا مَنِ  
أَنْبَعَ اللَّهُ لَهُ الْمَاءَ حَتَّى شَرِبَ وَأَرْسَوْيَ فِي  
الْأَرْضِ الْقُفَّارِ، السَّلَامُ عَلَيْكَ يَا بْنَ الدَّبِيعِ وَأَبَا  
الْدَّبِيعِ، السَّلَامُ عَلَيْكَ يَا سَاقِي الْحَجِيجِ وَحَافِرَ  
زَمْزَمَ، السَّلَامُ عَلَيْكَ يَا مَنْ جَعَلَ اللَّهُ مِنْ نَسْلِهِ  
سَيِّدَ الْمُرْسَلِينَ وَخَيْرَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضَينَ،  
السَّلَامُ عَلَيْكَ يَا مَنْ طَافَ حَوْلَ الْكَعْبَةِ وَجَعَلَهُ  
سَبْعَةَ أَشْوَاطٍ السَّلَامُ عَلَيْكَ يَا مَنْ رَأَى فِي  
الْمَنَامِ سِلْسِلَةَ النُّورِ وَعِلْمَ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ،  
السَّلَامُ عَلَيْكَ يَا شَيْئَةَ الْحَمْدِ، السَّلَامُ عَلَيْكَ

وَعَلَى آبَايْكَ وَأَجَدَادِكَ وَآبَائِكَ جَمِيعاً وَرَحْمَةً  
اللهِ وَبَرَّ كَاتُهُ.

### ZIYARAT OF ABU TALIB

[Propohet's (s.a.w.w.) Paternal Uncle]

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْبَطْحَاءِ وَابْنَ رَئِيسِهَا  
السَّلَامُ عَلَيْكَ يَا وَارِثَ الْكَعْبَةِ بَغْدَ تَأْسِيسِهَا  
السَّلَامُ عَلَيْكَ يَا كَافِلَ الرَّسُولِ وَنَاصِرَةَ السَّلَامِ  
عَلَيْكَ يَا عَمَ الْمُضْطَفِي وَأَبَا الْمُرْتَضَى السَّلَامُ  
عَلَيْكَ يَا بَيْضَةَ الْبَلَدِ، السَّلَامُ عَلَيْكَ أَيُّهَا الْذَّابِ  
عَنِ الدِّينِ وَالْبَاذِلِ نَفْسَهُ فِي نُصْرَةِ سَيِّدِ  
الْمُرْسَلِينِ، السَّلَامُ عَلَيْكَ وَعَلَى وَلَدِكَ أَمِيرِ  
الْمُؤْمِنِينَ وَرَحْمَةُ اللهِ وَبَرَّ كَاتُهُ.

## ZIYARAT OF AMINA BINTI WAHAB

[Propohet's (s.a.w.w.) Mother]

السلامُ عَلَيْكَ أَيُّهَا الطَّاهِرَةُ الْمُطَهَّرَةُ، السَّلامُ  
عَلَيْكَ يَا مَنْ حَصَّهَا اللَّهُ بِأَعْلَى الشَّرَفِ، السَّلامُ  
عَلَيْكَ يَا مَنْ سَطَعَ مِنْ جَبَّانَهَا نُورٌ سَيِّدُ الْأَنْبِيَاءِ  
فَاضَاءَتْ بِهِ الْأَرْضُ وَالسَّمَاءُ، السَّلامُ عَلَيْكَ  
يَا مَنْ نَزَّلْتُ لِأَجْلِهَا الْمَلَائِكَةُ وَضُرِبَتْ لَهَا حُجْبُ  
الْجَنَّةِ، السَّلامُ عَلَيْكَ يَا مَنْ نَزَّلْتُ لِخَدْمَتِهَا الْحُورُ  
الْعَيْنُ وَسَقَيْهَا مِنْ شَرَابِ الْجَنَّةِ وَبَشَّرَهَا بِوِلَادَةِ  
حَيْثُرِ الْأَنْبِيَاءِ، السَّلامُ عَلَيْكَ يَا أُمَّ رَسُولِ اللَّهِ  
السَّلامُ عَلَيْكَ يَا أُمَّ حَبِيبِ اللَّهِ فَهَبْيَتَا لَكِ بِمَا آتَاكِ  
اللَّهُ مِنْ فَضْلٍ وَالسَّلامُ عَلَيْكَ وَعَلَى رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

ZIYARAT OF KHADIJA BINT KHUWAILID  
UMM-AL-MU'NINEEN (may Allah be  
pleased with her)

السَّلَامُ عَلَيْكِ يَا أُمَّ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكِ يَا  
زَوْجَةَ سَيِّدِ الْمُرْسَلِينَ، السَّلَامُ عَلَيْكِ يَا أُمَّ فَاطِمَةَ  
الْأَزْهَرِيَّةِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَيْكِ يَا  
أُولَئِكَ الْمُؤْمِنَاتِ، السَّلَامُ عَلَيْكِ يَا مَنْ أَنْفَقْتُ مَا لَهَا  
فِي نُصْرَةِ سَيِّدِ الْأَنْبِيَاِ وَنَصَرَתُهُ مَا أَسْتَطَاعَتْ  
وَدَافَعَتْ عَنْهُ الْأَعْدَاءِ، السَّلَامُ عَلَيْكِ يَا مَنْ سَلَّمَ  
عَلَيْهَا جَبَرِيلٌ وَبَلَّغَهَا السَّلَامُ مِنْ اللَّهِ الْجَلِيلِ  
فَهَنِئْتُكِ بِمَا أَوْلَاكِ اللَّهُ مِنْ فَضْلٍ وَالسَّلَامُ  
عَلَيْكِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

ZIYARAT OF PROPHET ISMAIL, HIS  
MOTHER AND ALL OTHER PROPHETS  
(a.s.) IN HIJR ISMAIL

السلامُ عَلَى سَيِّدِنَا إِسْمَاعِيلَ ذِيْبَعْ أَلَّهِ أَبْنِي  
إِبْرَاهِيمَ خَلِيلِ اللهِ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ وَأَبْنِي  
نَبِيِّهِ السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللهِ وَأَبْنِي صَفِيِّهِ،  
السَّلَامُ عَلَيْكَ يَا مَنْ أَنْبَعَ اللهُ لَهُ بِرْ رَمَزَمْ حِينَ  
أَشْكَنَهُ أَبْوَهُ بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِ اللهِ  
الْمُحَرَّمِ وَأَسْتَجَابَ اللهُ فِيهِ دُعْوَةِ أَبِيهِ إِبْرَاهِيمَ  
حِينَ قَالَ «رَبَّنَا إِنِّي أَشْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ  
ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيَقِيمُوا الصَّلَاةَ  
فَاجْعَلْ أَفْتَدَةً مِنَ النَّاسِ تَهُوي إِلَيْهِمْ وَأَرْزُقْهُمْ  
مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ»، السَّلَامُ عَلَيْكَ يَا

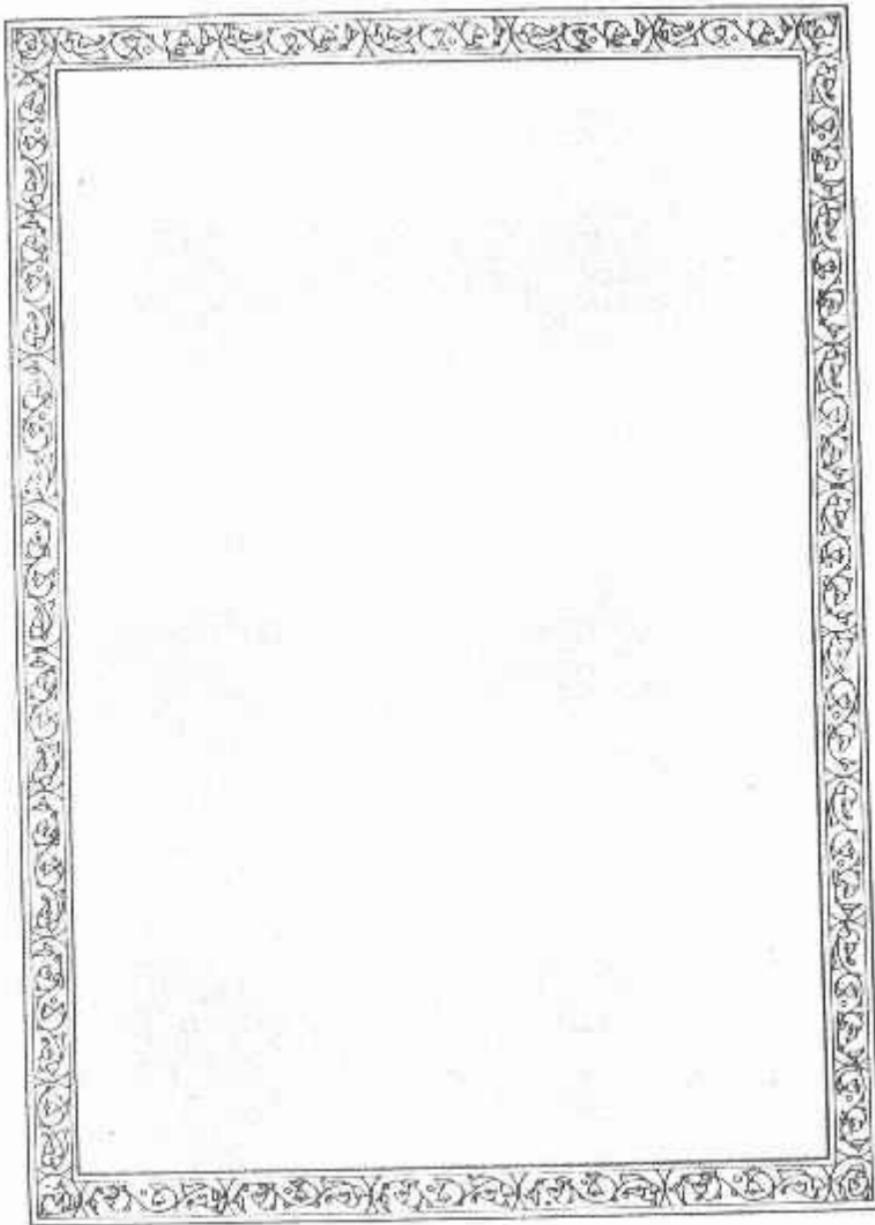
مَنْ سَلَّمَ نَفْسَهُ لِلَّذِنْحِ طَاعَةً لِأَمْرِ اللَّهِ تَعَالَى ॥ وَإِذْ  
قَالَ لَهُ أَبُوهُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أُذْبَحُكَ  
فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ أَفْعَلْ مَا ثُوِّمْرَ  
سَجَدْنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ॥ فَدَفَعَ اللَّهُ  
عَنْهُ الْذِنْحَ وَفَدَاهُ بِذِنْحٍ عَظِيمٍ ، السَّلَامُ عَلَيْكَ يَا  
مَنْ أَغَانَ أَبَاهُ عَلَى بَنَاءِ الْكَعْبَةِ كَمَا قَالَ اللَّهُ تَعَالَى:  
«وَإِذْ يَرْفَعُ إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ  
وَإِنَّمَا عِنْدُ رَبِّنَا تَقْبَلُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ  
الْعَلِيمُ» ، السَّلَامُ عَلَيْكَ يَا مَنْ مَذَحَهُ اللَّهُ تَعَالَى  
فِي كِتَابِهِ يَقُولُهُ : «وَأَذْكُرْ فِي الْكِتَابِ إِنَّمَا عِنْدَ  
إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا تَبِيَّاً وَكَانَ  
يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالرَّزْكَاهِ وَكَانَ عِنْدَ رَبِّهِ  
مَرْضِيَّاً» السَّلَامُ عَلَيْكَ يَا مَنْ جَعَلَ اللَّهُ مِنْ ذُرِّيَّتِهِ

مُحَمَّدًا سَيِّدَ الْمُرْسَلِينَ وَخَاتَمَ النَّبِيِّنَ صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ وَسَلَّمَ السَّلَامُ عَلَيْكَ وَعَلَى أَئِمَّةِ  
 إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَعَلَى أَخِيهِ إِسْحَاقَ نَبِيِّ اللَّهِ،  
 السَّلَامُ عَلَيْكَ وَعَلَى جَمِيعِ أَئِمَّةِ اللَّهِ الْمَدْفُوْنِ  
 بِهَذِهِ الْبَقْعَةِ الْمُبَارَكَةِ الْمُعَظَّمَةِ، السَّلَامُ عَلَيْكَ  
 وَعَلَى أُمَّكَ الْطَّاهِرَةِ الصَّابِرَةِ هَاجَرَ وَرَحْمَةُ اللَّهِ  
 وَبَرَكَاتُهُ حَشَرَنَا اللَّهُ فِي زُمْرَتِكُمْ تَحْتَ لِوَاءِ  
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَا جَعْلَهُ اللَّهُ  
 آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمْ وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ  
 اللَّهِ وَبَرَكَاتُهُ.

Then you should pray 2 units (raka'ats) salat al-ziyarat and dedicate its thawab (reward) to him. Supplicate with the dua mentioned on page 105 for every shrine. Then you can ask for whatever you Like.

## **PART FIVE**

*Visiting holy places in the holy city of Mecca*



The places are e.g place of birth of our Holy Prophet (s.a.w.w.); his house; the cave in which he used to stay at Mount Hira-this is the place where he used to worship Allah (s.w.t.) before his appointment as the Prophet and It is also the place where he received revelation, the cave where he hid himself at Mount Thaur on his way to Madina when polytheists wanted to kill him and other places that saw his presence. This is to do tabarruk with things that are related to a dear one, especially our Holy Prophet (s.a.w.w.) something that is naturally appreciated and desired. While at these places recite duas with the intention of rajaa (what is desired). Sheikh Ansari in his "Manasik" says that the below dua should be recited at Mount Thaur:

اللَّهُمَّ بِحَمْدِكَ وَأَمْيَنْتُكَ وَصَدَّقْتُكَ يَسِّرْ أَمْوَالَنَا  
وَأَشْرُخْ صُدُورَنَا وَزُوْزْ قُلُوبَنَا وَأَخْتِمْ بِالْخَيْرِ  
أَمْوَالَنَا، اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرَّيْ وَعَلَانِتَيْ فَاقْبِلْ

مَعْذِرَتِي وَتَعْلِمُ حَاجَتِي وَتَعْلِمُ مَا فِي نَفْسِي فَاعْفُرْ  
 لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، اللَّهُمَّ  
 إِنِّي أَوْدَعْتُ فِي هَذَا الْمَحَلِ الشَّرِيفِ مِنْ يَوْمِنَا  
 هَذَا إِلَى يَوْمِ الْقِيَامَةِ خَالِصًاً مُخْلِصًاً إِنِّي أَشْهُدُ أَنَّ  
 لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Supplication at the place of birth of our holy Prophet (s.a.w.w.) which is situated near "Suq Lail" and where presently a library by the name "Maktabtu Makka al-Mukarrama" stands. This is the holy spot where the beams of light of our Holy Prophet were emitted indicating the dawning of a new era of drawing away and removing people from darkness to light. Here is the simple house where the Holy Prophet (s.a.w.w.), who was his Mother's only hope, lived with her.

اللَّهُمَّ بِجَاهِ نَبِيِّكَ الْمُصَطَّفِي وَرَسُولِكَ  
 الْمُرْتَضَى وَأَمِينِكَ عَلَى وَحْيِ السَّمَاءِ ظَهَرَ قُلُوبُنَا

مِنْ كُلِّ وَضْفٍ يُبَايِدُنَا عَنْ مُشَاهَدَتِكَ وَمَحِبَّتِكَ  
 وَأَمِتَّا اللَّهُمَّ عَلَى الْسُّنَّةِ وَالْجَمَاعَةِ عَلَى مُوَالَةِ  
 أَوْلِيَائِكَ وَمُعَادَاءِ أَغْدِيَاتِكَ وَالشُّوْقِ إِلَى لِقَائِكَ يَا  
 ذَا الْجَلَالِ وَالْإِكْرَامِ، اللَّهُمَّ أَوْدَعْتُ فِي هَذَا  
 الْمَحَلِ الْشَّرِيفِ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ  
 خَالِصًا مُخْلِصًا وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ  
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

One of these holy places is where the moon split into parts. It is near Mount Abi Qubais. While at this place recite this supplication:

اللَّهُمَّ صَلِّ عَلَى نَبِيِّ هَلَلَ وَكَبَرَ وَحْجَ وَأَغْسَرَ  
 وَأَنْشَقَ لَهُ الْقَمَرُ وَبِدِينِ اللَّهِ أَمْرَ بِالْمَعْرُوفِ  
 وَنَهِيَ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ، اللَّهُمَّ إِنِّي أَوْدَعْتُ  
 فِي هَذَا الْمَحَلِ الْشَّرِيفِ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ

الْقِيَامَةِ خَالِصاً مُخْلِصاً أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ  
مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

While at Jabal Qubais which is inside Mecca recite:

اللَّهُمَّ إِنِّي أَسأَلُكَ إِيمَانًا كَامِلًا تُبَاشِرُ بِهِ قَلْبِي  
وَتَقْتِيشَا صَادِقًا حَتَّىٰ أَعْلَمَ أَنَّمَا لَنِ يُصِيبُنِي إِلَّا مَا  
كَتَبْتَ لِي إِنَّ وَلِيَ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ اللَّهُمَّ  
إِنِّي أَوْدَعْتُ فِي هَذَا الْمَحْلِ السَّرِيفِ مِنْ يَوْمِنَا  
هَذَا إِلَى يَوْمِ الْقِيَامَةِ خَالِصاً مُخْلِصاً أَشْهَدُ أَنْ  
لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

It is also recommended to visit the house of khadija where the Holy Prophet (s.a.w.w.) used to live. This is the place she gave birth to her children one of them being fatima (a.s.). She died in the very house and the Holy Prophet stayed there until he migrated to

Madina. This is the place where Angel Jibril used to descend bringing with him revelation from Allah (s.w.t.). It is where the Holy Prophet (s.a.w.w.) spent all his nights in prayers, supplications and worship of his Lord. Quraish plotted to kill him in this very house but fortunately their evil plan did not materialize, Imam Ali (a.s.) having sacrificed himself by sleeping in his place. The birth of the leader of the Ladies (women) of the world in this house is considered to be a new birth to the world ladies. These points should make us think deep about these holy places. While at this place therefore recite:

اللَّهُمَّ إِنِّي أَسأَلُكَ بِالْبِطْعَةِ الْزَّهْرَاءِ وَأَوْلَادِهَا  
الْحَسَنِ وَالْحُسَينِ عَلَيْهِمَا السَّلَامُ يَسِّرْ أُمُورَنَا  
وَأَشْرِخْ صُدُورَنَا وَأَخْتِمْ بِالصَّالِحَاتِ أَعْمَالَنَا  
اللَّهُمَّ إِنِّي أَوْدَغْتُ فِي هَذَا الْمَحَلِ السَّرِيفِ مِنْ  
يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

## CONCLUTION OF WIDAA OF THE HOLY KAABA

*Recommended acts of widaa of Macca and the Holy Kaaba are so many, we content ourselves by mentioning a few:*

1. Before a pilgrim leaves, he Should buy dates and give them to the poor for it acts as an atonement and penance (kaffara) for the scratching which might have taken place unknowingly.
2. Should intend to come back to Mecca and ask Allah (s.w.t.) to enable him do this according to a tradition Which says that doing this prolongs one's lifetime. According to a tradition narrated from Imam Swadiq (a.s.) it is makruh (reprehended) to leave without this intention. It says: He who leaves Mecca

with an intention of not coming back, his appointed time and punishment nears.

It is narrated that Yazid bin Muawiya once did Hajj and after concluding it swore not to come back again throughout his life time. As a result, Allah (s.w.t.) caused his death before his appointed time.

3. Tawaf seven times around the Kaaba.
4. Touching the Black Stone and the right side corner (Ruknul Aiman) in each round if possible, otherwise it is enough to do so in the first and last rounds possibilities too.
5. He may do the above recommended acts while in Tawaf or in Mustajar if possible.
6. Praise and thank Allah, recite swalawat for the Holy Prophet and his family members and recite any supplication he wishes. He should then say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ

8. Then come to the holy spot (Maqam-e-Ibrahim s.a.) and pray two units of prayer.
9. Come to the door of the House put his hand on it and say:

الْمَسِكِينُ عَلَى بَابِكَ فَتَصَدَّقْ عَلَيْهِ بِالجَنَّةِ.

10. A long prostration at the door (gate) of the Mosque, stand up facing the Holy Qibla and say:

اللَّهُمَّ إِنِّي أَنْقَلَبْ عَلَى لَا إِلَهَ إِلَّا اللَّهُ.

11. Coming out from the door (gate) of Hanatwin:

It is highly recommended for a pilgrim to do ziyarat of the Holy Prophet (s.a.w.w.). It has been narrated from him as having told Imam Ali (a.s.): Oh Ali! he who comes for my ziyarat in my life time or after my death, for your ziyarat in your life-time or after your death, or comes for the ziyarat of your two

sons (Hassan and Hussein a.s.) in their life-time or after their death, I shall insure him on the Day of Reckoning against its horrors and pains to an extent that he will be at the same level with me. He also said: He who does my ziyarat or ziyarat of one of my family members, I will do his ziyarat on the Day of Reckoning and save him from its horrors. We also understand from this hadith the recommendation of doing ziyarat of non-ma'sumeen of his family members. It is understood from some traditions like that one of Ghiyath when inquiring from Abu Jaffar (Imam Baqir a.s.), the recommendation of Concluding one's ziyarat in Madina. Ghiyath asked Imam: Do I start with Madina or Mecca?

He said: Start with Mecca and conclude with Madina for it is preferable.

Other traditions say that it is recommended to start with zayarat of Nabi (s.a.w.w.) in Madinah before going to Mecca. If the case

circulates between going to Mecca for a mustahab Hajj which is excluded from going to Madina and the other way round (opposite) it is preferable to take the opposite as understood from the traditions concerned with this matter.

He who dies in one of the Haramain, (Mecca or Madina) will be among the peaceful on the Day of Reckoning. This is according to the word of Allah which says: «And whoever enters it shall be secure» and the tradition of our Holy Prophet (s.a.w.w.): He who dies in one of these Haramain-Allah's Haram and the Prophet's shall be among the peaceful. Other tradithions say that he will not be reckoned on the Last Day.

He who is buried in the Haram of Mecca is safe from the great panic be it for an upright and righteous man, or an insolent one. It is narrated that Harun said: I heard Imam Ja'ffar al-Swadiq (a.s.) say: He who is buried in the Haram (Mecca) is safe from the great panic

(horror).

I asked: the upright and the arrogant (insolent) a like?

He answered: the upright and the arrogant a like-May Allah bestow upon us his blessings.

This book was completed on thursday afternoon 25th of Jamadul Ula, 1403 Hijri. Having pleaded with the Imam of our time (may we be his ransom and sacrifice, and best greetings and salutations sent to his fathers).

#### **Important references of the book**

- (1) Wasail Shia.
- (2) Tahdhibul Ahkam.
- (3) Man La Yahdhurhul Faqih.
- (4) Misbahul Kaf'ami.
- (5) Biharul Anwaar.
- (6) al-Kafi.
- (7) other ziyarat books.

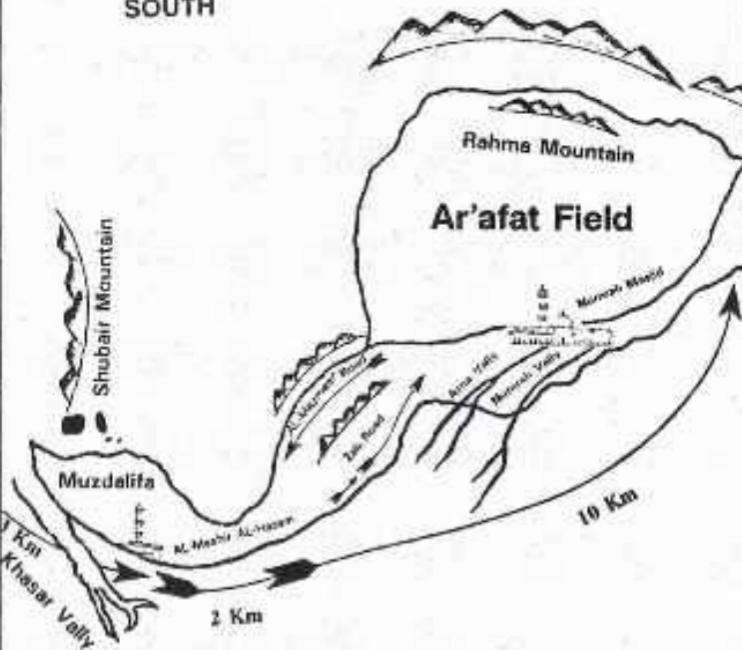
NORTH

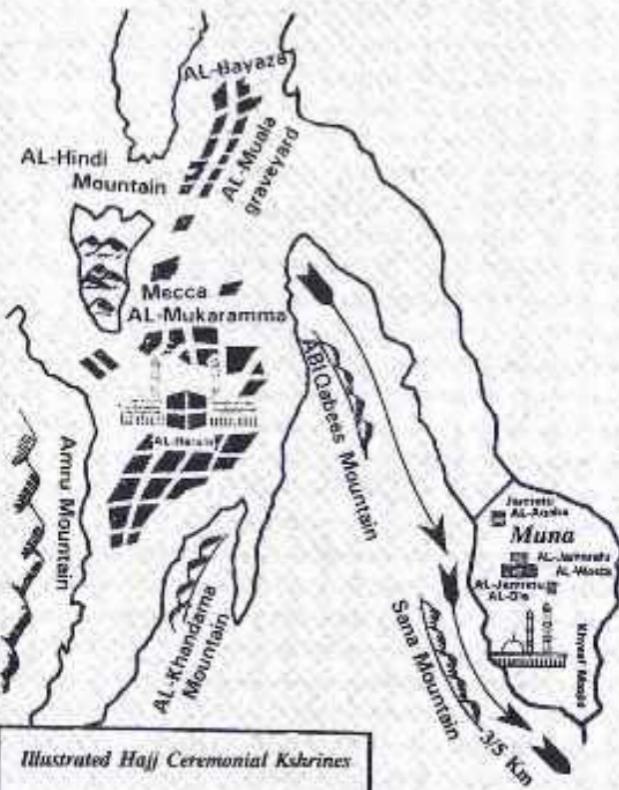


SOUTH

## Ar'afat Mountain

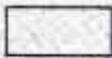
### Ar'afat Field





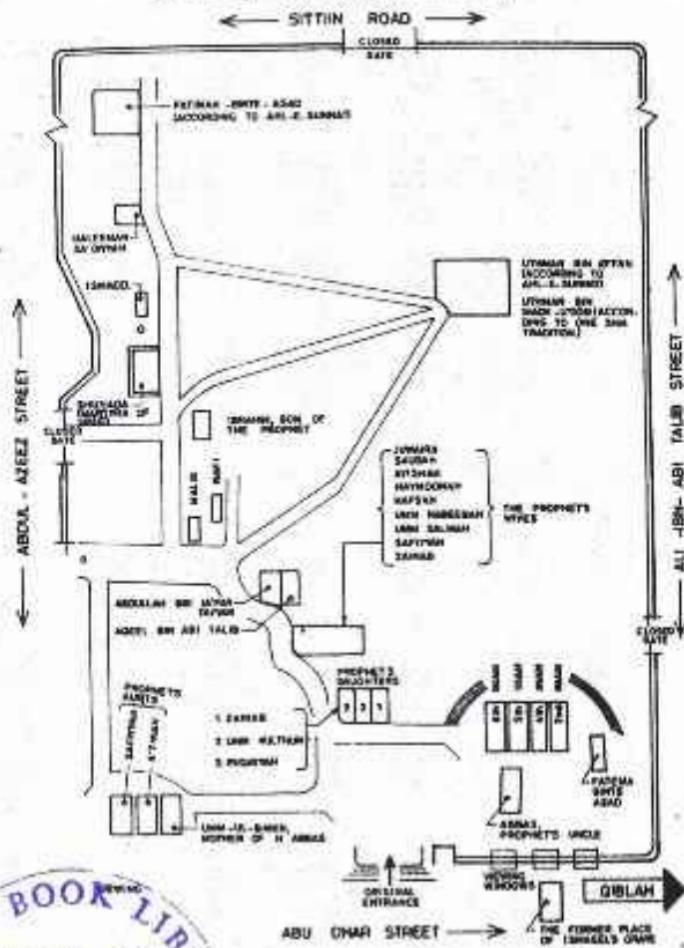
### Illustrated Hajj Ceremonial Kshrinies

Hajj Ceremonial Shrine Areas



- The distance between Mecca & Arafat is 25 Km
- Drawing: Ishtiaq Hameed Ghauri

## MAP OF JANNATUL BAGII



Shop No. 11

KATAGHII

PH.

1995





