

Ziyara Travel Journal



IRAQ



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PERSONAL INFORMATION

Name:

Address:

Telephone

Home:

Mobile:

Email:

In case of emergency notify:

Blood Group:

National Health Number:

National Insurance Number:

Passport Number:

QFATIMA'S TOP TIP

Make sure you have copies of all your documents at hand and at home.

PRE-ZIYARA PREPARATION

- Start learning about the personalities you are to visit.
- Make sure will is in order
- Familiarise yourself with Ziyara and Duas
- Get into the habit of reciting Salatul Layl
- Ensure khums is up to date
- Find out the weather and take appropriate measures.
- Call relatives and friends. Ask for forgiveness and any particular requests.

LIST OF THINGS TO TAKE

- Prayer mat
- Travel Mug, alarm clock & travel kettle
- Dua books
- A shoe bag for for haram.
- A small bag you can wear under your jilbaab for your money/passport.
- Toiletries
- iPods for bus trip (not allowed inside the haram)
- Some comfy shoes/trainers for when you go for Ziyara. Also some flipflops for when you go to haram.
- Jumper or fleece like jacket (preferably in hand luggage) and abaya
- Lots of medicine: Paracetamol, Lemsip, Tunes, Rennies, Imodium, Chapstick/Vaseline, glucose/dextrose tablets or orovite, first aid kit.
- Food: snacks, biscuits, toast, soup packets etc. (one meal in hand luggage for consumption on arrival)
- There is a lot of poverty in Iraq – besides funds, clothes and medicines are appreciated. You may want to take sweets for the children.

QFATIMA'S TOP TIP

DO NOT take a lot of clothes... Bring enough socks and underclothes.

RECOMMENDATIONS BY AIMMA

Safwan ibn Jamal asked Imam Sadiq (AS) for permission to visit Imam Husayn (AS) and to explain what to do.

Imam replied:

Fast for 3 days before you leave.

Do ghusl on the third day and gather all your relatives to bid farewell.

Do ghusl when you get to Karbala with the water of Furat for it will erase your sins and you will be as you were on the day you were born

Recite two rakats salaa and walk with short footsteps with tranquillity, eyes weeping and reciting ALLAHU AKBER & LAA ILAHA ILLALLAH & sending SALAAMS on Abaa Abdillah (AS) and LA'NA on those who killed him.....”

ITINERARY

DATE	

DAY TO GO

- Packing done
- Take out sadaqa
- Write instructions for those left behind.
- Phone organiser to ensure there are no last minute hitches
- Update list of Marhumeen
- Ensure all affairs are in order

QFATIMA'S TOP TIP

The months of December, January, February and March in Iraq are very cold and you will require thermal wear and a warm coat, scarf and gloves. It is pleasant in March, April, September and October whilst May, June, July and August are very hot.

DAY OF DEPARTURE

- Perform ghusl
- Recite dua before leaving home.

DID YOU KNOW?

A traveller is given an option of praying qasr or full salaa in the following places:

- a. Masjid ul-Haram and in the city of Makka
- b. Masjid an-Nabi and in the city of Madina
- c. Masjid Kufa
- d. Haram of Imam Husayn [AS] in Karbala

Dua before leaving home

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى خَاتِمِ النَّبِيِّينَ أَبِي الْقَاسِمِ مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ وَ لَعْنَةُ اللَّهِ عَلَى أَعْدَائِهِمْ أَجْمَعِينَ
إِلَى قِيَامِ يَوْمِ الدِّينِ

Praise be to Allah, the Lord of the Universe. May the blessings and peace be upon the seal of the Prophets, Abul Qasim Muhammad and his family, the purified ones May the curse of Allah be upon all their enemies, to the day of resurrection

Recite a 4 rakaat salaa in units of 2 with Suratul Ikhlas after Suratul Fatiha in each rakaat. Then raise your hands in dua and say:

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِهِنَّ فَاجْعَلْنَنَّهُ
خَلِيفَتِي فِي أَهْلِي وَمَالِي

O Allah! I seek nearness to You through them (the prayers) so make them my guardian for my family and my property.

Then stand at the door of the house and recite Suratul Fatiha and Ayatul Kursi three times; facing the front, the right and the left sides followed by:

اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِيَ وَسَلِّمْنِي

وَسَلِّمَ مَا مَعِيَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِيَ

بِبَلَاغِكَ الْحَسَنَ الْجَمِيلَ

O Allah! Protect me and protect what is with me; grant safety to me and what is with me and, with Your bounteous and great help, make me and what is with me attain (my destination)

ZIYARA (VISITATION)

“My son! If someone visits me whilst I am alive or dead, or visits your father, your brother or yourself, it becomes WAJIB on me to visit him/her on the day of Qiyama and rescue him/her from his/her sins.”

Prophet (SAW) to Imam Husayn (AS)



NAJAF

Najaf is renowned as the site of the shrine (haram) of Imam Ali (AS). It is 90 km from karbala and 160 km south of Baghdad.

“Najaf” means “The place that is hard for water to reach”, since it is on high ground.

It is made up of the old city and the modern city. Most of the houses in the old city have a basement known as “Sardab” which is used for sleeping during the summer days because it is cool. The modern city, built during the 1960s and 70s, is located far from the shrine and is distinguished by modern houses also housing the manufacturing sector.

The grave of Imam Ali (AS) was first discovered by Dawud bin Ali al-Abbasi around 139 AH/ 756 AD. Harun Al-Rashid found it around 170 AH/ 786 AD whilst on a hunting trip. He ordered the building of a dome of red mud. Today the shrine consists of the courtyard, the halls and the four-sided tomb which is covered by a gold dome and two gold minarets.

The Islamic seminary, founded by Sheikh Tusi in 448AH/ 1056 AD, became the most important religious school in the world catering for students from all over the Muslim world. The method of instruction is unique as the student has complete freedom in selecting his teacher, topic and lecture times. The student is awarded the highest degree - Ijtihad - after passing three stages; the introduction, discussions based on certain books and finally discussions without relying on a single book. The final stage is the most important and only 3 percent of students are successful. Tuition is free and the religious authority provides financial support, books and other necessities. There are 25 religious schools in Najaf.

The man who heads the Marjaiyah in Najaf at present is Syed Ali Al-Husayni Al-Sistani who came to Najaf in 1951 to study religion and lives in a small house in the Buraq quarter of the old city about two hundred metres from the shrine of Imam Ali. The Syed has a wide network of representatives inside and outside Iraq who keep him in touch with developments in various fields. He also runs a large number of religious schools and cultural

foundations.

Najaf has 125 mosques in total. There is no quarter or street without a mosque which could be small for the locals or large and attended by visitors to the city. The Imams of these mosques are normally led by distinguished scholars. The most prominent scholars and well known families in Najaf have their own mosques, the most famous being: Al-Tusi to the north of the shrine in Al-Amarah quarter, Al-Hindi in Al-Rasoul Street to the south of the shrine, Al-Hannanah on the left side of the road between Najaf and Kufa, Al-Shakiry mosque in Imam Ali street at the entrance to Najaf and Kashif Al-Ghita mosque in Al-Amarah.

There are many private libraries belonging to religious families, such as the library of Ali Kashif Al-Ghita, Hadi Kashif Al-Ghita, Bahr Al-Ulum and Al-Qazwini. The famous public libraries are: Imam Al-Hakim library in Al-Rasoul Street, Al-Alameen library in Al-Tusi mosque, Al-Haidary library and Ameer Al-Muminin library in Al-Huwaish quarter. This library contains more than half a million books and manuscripts in all fields of knowledge. One of its

rare books is a Quran written by Imam Ali himself in Kufic style with no dots on the letters. The copy, written on deer skin, has the stamp of his son Imam Hasan (AS) which proves its authenticity.

The land of Najaf is famous for precious stones, especially its beautifully shaped, transparent pearls. Rings made from these pearls are believed to bestow many benefits on the wearer.

MASJID IMAM ALI (AS)

There are three graves in the zareeh

IMAM ALI (AS)

PROPHET ADAM (AS)

PROPHET NUH (AS)



ENTERING THE MASJID

Idhn al-dukhul: Seeking permission to enter the mosque.

Try to memorise the following extracts for idhn al-dukhul:

اللَّهُمَّ إِنِّي وَ قَفْتُ عَلَى بَابِ بَيْتِ مِنْ بُيُوتِ
نَبِيِّكَ وَ آلِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

O Allah! I am standing at the door of one of the houses of Your Prophet and the family of Your Prophet, peace be upon him and his family.

ءَ ادْخُلُ يَا رَسُولَ اللَّهِ ءَ ادْخُلُ يَا حُجَّةَ اللَّهِ
ءَ ادْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ

May I enter, O Prophet of Allah? May I enter, O the proof of Allah? May I enter O angels of Allah?

As you cross the threshold (with your right foot), enter with humility reciting:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

In the name of Allah and by Allah in the path of Allah and on the religion of the Prophet of Allah peace be upon him and his family. O Allah! Forgive me and have mercy on me and turn repentant towards me for You are most forgiving and merciful.

Greet Imam (AS) whilst standing as near as possible, standing in his presence as though he were still alive in the physical world. He knows you are there, and that you have come to visit him. All your salaams reach him, for Allah sends angels to greet anyone from his Umma who greets him.

ZIYARA OF IMAM ALI (AS)

السَّلَامُ عَلَى أَبِي الْأَيْمَّةِ وَخَلِيلِ النَّبُوَّةِ
وَالْمَخْصُوصِ بِالْأَخُوَّةِ
السَّلَامُ عَلَى يَعْسُوبِ الدِّينِ

وَ الْإِيمَانَ وَ كَلِمَةَ الرَّحْمَنِ
السَّلَامُ عَلَى مِيزَانِ الْأَعْمَالِ
وَمُقَلَّبِ الْأَحْوَالِ وَسَيْفِ ذِي الْجَلَالِ
وَ سَاقِي السُّلْسَيْلِ الزُّلَالِ
السَّلَامُ عَلَى صَالِحِ الْمُؤْمِنِينَ
وَ وَارثِ عِلْمِ النَّبِيِّينَ
وَ الْحَاكِمِ يَوْمَ الدِّينِ
السَّلَامُ عَلَى شَجَرَةِ التَّقْوَى
وَ سَامِعِ السِّرِّ وَ النَّجْوَى
السَّلَامُ عَلَى حُجَّةِ اللَّهِ الْبَالِغَةِ
وَ نِعْمَتِهِ السَّايِغَةِ وَ نِقْمَتِهِ الدَّامِغَةِ
السَّلَامُ عَلَى الصِّرَاطِ الْوَاضِحِ

وَ النَّجْمِ الْأَيْحِ وَ الْإِمَامِ النَّاصِحِ
الزَّنَادِ الْقَارِحِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

Peace be with the father of the Imams, the friend of
Prophethood

And the one singled out as the brother of the
Prophets.

Peace be with the King of religion and faith [who is]
the work of the Merciful God!

Peace be with the scale of Divine justice by which
human actions will be judged, the changer of
situations and the sword of the Possessor of
Augustness, the cup bearer of the heavenly
fountain

Peace be with the most virtuous of the believer
The heir of the knowledge of the Prophets and the
judge of the Day of Reckoning

Peace be with the pious tree, with whom the
Prophet would have secret consultation

Peace be with the extensive proof, abundant grace
and irrefutable revenge of God

Peace be with the clear path, the brilliant star
The sincere Imam and the possessor of deep insight
May the Mercy and Blessings of God be with you

ZIYARA OF PROPHET ADAM (AS)

السَّلَامُ عَلَيْكَ يَا صَفَى اللَّهِ
السَّلَامُ عَلَيْكَ يَا حَيِّبَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ فِي أَرْضِهِ
السَّلَامُ عَلَيْكَ يَا أَبَالبَشَرِ
السَّلَامُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ
وَ عَلَى الطَّاهِرِينَ مِنْ وُلْدِكَ وَ ذُرِّيَّتِكَ
وَ صَلَّى اللَّهُ عَلَيْكَ صَلَوةً لَا يُحْصِيهَا
إِلَّا هُوَ وَرَحْمَةً اللَّهُ وَبَرَكَاتُهُ

Peace be with you O chosen One of God
Peace be with you O beloved One of God
Peace be with you O Prophet of God

Peace be with you Trusted One of God
Peace be with you O Successor of God in His Land
Peace be with you O father of mankind. Peace be
with you, your soul, your body and the Pure Ones
from your children and progeny
May the endless blessings of God be with you that
cannot be encompassed except by Him.
May the mercy and blessings of God be with you!

ZIYARA OF PROPHET NUH (AS)

السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا شَيْخَ الْمُرْسَلِينَ
السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ
صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْكَ

وَ عَلَى رُوحِكَ وَ بَدَنِكَ
وَ عَلَى الطَّاهِرِينَ مِنْ وُلْدِكَ
وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

Peace be with you O Prophet of God
Peace be with you O Chosen One of God
Peace be with you O Friend of God
Peace be with you O Beloved One to God
Peace be with you O the eldest of the Messengers
Peace be with you O Trusted One of God in His Land
May the blessings and peace of God be with you,
your soul, your body and with the pure ones from
your children
May the mercy and blessings of God be with you

Many Scholars are buried in the Sahan. Some of
them being:

ALLAMA HILLI (AR)

MUQADDAS ARDABILI (AR)

SHAYKH MURTAZA ANSARI (AR)

SHAYKH TUSI (AR)

ALLAMA HILLI (AR)

ABU MANSUR HASAN bin YUSUF AL-HILLA (A.R.)

Ibn Al-Mutahhar

He was born on 29 Ramadhan 648 A.H. in Hilla he has been given the title which means - The very learned one from Hilla. He was the nephew and student of Muhaqqiq e Hilli for Fiqh and then proceeded to study from other masters of his era, including Khwaja Nasiruddin Tusi who taught him Philosophy and Logic. Later, he sat with the Sunni Scholars to study their Fiqh.

He was a child genius attaining the position of a mujtahid at the age of 9 - 10 years.

It is reported that as a very young child, when chased by his tutor - his uncle he used to recite the ayaat of wajib sajda; his uncle would have to stop and do sajda whilst he ran away (he was not baligh and therefore it was not wajib on him).

As a child he was once playing outside the masjid whilst his father - a mujtahid also was inside with some mu'mineen. An old man emerged from the masjid crying. Allama asked him the reason for his grief whereby the old man said that Allama's father had said that he would have to repay 50 years of his salaa, because he had been coming early to the

masjid and doing his wudhoo for Salatul Dhuhr & Asr with the niyya of wajib before the time of salaa had set in. (This was the fatwa issued by Allama's father - most marja today do not view this in the same way). Allama Hilli told him that he only had to pray one day's qadha salaa.

Perplexed the old man called Allama's father.

Allama explained to his father that the qadha salaa was wajib on the old man everyday since he first did his wudhoo niyya incorrectly. Therefore, everyday when he prayed with wudhoo of wajib niyya he was praying the previous days qadha salaa.

Many a time he would debate with the ulema of the other sects and was respected amongst all. Once the Sultan of the time had divorced his much loved wife 3 times after a petty argument (*in the other sects of Islam one is allowed to divorce one's wife 3 times in one sitting - this case the husband cannot remarry his ex-wife unless she has married another man and he then divorces her*).

The Sultan was distraught and called the ulema of all the sects. When none could help he asked if there were anymore sects in Islam. The ulema advised him of the Shias and he summoned Allama Hilli

Allama Hilli entered the Sultan's court with his shoes under his armpit and he sat down without bowing to the Sultan.

The other ulema ridiculed him on having no etiquette (akhlaq).

Allama replied :

"In your religion as well as mine, to bow down in front of anyone other than Allah is inadvisable."

As for my shoes I have heard that during the Prophet's time, the Hanafis used to steal shoes, so I decided to bring mine in!"

The Hanafi ulema were enraged:

You do not even know from whence the Hanafi sect started? It did not even exist at the time of the Prophet (S.A.W.) but started about 100 years after his wafat."

Allama said: *"I'm sorry! It must be the Malikis who stole the shoes then."*

The Malike ulema retorted: *"We too did not exist in the time of the Prophet (S.A.W.)"*

Allama said : *"It must be the Hambalis then.."*The Hambali ulema denied existing at the time of the Prophet (S.A.W.).

Allama said *"It must be the Shafi'is!!!"*

The Shafi ulema said:

“What nonsense you talk! None of our sects existed during the time of Prophet (S.A.W.)!”

Allama Hill turned to the Sultan and said:

“You have heard that none of these sects existed during the time of the Prophet (S.A.W.). I am from those who follow the Imam who was with the Prophet (S.A.W.) all the way!”

Rendering the others dumbfounded, he explained that 3 divorces in one sitting were not permissible and therefore re-marriage to his ex-wife was permissible.

His works include several memorable books and treaties on Fiqh, Usul, Kalam, Logic, Philosophy and Rijal. We know of at least a hundred books written by him, some of which are still in the form of manuscripts. Each book of this great faqeeh is enough to portray his genius. His book *Tabsiratul Muta'allimeen*, is still being studied by the students of Hawza today. Later Fuqaha have written extensive commentaries on Allama's works.

He died on 21 Muharram 726 AH and is buried in Najaf.

MUQADDIS ARDEBELI (AR)

AHMED bin MUHAMMAD ARDABILI

From Ardabil, he was also known as Muhaqqiq Ardabili (The investigator of Ardabil)

He is known for his piety thus the title Muqaddas.

It is reported that for travelling between Samarra, Karbala and Najaf he used to travel on a hired donkey. Once he was given a letter to deliver to someone in Najaf on his way back from Karbala. The people got worried as Muqaddis Ardabili had not arrived in Najaf at the expected time. Many hours later he arrived in Najaf exhausted walking with the donkey.

When he was asked about the delay, he said he had walked all the way as he had not had permission from the owner of the donkey to carry the extra weight of the letter.

He was respected highly by all. Shah Abbas Safavi of Iran wanted him to come and live in Iran but Ahmed Ardbili would not agree. Once, a fugitive mu'min from Iran came to Muqaddas Ardabili in Najaf, asking him to write to the Shah recommending a pardon, Muqaddas Ardabili wrote: *"The holder of temporary rule, Abbas, is advised that although the man was initially a wrongdoer,*

who now seems to be oppressed. If you forgive him, Allah may forgive some of your lapses” . From the slave of the Master of Wilaya (Imam Ali (A.S.) - Ahmed Ardabili.

In reply, Shah Abbas Safavi wrote:

“I bring to your esteemed notice that Abbas has done the service ordered by you feeling deeply obliged. I hope you will not forget this devotee of yours in your duas “. From a dog on the threshold of Ali (A.S.) - Abbas.

On insisting at staying in Najaf and not moving to Iran, Muqaddas Ardabili helped to strengthen the hawza in najaf. After Shaheed Thaani, he was the leading marja ‘.

His books include *Tafseer Ayaat Al-Ahkaam and Haiqaat Ash-Shia’*.

He died in Najaf in Safar 993 A.H. and is buried there.

SHAYKH MURTADHA ANSAARI (A.R.)

Shaykh Murtadha Ansaari was a descendent of the Prophet's noble companion, Jabir b. Abdullah Ansari.

He was born on 18th Dhul Hijjah (the day of Eid-e-Ghadeer) 1214 AH. in Dezful. For 20 year, he studied in Iran before leaving for Iraq. After a brief stay there, he decided to return to Iran. In 1249 AH he decided to visit the holy shrines of Iraq, but he took up permanent residence in Najaf for here he started his own classes which made him world famous. he became an undisputed Marja' A'lam after the death of Muhammad Hasan Najafi - Sahib-e-Jawahir.

He was famous for his memory and speedy resolution of intellectual problems. Shaikh was a genius of extra ordinary calibre. In Usool and Fiqh his originality and analytic mind enabled him to blaze a new path, a path which has been adopted and followed by all the subsequent Fuqaha. His two great works, 'Rasail' and 'Makasib' are a major part of the curriculum in modern Hawzas. We can say that after Muhaqqiqe Hill, Allama Hilli and Shaheed-e-Awwal, the figure of Shaikh Murtadha Ansari

towers highest among the Shia Fuqaha. He is rightly known as 'Khatimul Fuqaha Wal Mujtahideen'.

His lifestyle was that of the poor and on his death he left only 70 Qiran (approx. £3.00).

He died in Najaf on 18th Jamad ul Aakher 1281 AH.

SHAYKH ABU JA'FER MUHAMMAD ibn HASAN TUSI (A.R.) Shaykhu't Tā'ifa

*At the outset it must be noted that there are two great Ulema who bear the title **TUSI**. The other one is Khwaja Nasiruddin Al-Tusi (A.R.). They are unrelated but were both born in the Iranian city of Tus. There is a difference of approx. 200 years between their eras.*

His name was Muhammad ibn Hasan ibn Ali ibn Hasan and he was born in Ramadhan 385 A.H. in Tus (Iran).

His early years were spent in Tus where he was taught by his father who was a great A'lim of his time.

In 408 A.H. (1017 A.D.) he moved to Baghdad to pursue further studies and became a student of Shaykh Mufeed. When Shaykh Mufeed died he

studied under Syed Murtadha ('Alamul Huda). He soon became Syed Murtadha's star student.

After the death of Syed Murtadha in 436 A.H., he became the leading Shia 'A'lim and acknowledged as the *Marja'* of the Shia world.

In 448 A.H. during the reign of Qāim ibn Amr Allah; the enemies of Ahlulbayt were jealous of the progress made by the Shia Ulema in particular Shaykh Tusi. They started influencing the Khalifa by saying that Shaykh Tusi was one of those who abused the first three Khalifa's - Abu Bakr, Uthman & Umar.. They produced the book of *a'māl* called **Al - Misbāh** and picked on *Ziyarat e Ashura* which says "*...la'na on the first, second third and fourth who committed injustices....*" Shaykh Tusi was called to the court and asked to explain. He said the first was Qabil, the second the one who killed the she-camel of Nabi Salih, the third one being the killer of Nabi Yahya, and the fourth - Abdur Rahman ibn Muljim (One who struck Imam Ali (A.S.) on 21st Ramadhan). The Khalifa was satisfied.

Seeing that they were not successful they started causing rifts within the general public causing Sunni-Shia riots in Baghdad - 448 A.H. (1056 A.D.). In these riots thousands of houses belonging to

Shias were burnt down including the house of Shaykh Tusi and his famous library which is said to have contained 90,000 books (80,000 given to him by Shaykh Murtadha). The riots spread to Kadhmayn and Shaykh Tusi decided to move to Najaf with some of his students. His students included his son - Syed Hasan.

It is he who laid the foundation of Islamic knowledge in Najaf establishing madrasas and making it a flourishing learning centre (albeit destroyed by Saddam). Through him countless benefited, from whom 300 became Mujtahideen.

He is the author of two of the four main books of Ahadith - **Al-Istibsār** and **Al-Tahdhib**. The latter contains 393 chapters with 13,590 Ahadith. He wrote many other books.

His authority and impact was such that after his death for 80 years no A'lim gave any fatawa which were different from Shaykh Tusi's. One other reason was also that his book **Al-Nihaya** was disputed by some Ulema from Baghdad. They came to Najaf to resolve the dispute asking for help in the haram of Imam Ali (A.S.). All three saw Imam in their dream authorising the book.

He had two daughters and one son. All became Mujtahideen. His son- Syed Hasan was known as Mufeed the second. His grandchildren to become eminent scholars.

No Aalim in either the Sunni or Shia world covered such wide fields of study as Shaykh Tusi.

He died in Najaf on the night of 22 Muharram 460 A.H. (1067 A.D.) at the age of 75 years. He was buried in his home as per his wasiyya. The house was converted into a mosque which was later incorporated with the haram of Imam Ali (A.S.) Today it is difficult to identify the original mosque but there is a gate of the haram on the side known as *Bāb Al-Tusi*.

QFATIMA TIP

At all these places recite Ziyara and 2 rakaat salaa. Think of the events that happened at each place and take yourself back through time. Ponder over the lessons learnt and the way it changed the course of history.

WADI AL SALAM

The cemetery is situated on the North East of Najaf one of the oldest



is and

largest cemeteries in the world. The cemetery is divided into two parts; the old and the new. In addition to the normal graves there are vaults with two to three sub floors underneath and each floor contains a line of crypts which number between five and eight.

PROPHET SALIH (AS) & PROPHET HUD (AS) are buried here too. It is said that 370 Prophets and 600 successors are buried in Najaf.

MAQAM IMAM SAJJAD (AS)

This is where Imam Zaynul Abedeen (AS) spent a lot of time as it faced the haram of Imam Ali (AS)

MAQAM IMAM MAHDI (AF)

Imam visits this site when he goes to pay his respects at Wadi Al Salaam.

MAQAM IMAM SADIQ (AS)

Also located within the boundaries of Wadi Al Salaam.

SOME AWESOME PERSONALITIES ARE BURIED IN NAJAF

AYATULLAH MIRZA SAYYID MUHAMMAD HASAN ibn MAHMUD SHIRAZI (A.R.)

Mirza Shirazi Buzurg

He was born on the 15 Jamadul Awwal 1230 A.H. in Shiraz.

He is the mujaddid of 13th century.

He studied in Isfahan and then Najaf under Shaykh Murtadha Ansari as well as Shaykh Muhammad Hasan Najafi and Shaykh Hasan Al Kashifu'l-Ghita.

After the death of Shaykh Ansari he became the leading Shi'i scholar and eventually the sole marja' of taqlid.

In 1292 A.H. he moved to Samarra and began teaching there. He is perhaps best known for his opposition to the British government over the tobacco industry of Iran in 1891 C.E.. He issued an order likening the use of tobacco to fighting against Imam e Zamana (A.S.). This was in the best interests of the Muslim Umma as the British wished to manipulate the economy of Iran through the tobacco industry to colonise Iran as they did to India. Everyone, including the other mujtahideen

followed this order. The tobacco industry collapsed as there was no market and the take over was abandoned.

He also reorganised and consolidated the teaching of fiqh along the lines that it has continued to be taught to the present day. However, he wrote no books of note.

He was the teacher of the most prominent ulama of the next generation including Akhund Khurasani, Muhammad Kazim Yazdi, Muhammad Taqi Shirazi, Na'ini and Ha'iri-Yazdi. It is through them that we know his fatawa.

He died on 24 Sha'ban 1312 A.H. in Samarra and is buried in Najaf.

QUOTE

Imam Khumayni (A.R.) said:

"History is full of evidence that since the death of the Prophet (S.A.W.) until this day the only people who have taken care of Islam and have defended the faith from attack are the Ulema "

SAYYID MUHSIN ibn MAHDI AT-TABATABA'I AL-HAKIM (A.R.)

He was born in Najaf in 1306 A.H. in a family renowned for it's fuqaha.

After the death of Ayatulla Burujardi, he became the sole marja' of taqleed.

He taught in Najaf and under him the hawza of Najaf grew immensely, with a record number of 8000 students.

He was particularly active in opposing socialism and communism. He declared these policies as those Kufir and Atheism.

Amongst his works, the most famous in Fiqh is *Mustamsak* which is an enlightening commentary on the first part of Al-Urwatul Wuthqa (The firm handle) written by Sayyid Yazdi (d.1337 A.H.)

He died on 27th Rabi ul Awwal 1390 A.H. (June 1970) in Najaf and is buried in the library that he had established.

Soon after, the Iraqi government became more oppressive towards the Ulama, and many Ulema were executed, in particular those from the family of Sayyid Al-Hakim.

AYATULLAH SYED ABUL QASIM AL-KHUI (A.R.)

He was born in the town of Khuy in Azarbaijan on the 15th Rajab 1317 A.H.- 19th November 1899.

He studied under his father until at the age of 13 when both father and son moved to Najaf. Here under teachers such as Ayatullah Mahdi Mazandarani, Ayatullah Muhammad Husayn Al-Gharawi, Shaykh Fat'hullah Shirazi, and Mirza Muhammad Husayn Naini he continued his studies to become one of the leading Ulema of Kalām, Rijāl and Fiqh. Among the learned circle of Najaf he was known as Imam ul-Usool. His persuasive style and analytic discussions drew huge crowds of scholars amongst them Ayatullah Ash-shaheed Syed Muhammad Baqir As-Sadr (brutally killed by Saddam Yazid), Ayatullah Syed Ali As-Seestani, Ayatullah Syed Ali Al-Bihishti...

As a marjā of taqleed, Syed Al-Khui was firmly in authority even in the days of Ayatullah Syed Muhsin Al-Hakim. After the death of Syed Al-Hakim, the majority of muqallids turned to Syed Al-Khui.

He was an author of at least 90 different books. The subjects covered are wide and varied - Fiqh, Tafseer of Qur'an, Biographies of narrators of Ahadith....

In a reply to a letter written to him by the Ulema of Iran, after the brutal attack on Qum's Madrasa Fayziyya by the Shah's troops (Dhulhijja 1382 - March 22 1963), he wrote:

"When innovations creep into religion, then it is the responsibility of the 'Alim to display his knowledge. Else, upon him shall be the la'na of Allah. History tells us of many who gave their blood to save Islam ... Today the tree of ISLAM needs fresh sacrifice, and I offer my blood. It shall be a matter of pride for me if my blood shall serve Islam, the teachings of Qur'an, and shall cut off the hands of those who promote evil. I shall consider myself most fortunate if my offer was accepted by Hazrat Baqiyatullah (Imam Muhammad Al-Mahdi A.S.), may our souls be his ransom. In fact, to remain alive, when strange events take place, and where confirmed enemies of Islam invade upon the freedom and values of Muslims, it is equal to dying, perhaps worse than mere dying."

Even though Saddam Yazid systematically continued to destroy the hawzas and oppress the Ulema; Syed Al-Khui continued to guide and support Hawzas all over the world. The great Hawzas of Qum, Mash had, Tabriz, Lebanon, India , Pakistan.... all

benefited materially and spiritually from Syed Al-Khui.

His humility and simplicity stood out to all who visited him. He used to say "Reading and giving lectures are my way of relaxing".

After the Gulf war, in April 1991 when inspired by the West, Saddam Yazid brutally ended the short lived freedom of the Shias in Southern Iraq; Syed Al-Khui was forced to appear on Baghdad television with Saddam. From that time onwards with most of his family imprisoned or missing, he was under house arrest.

On Saturday, 8th Safar 1413 (8th August 1992) Syed Al-Khui died suddenly in Kufa. All telephone communications were cut off and there was a curfew imposed on Najaf, Kufa and other town and cities of Iraq. He died at 3.10 p.m. At midnight the family were ordered to bury him before dawn. He was buried in the courtyard of the Al-Khadhra masjid in Najaf (next to the haram of Imam Ali A.S.) where he used to conduct his classes. A handful of family members and close friends took part in the burial.

The authorities then announced 3 day of official mourning yet no public expression of mourning was permitted.

It is very rare at present to find a single Shia scholar who has not directly or indirectly been a student of Syed Al-Khui.



AYATULLAH MUHAMMAD BAQIR Ibn HAYDER Ibn ISMAI'L AS-SADR

He was born in Kadhmayn – Baghdaad in 11350 A.H. (1931 A.D.).

At the age of four, he lost his father, and was brought up by his mother and elder brother, Isma'il, who was also a learned mujtahid in Kadhimain. When he was ten, he was delivering lectures on Islamic history, as well as on some other aspects of Islamic culture. At eleven, he took up the study of logic, and wrote a book in which he criticized philosophers. At thirteen, his brother taught him Usul al-fih (the fundamentals of the science of the principles of Islamic law, consisting of the Quran, the tradition, the consensus and analogy).

He moved to Najaf al Ashraf at the age of 12 years and joined the hawza. At the age of 15 or 16 years, he wrote an encyclopaedia called 'Ghayat al fikr fil usul' (the ultimate thought in usool).

He was often consulted by various Islamic Organizations such as "The Islamic bank for development" because of his expertise in Economics and the Islamic Banking system.

Between 1958 and 1959 he established the Islamic Da'wa Party (Hizb al Da'wa al Islamiyya) which was

extended , in the late Sixties, to Lebanon and the Gulf countries.

He called upon Muslims to recognise the rich legacy of Islam and to detach themselves from any external influences, especially those of capitalism and Marxism.

Because of his political convictions and teachings, which led him to condemn the Ba'th regime in Iraq as standing against human rights and Islam, Ayatullah .Al Sadr was arrested and taken from al Najaf to Baghdad in 1971, 1977 and in June 1979. His Sister, Bint Al Huda, who was also a scholar in Islamic Theology, organized a protest against the last arrest of a supreme referral authority. A number of other protests against his imprisonment were also organized inside and outside Iraq. This may have contributed to his release from jail. However, he was kept under house arrest for nine months.

Tension between him and the Bath party continued to grow. He issued a fatwa that it was haram for a Muslim to join the Ba'th party. On Apr. 5, 1980 he was arrested once again and transferred to Baghdad. The Ba'th regime told him that " they would release him if he fulfilled the

following three conditions, which was reduced to only the 3rd, but he refused-

- (1) To lift his support to Islamic Revolution in Iran and to the leader Imam Khomeini.
- (2) To issue a fatwa saying " it is haram to join Islamic Da'wa party".
- (3) To lift his Fatwa with respect joining the Unislamic Ba'th Party.

After refusing their request, he and his sister Bint Al Huda, were executed three days later. Their bodies were transferred to, and buried in, al Najaf. No one knows the whereabouts of their graves. The signs of torture were apparent on their bodies. Attend the burial in the dark of the night with security forces.

Al Shaheed al Sadr made many contributions to papers and journals. He also wrote a number of books, mainly on economics, sociology, theology and philosophy. Some of them are:

- Al Fatawa Al wadhiha (the clear Fatawa).
- Iqtisaduna (our economy).
- Al Mursil wal Rasul wa al Risala (The Sender, the Messenger and the Message)

- Ahlul-Bayt Tannawua' Ahdaf Wa Wahdat Hadaf (Ahlul-Bayt: One goal with different roles)
- Falsafatuna (Our Philosophy).

HADITH

"The Ulema are the inheritors of the Prophets"

Rasulullah (SAW)

KUFA

It is a city in Iraq, about 170 km south of Baghdad, and 10 km northeast of Najaf. It is located on the banks of the Euphrates River.



MASJID KUFA

It is one of the oldest mosques built in the 7th century. It is the place where Prophet Nuh (AS) constructed his



ark. If one prays a wajib salaa he gets the thawab of 1 accepted Hajj. And it is equivalent to a thousand rakats of salaa prayed elsewhere.

If one prays one mustahab salaah, he gets the thawab of one accepted umra.

More than a 1070 Prophets and their successors have prayed here. Imam Al Asr (AF) will come and pray here after his zhuhur.

Even to sit gives the thawab of doing ibada.

ENTERING THE MASJID

It is better to enter through Baab ul Feel (Elephant) door behind the mosque

Idhn al-dukhul: Seeking permission to enter the mosque.

Try to memorise the following extracts for idhn al-dukhul:

اللَّهُمَّ إِنِّي وَ قَفْتُ عَلَى بَابِ بَيْتِ مِنْ بُيُوتِ
نَبِيِّكَ وَ آلِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

O Allah! I am standing at the door of one of the houses of Your Prophet and the family of Your Prophet, peace be upon him and his family.

ءَ ادْخُلُ يَا رَسُولَ اللَّهِ ءَ ادْخُلُ يَا حُجَّةَ اللَّهِ
ءَ ادْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ

May I enter, O Prophet of Allah? May I enter, O the proof of Allah? May I enter, O angels of Allah?

As you cross the threshold (with your right foot), enter with humility reciting:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

In the name of Allah and by Allah in the path of Allah and on the religion of the Prophet of Allah peace be upon him and his family. O Allah! Forgive me and have mercy on me and turn repentant towards me for You are most forgiving and merciful.

After entering there are several recommended places to go to and pray 2 rakaat salaa, tasbee of sayyida Fatima (AS) and pray for ones needs.

MAQAM IBRAHEEM (AS)

4 rakat salaa. 2 with Suratul Fatiha and Ikhlas and two with Suratul Fatiha and Qadr followed by tasbee of Sayyida and 7x SALAAMUN 'ALAA NUH FIL 'AALEMEEN



DAKKATUL QADHA

The court room of Imam Ali (AS) where there used to be the Aya of Qur'an – INNALLAHA YA'MURU BIL 'ADLI WAL IHSAAN... (Allah enjoins you to act with justice and goodness..) Recite 2 rakats followed by your hajat.



BAYT TASHT (Washbasin)

It takes its name from an incidence in which a girl was falsely accused of adultery when her stomach was distended and Imam Ali (AS) gave a just verdict and cure to save her life



DAKKATUL MI'RAJ

Rasulullah (SAW) stopped here on his way to Jeruselam during Mi'raj. Jibrail showed him the place and he asked to pray salaa at this spot. Recite 2 rakats salaa here

MAQAM ADAM (AS)

It is here that Prophet Adam (AS) did tawba to Allah. 60.000 angels descend here everyday to pray. It is the place where Imam Ali (AS) used to pray.



Recite 4 rakats salaa here with tasbee of Sayyida followed by 70x YAA SAYYIDEE

MAQAM JIBRAIL

A blessed place as quoted in many ahadith. Recite 2 rakats salaa here followed by tasbee of Sayyida.



MAQAM ZAYNUL ABEDEEN (AS)

This is close to the door of Kinda. Recite 2 rakats salaa followed by the tasbee of Sayyida followed by YAA SAYYIDEE x3 SALLI 'ALAA MUHAMMAD WA AALI MUHAMMAD WAGHFIRLIY WAGHFIRLIY in sajda.

MAQAM NUH (AS) BABUL FARAJ

This is where Prophet Nuh (AS) built the ark.

Recite 4 rakats salaa followed by tasbeeh of Sayyida and ask for your hajjat.



MIHRAB OF IMAM ALI (AS)

This is where the final death blow was struck by the sword of Ibn Muljim on the head of Imam Ali (AS). Recite 2 rakats salaa followed by your hajjat.



MAQAM SADIQ (AS)

Recite 2 rakats salaa here.

MASJID OF KUMAYL IBN
ZIYAD (AR)



Ziyara of Kumayl

اَلْسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ مُحَمَّدِ ابْنِ
عَبْدِ اللّٰهِ خَاتَمِ النَّبِيِّنَ
اَلْسَّلَامُ عَلٰى اَمِيْرِ الْمُؤْمِنِيْنَ وَسَيِّدِ الْوَصِيَّةِيْنَ
اَلْسَّلَامُ عَلٰى الْاَئِمَّةِ الْمُعْصُوْمِيْنَ الرَّاشِدِيْنَ
اَلْسَّلَامُ عَلَيْكَ يَا صَاحِبَ اَمِيْرِ الْمُؤْمِنِيْنَ
اَلْسَّلَامُ عَلَيْكَ يَا مُودِعَ اَسْرَ السَّادَةِ
الْمِيَامِيْنَ
اَلْسَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللّٰهِ مِنْ
الْبَرَّةِ الْمَاضِيْنَ
اَلْسَّلَامُ عَلَيْكَ يَا كُمْيَلِ بْنِ زِيَادٍ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be with the Messenger of God, Muhammad
ibn 'Abd Allah, the Seal of the Prophets.
Peace be with the Commander of the faithful and
the Master of the divinely appointed vicegerents.
Peace be with the Infallible Guiding Imams
Peace be with the Angels in proximity with God
Peace be with you O companion of the Commander
of the Faithful
Peace be with you O One with whom have been
deposited the secrets of the Auspicious Masters
Peace be with you O outstanding man of God from
among the excellent men of bygone generations
Peace be with you O Kumayl ibn Ziyad
May the mercy and blessings of God be with you

Imam Ali (AS) had a companion from Yemen called
Kumayl ibn Ziyad Al-Nakhai who lost no opportunity
to acquire knowledge from his great teacher.
Everything he learnt, he endeavoured to put into
practise and taught it to as many people as he
could.

Kumayl spent as much time as he could with Imam
Ali (AS). It is reported that one day Imam Ali (AS)

was in the mosque of Basra on the 14th of Sha'ban explaining aya 4 of Suratud Dukhan - *"..Therein every wise affair is made clear"*

This night is an important night for all Muslims of every sect.

Imam said that the aya referred to the 15th of Sha'ban adding that - "By Allah! The human being faces his fate on this night. Therefore he must read the dua of Prophet Khidr. Surely, Allah accepts it."

When the sermon was over and everyone went home, Kumayl followed Imam and requested him to teach him the dua of Prophet Khidr. Imam (AS) asked him to sit down and write whilst he dictated to dua.

Imam told Kumayl that one should recite the dua every Thursday night and if that was not possible then at least once a month. If that too was difficult then at least once a year on the 15th of Sha'ban and if that too was difficult, then at least once in a lifetime for its benefits were unfathomable.

Kumayl followed the Prophet's hadith of listening, memorising, acting and teaching knowledge and today, Muslims all over the world recite the dua every Thursday night as Dua Kumayl.

Kumayl fought alongside Imam Ali (AS) in the battle of Siffeen and was his constant companion.

Imam's shahadat grieved him immensely. Kumayl was always under surveillance by the government (khilafat) of the time. The khalifa Abdul Malik, appointed as his governor of Hijaz and Iraq one Hajjaj bin Yusuf - a cruel man who enjoyed killing. In the days of Hajjaj it was a crime to be a Shia' and it warranted death. Hajjaj killed anyone who was even suspected of being a Shia' - such was his hatred of Imam Ali (AS) Kumayl was summoned by Hajjaj but he did not go. Hajjaj ordered that the salaries to those belonging to Kumayl's tribe should be stopped. Kumayl could not bear the fact that others should be deprived of their rights because of him. He gave himself up.

Hajjaj told him: "I have wanted to arrest you for a long time"

Kumayl replied: "Do not be so arrogant. My mawla Ali told me that I shall be killed by you. O enemy of Allah! DO whatever you like. Know that the day of judgement will be after the killing"

Hajjaj said: "Disown Ali to save yourself"

Kumayl replied: "Show me a way better than that of Imam Ali (AS)"

Hajjaj ordered his men to behead Kumayl. He is buried on a hill at Wadius Salaam in Najaf. It was his seeking and tableegh of knowledge which keeps him alive in the hearts of Muslims eternally. Every Thursday night the sound of Dua Kumayl immortalises the brave companion of Imam Ali (AS)

MASJID OF RUSHAID HAJARI (AR)

On the way to Kufa from Najaf.

A companion of Imam Ali (AS) who came from Yemen to Kufa. His limbs and tongue were severed for being one who loved Imam Ali (AS). His killing was ordered by Muawiya.

MASJID HANNAANA

It was a church which is now a masjid between Kufa and Najaf. It was here that Imam Hasan (AS) and Imam Husayn (AS) when passing with the bier of their father to bury him saw that the pillars of the structure inclined towards them.

It is here that the martyred head of Imam Husayn (AS) was kept for a night. The priest addressed the head asking for its identity. When Imam replied, the priest immediately accepted Islam.



**MASJID OF
MUSLIM IBN AQEEL
(AS)**

The ambassador of
Imam Husayn (AS)
sent to Kufa and
murdered there.



Ziyara of Muslim ibn 'Aqeel

سَلَامُ اللَّهِ الْعَلِيِّ الْعَظِيمِ
وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ
الْمُرْسَلِينَ وَ أَيْمَتِهِ الْمُنتَجِبِينَ وَ عِبَادِهِ
الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصَّدِّيقِينَ
وَ الزَّكَايَاتِ الطَّيِّبَاتِ فِي مَا تَغْتَدِي وَ تَرُوحُ
السَّلَامُ عَلَيْكَ يَا مُسْلِمَ ابْنَ عَقِيلِ ابْنَ أَبِي طَالِبٍ
السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ الْمُطِيعُ
لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ

وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ
 أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَلَمْ تَنْكُلْ وَأَنَّكَ قَدْ
 مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ مُقْتَدِيًا
 بِالصَّالِحِينَ وَ مُتَّبِعًا لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ
 بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ رَسُولِهِ وَ أَوْلِيَائِهِ فِي
 مَنَازِلِ الْمُخْبِتِينَ فَاتَهُ أَرْحَمَ الرَّاحِمِينَ

Peace from God, the lofty, the Mighty
 Peace from His chosen angels, His dispatched
 Prophets
 His chosen Imams, His pious servants, all the
 martyrs, all the truthful ones [along] with pure
 goodness be with you in
 Your aspired goal O Muslim ibn Aqil ibn Abi Talib
 Peace be with you O man of righteousness, [who is]
 obedient to God
 His Messenger, the Commander of the Faithful,
 Al-Hasan, Al-Husayn, May the blessings of God be
 with them all

I bear witness that you did not weaken nor did you
waiver
Indeed you performed your duty with insight
regarding your affair
May God gather between you and us, between His
Messenger
And His Saints in the [heavenly] ranks of those who
have submitted to their Lord!
Surely He is the most Merciful of the Merciful!

MASJID OF HANI IBN URWAH (AR)

He supported Muslim
ibn Aqeel in Kufa and
was killed for it.



Ziyara of Hani Ibn 'Urwah

سَلَامُ اللَّهِ الْعَظِيمِ وَ صَلَوَاتُهُ عَلَيْكَ
يَا هَانِي ابْنَ عُرْوَةَ
السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ النَّاصِحُ
لِلَّهِ وَلِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ
الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ
أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا فَلَعَنَ اللَّهُ مَنْ
قَتَلَكَ وَ اسْتَحَلَّ دَمَكَ وَ حَشَى قُبُورَهُمْ نَارًا
أَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَ هُوَ رَاضٍ عَنكَ

بِمَا فَعَلْتَ وَ نَصَحْتَ
أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ دَرَجَةَ الشُّهَدَاءِ
وَ جَعَلَ رُوحَكَ مَعَ أَرْوَاحِ السُّعَدَاءِ
بِمَا نَصَحْتَ لِلَّهِ وَلِرَسُولِهِ مُجْتَهِدًا
وَ بَدَلْتَ نَفْسَكَ فِي ذَاتِ اللَّهِ
وَ مَرْضَاتِهِ فَرَحِمَكَ اللَّهُ وَ رَضِيَ عَنْكَ
وَ حَشَرَكَ مَعَ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ
وَ جَمَعَنَا وَإِيَّاكُمْ مَعَهُمْ فِي دَارِ النَّعِيمِ
وَ سَلَامٌ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace from God the Mighty and His blessings be
with you O Hani ibn 'Urwah
Peace be with you O man of righteousness
Who was sincere to God, to His Messenger
To the Commander of the Faithful, to Al-Hasan and
Al-Husayn, peace be with them all!

I bear witness that you were oppressively killed!
May God curse those who killed you and deemed it
lawful to shed your blood
May God fill their graves with hell fire! I bear
witness that you met your Lord in a state that He
was pleased with your actions and your admonition
I bear witness that you attained the rank of your
martyrs
And that your soul is with the souls of the blissful
because of your sincere striving for the sake of God
His Messenger and devoting yourself for the being
of God and His pleasure!
May He raise you on the Day of Resurrection amidst
Muhammad and his pure progeny
May God gather you and us with them in the abode
of everlasting bliss
Peace and mercy of God be with you!

MIYTHAM BIN YAHYA AL TAMMAAR (AR)

A trader in dates who
was a close companion of
Imam Ali (AS)



Ziyara of Miytham al-Tammar

السَّلَامُ عَلَى رَسُولِ اللَّهِ مُحَمَّدِ ابْنِ
عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ
السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَسَيِّدِ الْوَصِيِّينَ
السَّلَامُ عَلَى الْأَئِمَّةِ الْمُعْصُومِينَ الرَّاشِدِينَ
السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ
السَّلَامُ عَلَيْكَ يَا صَاحِبَ أَمِيرِ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا مُودِعَ أَسْرِ السَّادَةِ
الْمَيَامِينَ

الْسَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ مِنْ
الْبَرَّةِ الْمَاضِينَ
الْسَّلَامُ عَلَيْكَ يَا مِيثَمَ التَّمَّارِ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be with the Messenger of God, Muhammad
'Abd Allah, the seal of the Prophets
Peace be with the Commander of the Faithful and
the Master of the divinely appointed vicegerents
Peace be with the Infallible Guiding Imams
Peace be with the Angels in proximity with God
Peace be with you O companion of the Commander
of the Faithful
Peace be with you O one with whom have been
deposited the secrets of the Auspicious Masters
Peace be with you O outstanding man of God from
among the excellent men of previous generations
Peace be with you O Miytham al-Tammar
May the mercy and blessings of God be with you.

Miytham was a righteous man. It is written that, "...he, may Allah have mercy upon him, was one of those who were very pious, and his skin had dried upon his body [because of fasting and continuous prayers)."

Abu Khalid al-Tammar says that once on a Friday they were sailing in a boat in Euphrates, when water became very stormy. Miytham looked up and told them to put anchor and secure the boat as the storm was to become more violent. Then he said that Mu'awiyah had died just then. The people noted down the date, which afterwards proved correct.

Imam Ali (AS) had told hi that he would be killed and crucified for not cursing and abusing Imam. He showed him the tree where he would be crucified. After Imams martyrdom, Miytham would visit the tree and say:

"May Allah bless you, O tree; I have been created for you, and you are growing for me."

Ubaydullah ibn Ziyad arrested Miytham and asked him to curse Imam Ali (AS). He refused and when Ibn Ziyad threatened to kill him he said: "My master had informed me that you would kill and martyr

me, together with nine others, at the door of 'Amr bin Hurayth."

Ibn Ziyad said: "I will not do so, thus proving your master a liar."

Miytham: "My master did not lie. Whatever he said, he had heard it from the holy Prophet, who had heard it from Jibra'il, who had heard it from Allah. How, therefore, can you prove them wrong? Not only this, I even know how you will kill me and where you will martyr me. And I know that I will be the first man in Islam who will be reined in the mouth to prevent me from speaking and the first man whose tongue will be cut out".

Ibn Ziyad imprisoned Miytham and Mukhtar bin Abu 'Ubaydah al-Thaqafi. Miytham informed Mukhtar that he would be freed from the prison and that he would avenge the blood of Imam Husayn and would kill this man (i.e., Ibn Ziyad). And it happened that when Mukhtar was taken out to be killed, a messenger came from Yazid with an order to release Mukhtar. Then Miytham was taken out and crucified on a tree at the door of 'Amr bin Hurayth. Miytham turned the cross into pulpit. He started narrating the ahadith of the ahlulbayt. Ibn

Ziyad was informed of this and fearing that Miythams words would turn the masses against the Umayyads he ordered for his tongue to be cut. He was killed ten days before the arrival of Imam Husayn in Karbala. It means that he died on 21st or 22nd Dhu'l hijjah, 60 AH. At night seven date-sellers secretly took away his body and buried him on the bank of a canal. The knowledge and God consciousness remained in his progeny. He had six sons: Muhammad, Shu'ayb, Salih, 'Ali, 'Imran and Hamzah. All of them were among the companions of the fourth, fifth and sixth Imams. Among his grandsons, Isma'il, Ya'qub and Ibrahim (all sons of Shu'ayb) were companions of the fifth, sixth and seventh Imams. 'Ali bin Isma'il bin Shu'ayb bin Miytham is counted among the most prominent theologians of Shi'ism.

GRAVE OF MUKHTAR BIN UBAYDULLAH ATH THAQAFI (AR)



Mukhtar was murdered by Musab bin Zubayr and his body interred at the wall of the palace. Previously hidden, the grave was found by Sayyid Mahdi Bahrul Uloom when he was looking at the blueprints of Masjid Kufa to renovate it. A tombstone was found, reading the first name and surname

He was born in 1 AH and was the son of Abu Ubayda Al-Thaqafi. It is said that his father always prayed to Allah to grant him a son who would be remembered for doing an honourable deed in this world. Mukhtar's mother was a pious lady called Husna.

Abu Ubayda was a shaheed who was killed when Mukhtar was 12 years old.

Mukhtar lived in Kufa and was out of town when Muslim was killed. When he returned he was chained and put into a dungeon with other Shias.

He was only allowed out to watch the prisoners of the Ahlulbayt when they were paraded in the town of Kufa with the heads of the shuhada of Karbala raised on spears. When Mukhtar saw this he vowed that he would not rest until he had avenged the killers.

In prison, he met a close companion of Imam Ali (AS) called Maytham Tammar. Imam Ali (AS) had taught Maytham many things, amongst them the knowledge of being able to interpret dreams and some future events. Maytham told Mukhtar that he would avenge the killers of Karbala.

After much planning and effort, Mukhtar was released from prison. In Dhulhijja of 63 AH, an army sent by Yazeed and led by Muslim Aqaba ran havoc through Madina, killing even those who took refuge in the mosque of the Prophet (SAW). Dogs were tied on to the mimbar of the Prophet (SAW) and the streets flowed with blood. The army advanced towards Makka but on the way Muslim Aqaba became ill and died. A new commander took over and begins his attack on Makka, even targetting the Ka'ba.

Mukhtar and his men succeeded in slowing down the attack. Just as the army of Yazeed were getting

closer to destroying the Ka'ba, news came through that Yazeed had died in Damascus on the 14th of RabiulAwwal 64 AH. He had gone on a hunting trip and never returned. A search party looked for him but found only his horse and a part of his leg. Today there is no trace of his grave or its location.

Mukhtar went to Madina to ask permission from Imam Ali Zaynul Abedeen (AS) to go on a mission to catch the killers of Kerbala. Through his uncle Muhammad Hanafiyya, Imam gave him permission.

Mukhtar returned to Kufa only to be imprisoned again. When he was once again free, he soon made it known that he was looking for someone to help him catch the killers of Karbala. He found Ibrahim who was the son of Malik Al-Ashtar. They worked out a plan and decided that the best way was to first gain control of the governorship of Kufa for many of the killers were in high governmental positions.

In Rabiul Awwal 66 AH, Mukhtar brought about a revolution and gained control of Kufa. He then set out to catch the killers.

The first two people caught were Abdullah Asad and Malik Bashir. Abdullah was amongst those who burnt the tents and stole the turban of Imam

Husayn (AS) after his shahadat. Malik was the one who stole Imam's sword. Both were killed.

Next, Nafe'e Malik was caught. He was in charge of the river Furat making sure that no water reached the camps of Imam Husayn (AS). It was his order that the water bag carried by Abbas be pierced. He too was killed.

When Khooli was brought to the court he gave the excuse that he was just obeying orders, but then admitted to giving the orders to shoot the arrows, snatching Sayyida Zaynab and Sakina's earrings and hijab, beating up Imam Ali Zaynul Aabedeen (AS) and many other crimes. Mukhtar ordered him to be burnt alive.

The men who trampled over Imam's body were also caught and the same treatment given to them.

One of those who killed Abbas (AS) - Hakim Tufayl was also caught and killed.

Sinaan was the one who tried to steal a belt from the body of Imam Husayn (AS). In order to get it he cut Imam's hands. Mukhtar ordered that his fingers should be cut off one at a time and thrown in the fire and then for him to be burnt too.

Shimr tried to escape but he too was caught and killed.

Hurmala and Umar Sa'd were also caught and killed. Finally, on the 10 of Muharram 67 AH, Ubaydullah ibn Ziyad was killed in a fierce battle. The day before Haseen Nameer, the killer of Ali Akber was killed. Mukhtar sent his head to Muhammad Hanafiyya who sent it to Imam Ali Zaynul Abedeen (AS)

It is reported that Mukhtar managed to bring to justice about 18,000 killers of Karbala during his time as governor of Kufa.

He was martyred on 15 Ramadhan 67 AH and is buried behind Muslim bin Aqeel in Kufa.

His wife Umra too was arrested. She was asked to disown her husband in order to save herself. She replied:

"I will not disown him. He fasted during the days and spent the nights in prayer. He sacrificed his life for Allah and His messenger and took revenge on the killers of Imam Husayn (AS)"

"You will be killed" she was told.

She replied:

"To die a shaheed is better than this world. I shall die and enter Janna. I prefer this to anything!"

She too was beheaded like her husband.

When Minhal Kufi, a companion of the Prophet (SAW) gave Imam Ali Zaynul Abedeen (AS) the news of the bringing to justice of the killers of Karbala by Mukhtar, Imam asked him:
"O Minhal! Did they catch Hurmala."

BAYT ALI (AS)

Near Masjid Kufa is the house of Imam Ali (AS) The original house



was much smaller. There is a well in the house whose water has curative properties

It is here that Imam breathed his last on the 21st of Ramadhan 40 AH. There is an area where he was given ghusl in the house by his sons.

MASJID SAHLA

Historically this masjid has been the house of Prophet Idrees (AS), Ibraheem (AS), and Khidr (AS). Imam Zamana (AF) will make this his residence after zhuhur.



All Prophets have prayed here and there is a stone which stores the images of all the Prophets. It is said that the heart of every mu'min is inclined towards this mosque.

Hajats are fulfilled here.

It is recommended to recite Dua Tawassul here on the night of Tuesday.

QFATIMA'S TOP TIP

If a person who is distressed comes to Masjid Sahla on the night of Tuesday, and prays 2 rakats between Maghrib and Eisha his difficulties will be

ENTERING THE MASJID

Idhn al-dukhul: Seeking permission to enter the mosque.

Try to memorise the following extracts for idhn al-dukhul:

اللَّهُمَّ إِنِّي وَ قَفْتُ عَلَى بَابِ بَيْتِ مِنْ بُيُوتِ
نَبِيِّكَ وَ آلِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

O Allah! I am standing at the door of one of the houses of Your Prophet and the family of Your Prophet, peace be upon him and his family.

ءَ ادْخُلُ يَا رَسُولَ اللَّهِ ءَ ادْخُلُ يَا حُجَّةَ اللَّهِ
ءَ ادْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ

May I enter, O Prophet of Allah? May I enter, O the proof of Allah? May I enter, O angels of Allah?

As you cross the threshold (with your right foot), enter with humility reciting:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

In the name of Allah and by Allah in the path of Allah and on the religion of the Prophet of Allah peace be upon him and his family. O Allah! Forgive me and have mercy on me and turn repentant towards me for You are most forgiving and merciful.

Recite Ayatul Kursi, Suratun Naas & Falaq.

SUBHANALLAH x7 WALHAMDULILLAH x7 LAA

ILAAHA ILLALLAH x7 WALLAHU AKBER x7

Then raise your hands for your hajat and say:

YAA MUQALLIBAL QULOUBI WAL ABSAAR YAA

SAMEE'AD DUAA INNAKA 'ALAA KULLI SHAYIN

QADEER

Go to sajda and ask for your hajat

If possible pray 2 rakats salaa in the Western and Eastern corners and in the middle of the mosque known as **MAQAM ZAYNUL ABEDEN (AS)**



MAQAM ZAYD IBN SAUHAAN

Companion of Imam Ali (AS)
killed in the battle of Jamal



MAQAM SA'SA BIN SAUHAN

The brother of Zayd who was a
close companion of Imam Ali
(AS) known for his eloquence
and strength of character.



QFATIMA SUGGESTION

According to Allama Majlisi (RA), the ziyara which is famously known as AMINULLAH, is the most reliable, authentic ziyara, which therefore is highly suitable to be recited in the haram of Imam Ali (AS) and of all other Imams. Pg 171

HILLA

This is a town situated 60 KM away from Najaf.

PROPHET AYYUB (AS)

He was the grandson of Prophet Ishaq (AS) son of Prophet Ibrahim (A.S.) and his wife



was the granddaughter of Prophet Yusuf (AS). Allah gave him many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

Prophet Ayyub (AS) was generous with his wealth and took care of orphans and used to provide food for the poor.

Confident of his patience and steadfastness, Allah tested Ayyub (AS) as a lesson for humankind, by causing him loss in his property, wealth and children. In the face of this sudden calamity, Ayyub

(AS) turned to Allah with greater intensity than before and devoted himself to worship.

He also began to lose his health being afflicted with a severe disease. Seeing the misfortunes befalling him, his people began saying that he must have done something awful to incur the punishment of Allah and they began to avoid him. Finally he was exiled from his community and had to leave the town. His only companion was his wife Rahma, who supported them by doing odd-jobs in people's houses.

One day Shaitan came in the form of a human being to Rahma and told her that he knew of a way to cure her husband of his terrible disease. He told her to take a sheep and slaughter it in his name instead of the Name of Allah. He claimed that its meat would immediately cure her husband.

When she came back and suggested this treatment to her husband, he instantly realised what had happened. He said to her, *"Has the enemy of my Lord misled you? Pity on you! How many years did we enjoy a life of happiness due to the Mercy of Allah?"*

She replied, *"Eighty years."*

He said: *"And how long have we been under this trial?"*

She said, *"For seven years."*

Ayyub (AS) said: *"Why should we not bear all this for the same period of time as we lived happily? By God! if I am relieved of my afflictions I will flog you with a hundred lashes for your evil suggestion."*

He then told her to go away and leave him alone.

Finally, Ayyub (AS) turned to Allah and complained about Shaitan's repeated efforts to make him forsake his beliefs.

(Remember) Ayyub when he called to his Lord, "I am afflicted with distress and You are the Most Compassionate of all." So We heard his cry and relieved him of the misery he was in..."

Suratul Ambiya, 21 : 83, 84

Allah accepted his dua and cured him of all his troubles.

(And We said to him) "Stamp your foot on the ground. This stream is for you to wash with, (and) a cool and (refreshing) drink." And We gave him his family and more like them; a mercy from Us and a reminder for those with understanding. And it was said to him, "Take in your hand a bunch of (thin)

sticks and strike (your wife) with it, so as not to break your oath." Verily, We found him steadfast, an excellent servant. Verily, he turned to Us often.

Suratus Saad, 38 : 42 - 44

Prophet Ayyub (AS) struck the ground with his foot and a stream of water came out. When he washed himself with the water he saw that his sickness disappeared and he returned to normal. His wife Rahma was worried about him, but when she returned she was amazed to see him restored to his former health.

He was happy at seeing his wife but after a time, he remembered his vow to punish her. But Allah revealed to him that he should strike her once gently with a bundle of a hundred sticks so as to fulfil his vow, but not to hurt her at all because she had faithfully served him in his time of trial

**HAMZA IBN HASAN IBN
UBAYDULLAH IBN ABBAS
(AS)**

He was the great grandson
of Hazrat Abbas (AS)



MUHAMMAD IBN ALI (AS)

A son of Imam Ali (AS) who was also known as
Baqir.

QASIM BIN MUSA (AS)

The son of Imam Musa Al Kadhim
(AS). The brother of Imam Ridha
(AS). Imam is reported to have
said that if you cannot visit me in
Mashhad, then visit my brother in
Iraq.





KARBALA

Karbala is 100 KM south west of Baghdad. The name Karbalā as taught to Rasulullah (SAW) is as being, "the land which will cause many agonies (karb) and afflictions (balā)."

Imam Baqir (AS) has said: *'If people knew the reward for the ziyara of Husayn (AS) surely they would have died out of love for it and when inquired as to what exactly the thawab is?'* Imam explained that whosoever goes for the ziyarah has been given the thawab of:

1000 Haj, 1000 Umrah, 1000 martyrs of Badr, 1000 reward for fasting, 1000 reward of sadaqa, reward of freeing 1000 slaves, protection for the whole year and an angel will be appointed to

protect him and when he dies angels will attend his burial ceremony, They will pray for his forgiveness, he will be protected from the squeeze of the grave, question of the grave of munkar and nakir will be facilitated for him, and the gates of Janna will be opened up for him, and the book of deeds will be presented to him in his right hand And he will come on the Day of Judgment full of light and this light will stretch from the East to the West and an announcer would call out "this is a visitor of the grave of Husayn (AS)." And at that time there will be no one in the field of Qiyama but he would wish that he was a visitor of Imam Husayn (AS).

RECOMMENDATION

It is reported from Imam Sadiq (AS) that it is better not to apply oil or kohl to the eyes or eat meat whilst you are visiting Karbala.

QFATIMA TIP

It is recommended to be in Karbala on a Thursday night.

**MASJID IMAM
HUSAYN (AS)
Idhn al-dukhul:**

Seeking
permission to
enter the mosque.



اللَّهُمَّ إِنِّي وَ قَفْتُ عَلَى بَابِ بَيْتٍ مِنْ بُيُوتِ
نَبِيِّكَ وَ آلِ نَبِيِّكَ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ

*O Allah! I am standing at the door of one of the houses of
Your Prophet and the family of Your Prophet, peace be
upon him and his family.*

ءَ ادْخُلْ يَا رَسُولَ اللَّهِ ءَ ادْخُلْ يَا حُجَّةَ اللَّهِ
ءَ ادْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ

*May I enter, O Prophet of Allah? May I enter, O the proof
of Allah? May I enter, O angels of Allah?*

As you cross the threshold (with your right foot),
enter with humility reciting:

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

In the name of Allah and by Allah in the path of Allah and on the religion of the Prophet of Allah peace be upon him and his family. O Allah! Forgive me and have mercy on me and turn repentant towards me for You are most forgiving and merciful.

At the main entrance (BABUL QIBLA) is first the loyal friend of Imam – **HABIB IBN MAZAHIR (AS)**



السَّلَامُ عَلَيْكَ يَا حَبِيبَ ابْنِ مَظَاهِرِ الْأَسَدِيِّ
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Having greeted him, approach the zharee which houses **IMAM HUSAYN (AS)** and at his feet **ALI AKBER (AS)** and **ALI ASGHER (ABDULLAH) (AS)**



ZIYARA IMAM HUSAYN (AS)

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ
السَّلَامُ عَلَيْكَ وَ عَلَىٰ جَدِّكَ وَ أَبِيكَ
السَّلَامُ عَلَيْكَ وَ عَلَىٰ أُمِّكَ وَ أَخِيكَ
السَّلَامُ عَلَيْكَ وَ عَلَىٰ الْأَئِمَّةِ مِنْ بَنِيكَ

الَسَّلَامُ عَلَیْكَ يَا صَاحِبَ الدَّمْعَةِ السَّكِیَةِ
الَسَّلَامُ عَلَیْكَ يَا صَاحِبَ الْمُصِیْبَةِ الرَّاتِبَةِ
لَقَدْ أَصْبَحَ كِتَابُ اللَّهِ فِیْكَ مَهْجُورًا
وَ رَسُولُ اللَّهِ فِیْكَ مَوْتُورًا
الَسَّلَامُ عَلَیْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
الَسَّلَامُ عَلَیْكَ وَ عَلَى أَنْصَارِ اللَّهِ وَ خُلَفَائِهِ
الَسَّلَامُ عَلَى أُمَّةِ اللَّهِ وَ أَحِبَّائِهِ
الَسَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ
وَ مَعَادِنِ حِكْمَةِ اللَّهِ وَ حَفَظَةِ سِرِّ اللَّهِ
وَ حَمَلَةِ كِتَابِ اللَّهِ وَ أَوْصِيَاءِ نَبِيِّ اللَّهِ
وَ ذُرِّيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be with you O Abu 'Abd Allah al-Husayn
Peace be with you, your grandfather and father
Peace be with you, your mother and brother
Peace be with you and with the Imams from your children

Peace be with you O one who is the bearer of flowing tears!

Peace be with you O one who was endowed with the difficult calamity.

Indeed the book of God became abandoned regarding you and the Prophet was wronged by your murder!

Peace, mercy and blessings of God be with you
Peace be with the helpers of God and His successors
Peace be with the trustees of God and His beloved
Peace be with [you] the means for the recognition of God

Peace be with [you] the treasury of wisdom of God
The keepers of the secrets of God

The bearers of the Book of God

The vicegerents of the Prophet of God

And the progeny of the Messenger of God

May the blessings of God be with you.

May the mercy and blessings of God be with you.

ZIYARA WARITHA (IMAM HUSAYN AS)

أَسْلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَوَةَ اللَّهِ
أَسْلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ
أَسْلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ
أَسْلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ
أَسْلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ
أَسْلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ
أَسْلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُتَمَنِّينَ
وَلِيِّ اللَّهِ

أَسْلَامُ عَلَيْكَ يَا بَيْنَ مُحَمَّدٍ الْمُصْطَفَى
أَسْلَامُ عَلَيْكَ يَا بَيْنَ عَلِيِّ الْمُرْتَضَى
أَسْلَامُ عَلَيْكَ يَا بَيْنَ فَاطِمَةَ الزَّهْرَاءِ

أَسْلَامٌ عَلَيْكَ يَبْنَ خَدِيجَةَ الْكُبْرَى
أَسْلَامٌ عَلَيْكَ يَا ثَارَ اللَّهِ وَبْنَ ثَارِهِ
وَ الْوَتْرَ الْمُوتُورَ وَ الشَّهْدُ أَنْكَ قَدْ أَقَمْتَ
الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ
بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ
وَ أَطَعْتَ اللَّهَ وَ رَسُولَهُ حَتَّى آتَيْكَ الْيَقِينَ
فَلَعَنَ اللَّهُ أُمَّةً قَتَلْتِكَ وَ لَعَنَ اللَّهُ أُمَّةً
ظَلَمْتِكَ وَ لَعَنَ اللَّهُ أُمَّةً سَمِعَتْ
بِذَلِكَ فَرَضِيَتْ بِهِ
يَا مَوْلَايَ يَا أَبَاعَبْدِ اللَّهِ
أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ
الشَّامِخَةِ وَ الْأَرْحَامِ الْمُطَهَّرَةِ

لَمْ تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا
وَلَمْ تُلْبَسْكَ مِنْ مُدِّ لَهَمَّاتِ ثِيَابِهَا
وَ أَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ أَرْكَانِ
المُؤْمِنِينَ

وَ أَشْهَدُ أَنَّكَ الْإِمَامُ الْبِرُّ التَّقِيُّ
الرَّضِيُّ الزَّكِيُّ الْهَادِي الْمَهْدِيُّ
وَ أَشْهَدُ أَنَّ الْأَئِمَّةَ مِنْ وُلْدِكَ كَلِمَةٌ
التَّقْوَى وَ أَعْلَامِ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى
وَ الْحُجَّةَ عَلَى أَهْلِ الدُّنْيَا
وَ أَشْهَدُ اللَّهُ وَ مَلَائِكَتَهُ وَ أَنْبِيَآئَهُ وَ رُسُلَهُ
أَنِّي بِكُمْ مُؤْمِنٌ وَ بَايَا بِكُمْ مُوقِنٌ
بِشَرَائِعِ دِينِي وَ خَوَاتِيمِ عَمَلِي

وَ قَلْبِي لِقَلْبِكُمْ سَلَامٌ وَ أَمْرِي لِأَمْرِكُمْ
مُتَّبِعٌ

صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَعَلَىٰ أَرْوَاحِكُمْ
وَعَلَىٰ أَجْسَادِكُمْ وَعَلَىٰ أَجْسَامِكُمْ
وَعَلَىٰ شَاهِدِكُمْ وَعَلَىٰ غَائِبِكُمْ
وَعَلَىٰ ظَاهِرِكُمْ وَعَلَىٰ بَاطِنِكُمْ

Peace be with you O heir of Adam the chosen one
of Allah

Peace be with you O heir of Nuh the Prophet of God

Peace be with you O heir of Ibrahim, the friend of
God

Peace be with you O heir of Musa, the one who
spoke to God

Peace be with you O heir of Isa the spirit of God

Peace be with you O heir of the Commander of the
faithful,

Peace be with him the Saint of God

Peace be with you O grandson of Muhammad al-
Mustafa

Peace be with you O son of Ali al-Murtadha
Peace be with you O son of Fatima al-Zahra
Peace be with you O grandson of Khadijat-al-Kubra
Peace be with you O one who rose in the way of
God and the son of one who rose in His way.
O you who were alone and abandoned
I bear testimony that you established the prayer,
gave the prescribed share [to the poor], enjoined
what is good, prohibited what is wrong, obeyed
God and His Messenger to your [very] end.
May the curse of God be upon those who killed you.
May the curse of God be upon those who heard
about that and were consenting to it!
O My Master! O Aba 'Abd Allah! I bear testimony
that indeed you were a light (nur) in the sublime
loins and purified wombs. The impurities of
ignorance of the pre-Islamic age did not touch you,
nor did its dirt affect you.
I bear testimony that verily you are among the
supports [upon which rests] the religion and among
the pillars for the believers.
I bear testimony that you are a virtuous, pious,
pleased with God's will, pure, guide to guidance and
divinely guided Imam!

I bear testimony that the Imams from your progeny are the word of piety, standards of guidance, the firm grip [of religion] and the proofs of God for the people of the world.

I call upon God, His angels and His Messengers to witness that I believe in you.

I am certain of your return in all of my religious conduct and in the end result of my actions.

My heart is submitted to your wishes and my affair is obedient to your command.

May God bless you [all], your souls, your absence, your apparent being and your hidden beings!

ZIYARA OF ALI AKBER (AS)

السَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ

السَّلَامُ عَلَيْكَ يَا بَنَ نَبِيِّ اللَّهِ

السَّلَامُ عَلَيْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ

السَّلَامُ عَلَيْكَ يَا بَنَ الْحُسَيْنِ الشَّهِيدِ

السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ وَابْنُ الشَّهِيدِ

السَّلَامُ عَلَيْكَ أَيُّهَا الظُّلُومُ وَابْنُ المَظْلُومِ
لَعَنَ اللهُ أُمَّةً قَتَلَتَكَ
وَ لَعَنَ اللهُ أُمَّةً ظَلَمَتَكَ
لَعَنَ اللهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

Peace be with you O grandson of the Messenger of God

Peace be with you O grandson of the Prophet of God

Peace be with you O grandson of the Commander of the faithful

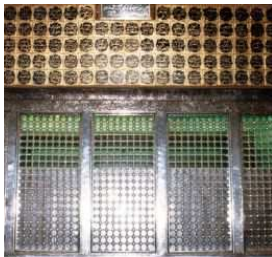
Peace be with you O son of the Martyr al-Husayn

Peace be with you O Martyr son of a Martyr

Peace be with you O oppressed [son] and a son of an oppressed [soul].

May the curse of God be upon those who killed you, may the curse of God be upon those who wronged you and may the curse of God be upon those who heard about that and were pleased with it!

Next to them is the **GANJ SHAHIDEEN** where the martyrs of the family and companions of Imam Husayn (AS) are buried.



ZIYARA OF SHUHADA OF KARBALA

السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ وَاجِبَاتَهُ
السَّلَامُ عَلَيْكُمْ يَا أَصْفِيَاءَ اللَّهِ وَأَوْدَائَهُ
السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ
السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ فَاطِمَةَ سَيِّدَةِ
نِسَاءِ الْعَالَمِينَ

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي مُحَمَّدٍ
 الْحَسَنِ عَلِيِّ بْنِ الزَّكِيِّ النَّاصِحِ
 السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي عَبْدِ اللَّهِ
 بَابِي أَنْتُمْ وَ أُمِّي طِبْتُمْ وَ طَابَتِ الْأَرْضُ
 الَّتِي فِيهَا دُفِنْتُمْ وَ فُزْتُمْ فَوْزًا عَظِيمًا
 فَيَا لَيْتَنِي كُنْتُ مَعَكُمْ فَأَفُوزَ مَعَكُمْ

Peace be with you O saints of God and His beloved
Peace be with you O chosen ones of God and His
beloved ones

Peace be with you O helpers of the religion of God
Peace be with you O helpers of the Messenger of
God

Peace be with you O helpers of the Commander of
the faithful

Peace be with you O helpers of Fatimah, the leader
of the women of the worlds.

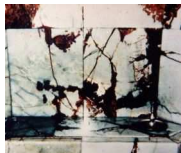
Peace be with you O helpers of Abu Muhammad al-
Hasan, the saint, the sincere advisor

Peace be with you O helpers of Abu 'Abd Allah

May my father and mother be sacrificed for you!
Indeed you are pure and the ground that you are
buried in is pure!
You attained tremendous fortune! Had I been with
you, I could also have attained success with you!

QATLAGHA

This is the place of
martyrdom of Aba
Abdillah (AS)



IBRAHEEM BIN MUSA AL KADHIM (AS)

A governor of Yemen, he was
the grandfather of Syed
Murtaza & Syed Radhi (AR), he
died in Baghdad but was
brought to Karbala. He is also known as Al Mujab as
when his body was brought here he said
“ASSALAMU ALAYKA YAA ABAA ABDILLAH” and a
voice was heard saying WA ‘ALAYKAS SALAAM YAA
WALADIY”



TILL-E-ZAYNABIA

This is a small hill facing the haram from where Sayyida Zaynab (AS) witnessed the battle of 'Ashura.



KHAIMAGAH

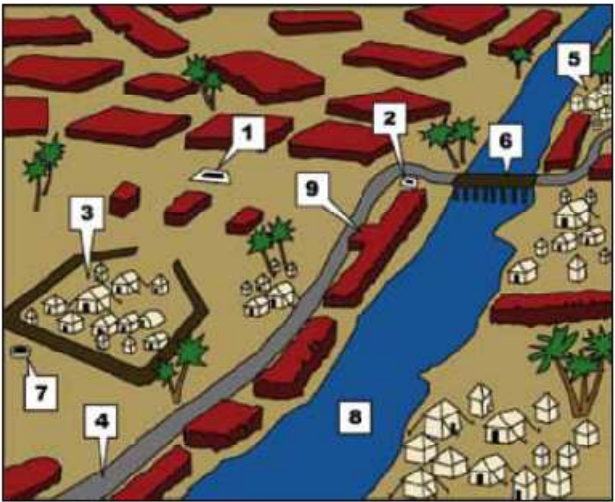
This is just behind Tille-Zainabia. The place where the tents were pitched.



QFATIMA TIPS

Under the dome of the haram of Imam Husayn (AS) is a pink stone which is reported to be a place where needs are granted.

To pray one wajib salaa in the haram of Imam Husayn (AS) has the thawab of one hajj and one umra..



KEY TO MAP

- | | |
|---|--|
| 1. Where Imam Husayn (AS) fell | 5. Village of Ninevah (Old name for Karbala) |
| 2. Where 'Abbas (AS) fell | 6. Bridge to Kufa |
| 3. Ahlul Bayt Camp | 7. Well dug by 'Abbas |
| 4. Road from Karbala to Kufa and Damascus | 8. Euphrates |
| | 9. Yazid's army |

MASJID ABBAS (AS)



The distance between the haram of Imam Husayn (AS) and that of Abbas (AS) is the same distance that is between Safa & Marwa.

The river Euphrates (Alqamah) runs under the haram.

Amongst the Shuhada of Karbala, the most excellent one is Abbas (AS)

On the day of judgment the position occupied by Abbas (AS) will be so high that all the other shuhada and martyrs will envy the high status.

Ask for your hajat with the intercession of Abbas (AS)

After reciting the ziyara, standing there raise your hands in dua and ask Allah for your needs standing in the presence of Abbas (AS).

ZIYARA ABBAS (AS)

السَّلَامُ عَلَيْكَ يَا أَبَا الْفَضْلِ الْعَبَّاسِ
ابْنَ أَمِيرِ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا بَنَ سَيِّدِ الْوَصِيِّينَ
السَّلَامُ عَلَيْكَ يَا بَنَ أَوَّلِ الْقَوْمِ إِسْلَامًا
وَ أَقْدَمِهِمْ إِيْمَانًا وَ أَقْوَمِهِمْ بِدِينِ اللَّهِ
وَ أَحْوْطِهِمْ عَلَى الْإِسْلَامِ
أَشْهَدُ لَقَدْ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ
وَ لَا خِيكَ فَنَعْمَ الْآخُ الْمُوَاسِي
لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ

وَ لَعَنَ اللَّهُ أُمَّةً ظَلَمَتَكَ
 وَ لَعَنَ اللَّهُ أُمَّةً اسْتَحَلَّتْ مِنْكَ الْمَحَارِمَ
 وَ انْتَهَكْتَ حُرْمَةَ الْإِسْلَامِ
 فَنِعْمَ الصَّابِرُ الْمُجَاهِدُ الْمُحَامِي النَّاصِرُ
 وَ الْأَخُ الدَّافِعُ عَنْ أَخِيهِ الْمُجِيبُ
 إِلَى طَاعَةِ رَبِّهِ الرَّغِيبُ
 فِي مَا زَهَدَ فِيهِ غَيْرُهُ مِنَ الثَّوَابِ الْجَزِيلِ
 وَ الثَّنَاءِ الْجَمِيلِ
 وَ الْحَقِّكَ اللَّهُ بِدَرَجَةِ آبَائِكَ
 فِي جَنَّاتِ النَّيْمِ

Peace be with you O Abu al-Fadl al-Abbas, son of
the Commander of the faithful

Peace be with you O son of the master of the
Apostolic heirs

Peace be with you O son of the first of the people to Islam, the foremost of them to faith, the most correct of them regarding the religion of God and the one who guarded Islam the most of them
I bear testimony that you were sincere to God, to His Messenger and your brother!
How good a brother you are who gives consolation!
May God curse the people who killed you!
May God curse the people who oppressed you!
May God curse the people who made outrageous crimes lawful against you and thereby desecrated the sanctity of Islam
How good you are who endures, who strives, who defends, who supports and how good you are a brother defending his brother, answering the call of obedience to his Lord, desirous of what was abandoned by others of the glorious rewards and noble praise.
May God admit you to the [heavenly] rank of your forefathers in blessed paradise!

KAFL ABBAS

There were two spots near the Haram of Abbas (AS) where his arms were severed. One was destroyed during the Gulf war. However, one remains. and the second one is still there.



AUN (AS)

A few kilometers outside the Haram of Imam Husayn (AS) is the zharee of Aun (AS).

Although said to be that of Aun – son of Sayyida Zaunab (AS) & Abdullah ibn Jafer

(AS); some say that this is Aun - son of Imam Ali (AS) & Asma bint Umayy.



GARDEN OF IMAM JA'FER AS SADIQ (AS)

The dates from this garden are known to have curative properties.



HURR IBN YAZID AR RIYAHI (AR)

His shrine is situated 3 miles from Karbala. The commander of the army of Yaizd who did true tawba.



ZIYARA OF HURR (AR)

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ
السَّلَامُ عَلَيْكَ أَيُّهَا الْمُجَاهِدُ النَّاصِحُ

الْسَّلَامُ عَلَيْكَ يَا مَنْ وَفَى بِالسَّعَادَةِ الرَّائِحَةِ
الْسَّلَامُ عَلَيْكَ يَا مَنْ نَكَثَ بَيْعَتَ يَزِيدٍ
وَ فَدَى بِرُوحِهِ لِلْحُسَيْنِ الشَّهِيدِ
الْسَّلَامُ عَلَيْكَ أَيُّهَا الْبَطْلُ الصَّنْدِيدُ
الْسَّلَامُ عَلَيْكَ أَيُّهَا الْفَارِسُ الشُّجَاعُ
الْسَّلَامُ عَلَيْكَ يَا مَنْ تَرَكَ الطُّغْيَانَ
وَ أَطَاعَ الْوَاحِدَ الدِّيَانَ
وَ دَخَلَ فِي طَاعَةِ الرَّحْمَانَ
وَ فَدَى بِرُوحِهِ لِلْحُسَيْنِ الشَّهِيدِ
الْغَرِيبِ الْعَطْشَانَ
الْسَّلَامُ عَلَيْكَ يَا حُرَّ الشَّيْدِ الرَّيَاحِيِّ
وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

Peace be with you O man of righteousness
Peace be with you O one who strives sincerely
Peace be with you O one who remained faithful to
the happiness that was to come!

Peace be with you O you who broke his pledge of
allegiance to Yazid and sacrificed his soul for al-
Husayn the martyr!

Peace be with you O you who are a brave hero
Peace be with you O you who are a valiant
horseman

Peace be with you O you who abandoned tyranny,
obeyed the pious one [al-Husayn], entered into the
obedience of the Merciful God and sacrificed your
soul, for al-Husayn the thirsty stranger in a foreign
land!

Peace be with you O Hur al-Riyahiy, the martyr!
May the mercy and blessings of God be with you.

Kazmain

The Ziyarah of Imam Musa al-Kazim (peace be with
him)

Peace be with you O saint of God

Peace be with you O proof of God

Peace be with you O light of God in the darkness of
the earth

Peace be with you O one who status was affirmed by Allah.

I have come to you as a visitor, knowing your right, expressing enmity to your enemies and as a befriender of your adherents.

Therefore, O my Master! Intercede for me to your Lord!

May the mercy and blessings of God be with you.

MUSAYYIB

Musayyib sits on both the east and west banks of the Euphrates River between Karbala & Kadhmayn.



MUHAMMAD & IBRAHEEM IBN MUSLIM IBN AQEEL (AS)

Sons of Muslim Bin Aqeel

History records that even at the last moments of their lives just before being martyred both these sons requested for a short respite to offer their salaa.

السَّلَامُ عَلَيْكُمَا يَا قُرَّةَ عَيْنِ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكُمَا يَا فُلْدَتِي كَبِدِ ابْنِ عَمِّ
رَسُولِ اللَّهِ

اَلْسَّلَامُ عَلَیْكُمْ يَا نَاصِرِی سَبِطِ رَسُوْلِ اللّٰهِ
 اَلْسَّلَامُ عَلَیْكُمْ اَیُّهَا السَّابِقَانِ فِی
 الشَّهَادَةِ مِنْ ذِی رَحْمِ رَسُوْلِ اللّٰهِ
 اَلْسَّلَامُ عَلَیْكُمْ اَیُّهَا الْمَظْلُوْمَانِ الْقَتِیْلَانِ
 بِأَرْضِ كَرْبَلَاءَ
 اَلْسَّلَامُ عَلَیْكُمْ اَیُّهَا الْمَظْلُوْمَانِ
 بِأَيْدِی الْاَشْقِیَاءِ
 اَلْسَّلَامُ عَلَیْكُمْ اَیُّهَا الْمُخْلَفَانِ
 مِنْ مُسْلِمِ ابْنِ عَقِیْلِ الْقَتِیْلِ
 اَلْسَّلَامُ عَلَیْكُمْ اَیُّهَا الذَّبِیْحَانِ
 مِنْ نَسْلِ اِسْمَاعِیْلِ
 اَلْسَّلَامُ عَلَیْكُمْ اَیُّهَا الْحِیَّانِ الْمَرْزُوقَانِ

عِنْدَ رَبِّكُمَا الْجَلِيلِ
 أَشْهَدُ أَنَّكُمَا جَاهِدْتُمَا فِي نَصْرَةِ دِينِ اللَّهِ
 وَحِمَايَةِ عِثْرَةِ رَسُولِ اللَّهِ
 حَقَّ الْجِهَادِ فَجَزَا كَمَا اللَّهُ عَنْهُ
 وَعَنْ نَبِيِّهِ وَأَهْلِيْبَيْتِهِ وَعَنِ الْإِسْلَامِ
 وَأَهْلِهِ أَفْضَلَ جَزَاءِ الشُّهَدَاءِ
 وَالسَّلَامُ عَلَيْكُمَا وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be with you both who are the delight of the eyes of the Messenger of God
 Peace be with you both O you who are a part of the liver of the son of the uncle of the Messenger of God
 Peace be with you both O helpers of the grandson of the Messenger of God
 Peace be with you both O you who are preceded in martyrdom from the offspring of the Messenger of God

Peace be with you both O you who were opposed
and wrongly killed in the land of Karbala
Peace be with you both O you who were wronged
by the hands of the wretched
Peace be with you both O you who were sacrificed
from the progeny of Ismail
Peace be with you both O you who are alive and
sustained with you Augustus Lord
I bear witness that you indeed strived in the best
manner to aid the religion of God and to defend the
family of the Messenger of God
Therefore, may God reward you from Himself, on
behalf of His Prophet and his family, on behalf of
Islam and its people the best rewards for the
Martyrs!
Peace, mercy and blessings of God be with you
both!

KADHMAYN

It was a Quraysh cemetery outside Baghdad across the bridge where the **7th Imam Musa Al Kadhim (AS)** was buried.

A town grew around the tomb called Kadhmayn (meaning the two Kadhims) as the **9th Imam Muhammad At Taqi Al Jawad (AS)** is also buried there.



It is a place where hajats are fulfilled, illnesses cured and difficulties resolved especially problems with eyes.

Imam Ali Al Naqi (AS) says: "When you wish to visit the grave of Musa ibn Jafar and Muhammad ibn Ali, first you must bathe and make yourself clean, then anoint yourself with perfume and put on two clean garments, after which you are to say:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ
 السَّلَامُ عَلَيْكَ يَا مَنْ يَدُ اللَّهِ فِي شَأْنِهِ
 أَتَيْتُكَ زَائِرًا عَارِفًا بِحَقِّكَ مُعَادِيًا لِأَعْدَائِكَ
 مُوَالِيًا لِأَوْلِيَائِكَ فَاشْفَعْ لِي عِنْدَ رَبِّكَ يَا مَوْلَايَ
 وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

Peace be with you O saint of God
 Peace be with you O proof of God
 Peace be with you O light of God in the darkness of
 the earth
 Peace be with you O one whose status was affirmed
 by Allah.
 I have come to you as a visitor, knowing your right,
 expressing enmity to your enemies and as a
 befriender of your adherents.
 Therefore, O my Master! Intercede for me to your
 Lord!

May the mercy and blessings of God be with you.
"You are then free," said Imam Ali Naqi (AS), "to ask for your personal needs, after which you should offer the ziyara to Imam Muhammad Taqi (AS)."

ZIYARA OF IMAM MUHAMMAD AT TAQI (AS)

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ
السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ
السَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ وَ عَلَى آبَائِكَ
وَ أَبْنَائِكَ وَ أَوْلِيَائِكَ
أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ
وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ
وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ تَلَوْتَ الْكِتَابَ

حَقَّ تِلَاوَتِهِ وَ جَاهَدْتَ فِي اللَّهِ
 وَ صَبَرْتَ عَلَى الْأَذَى فِي جَنْبِهِ
 حَتَّى أَتَكَ الْيَقِينُ
 أَتَيْتَكَ زَائِرًا عَارِفًا بِحَقِّكَ مُوَالِيًا
 لِأَوْلِيَائِكَ مُعَارِيًا لِأَعْدَائِكَ
 فَاشْفَعْ لِي عِنْدَ رَبِّكَ
 وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

Peace be with you O saint of God
 Peace be with you O proof of God
 Peace be with you O light of God in the darkness of
 the earth
 Peace be with you O grandson of the Messenger of
 God
 Peace be with you, your forefathers, your sons and
 your adherents!
 I bear witness that you established the prayer, gave
 the prescribed share [to the poor], enjoined good,
 forbade what is wrong, recited the Book [of God] as

it ought to be recited, strived for the sake of God and were patient in the face of difficulties until death came to you!

I have come to you as a visitor, knowing your right, befriending your adherents and expressing enmity towards your enemies. Therefore, intercede for me in front of your Rabb!

May the mercy and blessings of God be with you.

Recite 2 rakats salaa of Ziyara followed by Suratu Yaseen (36) and Suratur Rahmaan (55).

Many scholars are buried in the haram. These include

SHAYKH AL MUFEED (AR)

KHWAJA NASIRUD DEEN TUSI (AR)

SYED MURTADHA (AR)

SYED RADHI (AR)

SYED ISMAIL SAFRUDDIN (AR)

KHWAJA NASIRRUDDIN AL-TUSI (A.R.)

Muhaqqiqe Tusi

Fakhrul Mahaqqiqeen

His name was Muhammad bin Muhammad bin Hasan Al-Tusi. He was born on the 11th of Jamadiul Awwal 597 A.H.- 1201 C.E. in Tusi (Iran).

He excelled in his knowledge both in religious and other fields like astronomy, medicine, mathematics, geography and history. His tutor for religious fields was his father (a great Ulema in his own right) and for other fields his tutor was one who had been taught by Ibn Sina (known as Avicenne).

His students included Allama Hilli which is sufficient in itself to describe the greatness of Khwaja Nasiruddin Tusi. His book on Aqāid is still used in madrasas today - *Tajrid Al-I'tiqadat*. He was the Mujaddid (rejuvenator of Islam) of the 6th century.

He collected all the traditions Ahadith of the excellence of the Ahlulbayt which all the sects of Islam agreed with into a book and went to Baghdad to present it to the Khalifa in the hope that it would be accepted as a book to unite all the sects. The Khalifa at the time was sitting at a riverbank with his chief adviser Ibn Hajib. When Khwaja presented

the book to Mo'tasam Billah- The Khalifa; the Khalifa gave it to his adviser who in hatred of the Ahlulbayt threw the book into the river. He pulled the book out (the ink had washed off) and handed the empty book back to Khwaja Tusi. The adviser mocked Khwaja by saying "*Look! how the river enjoyed the book*".

Khwaja Tusi returned to Tus disheartened and very sad. He went straight to the shrine of the 8th Imam and that night when he slept he saw a dream in which he saw the 12th Imam and a dua' written on a wall. He complained to Imam about the way he had been treated by the khalifa and Imam told him to ask Allah through this dua'. The dua' is one we recite today also called **Dua' Tawassul**.

Some years later the same khalifa and his adviser were killed by the Mongols when they invaded Baghdad; and it was Khwaja who converted the Mongol ruler Halagu Khan to Islam. The conversion was not an easy task for the Mongols were destroyers who in their invasions had destroyed everything in their path.

When Khwaja Tusi told him of Allah ; Halagu Khan asked to see the rules (the book) of this Allah. Khwaja arranged for the whole Qur'an to be written

on deer skin and to carried into the court of Halagu on several horses and camels accompanied by an army Halagu was impressed and converted but asked to be explained of all the rules plus the reason why they were performed? Why Salaa? Why Sawm? etc. Khwaja Nasiruddin Tusi took up the task and explained everything according to Halagu Khan's understanding.

Khwaja Tusi over a period of time won the favour of Halagu Khan and took up the setting of things like libraries that the Mongols had destroyed in their path. He set up the revival of Islamic Sciences and the construction of an Observatory at Maragha in Turkey (the first in the world). His charts are used even today to predict natural phenomena like earthquakes etc.

The other Ulema were getting jealous over Khwaja's position and were looking for an opportunity to get back at him. When Halagu's mother died they told Halagu to bury Khwaja Nasiruddin Tusi with his mother so Khwaja could help his mother answer Munkar and Nakir's questions. Halagu thought it was a good idea. Khwaja understood the plot hatched by his enemies and he asked Halagu who

was more precious - himself or his mother. Halagu said it was he-himself. Khwaja suggested that Halagu bury the other Ulema with his mother and save Khwaja for himself. A lot of such attempts were made to get rid of Khwaja Nasiruddin Tusi.

He is one of the Ulema for whom wrong accusations have been made in abundance.

His humility is shown by the following incident . Once he went to visit a town. A man told him not to sleep outside although it was very hot for it would rain that day. Khwaja Nasiruddin Tusi had predicted according to his knowledge that it would not rain that night. He slept outside and it started raining. In the morning he asked the man how he had predicted this. The man said that whenever his dog comes inside at night he knew that it would rain. On hearing this Khwaja said to himself:

"I studied all my life but my knowledge is not even as much as that of a dog".

On visiting Baghdad once he fell ill. Knowing that he was nearing his death he called some believers and taught them how to give him ghusl, kafan and to bury him. He asked to be buried at the entrance of the haram in Kadhmain and to inscribe the following aya of Qur'an on his grave:

"...And their dog lay stretching his paws at the entrance... 18:18

Khwaja Nasiruddin Tusi died at the age of 75 years in Baghdad on 18th Dhulhijjah 672 A.H.-1274 C.E.- Eid e Ghadeer.

When they started digging his grave they found one already prepared. Apparently it was one that had been prepared for a khalifa the day Khwaja was born but not been used as the one whom it had been prepared for had died elsewhere.

SHAYKH MUFEED

MUHAMMAD bin MUHAMMAD bin NU'MAN (AR)

He was born in a small town 35 miles away from Baghdad on the 11th of Dhulqa'da 336 A.H.

His father was known as 'Muallim' (teacher) and thus Shaykh Mufeed is often referred to as 'Ibnul Muallim'. His father wished his son to study further and with this intention moved to Baghdad where his son could be taught Islamic Sciences.

In a short time Shaykh Mufeed excelled in his studies especially in the field of 'Ilmul Kalām'. He earned the name 'Mufeed' meaning one who is a benefit to others for his excellence in answering the controversies others had with Shia beliefs. His

knowledge gained him the respect of the rulers and thus facilitated the opening of the first Shia madrasa in Baghdad.

In his dream once he saw Sayyida Fatima Zahra (AS) with her two sons Imam Hasan and Husayn (AS). He saw himself sitting in the madrasa where he taught and she asked him to teach her two sons 'Ilmul Fiqh'. Shaykh Mufeed on waking up was greatly troubled fearing he must have done something wrong. That day he went to the Madrasa to take his classes. Just as he was about to start his lesson a lady walked in with her two sons using the same words Sayyida Fatima Zahra (A.S.) had used asking Shaykh to teach her sons 'Ilmul Fiqh'. Both were Seyyids. Shaykh Mufeed realised the message of his dream and accepted to be their tutor. The two boys were Syed Murtadha and Syed Radhi who became great Ulema.

An atheist persistently came to the court of Baghdad and evaded all arguments to believe in the existence of Allah. Shaykh agreed to see him one day and they agreed a time at an appointed venue. It was Shaykh who was considerably late and the man started taunting the Muslims. Shaykh arrived saying that he had seen an amazing sight at the

river bank. He saw a ship without a master (one who sails it) picking people up at one bank and dropping them at the other bank. The atheist started to laugh asking people what sort of man they had brought to reason with him. Shaykh Mufeed told him:

"If you cannot believe that a ship can sail without someone to sail it; How can you believe that this universe runs without someone to control it?"

The atheist had no answer and it is reported that he accepted Islam.

Shaykh Mufeed wrote and compiled over 200 books. He used to sleep very little spending his nights in worship, study and writing.

He was one of the privileged people to whom the 12th Imam has written on three known occasions and the contents of the letters recorded.

He died on the 3rd of Ramadhan 412 A.H. in Kadhmayn where he is buried. Syed Murtadha (his student) led his Salatul Mayyit and 70,000 attended the funeral. On his grave Imam Mahdi (A.S.) wrote verses expressing the grief of 'Aale Rasul' at his departure from the world.

SYED MURTADHA
ALI bin HUSAYN bin MUSA bin IBRAHEEM
bin MUSA AL-KADHIM (A.R.)

He was born in Baghdad in the year 355 A.H. He had a younger brother called Syed Radhi (A.R.) who compiled the sermons and letters of Imam Ali (A.S.) in what is known as **Nahjul Balagha**.

His father was from the progeny of Imam Musa Al-Kadhim (A.S.) whilst his mother Fatima was from the progeny of Imam Ali Zaynul Abedeen (A.S.)

His titles were many - Abul Qasim (kuniyya), Murtadha, Dhul Majdayn, Abu Thamaneen & 'Alamul Huda (Banner of guidance).

Both brothers - Syed Murtadha and Syed Radhi were taken by their mother to Shaykh Mufeed to be given training in 'Ilmul Fiqh'. Shaykh Mufeed on seeing them realised that this was the interpretation of the dream he had seen the night before when he saw Bibi Fatima Zahra (A.S.) come to him with Imamayn Hasanayn (A.S.) asking of the same.

Syed Murtadha was one of the wealthiest amongst the Shias of his time and also the most generous and charitable.

During this period people used to act on innovations and 'fatawa' were being issued by anyone. The Khalifas announced that the only people who could issue fatawa were those who registered with them paying a large registration fee. This was an ideal opportunity for the Shia to register. The other sects paid and registered (Hambali, Hanafi, Maliki, & Shafi'i). The Khalifas requested 100,000 dinars. Syed Murtadha raised 80,000 himself and asked the Shias to raise 20,000 but they could not manage.

His position was such that Ulema like Khwaja Nasiruddin Tusi (one who converted the Mongols to Islam and was Allama Hilli's teacher) used to recite *Salawatullah alayhim* whenever Syed Murtadha's name was mentioned. He is the mujaddid of the 4th century after Muhammad ibn Yaqub Al-Kulayni.

Once a minister of the Abbasid Khalifas was very sick and was told there was no cure for his illness. In his dream he saw Imam Ali (A.S.) and he complained of his illness to Imam. Imam told him to

ask his 'son' 'Alamul Huda (banner of guidance) to pray for him. He wrote to Syed Murtadha addressing him as 'Alamul Huda'. Syed Murtadha was at first perturbed that such a title had been used for him. The minister wrote back saying it was a title used by Imam Ali (A.S.). Syed Murtadha prayed for him and he was cured by the grace of Allah. The minister related the incident to the Khalifa. After that there was always respect for Syed Murtadha from the Khalifa.

In Syed Murtadha's classes there was a student who was persistently late. When asked why he said that the ferry that brought him across the river to the classes was late and he always took the first ferry across. Syed Murtadha gave him a piece of paper and told him to keep the paper with him and he would be able to walk on water. Syed Murtadha told the student not to open the paper to see what was written. For the next few days the student found that he could walk on water and he got to his classes on time. Curiosity got the better of him and he opened the paper to see what was written. He saw the aya *Bismillah*..... For a fleeting moment he thought "*Was that all that helped me walk on water?*"

The next morning he found he was unable to walk on the water and he was late for his classes. Syed Murtadha immediately noticed and knew that his orders had been disobeyed.

Syed Murtadha died on the 25th Rajab 436 A.H. at the age of approx. 80 years. He is also known as Abu Thamaneen (The father of 80). He is known to have written, compiled, read or having been associated with 80,000 books. He left 80 buildings, 80 servants, 80 animals..... His son led the Salatul Mayyit and he is buried in Kadhmain where his father and younger brother Syed Radhi are buried too.

ABUL HASSAN SAYYID MUHAMMAD RADHI (AR)

He was born in Baghdad in the year 359 A.H.

His father was a descendant of Imam Musa Al-Kadhim (A.S.) and his mother the descendant of Imam Ali Zaynul Abedeen (A.S.). She was a woman famous for her piety and literary talents.

His elder brother Sayyid Murtadha was a great 'Aalim - the mujaddid of the 4th century.

At a young age, he was recognised as a prodigy and even his teacher Shaykh Mufeed regarded him as his equal.

Amongst his many works, the most famous is the compilation of the letters, sermons and sayings of Imam Ali (A.S.) in what is called **Nahjul Balagha - The peak of eloquence.**

It is reported that for years, Sayyid Radhi worked for 18 hours a day.

He died in the year 404 A.H. at the age of 45 years. His teacher - Shaykh Mufeed and brother Sayyid Murtadha were so grief stricken that they could not lead the Salaatul Janaza, and the salaa was led by the Prime Minister - Abu Ghalib Fakhrul Mulk

MASJID BURATHA

On the road between AL KHADAMAYN and BAGHDAD, this mosque belongs to Prophet Isa (AS) and used to be the home of his mother Marium (AS).



When Imam Ali (AS) was returning from the battle of Nahrwan, the Christian priest invited Imam to rest in this former church. Whilst there, he noticed that they had to go far to fetch water and Imam suggested they dig a well in the compound. The priest explained that they had tried but the water was salty. Imam hit the ground with his heel and a spring appeared with cool sweet water. A black stone marks the place.

A white rock marks the place where Sayyida Maryam (AS) placed Isa (AS) on.

In 2006 it was the subject of a bomb attack and many were killed.

MADA'IN, SALMAN PAK

It is a city approximately 15 miles south of Baghdad near a peninsula formed by a broad eastward bend of the Tigris River. Salman Pak is named after Salman Muhammadi (Farsi) (AR) who is buried there. Amongst his great virtues is that Imam Ali (AS) covered the distance between Madina and Mada'in to be present at his burial in one night and return in the same night.

SALMAN FARSI MUHAMMADI (AR)



The Ziyara of Salman Farsi

السَّلَامُ عَلَى رَسُولِ اللَّهِ مُحَمَّدِ ابْنِ
عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ
السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ

وَ سَيِّدِ الْوَصِيِّينَ
السَّلَامُ عَلَى الْأَئِمَّةِ الْمَعْصُومِينَ الرَّاشِدِينَ
السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ
السَّلَامُ عَلَيْكَ يَا صَاحِبَ
رَسُولِ اللَّهِ الْأَمِينِ
السَّلَامُ عَلَيْكَ يَا وَلِيَّ أَمِيرِ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا مُودِعَ
أَسْرَارِ السَّادَةِ الْمِيَامِينَ
السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ
مِنَ الْبَرَّةِ الْمَاضِينَ
السَّلَامُ عَلَيْكَ يَا أَبَاعَبْدِ اللَّهِ
وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

Peace be with the Messenger of God.
Muhammad ibn 'Abd Allah, the Seal of the Prophets
Peace be with the Commander of the faithful and
the master of the divinely appointed trustees
Peace be with the angels close to God
Peace be with the O companion of the trustworthy
Messenger of God
Peace be with you O friend of the Commander of
the faithful
Peace be with you O one with whom have been
deposited the secretes of the Auspicious Masters
Peace be with you O outstanding man of God from
among the excellent men of bygone generations
Peace be with you O Abu 'Abd Allah!
May the mercy and blessings of God be with you.

Then recite Suratul Qadr 7x

Salman was born in a small town in Persia (Iran) called Jiyye. His Persian name was Rozeba. He was born into a Zoroastrian family (who worshipped fire although the sixth Imam has said that Salman never did *shirk*). Once he was sent out of his hometown by his father for an errand. He saw a church and heard voices. He went in and

enquired and accepted the belief of one God and Prophet Isa (A.S.) as a Prophet (At that time there was no trinity within Christianity). When he returned home and revealed to his father his acceptance of Christianity, his father was furious and punished him putting him in a dark dungeon.

Eventually freed by his Christian friends he joined a caravan and left Iran. When on the caravan he refused to eat dead animal meat and drink wine. The people of the caravan sold him to a Jew who made him work very hard. His master sold him to another Jew who lived in Quba (near Madina).

Salman was in search of the truth and the Prophet who was going to come (as he had learnt in Christianity). One day he overheard his master talking of the Prophet and heard that he (the Prophet) was on his way to Madina. When he heard of the Prophet's arrival in Quba Salman went to meet him. Salman had read of the signs of a Prophet -

- (i) Does not accept Sadaqa.
- (ii) Does not return gifts.
- (iii) Mark between shoulders.

Salman took dates as Sadaqa and noticed that the Prophet did not eat them. He also saw a cloud over the Prophet.

When he visited Madina again he took dates as a gift and noticed that the Prophet accepted them. The third sign was apparent to him when he accompanied a funeral with the Prophet and saw the mark of Prophet hood when the breeze moved the Prophets cloak.

Salman accepted Islam and the Prophet's Prophet hood.

One day the Prophet visited Salman who was ill. He prayed for him that Allah keep him far from all 'ills' (body & soul) till death. Therefore the name from there - Salman (Safety).

In Madina when the Prophet arranged *brotherhood*, Salman was made the brother of Abu Dharr Ghifari. When Salman's Jewish master found that Salman had accepted Islam he did not like it and was cruel to him. Salman wished to be a free man. For his freedom his master wanted 30-40 young date palms and 4oz of gold. He told the Prophet who requested the other Muslims to help. Soon with the help Salman was free.

Salman learnt as much as he could from the Prophet, at times spending whole nights with him. He learnt perfect Arabic and translated the Qur'an into Persian for his countrymen. Next to Imam Ali (A.S.) there was none to match his bravery and knowledge.

The Prophet (S.A.W.) called him:

"The first gift of Persia (Iran) to Islam".

It was Salman who advised the digging of the ditch around Madina in the battles of Khandaq. When the ditch was being dug both Ansars & Muhajirs claimed that Salman was one of them but the Prophet said:

"Salman is neither an Ansar nor a Muhajir but is one of us - the people of the house (Ahlulbayt)".

After the battle of Khandaq, the Muslims went to Taif where the people had enclosed themselves into walls. Salman taught the using of rocks in 'slings' to break the walls and Taif was won over.

The Prophet's death grieved Salman immensely and he cried continuously. He loved and served Imam Ali (A.S.)

He was sent by one of the Khalifas for the conquest of Iran. With Imam Ali's permission he went and Iran was defeated. It was Salman who was

entrusted to distribute the vast booty which was acquired from there.

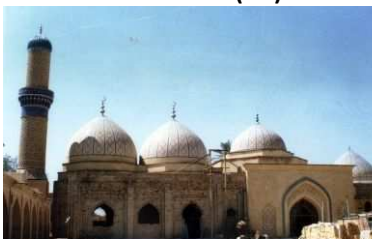
With Imam Ali's permission Salman accepted the governor ship of Madaen.

Nearing his death he asked Asbagh bin Nubata (another companion) to take him to the cemetery of Madaen where he talked to a corpse about death. He told Asbagh that he was to die soon and recited *Kalima*.

Imam Ali (A.S.) came from Madina to give ghusl and kafan to Salman and he was buried by Imam in Madaen.

HUDHAYFA AL YAMANI (AR)

JABIR IBN ABDULLAH ANSARI (AR)



On 26th March 1934, King Faisal I of Iraq supervised the transfer of the remains of Hudhyifa al-Yamani

and Jabir bin Abdullah al-Ansari, from their resting places in Mada'in which were endangered with water from River Tigris to a new site at Salman Pak near the resting place of Salman Farsi.

HUDHAYFA AL YAMANI (AR)

He was one of those seven persons who participated in the funeral prayers of Sayyida Fatima Zahra (AS). He was known as the "Possessor of Secrets" as Rasulullah (SAW) had told him of those who were plotting to kill him after the battle of Tabuk. Hudhayfa was appointed governor of Mada'in He died just before the battle of Jamal in 36 A.H. and was buried in Mada'in.

JABIR BIN ABDULLAH ANSARI (AS)

Jabir was born six years before the announcement of Prophethood to Abdullah bin Amr who lived in the area between what is now Masjid-e-Qiblatayn and the town of Madina. His grandfather Amr was a very wealthy man and after his death Abdullah inherited the wealth. Abdullah was a very charitable person, so much so that he ran into debt. When they heard the Prophet's message of Islam, Jabir was a young man of 16-17 years. They had

already heard of the coming of a Prophet from the Jews whose influence was strong in Madina. Jabir and his father and other members of his family accepted Islam without seeing the Prophet (SAW) Most of the tribes in Madina had accepted Islam and once they sat to discuss their views. They concluded that they longed for the Prophet (SAW) to be with them and since the Prophet (SAW) was suffering persecution in Makka, they would invite him to come and live in Madina. Jabir was one of those chosen to represent his tribe despite his young age.

Once the Prophet (SAW) arrived in Madina, Jabir spent most of his time with him although he lived far from Madina.

In the battle of Badr, Jabir longed to go and fight with the others but his father refused permission saying that if both of them went then there would be no one to look after Jabir's nine other sisters. The other reason was that Abdullah had a debt and if they were both martyred then that would not be paid. Jabir went to the Prophet (SAW) who said if Jabir's father had refused he could not go. Jabir was very sad. He went to Badr however to give water to the Mujahids (soldiers) but could not

participate in the fighting. His father however fought with the 313 of Badr and came back.

During the battle of Uhud again Jabir was refused permission by his father who told him that he felt he would not return this time. Abdullah Ansari was killed and his body too was mutilated just like Hamza's. Jabir and Abdullah's sister both came to Uhud on hearing the news and were given condolences by the Prophet (SAW).

Jabir married a pious lady called Suhayla binte Masud who was married before and older than Jabir because Jabir needed someone who was mature and caring to be able to look after his younger sisters. When the Prophet (SAW) heard this he praised Jabir for his concern and care for his family and prayed for him.

After that Jabir participated in nineteen other battles. In the battle of Khandaq (Ahzaab) the digging of the ditch was hard tedious work. Jabir was amongst those who were digging the ditch. There was little or no food and most of them had tied stones around their stomachs to ward off the hunger pains.

Jabir saw that the Prophet (SAW) had tied two stones around himself. Tears came to his eyes. He

ran home and asked his wife if there was any food in the house. Suhayla said there was a little grain and a baby lamb. Jabir asked for food to be prepared and he went back to invite the Prophet (SAW) for a meal. The Prophet accepted and announced that Jabir had invited all the Muslims who were present for a meal. Jabir did not know how they were going to feed all of them as there was not enough food all but he trusted the Prophet's words and did not say anything, and welcomed the guests into his house. The Prophet (SAW) came and served everyone himself and it seemed as if the food was never ending. Everyone ate to their fill.

Jabir did not like to be separated from the Prophet (SAW) for long. He used to live away from Madina and wanted to move near the Prophet (SAW)

Once he heard the Prophet (SAW) saying that one who travels to a masjid Allah grants him 70,000 thawabs at every step of his journey and the forgiveness of sins. Jabir remained far and travelled all the way to the Masjid every day to gain more thawaabs.

Even later on in life when he lost his eyesight he continued to travel to the masjid everyday.

Hadithe Kisaa was narrated to Jabir by Sayyida Fatima (AS).

The Prophet (SAW) had told Jabir that he would live long to see Imam Muhammad Baqir (AS) and that he should convey the Prophet's (SAW) salaams to him.

He was blind in his old age but used to go around the streets of Madina saying "*Ayna Muhammad?*" (Where is Muhammad) looking for the fifth Imam so he could convey the Prophet's salaams.

Jabir was the first zâir (pilgrim) to the graves of the Shuhada of Kerbala. He did ghusl in the waters of the river Furat - took off his shoes and approached the grave of Imam Husayn (AS). He wept wishing he had been there on the day of 'Ashura to assist Imam Husayn (AS)

He died in his late nineties and is buried in Mada'in.

**HISTORIC SITE IN
MADA'IN
TAQ KISRA**



This used to be the summer palace of the

King Anushirvan Khusraw (531-79) of Persia. In the winter months when it was severely cold in Iran, he would spend his time here. It is said that when Rasulullah (SAW) was born, the famous arch in it, which is known as the Arc of Catesiphon, developed cracks which are still visible.

When Imam Ali (AS) approached Mada'in, he recited salaa here saying to the person who was with him:

“The winds destroyed their houses leaving them as relics. It was as if they were at their reckoning.”

“How they abandoned their gardens, the springs, the land, noble places with bounties. They had fruits there but we made another community inherit it. The heavens and the earth did not cry over them neither were they given respite.”

BAGHDAD

The four representatives of Imam Zamana (AF) appointed in Ghaybat Sughra are buried here.

Uthman bin Saeed (A.R.) (260 - 280 A.H.)

It is said that at the age of 11 years he was a servant in the house of the 9th Imam later to enjoy the confidence of Imam. He occupied the same position



of trust with the 10th and 11th Imam who told Shias that after him they would not see the 12th Imam and would have to obey Uthman. After the 11th Imam's martyrdom Uthman moved to Baghdad and disguised as a butter seller he set up the collection of khums for Imam. He served the 12th Imam for 18 months and received a letter near his death from Imam telling him to appoint his son Mohammed as the next representative.

Muhammad bin Uthman (A.R.) (280 - 305 A.H.)

He continued in his father's footsteps also acting as a butter seller. He managed to keep Imam's existence a secret from the Abbasids until the early years of the reign of Al-Mutadid. The rulers then started searching hard for Imam and killed countless mu'mineen with even the slightest resemblance to Imam. Spies were set up to probe the khums network. Imam issued an order for Shias not to take his name nor show mas'ala of khums to anyone until absolutely sure of them. As instructed by Imam he appointed Husayn bin Rawh as the next representative after his death in 305 (A.H.)

Husayn bin Rawh (A.R.) (305 - 326 A.H.)

His kuniyya was Abul Qasim. His sociable nature won him respect even from the Ahlul-Sunnah. He managed to keep his



activities a secret from the rulers whilst maintaining good relations with them. It is to him that we address the 'ariza' to be delivered to Imam. He

served faithfully until he died in Sha'ban 326 A.H. revealing the appointment of Ali bin Muhammad Samry after him.

Ali bin Muhammad Samry (A.R.) (326 - 329 A.H.)

He served for only three years. A week before his death he received a letter from imam telling him of his forthcoming death and that there would be no representative after him and that Imam was now going into *Ghaibat e Kubra* (major concealment). Imam would then appear when Allah wills it. Ali bin Muhammad Samry died on 15th Sha'ban 329 A.H.

SOME OF THE OTHER AWESOME PERSONALITIES BURIED IN BAGHDAD

QAMBAR

(The trusted slave of Imam Ali (AS)

He has been immortalised by the poetry lines of Imam 'Ali (AS):

*When I saw an unlawful thing,
I kindled a fire and called Qambar.*



After the Imam's death, Qambar used to relate that very seldom did he have the occasion to serve his master because Imam 'Ali (AS) used to do his work by himself: he used to wash his own clothes, even mended them himself whenever needed; he would draw water from the well for his daily use; would give them good food and decent dress but would himself eat and dress like a poor man. His oft-used phrase with them was "go easy child".

Qambar said:"It was only once that he got annoyed with me. It was at the time when I showed him the money that I had saved. It was from my share of the income given to me by others and gifts I had received from the members of his family. I had collected about hundred dirhams. When I showed him the amount, he looked sad." Qambar inquired why he was so sad. He replied, "Qambar, if you had no use of the money, were there no people around you who needed the money? Some of them might have been starving, others might have been ill and infirm. Could you not have helped them? I never thought you could be so heartless, and could love wealth for the sake of wealth. Qambar, I am afraid you are not trying to acquire much from Islam; try more seriously and sincerely. Take the coins out of

my house." Qambar immediately distributed the money amongst the poor and the needy. It might be added that Qambar had long been freed by Imam 'Ali, but he remained with him. Hajjaj bin Yusuf al-Thaqafi, the governor of 'Abdul Malik bin Marwan in Iraq, was a tyrant who used to boast that, "The most tasteful thing to me in the world is shedding blood."

Once Hajjaj asked, "Is there anybody left from the followers of Ali ibn Abu Talib?" He was told that there was Qambar. So Qambar, then a very old man, was captured and brought to him. Then the following conversation took place between Hajjaj and Qambar:

Hajjaj: "Are you the slave of 'Ali?"

Qambar: "Allah is my Master and 'Ali is my benefactor."

Hajjaj: "What was your duty in the service of 'Ali."

Qambar: "I used to bring water for his wudhu."

Hajjaj: "What was 'Ali reciting after finishing wudhu?"

Qambar: "He used to recite this verse: 'And when they forgot that which they had been admonished, He opened for them the door of all things (of enjoyment); until when they rejoiced in what they

were given, We caught them suddenly, when, lo! they were in utter despair.'[6:44]"

Hajjaj: "I suppose he meant us to be included in this verse?"

Qambar: "Yes."

Hajjaj: "You better leave the religion of 'Ali."

Qambar: "Before I leave his religion, tell me which religion is better than his."

Hajjaj: "What will you do if I cut your head?"

Qambar: "Then it will be good for me and bad for you."

In another tradition, this last question and answer have been recorded differently:

Hajjaj: "I surely intend to kill you. You better choose your own method of death."

Qambar: "It is up to you. Kill me in whatever way you like, because I kill you in the same way on the day of judgement. And, as a matter of fact, my master had told me that you would behead me."

Hajjaj ordered him to be beheaded. Qambar was martyred in the cause of his faith. Today his grave is in Baghdad

MUHAMMAD bin YAQUB AL-KULAYNI (A.R.)

Abu Ja'fer Al - Kulayni

He is known as the mujaddid (reviver) of Islam of the 3rd century.

He was born in Kulayn which is in the vicinity of Rey near Tehran.

He was brought up in a family of Muhaddithun (relaters of Ahadith) and went to Rey for furthering his formal education and Islamic Sciences.

In a short time he became an eminent scholar.

His date of birth cannot be ascertained however, he lived during the period of Ghaybatus Sughra of our Imam and was privileged in receiving direct guidance from the most authentic sources.

He is known as *Rihla e Hadith* (Rihla means to travel) as he used to travel far and wide to collect the Ahadith of the ma'sumeen.

He lived in Baghdad for 20 years near the Bab As-Salsala (Kufa gate) and is sometimes known as Salsali.

He is also known as *Thiqat e Islam* (Thiqa is used for a narrator of Ahadith who is reliable).

His major works are :

Al -Kafi (written in 20 years)-

3 parts - Usul, Furu & Rawda (Khutab & Letters of the Ma'sumeen)

Al-Kafi is until today one of the four major books of Ahadith. The 12th Imam had given approval to Al-Kafi.

Tafseer Ar-Ru'yaa -

Interpretations of dreams

Kitab Ar-Rijal -

Research in the lives of the narrators of Ahadith & Ulema

Kitab Ar-Rasāil

Treatise by the Ahlulbayt

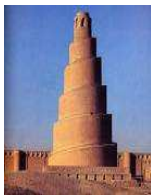
Kitab ma qila min Al-Shi'r fi Ahlulbayt -

On verses written in praise of eminent personalities from the Ahlulbayt.

He died in Baghdad in 328/329 A.H. and is buried there.

SAMARRAH

The name “Samarra” is derived from the Arabic phrase “Sarr man ra’a” (Arabic: سر من رأى), which translates to “A joy for all who see”.



The khalifa Mutawakkil made it his military base to stay in control of the large Turkish army and commissioned the largest mosque in the world to be built – MASJID JAMIA

His hatred for the ahlulbayt was so intense that he ordered the grave of Imam Husayn (AS) be levelled to the ground.

In 234 A.H., Mutawakkil ordered **Imam ‘Ali an-Naqi (AS)** to be brought from Madina to Samarra where he was placed in a house next to the Khalifas garrison. The Imam lived under constant surveillance until Mutawakkil was murdered by his own troops at the instigation of his own son, Muntasir.

Muntasir bin Mutawakkil reversed the policies of his father towards the Ahlul Bayt (AS), returning the property of Fadak to them. He was killed after 6 months and Musta’in came to power and continued

the oppressive policies of his ancestors. But soon his own Turkish troops rebelled against him and pledged allegiance to Mu'tazz bin Mutawakkil whom they rescued from prison. Finally, Musta'in was killed and Mu'tazz become the Khlaifa who poisoned Imam Ali An Naqi (AS) in 254 AH. .



AL ASKERI MASJID

Also known as the Golden mosque which was attacked in 2006 and 2007 and is being extensively renovated as the dome and minarets were destroyed.

Buried here are:

IMAM ALI AN NAQI (AS)

IMAM HASAN AL ASKERY (AS)

SAYYIDA HAKIMA (AS)

The sister of Imam Ali An Naqi (AS)

SAYYIDA NARJIS (AS)

The mother of Imam Zamana (AF)

ZIYARA OF IMAM ALI AN NAQI (AS)

السَّلَامُ عَلَيْكَ يَا وَصِيَّ الْأَوْصِيَاءِ
السَّلَامُ عَلَيْكَ يَا إِمَامَ الْأَتْقِيَاءِ
السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ
عَلَى الْخَلَائِقِ أَجْمَعِينَ
السَّلَامُ عَلَيْكَ يَا خَلْفَ أَيْمَّةِ الدِّينِ
السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ
يَا عَلِيَّ بْنَ مُحَمَّدٍ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّقِيُّ الْهَادِي
السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be with you O divinely appointed trustee of
the divinely appointed trustees!
Peace be with you O Imam of the pious
Peace be with you O proof of God of His entire
creation

Peace be with you O offspring of the Imams of the religion

Peace be with you O Abu al Hasan! O 'Ali ibn Muhammad!

Peace be with you O one who is the immaculate Guide

Peace, mercy and blessings of God be with you

ZIYARA OF IMAM HASAN AL ASKERY (AS)

السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ
الْحَسَنَ الْعَسْكَرِيَّ
السَّلَامُ عَلَيْكَ أَيُّهَا الْبَرُّ الصَّادِقُ الْوَفِيُّ
السَّلَامُ عَلَيْكَ يَا وَلِيَّ أَمْرِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا خَازِنَ عِلْمِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا بَنَ حُجَّجِ اللَّهِ عَلَى بَرِيَّتِهِ
اللَّهُمَّ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ
عَلَى أَحَدٍ مِنْ أَصْفِيَائِكَ وَحُجَّجِكَ

وَ أَوْلِيَّائِكَ وَ ذُرِّيَّةِ رُسُلِكَ وَ أَنْبِيَائِكَ
أَمِينَ يَا رَبَّ الْعَالَمِينَ

Peace be with you O Abu Muhammad al-Hasan al-Askari

Peace be with you O one who is righteous, truthful and loyal

Peace be with you O guardian of the affair of God

Peace be with you O keeper of the knowledge of God

Peace be with you O son of the proofs of God upon His creation

O God bless him with the best of your blessings as you have blessed anyone from your chosen ones, your proofs, your saints, the progeny of your Messengers and your Prophets!

O Lord of the worlds!

ZIYARA OF IMAM ZAMANA (AF)

اللَّهُمَّ بَلِّغْ مَوْلَايَ صَاحِبَ الزَّمَانِ
صَلَوَاتُ اللَّهِ عَلَيْهِ

عَنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّهَا وَ بَحْرِهَا
وَ سَهْلِهَا وَ جَبَلِهَا حَيْثُمْ وَ مِثَّتْهُمْ
وَ عَنْ وَالِدَيَّْ وَ وُلْدِيَّ وَ عَنِّي مِنَ الصَّلَوَاتِ
وَ التَّحِيَّاتِ زِينَةِ عَرْشِ اللَّهِ وَ مِدَادِ كَلِمَاتِهِ
وَ مُنْتَهَى رِضَاهُ وَ عَدَدِ مَا أَحْصَاهُ كِتَابُهُ
وَ أَحَاطَ بِهِ عِلْمُهُ

اللَّهُمَّ إِنِّي أُجَدِّدُهُ فِي هَذَا الْيَوْمِ
وَ فِي كُلِّ يَوْمٍ عَهْدًا وَ عَقْدًا وَ بَيْعَةً فِي رَقَبَتِي

اللَّهُمَّ كَمَا شَرَّفْتَنِي بِهَذَا لِتَشْرِيفِ
 وَ فَضَّلْتَنِي بِهَذِهِ الْفَضِيلَةِ
 وَ خَصَصْتَنِي بِهَذِهِ النِّعْمَةِ
 فَصَلِّ عَلَى مَوْلَايَ وَسَيِّدِي صَاحِبِ الزَّمَانِ
 وَ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَشْيَاعِهِ
 وَ الذَّابِّينَ عَنْهُ وَ اجْعَلْنِي مِنَ الْمُسْتَشْهِدِينَ
 بَيْنَ يَدَيْهِ طَائِعًا غَيْرَ مُكْرَهٍ فِي الصَّفِّ الَّذِي
 نَعَتَ أَهْلُهُ فِي كِتَابِكَ فَقُلْتَ صَفًّا
 كَانَتْهُمْ بُنْيَانٌ مَرْصُوصٌ عَلَى طَاعَتِكَ
 وَ طَاعَةِ رَسُولِكَ وَ إِلِهِ عَلَيْهِمُ السَّلَامُ
 إِلَى يَوْمِ الْقِيَامَةِ

O God! Convey to my Master the Lord of the Age
 (may the blessings of God be with him), on behalf of

all believing men and women be they in the East or the West, be they on the dry land or the seas, be they in the plains or the mountains, be they alive or be they dead, from my parents, children and myself such blessings and greetings which are equivalent to the weight of the Throne of God, the ink of His words, the peak of His pleasure, to the extent of what is covered in His Book and confined to His Knowledge!

O God! Verily today and every day I renew my oath, contract and pledge of allegiance to him, which hangs around my neck.

O God! Just as you have honoured me with this honour, excelled me with this excellence and bestowed me this blessing, similar send Your blessings on my Master, my Lord, the Lord of this age.

[O God!] Make me from amongst his supporters, followers and defenders and make me from those who gain martyrdom in his peace, willingly and not unwillingly.

Amongst the rank of those whom You have described in Your Book:

“In ranks as if they were a firm and compact wall,”
in Your obedience and the obedience of Your
Messenger and his progeny (peace be with them).
O God! This is my pledge of allegiance to him,
which hangs around my neck until the Day of
Resurrection.

ZIYARA OF SAYYIDA HAKIMA (AS)

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا بِنْتَ فَاطِمَةَ وَ خَدِجَةَ
السَّلَامُ عَلَيْكَ يَا بِنْتَ أَمِيرِ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا بِنْتَ الْحَسَنِ وَ الْحُسَيْنِ
السَّلَامُ عَلَيْكَ يَا بِنْتَ وَلِيِّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا أُخْتَ وَلِيِّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا عَمَّةَ وَلِيِّ اللَّهِ
السَّلَامُ عَلَيْكَ يَا بِنْتَ وَلِيِّ اللَّهِ مُحَمَّدِ بْنِ

عَلَيْ التَّقِيِّ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be with you O granddaughter of the
Messenger of God!

Peace be with you O granddaughter of Fatimah and
Khadijah!

Peace be with you O granddaughter of the
Commander of the faithful!

Peace be with you O granddaughter of al-Hasan and
al-Husayn!

Peace be with you O daughter of the saint of God!

Peace be with you O aunt of the saint of God!

Peace, mercy and blessings of God be with you O
daughter of Muhammad ibn 'Ali the pious!

ZIYARA OF SAYYIDA NARJIS (AS)

السَّلَامُ عَلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الصَّادِقِ الْأَمِينِ
السَّلَامُ عَلَى مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ
السَّلَامُ عَلَى الْأَئِمَّةِ الطَّاهِرِينَ

الْحُجَجِ الْمَيَامِينِ
 السَّلَامُ عَلَى وَالِدَةِ الْإِمَامِ الْمُودَعَةِ
 أَسْرَارِ الْمَلِكِ الْعَلَامِ وَالْحَامِلَةِ
 لِأَشْرَفِ الْأَنَامِ
 السَّلَامُ عَلَيْكَ أَيَّتُهَا الصِّدِّيقَةُ الْمَرْضِيَّةُ
 السَّلَامُ عَلَيْكَ يَا شَبِيهَةَ أُمِّ مُوسَى
 وَابْنَةَ حَوَارِيِّ عِيسَى
 السَّلَامُ عَلَيْكَ أَيَّتُهَا التَّقِيَّةُ النَّقِيَّةُ

Peace be with the Messenger of God the truthful one, the trustworthy on (may the blessings of God be with him and his progeny)

Peace be with our Master the Commander of the faithful

Peace be with the Pure Imams, the Auspicious Proofs [of God]

Peace be with the Mother of the Imam with whom have been vested the secrets of God, the All-

Knowing Lord and the bearer of the most noble of mankind

Peace be with you O righteous lady [with whom God is] pleased

Peace be with you O one who resembles the mother of Moses, on the daughter of the disciple of Christ.

Peace be with you O pious and pure lady

SARDAB

This was part of the house of the two Asker Imamayn. There is no proven hadith that confirms that Imam Mahdi (AS) when into ghayba from here. However, it is his house and he was fond if it and prayed in it thus holds importance of presence.

Recite **ZIYARA NAHIYA** here.

QFATIMA TIP

At all these places recite Ziyara and 2 rakaat salaa. Think of the events that happened at each place and take yourself back through time. Ponder over the lessons learnt and the way it changed the course of history.

BALAD

It is a small town near Samarrah.

SYED MUHAMMAD IBN IMAM ALI NAQI (AS) is buried here. He is called Abu Ja'fer and was the eldest son of Imam Ali An Naqi (AS). Many come to his grave to use his wasila for resolving disputes and asking for being blessed with children.



ZIYARA OF SAYYID MUHAMMAD (AS)

السَّلَامُ عَلَيْكَ أَيُّهَا السَّيِّدُ الزَّكِيُّ
الطَّاهِرُ الْوَلِيُّ وَالدَّاعِي الْحَفِيُّ
أَشْهَدُ أَنَّكَ قُلْتَ حَقًّا وَنَطَقْتَ حَقًّا وَصِدْقًا
وَ دَعَوْتَ إِلَى مَوْلَايَ وَ مَوْلَاكَ
عَلَا نِيَّةً وَ سِرًّا فَازَ مُتَّبِعُكَ وَ نَجَى مُصَدِّقُكَ

وَ خَابَ وَ خَسِرَ مُكَذِّبِكَ وَ الْمُتَخَلِّفُ عَنْكَ
 أَشْهَدُ لِي بِهَذِهِ الشَّهَادَةِ لِأَكُونَ مِنَ الْفَائِزِينَ
 بِمَعْرِفَتِكَ وَ طَاعَتِكَ وَ تَصَدِيقِكَ وَ اتِّبَاعِكَ
 وَ السَّلَامُ عَلَيْكَ يَا سَيِّدِي وَ ابْنَ سَيِّدِي
 أَنْتَ بَابُ اللَّهِ الْمُؤْتَى مِنْهُ وَ الْمَأْخُودُ عَنْهُ
 أَتَيْتَكَ زَائِرًا وَ الْحَاجَاتِي لَكَ مُسْتَوْدِعًا
 وَ هَا أَنَا أَسْتَوْدِعُكَ دِينِي وَ أَمَانَتِي
 وَ خَوَاتِيمَ عَمَلِي وَ جَوَامِعَ أَمَلِي
 إِلَى مُنْتَهَى أَجَلِي
 وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Peace be with you, O virtuous master, saint and
 kind caller,
 I bear witness that indeed you spoke the truth and
 invited to it people publicly and privately,

The one who follows you is successful and the one
who accepts you is saved,
The one who belies you and turns away from you is
at loss

Be a witness to my testimony so that I may be from
those who are successful through your recognition,
obedience and acceptance.

Peace be upon you, O my Master , son of my
Master,

You are the sacred door to God,

Which leads to the truth and where truth is found,
I have come to you as a visitor, I entrust you with
my needs,

Now I entrust you with my religion, trust, deeds and
hopes

Peace, mercy and blessings of God be with you all.

ZIYARA AMEENALLAH

اَسْلَامُ عَلَيْكَ يَا اَمِيْنَ اللّٰهُ فِي اَرْضِهِ
وَ حُجَّتُهُ عَلٰى عِبَادِهِ
اَسْلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُتْمِنِيْنَ
اَشْهَدُ اَنَّكَ جَاهَدْتَ فِي اللّٰهِ حَقَّ جِهَادِهِ
عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنْنَ نَبِيِّهِ
صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ
حَتَّى دَعَاكَ اللّٰهُ اِلَى جَوَارِهِ
فَقَبَضَكَ اِلَيْهِ بِاَخْتِيَارِهِ وَ الزَّمَ اَعْدَائِكَ الْحُجَّةَ
مَعَ مَالِكٍ مِنَ الْحُجَجِ الْبَالِغَةِ عَلٰى جَمِيْعِ خَلْقِهِ
اللّٰهُمَّ فَاجْعَلْ نَفْسِيْ مُطْمَئِنَّةً بِقَدْرِكَ رَاضِيَةً
بِقَضَائِكَ مُوَلَّعَةً بِذِكْرِكَ وَ دُعَائِكَ

مُحِبَّةٌ لِصَفْوَةِ أَوْلِيَاءِكَ مَحْجُوبَةً فِي
أَرْضِكَ وَسَمَائِكَ صَابِرَةً عَلَى نُزُولِ بَلَائِكَ
شَاكِرَةً لِفَوَاضِلِ نِعْمَائِكَ ذَاكِرَةً لِسَوَا بِغِ الْآئِكَ
مُشْتَاقَةً إِلَى فَرَحَةِ لِقَائِكَ مُتَزَوِّدَةً التَّقْوَى
لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَاءِكَ مُفَارِقَةً
لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا
بِحَمْدِكَ وَتَنَائِكَ
اللَّهُمَّ إِنَّ قُلُوبَ الْمُحِبِّتِينَ إِلَيْكَ وَالْهَيَّةُ
وَسُبُلَ الرَّاعِبِينَ إِلَيْكَ شَارِعَةٌ
وَأَعْلَامَ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ
وَأَفِيدَةَ الْعَارِفِينَ مِنْكَ فَازِعَةٌ
وَأَصْوَاتَ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ

وَ أَبْوَابَ الْإِجَابَةِ لَهُمْ مُفْتَحَةٌ
وَ دَعْوَةَ مَنْ نَاجَاكَ مُسْتَجَابَةً
وَ تَوْبَةَ مَنْ أَنَابَ إِلَيْكَ مَقْبُولَةً
وَ عَيْرَةَ مَنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةً
وَ الْإِغَاثَةَ لِمَنْ اسْتَعَاثَ بِكَ مَوْجُودَةً
وَ الْإِعَانَةَ لِمَنْ اسْتَعَانَ بِكَ مَبْدُودَةً
وَ عِدَاتِكَ لِعِبَادِكَ مُنْجِزَةً
وَ زَلَلَ مَنْ اسْتَقَالَكَ مُقَالَةً
وَ أَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةً
وَ أَرْزَاقَكَ إِلَى الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةً
وَ عَوَائِدَ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةً
وَ ذُنُوبَ الْمُسْتَغْفِرِينَ مَغْفُورَةً

وَ حَوَائِجَ خَلْقِكَ عِنْدَكَ مَقْضِيَّةً
وَ جَوَائِزَ السَّائِلِينَ عِنْدَكَ مُؤَفَّرَةً
وَ عَوَائِدَ الْمَزِيدِ مُتَوَاتِرَةً
وَ مَوَائِدَ الْمُسْتَطْعِمِينَ مُعَدَّةً
وَ مَنَاهِلَ الظَّمَاءِ مُتْرَعَةً
اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَ اقْبَلْ ثَنَائِي
وَ اجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي
بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ
إِنَّكَ وَ لِيُّ نِعْمَائِي وَ مُنْتَهَى مَنَائِي
وَ غَايَةُ وَ رَجَائِي فِي مُنْقَلَبِي وَ مَثْوَايَ
أَنْتَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ
اغْفِرْ لَأَوْلِيَائِنَا وَ كَفِّ عَنَّا أَعْدَائِنَا

وَ اشْغَلُهُمْ عَنَّا وَ اظْهَرِ كَلِمَةَ الْحَقِّ
 وَ اجْعَلْهَا الْعُلْيَا وَ ادْحِضْ كَلِمَةَ الْبَاطِلِ
 وَ اجْعَلْهَا السُّفْلَى إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Peace be on you, O trusted guardian, appointed by Allah, to administer His earth, and to convince the mankind to accept His plan. Peace be on you, O Ameer ul Moomineen;

I testify that you made utmost efforts, as it should be, in the cause of Allah, acted upon His Book, followed the way of life of His Prophet, (blessings of Allah be on him and on his children) ,

to the last moment of your life, until Allah invited you to come unto Him, and used His discretion to take you away, and sealed your enemies' doom with the allegation that the arguments had been made known to one and all through you.

O Allah let me be happy and satisfied with that which You considers good for me, let me agree with that which You decides for me, let me passionately remember You, and invoke You,

let me be in love with Your pure and sincere friends, let me be well-liked and respected on the earth, and in the

heavens, let me be unruffled and well composed in the midst of misfortunes,

let me be gratefully thankful in prosperity, let me be mindful of much and more bounties, let- me ardently desire for the heart warming meeting with You; well-equipped with piety to gain my end on the Day of Requital,

let me follow into the footsteps of Your representatives, let me disassociate myself from the mannerism of Your enemies, let me pass my time, in this world, by praising and glorifying You.

O Allah, verily, the hearts of those who surrender to You, are full of passionate love, the path of those, who long for Thee, is the straight (true) road,

the instructions given by those, who lean on You, are distinct and precise, the minds of those, who are aware of Your reality, are filled with awe and reverence, the call of those, who invite unto You, is loud and clear, and the doors of approval are kept open for them;whoso submits his supplication to You receives a favourable answer,

whoso turns repentant unto You gets acceptance (amnesty), whoso bursts into tears in fear of Your punishment obtains mercy, whoso seeks redress from You finds the required assistance at his disposal, whoso asks for Your help procures the aid as a gift. Your promise made with Your servants is fulfilled; whoso asks for pardon of his errors finds them reduced to

nothing, whosoever does everything for Your sake discovers that each and every deed has been preserved. The means of livelihood available to the created beings come from You like a rainfall, and in addition many recurring favours and bounties reach them in regular successions, the sins of those, who ask for forgiveness, are overlooked, the wants and needs of all that which has been created by You are properly satisfied, those who put forward genuine demands get more than they ask for, one after the other, again and again; for the hungry wholesome food is arranged, for the thirsty clean water is available in abundance. O Allah give favourable answer to my prayer, acknowledge the praise I sing in worship, let there be peace and harmony between me and my friends, for the sake of Muhammad, Ali, Fatimah, Hasan and Husayn; verily, You are my Benefactor who provides with bounties, the aim of my desires, the ultimate destination of my hopes, in my future life, and during this short life. You are my God, my Master and my Lord; welcome my friends, keep our enemies away from us; to save us from the evil mischief divert their attention, let the "true Word" come out in the open, supreme and dominant, refute and condemn the "foullie", rendered contemptible, verily, You are able to do all things.