

# **HAJJ, UMRAH & ZIYARAH YEAR 12**

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**Abbreviations: -**

**azwj:** - Az Za Wa Jalla

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**asws:** - Allay hay Salawat Wass Salam

**as:** - Allahey Salam

## **Introduction:**

Hajj is an extremely difficult topic so children will require some assistance from their teachers/parents, to understand the importance of Hajj rituals, however when performing Hajj and lesser Hajj (Umrah) one may like to read additional Ahadith, for which we would recommend a detailed article:

[http://hubeali.com/articles/Hajj\\_e\\_Bait\\_Allah.pdf](http://hubeali.com/articles/Hajj_e_Bait_Allah.pdf)

Initially, we define some of the key words which will be extensively used in the 'Ibadah for Year 12' dedicated to Hajj and Ziyarah of Masomeen<sup>asws</sup>.

## **Keywords**

'Ahram' (clothings for Hajj): 'Ahram' is a special white cloth worn during Umrah and Hajj).<sup>1</sup>

Harwala (Walking during two Hills): Brisk walking that occurs between the hills of Safa and Merwa

Hajar-e-Aswad: The Black Stone installed at the corner of Kabah from where Tawaf starts.

Hajj: A Visitation to the house of Allah in Mecca, which is called Kabah.

Hajj-e-Badal: This is completing Hajj on behalf of someone else. In doing so, your Hajj is also completed.

Hajj-e-Mufarda: A Hajj which is completed without performing a separate *Umrah* (both Hajj and *Umrah* are performed with single Ahram), this is usually used by non-shias.

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<sup>1</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 74, Tradition 2

Hajj-e-Tummatu: A Hajj which is performed separately from *Umrah* (in two separate stages). First *Umrah* is completed, then the *Ahram* is removed. *Ahram* is put on again for the rituals of Hajj. However, those who live within 18 miles from the *Kabah* cannot perform Hajj-e-Tummatu.

Istalam To kiss or touch the stone with your right hand out of respect.

Miqat: A *Miqat* is a specific place close to the *Kabah* where you must put on your 'Ahram'

Muqam-e-Ibrahim: This is the place of Hazrat Ibrahim<sup>as</sup>, it has a stone. The stone was used by Hazrat Ibrahim<sup>as</sup> to build the *Kabah*, it was very close to the *Kabah* but Ummer<sup>l.a.</sup> moved it further away from the *Kabah*.

Rammih Jummart: Striking small stones (pebbles) at three pillars during Hajj which represent three places where Iblis (Satan) tried to stop Prophet Ibrahim from taking his son to sacrifice for Allah<sup>azwj</sup>.

Rukan-e-Yamni: The place where the *Kabah's* wall opened up to make way for Mola Ali<sup>asws</sup>'s mother.

Sahy: Walking between the hills of Safa and Merwa 7 times

Talbih: It is a recitation which a Hajji recites after wearing *Ahram*.

Tawaf: Circumambulation, this consists of going around *Kabah* seven times, starting from 'Hajar-e-Aswad', the black stone.

Umrah: *Umrah* is performed other than the time of Hajj – a shorter version of Hajj.

## LESSON 1: HAJJ IS ONE OF THE FIVE PILLARS OF ISLAM

Our 5<sup>th</sup> Imam<sup>asws</sup> says: Islam was built on five pillars: the **Salat**, the **Zakat**, the **Pilgrimage**, the **Soam (Fasting)** and the **Wilayah**. Zrara asked: What is the most important one? Imam<sup>asws</sup> responded: Wilayah is the most important, because it is the soul and His<sup>azwj</sup> 'Wali' (the Imams<sup>asws</sup>) are the evidence for the (people).<sup>2</sup>

We have covered Salat, Soam, Zakat and in this lesson we will learn about Hajj (Insha Allah). We will look at the traditions of the Masomeen<sup>asws</sup> and Quranic Verses.

### 1. Hajj is incomplete without *Ziyarah-e-Masomeen*<sup>asws</sup>

(Our 6<sup>th</sup> Imam<sup>asws</sup> says): It is compulsory on people to start Hajj from Mecca and end it by performing *Ziyarah* of Masomeen<sup>asws</sup>.<sup>3</sup> Completing Hajj depends on meeting the Imam<sup>asws</sup> so if a 'Hajji' (the performer of the Hajj) did not try to meet with Imam<sup>asws</sup> of his time then his Hajj was a wasteful exercise.<sup>4</sup>

### 2. Quranic Verses on Hajj

*The first House [of worship] set up for mankind was the one at Mecca; it was blessed and a guidance for [everyone in] universe.*<sup>5</sup>

*In it are clear signs [such as] Abraham's station (Muqam-e-Ibrahim). Anyone who enters it will be secure. Pilgrimage to the House is a duty imposed on man-kind by God, for anyone who can afford a way to do so. Anyone who disbelieves [will find] that God is Magnificent, beyond [any need of ] the Universe.*<sup>6</sup>

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<sup>2</sup> الكافي ج : 2 ص : 519 H, علي بن ابراهيم، عن ابيه وعبد الله بن الصلت جميعا، عن حماد بن عيسى، عن حريز بن عبد الله، عن زرارة، عن أبي جعفر (عليه السلام) قال: بني الاسلام على خمسة أشياء: على الصلاة والزكاة والحج والصوم والولاية، قال زرارة: فقلت: وأي شيء من ذلك أفضل؟ فقال: الولاية أفضل، لأنها مفتاحهن والوالي هو الدليل عليهن.

<sup>3</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3138-9.

<sup>4</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 213, Traditions 1,2.

<sup>5</sup> Chapter 3, The House of Imran, Verse 96

<sup>6</sup> Chapter 3, The House of Imran, Verse 97

### 3. Hajj Obligation:

Hajj is obligatory on those who can 'afford' to perform it. A Muslim can afford to go for Hajj if he is in good health and has enough money and resources to complete Hajj whilst leaving enough money for those who depend on him (such as his family). His Hajj route must also be safe and risk free.<sup>7</sup> There are different types of Hajj. The Imam<sup>asws</sup> said: 'We do not recommend any other type of Hajj except; 'Hajj-e-Tummatu'.

### 4. Hajj Journey:

The best day to set out for Hajj is Thursday or on Saturday but do not leave on Monday or during 'Qamar dar Aqrab'<sup>8</sup> as it would result in disaster. However, one can leave for Hajj on any day after distributing Elms (Sadqah).<sup>9</sup>

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<sup>7</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 30, Traditions 2-3.

<sup>8</sup> It's the phase when moon passes through the Scorpio, one should also refrain from holding a wedding on these days

<sup>9</sup> Manlah Yahzer Faqih, vol. 2, Traditions 2391, 2401, 2404.

## LESSON 2: THE HAJJ OF LADIES AND CHILDREN

It is not necessary that a lady should be accompanied by a 'Mehram'<sup>10</sup> for Hajj. She can go in the company of trustworthy and reliable people under peaceful and safe conditions.<sup>11</sup>

A child can perform Hajj after losing his/her milk teeth but can (only) perform obligatory Hajj upon reaching adulthood.<sup>12</sup>

When a person performs Hajj with his children, he should guide them during the recitation of 'Talbih' and 'Neeyah' (intention of Hajj). If a child cannot recite 'Talbih' properly then the parent/guardian should recite it for them and offer salat on his behalf. If the guardian is unable to afford a sacrifice for both of them, he should offer a sacrifice on the child's behalf and make up his sacrifice by fasting. The child should not do those things that are forbidden during Hajj such as wearing perfume and certain clothes. If the child has done something that was not allowed, such as killing an animal, then his guardian should offer the (corresponding) compensation.<sup>13</sup>

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<sup>10</sup> A close relative to whom marriage is forbidden,

<sup>11</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 44, Traditions 4-5.

<sup>12</sup> Manlah Yahzer Faqih, vol. 2, Traditions 2898-2899.

<sup>13</sup> Manlah Yahzer Faqih, vol. 2, Tradition 2893.

## LESSON 3: HAJJ-E-BADAL

### (Hajj on behalf of someone else):

You can perform Hajj on behalf of someone else. If a wealthy person becomes ill near the Hajj time or is struck by a disability (which will not enable him to perform Hajj rituals) he should then send a poor person for Hajj on his behalf.<sup>14</sup> If a person passes away without performing his obligatory Hajj and does not leave a 'Will' for 'Hajj-e-Badal', then Hajj should still be performed on his behalf.<sup>15</sup> A man can perform Hajj on behalf of a woman and a woman can perform Hajj on behalf of a man.<sup>16</sup>

A person's own Hajj is also accomplished when he performs Hajj on behalf of someone else. If a person who has been given funds for 'Hajj-e-Badal' passes away before performing Hajj without leaving behind any of the money he was given, then the Hajj of the person who gave him the money is accepted.<sup>17</sup> If a person carries out Hajj on behalf of someone else, using his own resources, then he gets rewards equivalent to 10 Hajj.<sup>18</sup> A Hajji may perform Hajj, on behalf of as many people as he wants, reaching over 1,000 so that each of them gets the full reward without his rewards being reduced. Upon starting the '*Tawaf*' he can recite, 'O! Allah<sup>azwj</sup>, accept *Tawaf* on behalf of ...(and then say their names).<sup>19</sup> It would be highly rewarding if a Hajji would carry out Hajj and *Tawaf* for the Masomeen<sup>asws</sup>, completing one Hajj for each.<sup>20</sup>

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<sup>14</sup> Farooq-e-Kafi, vol. 4, chapt. 37, Tradition 5.

<sup>15</sup> Farooq-e-Kafi, vol. 4, chapt. 38, Tradition 16.

<sup>16</sup> Farooq-e-Kafi, vol. 4, chapt. 59, Traditions 1-3.

<sup>17</sup> Farooq-e-Kafi, vol. 4, chapt. 66, Tradition 3.

<sup>18</sup> Farooq-e-Kafi, vol. 4, chapt. 67, Tradition 2.

<sup>19</sup> Farooq-e-Kafi, vol. 4, chapt. 71, Traditions 1, 9, 10.

<sup>20</sup> Farooq-e-Kafi, vol. 4, chapt. 70, Tradition 2.

## LESSON 4: THE NAME AND SHAPE OF THE KABAH

The Prophet Muhammad<sup>saww</sup> said, 'The name of 'Kabah' was given to the Kabah due to its central position on earth. It is also narrated that the name of Kabah was given as it's sides are like that of a square and it was transformed into this shape because it is directly underneath the 'Bayt-ul-Mahmoore'(Allah's house in Heavens), which is also square. The reason behind the square shape of Bayt-ul-Mahmoore is that it is exactly under the 'Arsh' which is square. The Arsh is square as four basic Divine words are written on it, 'SubhanAllah, WalHamdulilAllah, Wa la a ila ha illalAllah and Wa Allah Akbar. The house of Allah<sup>azwj</sup> (Bayt Allah) is also called 'Harram' due to the fact that a non-believer's entry is 'Harram' (forbidden) therein. Bayt Allah is also called 'Ateeq' since it was being saved from flooding.<sup>21</sup>

Only those who recognise the 'Rights and Attributes' of Ahlul Bayt<sup>asws</sup> know the 'Haq and Hurmat' (respect and privileges) of the Kabah, all of their sins are erased by Allah<sup>azwj</sup> upon looking at the Kabah. In addition, these people will be assisted by Allah<sup>azwj</sup> in both this World as well as in the hereafter.

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<sup>21</sup> Manlah Yahzer Faqih, vol. 2, pp. 116.

## LESSON 5: BEFORE HAJJ AND UMRAH

It is narrated from Imam Abu Abdullah<sup>asws</sup> (our 6th Imam<sup>asws</sup>) that a person who intends to perform Hajj, should not get a haircut nor trim his beard upon citing the new moon of Zeeqad.<sup>22</sup> For *Umrah*, one should stop cutting hair and beard one month in advance.<sup>23</sup>

It is narrated from Imam Musa<sup>asws</sup> ibn Jafar<sup>asws</sup> that the Rasool Allah<sup>saww</sup> said, when one of you intends to leave his home for Hajj, someone should face you whilst you stand at the front door and should recite 'Sura-e-Fatiha'<sup>24</sup>. He should recite it on his front, right-hand side and left-hand side and similarly 'Ayt-tul-Kursee'<sup>25</sup> should be recited on his three sides. Then the person should say, O! Allah<sup>azwj</sup>, please protect him and all those accompanying him, and let them reach their destination along with their belongings. Imam<sup>asws</sup> then said, O Sabah! (the narrator), have you ever noticed that a person has come back after performing Hajj with his belongings missing? I replied this is true, may I be your sacrifice<sup>26</sup>.

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<sup>22</sup> Farooq-e-Kafi, vol. 4, chapt. 72, Tradition 3.

<sup>23</sup> Farooq-e-Kafi, vol. 4, chapt. 72, Tradition 4.

<sup>24</sup> Chapter 1, Holy Quran

<sup>25</sup> Chapter 2, Verses 2:255-257

<sup>26</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 45, Tradition 1

## LESSON 6: THE MONTHS IN WHICH YOU CAN COMPLETE HAJJ

Imam Jafar-e-Sadiq<sup>asws</sup> said: the known months of Hajj are 'Shawal, Zeeqad, and Zil-haj' it is not permissible for anyone to wear 'Ahram' at any other time other than those times that the Rasool Allah<sup>saww</sup> has said are suitable. It is not permissible to wear the Ihram at any place other than the 'nominated Miqat'. (A Miqat is a specific place close to the Kabah where you must put on your 'Ahram'. 'Ahram' is a special white cloth worn during Umrah and Hajj).<sup>27</sup>

Imam Jafar-e-Sadiq<sup>asws</sup> said: Whoever puts on the 'Ahram' during any of the months other than those which are nominated for Hajj, his Hajj will be invalid. Similarly whoever puts on 'Ahram' at a place other than the 'nominated Miqat' will have inappropriate 'Ahram'.<sup>28</sup>

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<sup>27</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 74, Tradition 2

<sup>28</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 74, Tradition 4

## LESSON 7: AHRAM

### 1) Orders on Putting on Ahram<sup>29</sup>

It is ideal for Ahram to consist of two cotton sheets<sup>30</sup>, however, a third sheet could also be used for protection against cold.<sup>31</sup>

It is narrated from 6<sup>th</sup> Imam<sup>asws</sup> that when you arrive at any place of 'Miqat' and have the intention of wearing 'Ahram' then you should first clean yourself and then wear both cloths of 'Ahram'. A button or kind of hook is not allowed in Ahram cloths.<sup>32</sup> An Ahram in black colour is forbidden and the thread used in Ahram may not be a silk thread.<sup>33</sup>

However, wearing a ring is permitted provided it is not with the intention of pride.<sup>34</sup> It is permissible to wear a belt on the waist only for the purpose of securing money and other valuables.<sup>35</sup>

### 2) Orders for Women Regarding Ahram

A 'Muharra'mah' (female in Ahram) may wear any kind of outfit for Hajj, but it should be fragrance free and she should not wear gloves. It would not matter if she wears striped clothes<sup>36</sup> but she should not wear pure silk clothes.<sup>37</sup>

A 'Muharra'mah' should not cover her face, as a lady's Ahram is her face, whereas, it is in two-sheets for a man.<sup>38</sup> A 'Muharra'mah' can wear jewellery that she usually puts on at home, e.g., earrings, but she should not display them to others.<sup>39</sup>

A Muharra'mah should not do the following (but men can): recite 'Talbih' aloud, perform 'Istalam' (to kiss the Hajar-e-Aswad stone on the Kabah), to enter the Kabah or to do 'Harwala' (brisk walking) during Sahy between Safa and Merwa.<sup>40</sup>

<sup>29</sup> For men, two un-switched white sheets, for women switched white cloths.

<sup>30</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 76, Tradition 1

<sup>31</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 11

<sup>32</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2617.

<sup>33</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 16

<sup>34</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 82, Tradition 22

<sup>35</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 83, Tradition 1-2

<sup>36</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 2.

<sup>37</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 8.

<sup>38</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Traditions 7,9.

<sup>39</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 84, Tradition 4.

<sup>40</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 121, Tradition 8

## LESSON 8: RULES AFTER WEARING AHRAM

- It is prohibited for a 'Mohram' (male in Ahram) to indulge in conflicts, and tell lies.<sup>41</sup>
- A 'Mohram' may clean his teeth and scratch his skin (using his fingers but not his nails).<sup>42</sup>
- A husband may help his wife if she cannot stand on her feet in a carrier (i.e., wheel chair) to perform compulsory *Tawaf* of Kabah and Sahy between Safa and Merwa. By doing so his own *Tawaf* is also accomplished and he does not need to perform it later.<sup>43</sup>
- A Mohram may cover his nose to avoid a sweet smell but should not do so for a bad odour.<sup>44</sup>
- He should not stare at a mirror but if he sees his reflection by chance then he should recite Talbih.<sup>45</sup>
- A Mohram may use oil to cure his skin and may use other medicines based on halal ingredients for any disease he may be suffering from.<sup>46</sup>
- A Mohram may make use of bandages and dressings to stop bleeding from a wound but should refrain from using a medicine containing an excessive amount of fragrance.<sup>47</sup>
- A Mohram should not kill any creepy/crawly species with the exception of snake, scorpion, mosquito, bedbug and mouse.<sup>48,49</sup>
- A Mohram may kill, if being threatened by an animal of any kind, e.g. crow, bee, eagle, wolf, and a dog.<sup>50</sup>
- A Mohram can sacrifice four animals and those birds which do not fly (i.e., chicken), anywhere, including the Haram.<sup>51</sup>

<sup>41</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 81, Tradition 3.

<sup>42</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 98, Traditions 5,6,12.

<sup>43</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 9

<sup>44</sup> Manla Yahzar-ul-Faqih, vol 2. Tradition no., 2670

<sup>45</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 92, Traditions 1-5.

<sup>46</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Tradition 4.

<sup>47</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 93, Traditions 5,6,8.

<sup>48</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Tradition 2

<sup>49</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Tradition 11

<sup>50</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 96, Traditions 4,10

<sup>51</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 97, Tradition 1

## LESSON 9: RECITATION OF 'TALBIH'

This is recited after putting on Ahram at Miqat: Upon asking about the 'Talbih', Imam<sup>asws</sup> said, it is: 'Labbayk Allah Huma Labbayk La Shareeka laka Labbayk Innal Hamda Walnaymata laka walmulk la Shareeka laka Labbayk.....'

The Talbiyah of Imam Sadiq<sup>asws</sup>:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا  
شَرِيكَ لَكَ لَبَّيْكَ، ذَا الْمَعَارِجِ لَبَّيْكَ لَبَّيْكَ، دَاعِيًا إِلَى دَارِ السَّلَامِ لَبَّيْكَ لَبَّيْكَ، غَفَّارَ  
الذُّنُوبِ لَبَّيْكَ لَبَّيْكَ، أَهْلَ التَّلْبِيَةِ لَبَّيْكَ لَبَّيْكَ، ذَا الْجَلَالِ وَالْإِكْرَامِ لَبَّيْكَ لَبَّيْكَ،  
مَرْهُوبًا وَمَرْغُوبًا إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، تُبْدِيُّ وَالْمَعَادُ إِلَيْكَ لَبَّيْكَ لَبَّيْكَ، كَشَّافَ الْكُرْبِ  
الْعِظَامِ لَبَّيْكَ لَبَّيْكَ، عَبْدُكَ وَابْنُ عَبْدَيْكَ لَبَّيْكَ لَبَّيْكَ

**"Yes, here I am, O Lord, here I am. Here I am, there is no partner for You, here I am. Surely, praise and blessings belong to You and the kingdom, too. There is no partner for You, here I am. The Lord of the ways of Ascent, here I am, here I am. You call to the dwelling of peace, here I am, here I am. O Forgiver of sins, here I am, here I am. You are the worthiest of being answered, here I am, here I am. Lord of Glory and Honour, here I am, here I am. I am coming towards You fearfully and willingly, here I am, here I am. You are the Beginner and all the returns are towards You, here I am, here I am. Remover of all sorrows, here I am, here I am. I am Your servant and the son of Your two servants, here I am, here I am. O Generous One, here I am."**

- Recite this after offering your prayers, when you start your journey, upon greeting another passenger and upon waking up in the morning.<sup>52</sup>
- A male should recite 'Talbih' as loud as possible whereas it is not appropriate for a female to pronounce it aloud.<sup>53</sup>
- If someone cannot read or understand the words, they can recite Talbih by moving their tongue and pointing at the words with their finger.<sup>54</sup>

<sup>52</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 3

<sup>53</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 7

<sup>54</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 80, Tradition 2.

## LESSON 10: THE RITUALS OF UMRAH AND HAJJ

These are the rituals of Umrah, they are also completed during Hajj.

1) Arrive at the Kabah and pray salat-e-Harram.

2) Complete Tawaf-e-Kabah (Circumambulation) and Istalam:

The Imam<sup>asws</sup> said<sup>55</sup>, circumambulate 'Kabah' **seven times** (starting at Hajar-e-Aswad<sup>56</sup>) and recite Talbih. You could also recite:

*'O Allah<sup>azwj</sup>! I beg to You<sup>azwj</sup> through Your<sup>azwj</sup> Special Name, for its sake we sail on the water and walk on uneven paths, I beg to You<sup>azwj</sup> through the 'Name' which makes the skies to move and skies bow down to kiss the 'Name', I beg to Your 'Name'<sup>57</sup>, which is recited by Angels<sup>as</sup> to elevate their status, I pray to You<sup>azwj</sup> with the name which Moses<sup>a.s</sup> used for 'Wasila' (Intercession) at the mountain of 'Toor' and You<sup>azwj</sup> accepted his<sup>as</sup> prayers and blessed him... ' In another tradition, a narrator told the Imam<sup>asws</sup>. that I did not recite any other supplications except for sending 'Darrood' on Muhammad<sup>saww</sup> O Alay Muhammad<sup>asws</sup>, Imam<sup>asws</sup> replied you will get the best reward for what you have recited<sup>58</sup>.*

### The Boundaries of Tawaf:

The Imam<sup>asws</sup> was asked about the boundaries of Tawaf and what happens if one moves out of these boundaries, the Imam<sup>asws</sup> replied saying that you perform Tawaf while walking between the 'Place' and 'Kabah'. This is the boundary and if you exceed this limit your Hajj become invalid.<sup>59</sup> You should not perform Tawaf outside 'Muqam-e-Ibrahim', unless you are forced to.<sup>60</sup>

Compulsory Tawaf may be performed using a ride, i.e., wheel chair.<sup>61</sup> One may drink water if thirsty, during Tawaf.<sup>62</sup> I asked if should we move fast or walk slowly during the Tawaf, the Imam<sup>asws</sup> replied, walk gently (neither too fast nor too slow)<sup>63</sup>

<sup>55</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 1

<sup>56</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 132, Tradition 2

<sup>57</sup> (The name of Ali<sup>a.s</sup>),

<sup>58</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 3

<sup>59</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 126, Tradition 1.

<sup>60</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2809.

<sup>61</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 16

<sup>62</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 138, Tradition 15

<sup>63</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 127, Tradition 1.

## Rukan-e-Yamni

It is recommended to make prayers at 'Rukan-e-Yamni' where an angel says 'Ameen!<sup>64</sup>' to the prayers of a follower of Alay<sup>65</sup> Muhammad<sup>asws</sup>. In another tradition, the Imam<sup>asws</sup> said, Rukan-e-Yamni is one of the gates of paradise and is open only for the followers of Alay<sup>66</sup> Muhammad<sup>asws</sup>. When a momin prays here, his prayers arrive at the 'Arsh'<sup>67</sup> and there remains no veil between him and his Lord<sup>azwj</sup> <sup>68</sup>.

## 'Muqam-e-Ibrahim' is not where it should have been:

Imam<sup>asws</sup> said, Hazrat Ibrahim<sup>a.s</sup> placed it very close to the wall of the Kabah (since it was used to build Kabah), and it stayed there for a very long time. However, during the era of ignorance, people removed it from its original place. Upon the fall of Mecca, it was placed back to its original place (by Rasool Allah<sup>saww</sup>). It stayed there until the time of Ummer (the 2<sup>nd</sup> Caliph), he asked people to tell him its location during the era of ignorance, since he too was ignorant. A man came forward and said he had written down the distance from the wall of the Kabah. Ummer then moved the 'Place of Ibrahim' to that location<sup>69</sup>.

## What Happens if *Tawaf* is Interrupted?

Upon being asked regarding the status of *Tawaf* of a person who could not complete the 7 circles due to some reason and had to stop, the Imam<sup>asws</sup> replied, if he was performing an obligatory *Tawaf* then he has to start all over again but if he was carrying out non-obligatory *Tawaf* then he can complete the remaining rounds upon returning<sup>70</sup>.

## Ablution 'Wazu' is only Compulsory in *Tawaf* and Salat

A companion asked, 'Can one perform rituals of Hajj without performing Ablution? The answer was yes, with the exception of *Tawafs*, as Salat is part of it<sup>71</sup>. Someone asked what shall one do if someone's Ablution (wudu) is

<sup>64</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 11

<sup>65</sup> Progeny

<sup>66</sup> Progeny

<sup>67</sup> The seventh sky.

<sup>68</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 122, Tradition 15.

<sup>69</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 10, Tradition 3.

<sup>70</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 128, Tradition 1.

<sup>71</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 133, Tradition 2.

broken<sup>72</sup> whilst in the process of *Tawaf*? Imam<sup>asws</sup> replied, he should immediately come out and perform Ablution. If he had performed more than half of the *Tawaf* (4 or more) then he can carry on and complete the remaining ones if not then he should start all over again<sup>73</sup>.

### **What Happens if You Forget the Number of Performed *Tawafs*?**

I told the Imam<sup>asws</sup> about a person that completed *Tawaf* and then got confused if he had performed 6 or 7 circles in his *Tawaf*. The Imam<sup>asws</sup> said, it does not matter if he assumes that he completed it, but I would prefer for him to repeat (one circle) to complete his *Tawaf* under these conditions<sup>74,75</sup>. If he left before completing another circle, the Imam<sup>asws</sup> said he should ask someone to perform one on his behalf<sup>76</sup>.

I asked about a person who got mixed up regarding his 3<sup>rd</sup> or 4<sup>th</sup> round during *Tawaf*, Imam<sup>asws</sup> asked was he performing obligatory or non-obligatory *Tawaf*? Imam<sup>asws</sup> then said, if he was carrying out obligatory *Tawaf* then he should abandon the existing one and repeat his *Tawaf* from scratch but if he was doing a non-obligatory *Tawaf* then he should consider the last one as number 3 and go ahead to finish his *Tawaf*<sup>77</sup>.

### **Pray Salat-e-*Tawaf*, this has two-rakats and it is preferable to perform the salat near Muqam-e-Ibrahim.**

It is narrated from Imam Jafar-e-Sadiq<sup>asws</sup> that after offering two-part Salat, subsequent to *Tawaf*, come close to 'Hajar-e-Aswad', kiss and embrace it however, if it is not possible (due to overcrowding) make a gesture towards it, this is essential. Then drink 'Zam Zam' before going to 'Safa' hill and say, O Allah<sup>azwj!</sup>, through it, let me benefit from knowledge, increase my sustenance, heal and protect me from disease and hardships<sup>78</sup>.

### **3) Complete Sahy between Safa and Merwa, this is when you walk between the hills of Safa and Merwa 7 times.**

<sup>72</sup> Hadas Sadar, to break wind.

<sup>73</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 128, Tradition 2.

<sup>74</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 1.

<sup>75</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 3.

<sup>76</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 9.

<sup>77</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 130, Tradition 7.

<sup>78</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 139, Tradition 1.

- 4) **Compete Taqseer, this is when your hair or nails are cut,**
  
- 5) **Complete Tawaf-e-Nisa, this is when you circle the Kabah 7 times again.**
  
- 6) **Complete a two-rakats Salat at the place of Ibrahim. The Ahram may be removed after this.**

In Hajj, you now wait until the 8<sup>th</sup> of Zil-haj, this is the day of Tarviyah, where you travel to Minah.

- 7) **Before heading to Minah, you should collect small, pointed stones.**

#### **8) Complete Rammih Jummart:**

Once you arrive in Minah, stones are to be thrown at three stone pillars called 'Jummart' for three days (hit each with 7 stones on each day). This is called 'Rammih'. Every Jummarat should on your right, say 'Allah-oh-Akbar' upon throwing every stone. Hold stones in your left hand and throw each with right hand. Rammih Jummarat can be performed on behalf of someone who is either ill, or has broken limb, or is unfit.<sup>79</sup> After completing day-one 'Rammih', a sacrifice (Hadi, such as a sheep or goat) is offered, followed by shaving one's head (for men) and then complete the other two-days 'Rammih'. Out of the offered sacrifice, 1/3 may be consumed by himself, 1/3 may be presented to (relatives and neighbours) and 1/3 may be given out as elms.<sup>80</sup>

#### **9) Men shave their heads in Minah:**

They do this even if they already shaved it in Mecca. Once a Hajji's head has been shaved, he may use perfume and wear other clothes.

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<sup>79</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 176, Traditions 1,2.

<sup>80</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 185, Tradition 3

### 10) Travel to Arafat:

It is recommended, at Arafat, to praise Allah<sup>azwj</sup>, and keep on reciting prayers, as the day of Arafah is the day of prayers and asking for blessings, in particular ask Allah<sup>azwj</sup> to protect you from Satan. Do not look at others, pay attention to your prayers.

### 11) Leave Arafat for Muzdhalifa, first stay at 'Mashar al-haram' (adjacent to Muzdhalifa) and then stay in Muzdhalifa all night.

### 12) Complete Tawaf, Salat, Sahy and Tawaf-e-Nisa again for Hajj-e-Tummatu:

Imam<sup>asws</sup> said: Perform *Ziyarah* of 'Bayt Allah' on the day of sacrifice. Here Imam<sup>asws</sup> recommended that you pray as you enter 'Masjid al-haram' and go to the 'Hajar-e-Aswad', hug and kiss it. If this is not possible (due to overcrowding) then salute (Istalam) with your hand then kiss your hand and say 'Takbeer'. Complete seven rounds, then offer two-rakats prayers near the place of Ibrahim<sup>as</sup>. Then come to Hajr, touch and kiss it and say 'Takbeer' then walk 7 times between Safa and Merwa, (Sahy). Then come back to the Kabah and carry out Tawaf, seven circles. Finally, offer a two-rakats Salat at place of Ibrahim.<sup>81</sup>

### 13) Complete *Ziyarah-e-Masomeen*<sup>asws</sup>:

Umrah and Hajj are not complete until *Ziyarah-e-Masomeen*<sup>asws</sup> is performed (in *Madinah*.)<sup>82</sup> Hajj is compulsory only once in lifetime, with the condition of affordability, but *Ziyarah* Imam Hussain<sup>asws</sup> is essential every single day. Whoever does not do *Ziyarah* commits an atrocity against the Imam<sup>asws</sup>. If it is not possible for a person to visit the grave of Imam Hussain<sup>asws</sup> every day, then he should go to roof-top, look to his right side, then his left side and then into sky and say 'Salam' to Imam-e-Mazloom<sup>asws</sup>, it is equivalent to visiting grave of Imam Hussain<sup>asws</sup> and sending 'Salam' from there.<sup>83</sup>

Upon entering into *Medina*, one should take a bath. One should visit the holy grave of Rasool Allah<sup>saww</sup> and say 'Salam'. Then he should go near the pillar

<sup>81</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 191, Traditions 4.

<sup>82</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3138-9.

<sup>83</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3203.

which is on the right side of grave, then on the head-side, then sideways of holy grave and face the Kabah.<sup>84</sup>

### **The Story of two Hills (Safa and Merwa):**

Our 6<sup>th</sup> Imam<sup>asws</sup> says: 'Prophet Ibrahim<sup>as</sup> came to Mecca (Kabah where is house of Allah<sup>azwj</sup> is today) with his wife (Hajira) and son (Ismail) and left them there (to take care of other matters of his family living several miles away). Ismail<sup>as</sup> at Makkah, the young child became thirsty. So there was a tree in between two hills named 'Al-Safa' and 'Al-Merwa'. So his<sup>as</sup> mother<sup>as</sup> (Hajira) went out until she<sup>as</sup> stood upon Al-Safa, so she<sup>as</sup> said: 'Is there anyone in the valley who is kind?' But no one answered her<sup>as</sup>. So she<sup>as</sup> went until she<sup>as</sup> ended up to Al-Merwa, and she<sup>as</sup> said: 'Is there anyone in the valley who is kind?' But she<sup>as</sup> was not answered.

Then she<sup>as</sup> returned to Al-Safa and said that, until she did that seven (times). Thus, Allah<sup>azwj</sup> Made that to become that a Sunnah (tradition for those who come to visit house of Allah<sup>azwj</sup>), and Angel Jibraeel<sup>as</sup> came to her<sup>as</sup>, so he<sup>as</sup> said to her<sup>as</sup>: 'Who are you<sup>as</sup>?'. So she<sup>as</sup> said: 'I<sup>as</sup> am a mother of a son<sup>as</sup> of Ibrahim<sup>as</sup>'.

Angel Jibraeel<sup>as</sup> asked from her<sup>as</sup>: 'To whose protection did he<sup>as</sup> leave you<sup>as</sup>?'. So she<sup>as</sup> replied: I<sup>as</sup> too asked him: O Ibrahim<sup>as</sup>, to whom are you<sup>as</sup> leaving us<sup>as</sup>?'. So he<sup>as</sup> said: 'To Allah<sup>azwj</sup> Mighty and Majestic'. So Angel Jibraeel<sup>as</sup> said: 'And he<sup>as</sup> has allocated you<sup>as</sup> to (One Who is) Sufficient'. That was a relief for both mother and little son.

Our sixth Imam<sup>asws</sup> says: 'And the people used to keep away from passing by Makkah due to the scarcity of the water. So, the child kicked with his<sup>as</sup> legs the earth and a Spring called 'Zam Zam' flowed. So she<sup>as</sup> returned from Al-Merwa to the child, and the water had accumulated. So she<sup>as</sup> collected the sand to gather around it, fearing that the water would evaporate, and had she<sup>as</sup> neglected it, it would have evaporated.

Our sixth Imam<sup>asws</sup> added; 'So when the birds saw the water, they encircled over it. So the riders passed by from Al-Yemen intending the journey, and when they saw the birds, they said, 'The birds would not encircle except upon the water'. So they came over to them<sup>as</sup>, and they<sup>as</sup> quenched them from the water. So the riders (in turn) fed them<sup>as</sup> from the food, and Allah<sup>azwj</sup> Mighty and Majestic Caused that to become a source of food for them<sup>as</sup>. And the people used to pass by the Makkah, so they would be feeding them<sup>as</sup> from the food, and they<sup>as</sup> were quenching them from the water'.<sup>85</sup>

<sup>84</sup> Kafi, Vol.4 Kitab-ul-Hajj, Chp. 215, Traditions 1.

<sup>85</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 2

## LESSON 11: ZIYARAH OF THE HOLY SHRINES

A pilgrimage to the holy shrines of Ahlul Bayt<sup>asws</sup> has many rewards, this has been narrated by the Masomeen<sup>asws</sup>. Many of the Hadith refer to *Ziyarah-e-Imam Hussain<sup>asws</sup>*, although the same blessing will apply in visiting any of the holy places and shrines as Imam Jafar-e-Sadiq<sup>asws</sup> said, 'whoever visits any one of 'us<sup>asws</sup>' (the Masomeen), will get the same reward as performing the *Ziyarah* of Imam Hussain<sup>asws</sup> <sup>86</sup>

A famous companion of Imam Jafar-e-Sadiq<sup>asws</sup>, Moawiya bin Wahab, narrates: I visited Imam-e-Sadiq<sup>asws</sup> and found Mola<sup>asws</sup> busy reciting prayers so I sat down quietly. Upon completing 'Salat' Mola<sup>asws</sup> started to recite these words to Allah<sup>azwj</sup>,

*'O Lord<sup>azwj</sup>! Who Granted us these qualities, Promised us with the hereafter and Made us the successors of Prophets<sup>asws</sup> by Giving us knowledge. He<sup>azwj</sup> who Made us the 'Hujjat' (guardians) in order to protect the message of Your<sup>azwj</sup> last Prophet<sup>saww</sup>, having blessed us with the knowledge of the past and the future. He<sup>azwj</sup> has Softened people's hearts for us (so that they may love us).*

*Extend Your<sup>azwj</sup> blessings to me, my brothers in-Eman (those who believe in Mola Ali<sup>asws</sup>'s Wilayat as compulsory) and those who visit the holy shrine of Al Hussain bin Ali<sup>asws</sup>. Also (send blessings upon) all those who have worked hard (bearing expenses and travelling far) so that they can follow our 'Wilayah', they are expecting a reward for the deeds they carried out in our love and to please Your<sup>azwj</sup> Prophet<sup>saww</sup>. They have annoyed your enemies while trying to please You<sup>azwj</sup>. O Lord<sup>azwj</sup>! Reward them, on my behalf, by extending your love for them, protecting them during the day and the night, as well as their family: protect all of them and become their companion. Keep away them away from the bad intentions of cruel people and keep them safe from the mischief of Satan.*

*Reward them with more than what they are expecting, as they have suffered 'homesickness' and have chosen 'Us<sup>asws</sup>' over their own wealth and family. O Lord<sup>azwj</sup>! They have come out to visit us even though they are heavily criticised by 'Our<sup>asws</sup>' enemies, so enlighten their faces with Your<sup>azwj</sup> blessings which have become burnt under the hot sun and bless their cheeks which are being placed (while on prostration) on (the doorstep of) Imam Hussain<sup>asws</sup>'s shrine. Reward those eyes which cry out in our grief, and bless those hearts, which become restless upon remembering those atrocities committed against*

<sup>86</sup> Sawab-ul-Amal and Aqab-ul-Amal, pp. 109, hadith 3

us. Bless them for their 'matam'<sup>87</sup> and screams on our<sup>asws</sup> behalf. O Allah<sup>azwj</sup>! I give all these bodies and souls in Your<sup>azwj</sup> care and pray to You<sup>azwj</sup> to quench their thirst from the Spring of 'Kauser' (a Spring in the Paradise) on the Final Day of Judgement.

And, as I watched, Imam<sup>asws</sup> continued with these prayers while in prostration. I told the Imam<sup>asws</sup> afterwards that I imagine that the prayers I have heard from you would save even a non-believer from the enraging fires of the hell, if I prayed for his forgiveness. I added, By Allah<sup>azwj</sup>, my heart is aching, I wish that I had completed a *Ziyarah* of Imam Hussain<sup>asws</sup> instead of performing multiple Hajj. The Imam<sup>asws</sup> responded, you are very close (to the Haram of Imam Hussain<sup>asws</sup>), what has prevented you in performing *Ziyarah*? **Be aware! Never ever give up *Ziyarah-e-Imam Hussain*<sup>asws</sup>!**

I replied, saying that I was unaware of value of the *Ziyarah*. The Imam<sup>asws</sup> replied, O Moawiya! There are so many more in the skies, compared to the inhabitants of the earth, who pray on behalf of all those who visit the shrine of Imam (Hussain<sup>asws</sup>). **I warn you! Never ever abandon our *Ziyarah* due to any kind of fear. Whoever shies away from performing our *Ziyarah* will regret it on the final day of judgement and proclaim, alas! I should have stayed near the grave of Imam Hussain<sup>asws</sup> until my very last breath.** Don't you wish to be among those who are in the prayers of Rasool Allah<sup>saww</sup>, Mola Ali<sup>asws</sup>, Fatima<sup>asws</sup> and Masoom Imams<sup>asws</sup>? Don't you like to be among those who would be welcome and greeted by the angles on doomsday? Don't you want to be among those who will have no sins on the final day of judgement? Don't you wish to be among those who will be welcome by Rasool Allah<sup>saww</sup> in the hereafter?

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<sup>87</sup> Self flagellation

## LESSON 12: RULES AND REWARDS DURING ZIYARAH OF THE HOLY SHRINES

### Before leaving for Ziyarah:

It is recommended<sup>88</sup> by Imam-e-Jafar-e-Sadiq<sup>asws</sup> to fast for three days before leaving your house for *Ziyarah*-e-Imam Hussain<sup>asws</sup> and to perform 'Ghusal'<sup>89</sup> on the third day. Then gather your family and pray to Allah<sup>azwj</sup>:

*'O Lord! I have given in Your<sup>azwj</sup> protection, my soul, my belongings, my family and whoever that is related to me including those who are present, as well as, those who are elsewhere. Allah<sup>azwj</sup> take care of us, safeguard our 'Eman' and protect us and declare us in Your<sup>azwj</sup> guardianship, and we are thankful for the 'Naimat'<sup>90</sup>, you have granted us, and we beg to You, do not replace it with anything else! Please enhance our recognition of Your 'Naimat', as we endeavour on your path. Then send 'Salawat' (blessings) on Muhammad<sup>saww</sup> and his pure progeny<sup>asws</sup>.*

### The grief:

It is narrated from Imam-e-Jafar-e-Sadiq<sup>asws</sup> that when you go out and visit holy shrine of Imam Hussain<sup>asws</sup> you should be in an immense state of grief, with tearful eyes, a rough appearance and in the state of thirst and starvation. Make your prayers and leave immediately afterwards: do not try to stay there permanently.

### What to eat:

Do not take 'delicious foods' (roasted meat, halva and similar foods) with you and eat a very basic diet upon arriving there. In another tradition<sup>91</sup>, someone asked what should we eat there? Imam Jafar-e-Sadiq<sup>asws</sup> replied, 'Eat bread with Milk'. Abu Hamza<sup>ra</sup> has also narrated from Imam Jafar-e-Sadiq<sup>asws</sup> that you should not eat meat whilst on ziyarah.<sup>92</sup>

Sheikh Kulani<sup>ra</sup> has quoted that after the Shahadat of Imam Hussain<sup>asws</sup>, Imam<sup>asws</sup>'s wife Kalbia<sup>sa</sup> organised a majlis-e-Aza<sup>93</sup> and every one cried so much, including the women and servants, that they were totally exhausted; their eyes dried out of tears. Upon hearing this someone sent a roasted bird

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<sup>88</sup> Mafati-ul-Jinan, pp. 751

<sup>89</sup> ceremonial bath

<sup>90</sup> Wilayat of Mola Ali a.s.

<sup>91</sup> Sawab-ul-Amal and Aqab-ul-Amal, pp. 98.,hadith 22

<sup>92</sup> See Mafati-ul-Jinan, pp. 781.

<sup>93</sup> a gathering to commemorate the brutal killing of Imam Hussain a.s.

for the respected lady Kalbia<sup>sa</sup> to regain her strength but when she saw the food she asked: what is this? The people replied it's a gift sent by a person so that you can regain your strength for matam-e-Hussain<sup>asws</sup>. Bibi<sup>sa</sup> replied we are not celebrating a wedding occasion here so this kind of food (delicious food) is not appropriate for us. That food was then sent outside.

### **Try to walk barefoot:**

It is quoted from Imam Jafar-e-Sadiq<sup>asws</sup> that whoever travels barefoot with the intention of *Ziyarah*-e-Imam Hussain<sup>asws</sup> will be rewarded. Allah<sup>azwj</sup> will Reward him for every stride he takes with 1000 good deeds 'Naykiyan', Forgive 1000 sins and would Upgrade his residence in the gardens of paradise 1000 times.

'If someone goes for *Ziyarah* on foot, for every step he takes, one virtue will be recorded in his name, one sin will be forgiven and his level will be raised one degree. Once he reaches the shrine, Allah will appoint two angels for him who will record only his good deeds and will omit his evil deeds. When he is about to depart from the shrine, the angels will bid farewell and say - O Allah<sup>azwj</sup>'s slave! Your sins have been forgiven, and you are now in Allah<sup>azwj</sup>'s party, His Prophet<sup>saww</sup>'s party and the Prophet<sup>saww</sup>'s Ahle Bayt<sup>asws</sup> party. By Allah<sup>azwj</sup>, you shall never have to face the Fire and you shall never be made to taste it!<sup>94</sup>

### **Act in the same way that you would act if you were on Hajj:**

It is narrated by Mohammed bin Muslim that I asked from Imam Mohammed Baqir<sup>asws</sup>, 'Is it as we are performing Hajj when we go for Ziyarat-e-Imam Hussain<sup>asws</sup>?' Indeed, it is so, replied Imam<sup>asws</sup>, he then asked: 'Are we obliged to observe all obligatory precautions of the hajj during *Ziyarah* as well? Certainly, replied Imam<sup>asws</sup> your conduct with your companions should be very gentle, talk little and excessively remember Allah<sup>azwj</sup>. Wear 'paak'<sup>95</sup> outfits, take a 'ghusal' before entering the 'Haram'<sup>96</sup> and remain spiritually focused, crawling forward with tearful eyes. Upon reaching there, offer your prayers and keep on sending 'Salawat' on Muhammad<sup>saww</sup> his pure progeny<sup>asws</sup>. Also if you realise someone is short of resources/monies then come forward and offer your help by sharing your resources with them. Do not fight with others, do not take excessive oaths/vows and do not engage in arguments. If you observed all these then you have earned the reward of 'Hajj and *Umrah*' and you will also be eligible for a special reward from

<sup>94</sup> Kamiluz Ziaraat, pg 134

<sup>95</sup> Without any trace of impure substances.

<sup>96</sup> Holy Shrine

Allah<sup>azwj</sup>. All your sins will be forgiven upon returning back from *Ziyarah* and you will deserve Allah<sup>azwj</sup>'s un-countable bounties.

### **Ghusal in the River Furat:**

It is narrated from Imam Jafar-e-Sadiq<sup>asws</sup> that whoever would perform *Ziyarah* Imam Hussain<sup>asws</sup> after taking 'Ghusal' from the river of Furat, all his sins, including the 'severe ones' (Gunah-e-Kabira), would be erased such as he has just born again.

### **Rewards**

It is narrated from Abul Hassan Imam Raza<sup>asws</sup> that, 'performing *Ziyarah* of Imam Hussain<sup>asws</sup> near the banks of Euphrates, is as performing *Ziyarah* of Allah<sup>azwj</sup> in the 'Arsh' (heavens)<sup>97</sup>.

Safwan Jammaal narrates on the authority of Imam Sadiq<sup>asws</sup> When a Shia leaves his house with the intention of performing Imam Hussain's<sup>asws</sup> *Ziyarah*, he is accompanied by 700 angels. They protect him from above and below, from the right and the left, from the front and the back (all six directions), until he reaches his destination<sup>98</sup>.

Safwan Jammaal narrates from Imam Sadiq<sup>asws</sup> 'When the rays of the sun fall on the visitor of Imam<sup>asws</sup>'s shrines, it consumes his sins like the fire consumes wooden sticks. The sun does not leave any sin on his body and he returns home sinless. In fact on his return he is granted a status that is not even given to those who shed their blood in Allah's path.'<sup>99</sup>

From every drop of perspiration (sweat) on the body of the Imam<sup>asws</sup>'s visitor (during *Ziyarah*), Allah<sup>azwj</sup> creates 70,000 angels who glorify and seek forgiveness for the Imam<sup>asws</sup>'s visitors until the Day of Judgement.<sup>100</sup>

When the visitor leaves the house, each and every spot that he steps on prays for him.<sup>101</sup>

<sup>97</sup> Sawab-ul-Amal and Aqab-ul-Amal, pp. 95.,hadith 1

<sup>98</sup> Behaarul Anwar, vol. 101, pg. 58, trad. 62;Kamiluz Ziaraat, pg 190

<sup>99</sup> Behaarul Anwar, vol 101, pg 15, trad. 14; Kamiluz Ziaraat, pg 298

<sup>100</sup> Mustadrak vol 2, pg 204

<sup>101</sup> Behaarul Anwar, vol 101, pg 15, tradition 14

## LESSON 13: WHAT HAPPENS IF YOU ARE ABLE TO PERFORM ZIYARAH AND DO NOT OR IF YOU ARE UNABLE TO PERFORM ZIYARAH?

In a detailed tradition reported in Behar-ul-Anwar<sup>102</sup>, someone asked from Imam Jafar-e-Sadiq<sup>asws</sup>, may I be your ransom, what would you say about a person who is capable of performing 'Ziyarah-e-Imam Hussain<sup>asws</sup>' but would not go? Imam<sup>asws</sup> replied he has grieved the Rasool Allah<sup>saww</sup> as well as us (Masomeen<sup>asws</sup>), through considering us<sup>asws</sup> worthless and powerless; but whoever performs Ziyarah, Allah<sup>azwj</sup> will take care of all his affairs, including his entire worldly needs, protect him from calamities, provide him with sustenance, give back his Ziyarah expenses, and would forgive fifty years' of sins. On reaching his death bed, he will not have any sins left, and if he dies whilst travelling to/from Ziyarah, angels would descend from the heavens, open doors of paradise in his grave, and he will be looked after until the final day of judgement. If he returns back alive then his sustenance is increased, and for every penny he has spent, he will get 1000 time more, and will get special blessings from Allah<sup>azwj</sup>, which will keep on accumulating, by the grace of Allah<sup>azwj</sup>.

Sheik Sudoq has quoted in his book<sup>103</sup>, I have been told by a chain of narrators that Imam Jafar-e-Sadiq<sup>asws</sup> said, 'whoever is unable to do any favours (Naykey) to us should extend his favours to those who are the believers of our 'Wilayah' and refrain from sins. By doing so, he will get the same reward as if he has strived for our<sup>asws</sup> cause. **And whoever is unable to perform our<sup>asws</sup> 'Ziyarah' should visit those who firmly believe in our 'Wilayah' and observe precautions from sins, by doing so he will get the reward equivalent to performing our<sup>asws</sup> 'Ziyarah'.**

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<sup>102</sup> Pp. 56, Volume II

<sup>103</sup> Sawab-ul-Amal and Aqab-ul-Amal, pp. 110., hadith 1

### APPENDIX III: Prayers to say in Arafat:

Prayers are 'Qasr' in Arafat.<sup>104</sup>

It is narrated: praise Allah<sup>azwj</sup>, recite 'Takbeer' (Allah-ho-Akbar) 100 times, recite Sura-e-Qul 100 times and keep on reciting prayers, as the day of Arafah is the day of prayers and asking for blessings. In particular ask Allah<sup>azwj</sup> to protect you from Satan, as he may divert your attention away from that which is liked by Allah<sup>azwj</sup>. Do not look at others and pay attention to your soul and recite prayers: i.e., Duwa-e-Nudbah,

أَيْنَ الْمَعْدُ لِقَطْعِ دَابِرِ الظَّلْمَةِ؟ أَيْنَ الْمُتَنْظِرُ لِإِقَامَةِ الْأَمْتِ وَالْعِوَجِ؟ أَيْنَ الْمُرْتَجَى لِإِزَالَةِ  
الْجُورِ وَالْعُدْوَانِ؟ أَيْنَ الْمَدَّخِرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ؟ أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ  
وَالشَّرِيعَةِ؟ أَيْنَ الْمُؤَمَّلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ؟ أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ؟ أَيْنَ  
قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ؟ أَيْنَ هَادِمُ أُنْبِيَةِ الشَّرِكِ وَالنِّفَاقِ؟ أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ  
وَالعِصْيَانِ وَالطُّغْيَانِ؟ أَيْنَ حَاصِدُ فُرُوعِ الْعِجْيِ وَالشَّقَاقِ؟ أَيْنَ طَامِسُ آثَارِ الزَّيْغِ  
وَالأَهْوَاءِ؟ أَيْنَ مُعْزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ؟ أَيْنَ الطَّالِبُ بِدُخُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ  
الْأَنْبِيَاءِ؟ أَيْنَ الْمُطَالِبُ بِدَمِ الْمَذْبُوحِ بِكَرْبَلَاءَ؟ أَيْنَ الْمَنْصُورُ عَلَى مَنْ اعْتَدَى وَافْتَرَى؟  
هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى؟ هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بِغَدِهِ فَنَحْطَى؟ مَتَى نَرُدُّ  
مَنَاهْلَكَ الرَّوِّيَّةَ فَنُرْوَى؟

"Where is the one prepared to annihilate the oppressors? Where is the one awaited for straightening the crookedness and dishonesty? Where is the one expected (Imam Mahdi) for abolishing oppression and transgression? Where is the one stored for reviving the obligatory command and Sunnah (of the Holy Prophet)? Where is the one selected for resuscitating the reality of the nation and the religion? Where is the one expected for enlivening the Book and the doctrinal provisions? Where is the enlivener of the facts of the religion and its adherents? Where is the breaker of the might of the transgressors? Where is the demolisher of the edifices of polytheism and hypocrisy? Where is the destroyer of the followers of transgression, disobedience, and rebellion? Where is the eradicator of the branches of errors and dispute? Where is the destroyer of the signs of evil and egoistic tendencies? Where is the severer of the cords of falsehood and calumny? Where is the destroyer of the vicious and disobedient people? Where is the eradicator of the followers of obstinacy and misguidance and the renegade? Where is the one who honours

<sup>104</sup> Manla Yahzar-ul-Faqih, vol 2. hadith no. 2984.

the friends and debases the enemy? Where is the gate of Allah through which all should enter? Where is the countenance of Allah through which the friends attend towards him? Where is the means stretching from the earth to the heaven? Where is the integrator of the companions of virtue and divine pleasure? Where is the avenger of the blood of the prophets and their children? Where is the seeker of revenge for the blood of the martyred ones of Karbala? Where is the triumphant one (who will overcome) over one who transgressed against him and maligned him? O son of Ahmed, is there a way through which you may be met? May our day (of separation) join the day of reappearance by which we enjoy? When shall we arrive at your streams to quench our thirst?"

It is also recommended to recite the prayer of Imam Hussain<sup>asws</sup> in the later part of day at Arafat. Here is a summarized translation of the prayer:

اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ فِي هَذِهِ الْعَشِيِّ الَّتِي شَرَفْتَهَا وَعَظَّمْتَهَا بِمُحَمَّدٍ نَبِيِّكَ وَرَسُولِكَ  
وَخَيْرَتِكَ مِنْ خَلْقِكَ وَأَمِينِكَ عَلَى وَحْيِكَ الْبَشِيرِ النَّذِيرِ السَّرَاحِ الْمُنِيرِ الَّذِي أَنْعَمْتَ  
بِهِ عَلَى الْمُسْلِمِينَ وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا مُحَمَّدٌ  
أَهْلٌ لِدَلِّكَ مِنْكَ يَا عَظِيمُ، فَصَلِّ عَلَيْهِ وَعَلَى آلِهِ الْمُتَتَجِبِينَ الطَّيِّبِينَ الطَّاهِرِينَ  
أَجْمَعِينَ وَتَعَمَّدْنَا بِعَفْوِكَ عَنَّا. فَإِلَيْكَ عَجَّتِ الْأَصْوَاتُ بِصُنُوفِ اللِّغَاتِ، فَاجْعَلْ لَنَا  
اللَّهُمَّ فِي هَذِهِ الْعَشِيِّ نَصِيباً مِنْ كُلِّ خَيْرٍ تَقْسِمُهُ بَيْنَ عِبَادِكَ وَنُورٍ تَهْدِي بِهِ وَرَحْمَةً  
تَنْشُرُهَا وَبَرَكَاتٍ نُتَرِّلُهَا وَعَافِيَةٍ تُجَلِّلُهَا وَرِزْقٍ تَبْسُطُهُ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ أَقْبِلْنَا فِي هَذَا  
الْوَقْتِ مُنْجِحِينَ مُفْلِحِينَ مَبْرُورِينَ غَانِمِينَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَلَا تَجْعَلْنَا مِنْ  
رَحْمَتِكَ مُحْرَمِينَ وَلَا لِفَضْلِكَ مَا نُؤْمَلُهُ مِنْ عَطَائِكَ قَانِطِينَ وَلَا تَرُدَّنَا خَائِبِينَ وَلَا مِنْ  
بَابِكَ مَطْرُودِينَ يَا أَجْوَدَ الْأَجْوَدِينَ وَأَكْرَمَ الْأَكْرَمِينَ إِلَيْكَ أَقْبِلْنَا مَوْقِفِينَ وَلِيَّتِكَ الْحَرَامِ  
آمِينَ قَاصِدِينَ

“O Allah<sup>azwj</sup>, we are turning our faces to You in this evening that You glorified and honoured by Muhammad<sup>saww</sup> — Your Prophet, Messenger, Chosen one among Your creatures, Keeper of Your revelation, bearer of Your good tidings and warnings, and the bright light with whom You have blessed the Muslims and whom You have made mercy from people. Bless him and his household— the chosen ones, the pure, and the immaculate, and include us

by means of Your reprieve. To You, voices of different tongues have directed. O Allah, give us in this evening a share of the blessings that you give to Your servants, light of guidance, mercy that You spread, blessings that You reveal, well-being that You extend, and abundant sustenance; You are certainly the Most Merciful of the merciful ones. O Allah, in this very time, include us with the successful, the thriving, the blessed, and the winning, and do not deprive us of Your mercy and of that for which we hope, and do not refute us with disappointment, and do not reject us from Your door. You are certainly the Most Generous of the generous ones and the Most Munificent of the munificent. We are directing towards You with full confidence and towards yours Sacred House with full intentions”<sup>105</sup>,

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<sup>105</sup> An extraction from supplication of Imam Hussain<sup>asws</sup> on the day of Arafah, also see, Kafi, Vol.4 Kitab-ul-Hajj, Chp. 162, Tradition 6.