

HAJJ SURVIVAL/REVIVAL
GUIDE 2007/1428:
A Journey Not to Forget or to
take lightly!



Brought to you by:
Nasimco- Youth Networking Desk
Coordinator, Mumdoor Ladak



Preface:

We currently live in a society in which North Americans have never spent more on personal health and wellness, than they currently do. This entails the purchase of various products including fitness equipment, fitness videos, nutritional supplements and dietary books to only name a few. However, the current trend is in the purchase of specific health and wellness products that help and strengthen ones own spirit, and thus, we are witnessing a boom in the purchase of products such as motivational books coupled with products that revolve around yoga, as these products together help strengthen the mind, body and spirit.

To further support this trend, we are witnessing in today's corporate community a huge investment in the health and wellness of associates because a happy employee is a productive employee, and a productive employee allows an organization to reach its height in profitability. The key premise behind the corporate philosophy in personal health and wellness is providing the associates with a balance between their professional life as well as their personal/family life. Research clearly shows that associates who have a balanced life style are more productive, and corporations that support this type of lifestyle have more engaged associates and are thus, much more profitable.

The reason we are mentioning this, is that the entire world understands the importance and benefits of strengthening ones mind, body and spirit through a balanced lifestyle, and it is this same message that Islam has been propogating through Hajj since the beginning of time. **This journey of a lifetime, if prepared for in the right manner, will indeed cultivate the mind body and soul and will allow us to gain mental health**



and wellness!!! The peace and tranquility one will find once they are there, is unbelievable, and you will forget about your work and all the worries and stresses of this world.

Congratulations on making the intention on ins... going for hajj this year, indeed you are embarking on a monumental and life altering journey. A journey which too often, many people take lightly due to the fact that they do not understand the true significance of this journey to the Almighty. A journey in which you are walking on the same grounds that the Prophet and Ahlul bayt walked on hundreds of years ago. But yet, we have to ask ourselves, what have we learned from their lives? Are we really the followers of the Ahlul Bayt?

CONGRATULATIONS for those of you who have decided to make this next step in your life, and for those of you who have not, ins... this upcoming year you will decide to elevate your position in the eyes of THE MOST GENEROUS, THE ALMIGHTY AND ONE GOD!

Format:

As you may have noticed, there is no Table of Contents for this guide and this has been done for a specific reason; for you to read the entire guide. ***Please Note: This is only a GUIDE, and does not replace all the work you have to do. The goal of this publication is to outline in a concise format how and where to begin and some things to ponder over in your readings on hajj. If YOU HAVE NOT STARTED READING AND DOING RESEARCH, YOU WILL BE LOST READING THIS GUIDE. THE PREREQUISITE FOR THIS GUIDE IS THAT YOU HAVE ALREADY DONE SOME PRELIMINARY READING.***

Why this Guide???

With the amount of income that the younger generation is earning, the Youth Networking Desk feels that it is our responsibility to encourage people, especially the youth of our community, that while they have the strength and knowledge, to embark on this spiritual and life-altering journey, a journey like

no other. Being a youth myself, I know that they have every excuse not to go. Yes, some may be legitimate, but people, please remember that time is such a valuable commodity; if lost it is something we can never get back.

When one is in the prime of their life (their youth), they have more energy, more enthusiasm and more charisma. Furthermore, their outlook on life tends to be more of a positive one. Thus my question to these youth is then WHY WOULDN'T YOU WANT TO GO IN THE PRIME OF YOUR LIFE???

However, this guide is also for anyone who is contemplating the thought of making this immaculate journey. We feel that this concise guide will pull you in the right direction towards that "right path"

We hope you enjoy this guide as much as we enjoyed putting it together. Any thoughts, comments or suggestions are always appreciated and can be sent to the following address:

youth@nasimco.org

If you do get the opportunity to go for hajj, please do not forget us in your duas, and please circulate this guide to as many people as possible.

With Many Salaams and Duas,

Mumdoo (Mohamedhussein) Ladak
Coordinator, Nasimco-YND
October, 2007

PREPARING WITH THE RIGHT MINDSET

Unfortunately, in my experience in hajj, I have found that people take for granted that everything on their trip will be taken care of. Yes, of course the flights, accommodations and some of the food will be looked after, however, people get so caught up in these types of preparations, they lose sight of the true meaning behind the hajj. My brothers and sisters, the petty things will take care of themselves, however, what will not work itself out is if you are not spiritually and mentally prepared for what is going to hit you when you are in Mecca and Medina. If you forget sandals or your flashlight, you can easily go and purchase them, but you cannot just get prepared over night for this life changing journey. It's a mindset that you should start many months before you travel to the middle east.

To tell you the truth, the people who attend hajj and do not prepare as much as they should, cannot really be blamed because they simply don't understand how big and monumental this journey is. Furthermore, we don't know whether or not we will be afforded the opportunity to go again, and thus, its best to take advantage of this opportunity and at the end of the trip, there should be no regrets. So prepare yourselves!!!!

In order to develop the right mindset, we must evaluate and critique how we lead our current lives in accordance with the teachings of Islam. The fact is for a lot of individuals, a typical day may involve waking up in the morning, going to work, coming back home, eating dinner, watching tv and going to sleep. At the end of the day, we have to ask ourselves, have we progressed in life and have we become a better person today than we were yesterday? If not, is that not considered a waste of a day, and as we all know tomorrow may be our time where our community will be doing ghusl-e-mayyit on our body.

My friends, we do not possess a lot of time on this earth and therefore it is critical for us to understand that the sole reason we are here on this earth is for the worship of the one who has provided us with all the bounties of the world. This being, loves us 70 times more than our own mothers, and how do we show him our love and affection; by choosing the materialism of this world, at the cost of our hereafter.

Ayatollah Khomeini addresses this same issue in his book "Adab As-Salat and mentions the following:

"The more one is overwhelmed by egoism, egotism, self-conceit and selfishness, the farther he will be from the human perfection and from the nearness of the presence of Allah. The veil of self-conceit and egoism is thicker and darker than all other veils. To tear open this veil is more difficult than tearing all other veils, and tearing it is a preparatory step to tearing other veils. In fact, tearing off this veil is the master key for the invisible, the visible and the great door of the ascent to the perfect spirituality. As long as man has his eyes on his own self, his imagined beauty and perfection, he will be veiled and discarded from the absolute beauty and pure perfection. The first condition for traveling to Allah is to leave this house. Actually, it is the criterion for the struggle between right and wrong. So, every traveler with the steps of selfishness and self-conceit, and is wrapped in the veils of egotism, his sufferings would be in vain and his journey would not be to Allah, it would rather be to his self: "The mother of the idols is the idol of yourself.""

We must recognize that the journey of Hajj represents a new beginning for us and thus, we must break the useless repetition in which we currently live our lives. We must kill the way in which we currently are, and arrive back as new and better human beings who have better control of our base desires and do not give into the materialism and temptations of this world. Imam Ali describes this in Sermon 191 of Nahjul Balagha in the following manner:

"Keep away from this world and proceed towards the next world infatuatedly. Do not regard he whom fear of Allah has given a high position, and do not accord a high position to him whom this world has given a high position. Do not keep your eyes on the shining clouds of the world, do not listen to him who speaks of it, do not respond to him who calls towards it, do not seek light from its glare, and do not die in its precious things, because its brightness is deceitful, its words are false, its wealth is liable to be looted, and its precious thing are to be taken away."

- Just like any machine, it needs a tune-up, and hajj is our kick start to realize what success in this world REALLY is about.
- **In this journey attain khulus (sincerity) in action. Do everything for Allah only, and not to gain the benefits of this world.**
- **Hajj is to thank Allah. The way one shows appreciation to their friends is by going to their place of residence personally, and saying thank you to them. In this same way, you are going to the house of the almighty to say thank you to him for all the bounties he has blessed you with, and go to his house and say thank you to him personally and start a relationship with him. IT IS YOUR DUTY!**
- **When a friend comes from far to visit you, you go out of your way to show them wonderful hospitality, and try to serve their every need. In the same respect the almighty has nothing to take from you when you are traveling so far to come and visit him. HE HAS ONLY TO GIVE YOU!**
- Lose yourself and never come back – DIE, and return a new person.
 - Clear your debts
 - Make your will
 - Ask everyone for forgiveness
 - GO TO HAJJ AND SEEK SOLITUDE OF THE HEART AND GET TO KNOW THYSELF, BECAUSE ONE CAN THEN GET TO KNOW ALLAH!
“Allah is in the hearts of the believers”
(Prophet Muhammad).
 - Turn away from the useless repetition of life, and turn away from yourself. RETURN TO ALLAH AND MAKE HIM OUR DUNYA AS WELL AS OUR AKHIRAH!



WHY GO???

If your goal is to follow in the foot steps of the Prophet and his immaculate household, then here are just a few ideas as to why they suggest on making this journey:

Holy Prophet: *"O Ali, anyone who delays Hajj until he dies, Allah will raise him as a Jew or Christian on the day of Judgment."*

Are you one of these people. The choice is yours!

It is narrated through a second chain from Abu Abdillah, that a desert Arab met the Prophet and said to him, *"O Messenger! I had come out for hajj, but I was delayed. Now, I am a man of means, so instruct me on what I must do in order that I may attain what the pilgrims will attain."* The Prophet then turned to the man and said *"Look at the mountain of Abu Qubays; If you possessed gold equivalent to that and gave it all away in the way of God, you would still not attain the rewards that the pilgrims will receive. For the one who performs the hajj, from the moment that he begins to prepare for the journey, he doesn't lift or put down a single thing except that ten acts of virtue are written for him and ten of his sins are forgiven and he is elevated ten degrees."*

Imam Ali: *"...people gather around it to satisfy their longing for faith and religion as animals gather around a watering hole –a place to satisfy their thirst...People collect at this house of God to*

obtain hope and peace of mind and to find refuge from sins and vices....Allah has selected those who listen to his commands and obey them, who testify to his orders and come to stand at places where prophets have stood...the house of God is a place where people can find rest, peace and hope.

- *"Hajj and Umrah remove poverty and cleanse sins."*
- *"The intention of Hajj opens the gates of God's mercy."*
- *"Allah has made obligatory upon you...The pilgrimage (Hajj) for it consolidates faith."*

Do you want God's mercy? Then go and come back as a brand new person!

Imam Ali: *"For four months afterwards, no sins of a hajji are recorded, and virtues are written for him, unless he commits a major sin."*

Imam Muhammed-e-baqir (A.S): *"When a man intends to go on Hajj, for every step he takes in preparing for his journey Allah will write ten good deeds for him and will write off ten of his wrongdoings and will elevate him ten scales until he completes his preparatory affairs."*

Imam Jaffer-e-Sadiq (A.S): *"When you intend to go on Hajj pilgrimage, empty your heart for the sake of Allah, Glorified is He, of any preoccupation, which makes you unmindful of Him...Say farewell to the world, comfort and people."*

"Whoever performs the Hajattu'l Islam, has opened a knot of hellfire that was around his neck; and

"Then be prepared for Hajj like one who has no hope of returning home. Behave well with the co-travellers. Observe prayer timings and the traditions of the Holy Prophet (SAAW), perform what is your duty on courtesy, patience, tolerance, gratitude, compassion, generosity, and self-sacrifice all the time."

We are the Shia of Jafferries! Listen to the advice he gives us!

"Get rid of whatever keeps you away from Allah's remembrance and obedience to Him." (Imam Jaffer Sadiq)

"The performers of Hajj and Umrah are Allah's guests. If they ask, they will be given, if they pray, they will be answered, if they intercede, their intercession will be accepted, if they keep silent, they will be blessed, and they will be given a million dirhams for each one they have spent. However, not all Hajj pilgrims are equal in terms of reward."

There are 3 types of Hajj pilgrims who return home, and their reward is based on their niyyat:

- 2) One pilgrim goes there with the pure intention to please God, to ascend to heaven, and to loosen the chains of captivity of "self" so that he will be not be trapped by Satan into going to Hell. Such a man will be rescued from the fire forever.*
- 3) Another pilgrim goes on Hajj for the sole reason to discharge his religious duty without paying attention to the spirit of the act or removing vices from his self and obtaining virtues. Thanks to Hajj, his sins will be forgiven but since he has not been purified, he has to be careful about his future so that Satanic temptations and his carnal desires will not push him to sinns hence fire.*
- 4) The third man goes on Hajj to escape people's blame, to get the title of Hajji, and to gain business profits. The reward of such a man is only material and worldly. His family and wealth are secure until he comes back home."*

(Imam Jaffer Sadiq)

- Now which group are you going to be a member of??**



MEDINA:

- The Prophet told Imam Hussein that *"whenever someone visits me, your father, your mother, your brother or yourself, it then becomes WAJIB upon me to visit them on the Day of Judgment and save him/her of his/her sins."*
- Remember that you are now entering the city where the Prophet lived. Do you know anything about the Prophet? Would you let someone into your house, who you did not know? Thus, why should the Prophet let you enter his house?
- Just think and reflect as you read the Izneh Dhukuhl (permission to enter), that you are now standing at the door of the Prophet. What have you done to offend him and his family? Do you think he would be pleased to see us when he comes to answer our call?
- Say Sorry to him, for his advice that he fought for, for so long we have taken lightly. Talk to him, for he is there!!!! He hears us and he is returning our salaams, but the veil we have over our ears is preventing us from hearing it.
- In the permission to enter, you are asking him to give you an entrance as he did to his friends, however, we are not deserving of it.
- As you enter, enter with your right foot and then say the dua "I enter with the way of Allah, and his religion so forgive me, have mercy on me and I turn to you therefore turn to me"
- Upon entering this holy place recite 100 times Allahu-akber.
- Remember, that the best act of ibadaat you can do here is to recite as many namaz as possible.

- Namaz for the salaams of the masjid
- Namaz for shukr to Allah
- Namaz for Ziarat of the Prophet (SAWW) and Bibi Fatemah (AS).
- Qazah Namaz
- Namaz-e-Shab



Namaz:

- The one who is more overwhelmed by egoism, egotism, self-conceit and selfishness, the farther he will be from the human perfection and from the nearness of the presence of Allah.
- Learn the Namaz properly, and understand its meaning.
- Namaz is like the poles of a tent, and the tent represents the rest of our deeds. Without the Namaz, everything else falls.
 - The acceptance of the salat is conditioned by the presence of heart.
- Pay attention to Namaz, for it is our Mer'aj.
- "The mother of the idols is the idol of ourselves."
- "Whoever performs a two-rak'at salat without paying attention to any worldly matter, Allah will forgive him his sins."
- "No part of the salat is yours except the part which you perform with an attentive heart."
- So when you perform your salaah turn with your heart to Allah.
- When you pay attention to your namaz, Allah will pay attention to you.

Salatul Layl:

There are many hadith that emphasize the importance of Salatul Layl. Some of them are as follows.

Three things bring happiness to the heart of a believer:

- a) *Meeting brethren in faith*
- b) *Breaking the fast*
- c) *Waking up in the later part of the night for Salatul Layl*

Holy Prophet (s)

The honor and greatness of a believer lies in his praying at night.

Imam as-Sadiq (a)

Allah says; "Wealth and children are an ornament of the life of this world" (18:46), but the eight raka'ats recited by a servant at the end of the night are an ornament of the Hereafter.

Imam as-Sadiq (a)

Two raka'ats of prayer recited in the darkness of the night are more beloved to me than the world and all that is in it.

Holy Prophet (s)

Salatul Layl brightens the faces, makes the night pleasant, and attracts sustenance.

Imam as-Sadiq (a)

When the servant of Allah turns to his Lord in the middle of the dark night, and whispers to Him, Allah establishes His light in his heart . . . then He tells the angels: O my angels, look at my servant. He has turned to Me in the middle of the dark night while the false ones are playing, and the heedless ones are sleeping; bear witness that I have forgiven him.

Holy Prophet (s)

Whoever has been granted the chance to recite Salatul Layl, a male servant or a female one, and he(or she) rises for Allah sincerely, does proper wudhu , prays salaah for Allah with a true intention, a sound heart, a humble body and a tearful eye, Allah will place behind him nine rows of angels. The number of angels in each row cannot be counted except by Allah. One side of each row is in the East, and the other is in the West. Then when he completes his prayer, he gets the reward of all of the angels in the rows.

Holy Prophet (s)

There is no good deed except that its reward has been outlined in the Qur'an, except the Salatul Layl. Almighty Allah has not specified its reward due to its greatness with Him. He says (about the reward of those who recite Salatul Layl): *So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.*(32:17)

Holy Prophet (s)

Whoever tells himself he will wake up for Salat ul Layl but sleeps through the time, his sleep will be charity and the reward of what he intended will be written for him.

Holy Prophet (s)

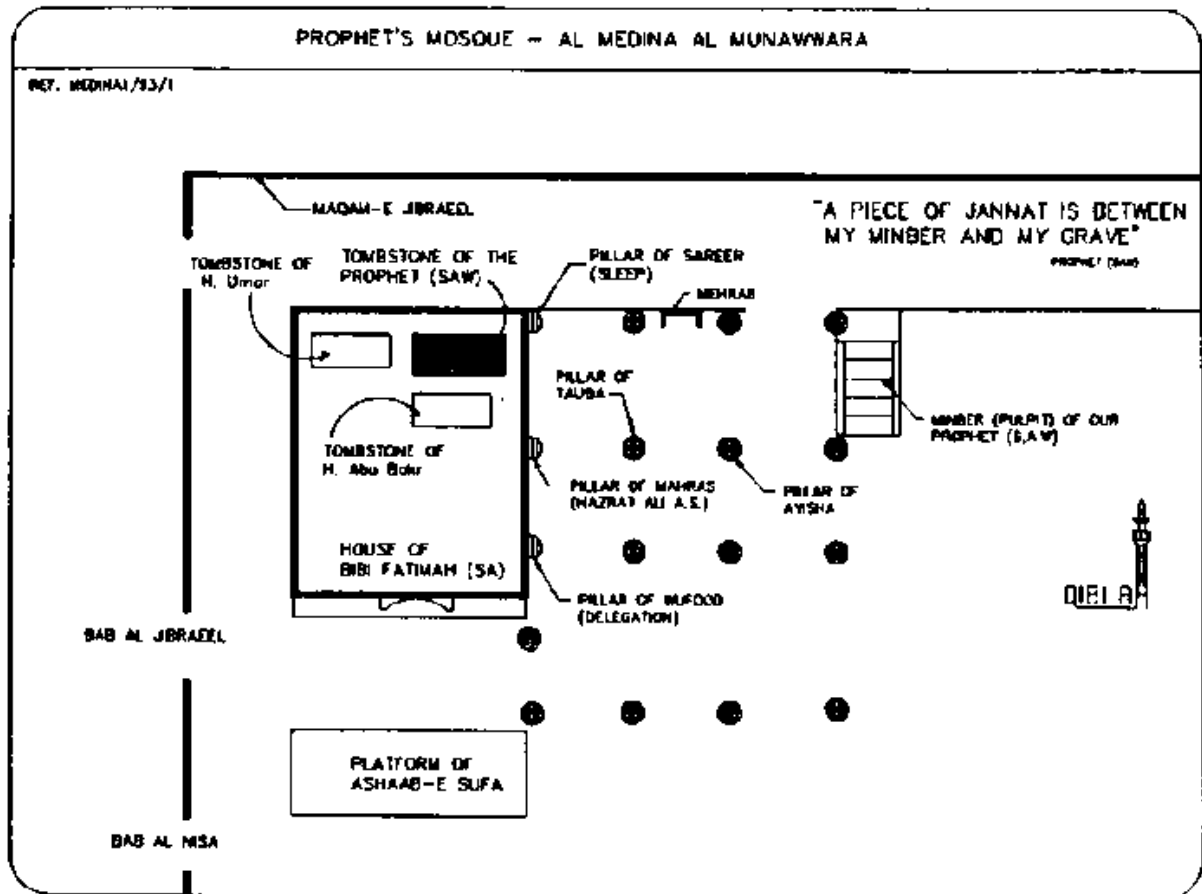
- Sit in the mosque and ponder the fact that this is the place our Prophet (p) use to walk on with his daughter, his best friend (Imam Ali) and their children. We have now been afforded the opportunity to come to the same place they have walked on!!! **What a privilege and an honor!**
- Please do research on each of the pillars and what they resemble.



- Ponder and reflect over the fact that this is the place where Imam Hussein and his family came before they left for Kerbala. We now have this same opportunity.
- This is the place where Hazarat Isa will also be buried.

- This is place that our present Imam comes to visit as well. He could be sitting right beside you? What would you say to him?

MOSQUE OF THE PROPHET (Please see map of the mosque):



Bab-e-Jibra'el – This is the door through which Hazrat-e-Jibra'el used to enter the chamber of Janabe Fatemah Zehra.

Maqam-e-Jibra'el – Hazrat-e-Jibra'el always used to come to the Prophet of Islam with a Wahee revelation through that door.

Riyadul Jannah – It is narrated from Prophet Muhammad (p) that a piece of Jannat is between his mimber and his Zaree. Some historians say that Bibi Fatema (a) is buried there. It is also said that the Prophet (p) of Islam was heard saying that this piece of land would be raised to meet Jannat on the Day of Judgement.

Mimber-e-Rasul – Situated to the West of the Prophet's Zaree is the Mimber-e-Rasul. This is the same mimber that the holy Prophet (p) used to give speeches from.

Mehrab-e-Nabawee – In between the Prophet's Zaree and the Mimbar-e-Rasul is the Mehrab-e-Nabawee. It is from this Mehrab that the Prophet of Islam used to lead Salaat-e-Jamaat.

Pillar of Hannana – Adjoining Mehrab-e-Nabawee is the pillar of Hannaana. The Prophet (p) of Allah used to lean against a date palm tree, that used to be at that spot, to give Khutba. After the Mimber was built, however, the Prophet (p) used the member for giving khutba. The date palm tree complained and cried. The Prophet of Islam reassured the date palm tree that it would accompany the Prophet in Jannat. The pillar of Hannana was erected where the tree used to stand.

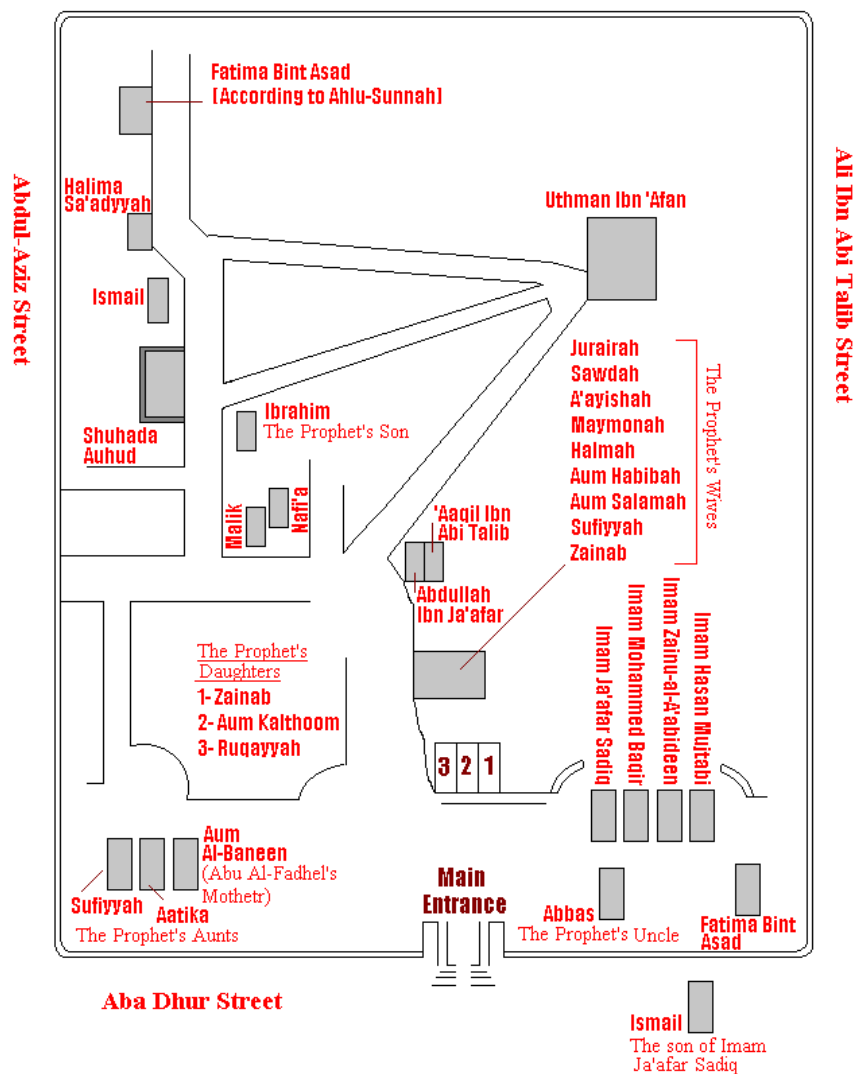
Pillar of Tawba – The pillar, just North-West of Kabre Mubarak of Prophet (p) and, between the Kabre Mubarak and the Mehra'ab of Rasul is the Pillar of Tawba. It is narrated that Abu Labbaaba spied on the Prophet of Islam to leak the command of Allah (SWT) about the death sentence for Jews in Medina who connived against Islam to kill all Muslims during the battle of Khanda'ak. Abu Labbaaba then repented for this mistake he came to Masjid-e-Nabawee, tied himself to a date tree, and cried desperately for forgiveness. One day when the Prophet of Allah was resting in the hujra of Umme Salma, Hazrat-e-Jibra'el came with the ayah of the Quran which mentions the forgiveness of Abu Labbaaba. The Prophet (p) untied Abu Labbaaba and gave him the good news that Allah had forgiven him. A Pillar was erected at the same location and it is recommended that one should pray two Rakaat Salaat and ask for forgiveness near that pillar.

Pillar of Mahras: - This pillar stands where Imam Ali (a) used to stand guard over the Prophet (p) of Allah when he slept at night.

Pillar of Wufood – Whenever people from outside Medina came to visit the Prophet (p) he would receive their delegation at the place of the Pillar.

Stage of Suffa – This is the stage just North of Prophet's (a) burial place inside the mosque. The new converts to Islam who were poor and could not afford a place of their own for boarding and lodging used to stay under a shelter built by the Prophet (p) at a place where that stage is located today. Those new Muslims used to come to Medina from different parts of the world. They were housed and fed by the Prophet (p) till they found their own shelter.

Jannatul Baqi:



What do you know about the many great personalities that are buried in Jannatul Baqi (to learn more, please refer to Appendix 4):

- Bibi Fatemah Zahra (a) – The only daughter of the Holy Prophet(p) according to some historians is buried here.
- Imam Hasan - Our second Imam is the grandson of the Prophet (p), Son of Imam Ali (a) and Bibi Fatema (a), and brother to Imam Hussein (a).
- Imam Zainul Abadeen (a) – Our 4th Imam is the elder son of Imam Hussein (a).
- Imam Muhammad Baqir (a) – Our 5th Imam is the son of Imam Zainul Abadeen (a).
- Imam Jaffer Sadiq (a) – Our 6th Imam is the son of Imam Muhammad Baqir (a).
- Bibi Fatemah Binte Asad (a) – Wife of Abu Talib (a) and Mother to Imam Ali (a), our first Imam.
- Bibi Ummul Baneen (a) – Wife of Imam Ali (a) and mother to Hazarat Abbas (a).
- Bibi Halimah (a) – The Wet nurse of the Holy Prophet (p).
- Ibrahim ibne Muhammad (a) – Son of the Holy Prophet (p) and brother of Bibi Fatemah Zehra (a).
- Ismail ibne Jaffer – Son of Imam Jaffer Sadiq (a).



IHRAM:

- Do ghusl for Ihram, and as you are doing ghusl think about the fact that this water is washing away all your sins, as you are now going to be changing into a "better" servant of Allah.
- You are now putting on the clothes of your death, and this symbolizes you being physically dead. Is there anything you regret not doing before you "die?" This is the time to ponder and think!
- Just think that one day you will really "die" and you will be wearing these exact clothes. Therefore, remember that before you leave, pay all your debts, make your will and ask everyone for their forgiveness. **THE THEME OF IHRAM IS TO REMEMBER DEATH! TAKE THE CLOTHES OF THIS LIFE OFF, AND PUT THE CLOTHES OF DEATH ON!**
- Take the clothes off that represent disobedience and put the clothes of obedience on!
- Then purify yourself with the water of repentance, put on the garment of truthfulness, sincerity, humbleness and modesty." (Imam Jaffer Sadiq)
- As you wear the Ihram, think about all the things that take you away from Allah's remembrance.
- Just like the pegs of a tent are used to raise the roof of the tent, Ihram serves as the pillar for the hajj. Therefore it is important to recognize that once Ihram is worn, all focus (just like in namaz) should be on ONLY ALLAH. Free your mind of all the worries of the world, and return back to your creator.
- Whether you are a king, prince, software engineer or a janitor. You are all wearing the same two pieces of clothes just like at your death. Thus, in the eyes of Allah, as you get ready to enter his house, everyone is equal in his

“eyes.” Family, Creed, Color, Job, here nothing matters to Allah; only your obedience.



MIQAT:

- Most likely you will be “wearing” your ihram at Masijide Shajarah which is 10 km from Medina. This place is also called Abyar Ali – Ali’s well because he dug a well there with his own hands and gave it for the use of all Muslims.
- Remember that this is the same place where during Mer’aj the Prophet responded to Allah’s call with “Labayk.”
- Think about following in the footsteps of Imam Ali, and making a pledge at this sacred masjid to do something for the benefit of all Muslims.
- This journey is very difficult, however remind yourself of the difficult journey that awaits you from the moment you die to the time you reach the Day of Judgement.
 - If you are beginning to miss your family, remind yourself of the loneliness you will have in the small, dark and narrow grave.
- This is the same masjid that the Holy Prophet and the Imams including our present Imam put on their Imam. **MY BROTHERS AND SISTERS, THE AHLUL BAYT ARE PRESENT!! FEED OFF OF THEIR ENERGY AND THUS AT THIS VERY MASJID, DIG YOUR “ME-NESS” A GRAVE AND BURY IT THERE – FACE THE HEREAFTER, FACE THE TRUTH, AND SHY AWAY FROM THE WORLD OF EVIL!**
- This is the place where bodies are left, but souls become more illuminated! So where the ornaments of Taqwa and Iman!

NIYYAT:

- You are now making a promise to the almighty in the same place where many members of the ahlul bayt have put on heir ihram, that you make an INTENTION TO CHANGE; TO TRANSFORM YOURSELF AND YOUR THINKING FROM "THEY SELF" TO ALLAH! MAKE A SINCERE PROMISE TO BUILD YOUR SPIRITUALITY.
- The time for niyyat represents that you must now forget about things in your "past life," because this is the beginning of a new beginning.
- Now when you say Namaz, you will be praying everything with understanding and its true significance because you are making a pledge to him to follow in the footsteps of the Ahlul Bayt.

TALBBIYAH:

- As the servant of Allah, let him know that you are answering his invitation and that you are "here." Do this as the Prophet did when Allah was calling him for the Mer'aj and at this very spot, the Prophet answered "Labayk."
- Let him know that you are there only for him and his pleasure.
- Understand and memorize the talbiyah, and think how fortunate you are, that out of the millions of muslims that are present in the world today, he chose you to come and visit him in his holy house. DO YOU UNDERSTAND HOW TRULY FORTUNATE YOU ARE! NOT EVERYONE GETS THIS CHANCE SO MAKE THE MOST OF IT.
- Once talbbiyah is recited, 25 things become haram in ihram. Understand what they are through your research.
 - You will notice that even halal things become haram, but the question is WHY? This is to train you to leave the pleasures of the world, the joys and the desires, and enter the state of spiritual closeness to Allah. YOU ARE PHYSICALLY DEAD!

“Whoever out of faith and for the pleasure of Allah, utters “Labbayk” seventy times in the state of ihram, God makes a thousand angels bear witness to his freedom from the fire of Hell, and his detachment from hypocrisy. (Imam Ali as.)

BEING IN THE STATE OF IHRAM:

Ayatullah Makarim comments:

“At the time of Hajj, one must distance oneself from bodily pleasures and sinful conduct, because the environment is one of worship, sincerity and detachment from worldly attractions. It is an environment from which the soul must gather strength. It is a place where one must graduate from the material world and step into the spiritual realm that lies beyond.”



ENTERING MASJIDE HARAM, THE KAABA AND TAWAF:

(To learn more about the history of the Kaaba, please refer to Appendix 4).

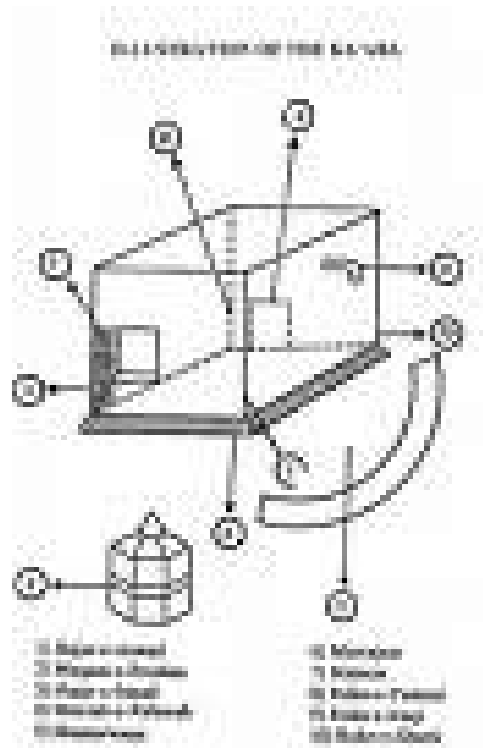
- Keep in mind that you are now entering the precinct of the King of all kings. Remember that when you were present in your own house, you did not follow his orders and commands. You did not respect his wishes, but yet you are now entering his home. Are you not ashamed to approach him in a sinful state. Would you allow someone who you did not respect to enter your house?

- As you enter this holy house of Allah, remember that this is where the Prophet was mistreated by the kufars, and we are now all following the footsteps of the Prophet. Now understand that after all the hardships the Prophet went through, he did it for us, and how are we repaying him. Are we the good muslims that he fought so hard for?
- Also, keep in mind that Imam Ali was born in the holy kaaba, and we are now ALL doing tawaf around his birthplace! What a fantastic feeling!
- As you enter the Haram, read the duas in your booklet, and understand the meaning, and the fact that you are here to say thanks to the almighty.
- You are now entering the house of your host. Pay respect to him and show him how much you have missed him. Talk to him! CRY, CRY AND CRY SOME MORE! Just remember that in order to "see" him, you must be on the right path, and therefore, we must train ourselves to see in the right way!
- Think about the fact that this is the very place where our Current imam is going to rise and establish the government of Islam.
- Understand the fact that this house represents the house for the people. Therefore it is your home! Allah's house is your house, it belongs to you, thus, you are no longer a traveler, and Qasr namaz is not required.
- The Kaaba is the direction we pray five times a day.
- The Kaaba is the direction which the beds of patients in agony are placed.
- The Kaaba is the direction we are buried in.
- *"Whoever looks at the kaaba, rewards are written for him and his wrongdoings are written off until he takes his look away from it."* (Imam Jaffer Sadiq)
- Various individuals around the world come and visit the "wonders of the world." Yet, every year 2 million muslims come and visit a hollow cube made from bricks. No architectural beauty to this building, yet everyone is infatuated with it. WHY? – Because the kaaba is like the sun, and we are like the planets who circumambulate around it, and our mere existence is based on its energy.

- The way we do tawaf around the kaaba symbolizes the fact that at every action we do, Allah, should be the center of our attention; no one or nothing else.
- But remember, that you are also circumambulating around a black ethopian slave who was the second wife to Prophet Ebrahim, who was left in the middle of a deserted desert just for the pleasure of Allah. DO WE PUT THE SAME LEVEL OF TRUST IN ALLAH, AS BIBI HAJRAH DID?
- Just like the Kaaba, our life is a hollow one inside.
- Kaaba serves as an arrow to lead us in the right direction; it serves as our new beginning.



LEARNING A LITTLE ABOUT THE KAABA AND ITS ZIARAT:



Kaaba:

- The foundations of the Kaaba were first laid by Prophet Adam, and the walls of the Kaaba were raised by Prophet Ebrahim.
- The Kaaba is located exactly underneath Baitul al-Mamoor which is in Janaat.
- The area between Hajr Aswad and the door of the Kaaba (Multazam) was very special to our 3rd Imam, Imam Hussein (a). So please make an intention to go there and be persistent with Allah to forgive all your sins.

- The golden pipe (Meezab-e-Rahmah) was our 4th Imam's favorite spot to go to. It is highly recommended to go there to pray for the birth of children.
- Approximately, 13 meters behind the wall between Rukn Shami and Rukn Yamani is the house of Umme Haani. Umme Hanni was the sister of our 1st Imam and the Prophet use to go to her house to rest after he was done performing tawaaf.
- Approximately, 13 meters behind Hajr Ismail is where the tribal leaders plotted to kill the Prophet, and when they set out for their mission, Imam Ali was found sleeping in the Prophets bed.
- Between Hajr Aswad and Makame Ebrahim is where our Present Imam will be standing with his back facing the Kaaba as he will be accepting the bayat from people, at this very spot!
- Near the corner of Rukn Yemani is where the crack that Bibi Fatemah Binte Asad entered through, to give birth to our first Imam.

Hajr Aswad:



- This is the famous black stone (original color was white) that Prophet Adam use to sit and pray on while he was in heaven.
- This stone was stolen and only the Prophet could place it back in its original position.
- Just like one shakes the right had of a person who they have just made their ally, we must ally ourselves with Allah, and shake his right hand.

- By shaking the hand of the hand of Allah, we are giving him our word that we will follow in the footsteps of the Prophet and his progeny.
- Imam Mahdi will be waiting at Hajr Aswad for people to pledge allegiance to him, when Allah orders him to reappear.
- We are created by the almighty and thus, on this earth, we are his trustees. ARE WE FULFILLING OUR RESPONSIBILITIES?

Makame Ebrahim:



- This is the block of stone with the footprints of Prophet Ebrahim carved in them as he was building the Kaaba.

Hijr Ismail:

- This enclosure contains the holy graves of Prophet Ismail, Bibi Hajra and many other Prophets including Prophet Hud according to some sources.

Well of Zam Zam:

In search of water for her thirsty baby, Bibi Hajra traveled back and forth from Safa and Marwa. While Bibi Hajra was searching for water, Hazrat Ismail (a), rubbed his feet on the ground due to thirst and due to a miracle of Allah, a water fountain sprang furiously near the feet of Hazrat Ismail (a). Due to the fact that the water was gushing at such a fast rate, she yelled ZAM ZAM which meant STOP, STOP.



TAWAF:

- Each tawaf represents us tearing down one of the veils that prevent us from seeking nearness to Allah. Thus, list your 7 biggest veils and tear them away! Self-conceit, selfishness, pride, anger, lust, greed, jealousy?
- As you tear each veil you arrive at a state where you do everything in the total submission of Allah.
- *"Allah sends down one hundred and twenty blessings in the precinct of the Kaaba; sixty for those who circumambulate, forty for those who worship and twenty for those who look at it. (Imam Jaffer Sadiq) THUS, THE BEST THING YOU CAN DO IN THE HOUSE OF ALLAH, IS TAWAF!*
- Just as the tawaf of the angels around the blessed throne of Allah is a sign of their love for him, the tawaf of the servants of Allah around the house of Allah as well is a sign of their love for him.
- Think while you are doing tawaf to Allah, that you are here in front of the door of his house as a beggar, scared to ask him for anything but yet you plead that he protects us from the fire of hell and to give us the sadakah of Janaat!
- If this is your first hajj, remain focused and keep it simple. There are lots of duas to be prayed, but remember that this is a personal journey. As long as you get closer to Allah and improve yourself, you have got the true value of hajj. Don't worry about reading things, because what is the use if you cannot digest its true meaning.
- Please remember that the entire hajj is based on actions, not on rituals. One has to understand why he/she is doing a particular action. Don't be ignorant!
- While you are doing Tawaaf memorize small duas and understand their meaning. You will get more out of the tawaaf this way! Recite the following:
 - Tasbeeh ate Arbah

- The Names of Allah
- Recite the dua you do in Qunoot
- Salawaat
- The names of the Imams especially our present Imam



NAMAZE TAWAF:

- When you stand behind Makame Ebrahim to pray, think if you can be as obedient to Allah as Prophet Ebrahim was as he gave his son for a sacrifice only for his pleasure? Can you put your FEET in the shoes of Propeht Ebrahim and give up your most prized possession for the pleasure of Allah? Think to yourself, how have you helped construct the house of Allah?
- The namaz itself is a conversation between you and the almighty, except this time, you are having the conversation in his own house!!! Of course he will listen to you and grant you, your every wish!





SAEE:

- As you perform Safa and Marwa, recall the story of Bibi Hajra who was alone in the middle of a deserted desert, with a young infant who was thirsty. Why was she there? Simply for the pleasure of Allah.
- As you travel from Safa and Marwa, remember that we are constantly going from Allah's fear (Safa) and his mercy (Marwa) everyday of our lives. Thus read Dua Kumayl on Safa and ask for his rizq and Dua Tawba and Mashloul on Marwa for Istigfar.
- Let this episode in history teach you that one should never sit and do nothing when faced with adversity. Did Bibi Hajra sit and cry when there was no water? NO!! She got up and was running in the constant search to quench the thirst of her baby.
 - She relied on her feet, her will and her mind.
- Sae'e is physical work. It means exerting your efforts and running after water and bread in order to satisfy your thirst and feed your hungry children. Sae'e is the struggle and search for your needs out of the heart of nature;
- The Sae'e teaches us the lessons of self-sacrifice and total dedication to the one and almighty Allah.
- Travelling from Safa and Marwa teaches us that one must struggle in this world to achieve a nice place in the hereafter! If we want to achieve this goal, we have to rely on ourselves to get our mission accomplished!
- Bibi Hajra found the water through her love for Allah, not through search, but it came only after her searching.

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Make a list of 3 REALISTIC goals (minimum 3) that you will strive and work hard in achieving after you arrive back from your journey, that will allow you to get closer to the Almighty:

1)

2)

3)

-
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- Remember that people's call upon God is answered only if such a call is from the bottom of their heart, just as Bibi Hajra's was.



THINGS TO DO IN HARAM:

- The best thing you can possibly do in the Haram is to do as many tawafs as possible.
 - Do for the Anbiya and Masumeen
 - For our beloved Prophet
 - For our 12th Imam
 - For the companions of the Prophet
 - For the wives of the Masumeen's
 - For the Mujtahid's
 - For the Shohadda of Islam
 - For your blood relatives
 - For the people who you have done intentional or unintentional zulum on.
 - For the people who have asked you do hajjat for them.
- Make sure that you read the Quran: *"Whilst you are on Hajj, do not neglect Quran as whatever Muslims can achieve*

is via the Quran. But on your return from Hajj, do not neglect Quran from your daily routine either. Remember how Quran has reached us!!! (Ayahtollah Khomeini)"



TAQSIR:

- Cut your hair, and bury it. This serves as a reminder that you are here in hajj to become a new person, and the old one should never return, therefore, bury it!!!



ARAFAT:

- You have come all this way to come and visit your Lord, and he is now instructing you to leave his house. The question is WHY? This is Allah telling us that he is closer to us than even our jugular vein. He is within us and all we have to do is find him. We find him, by first finding ourselves.
- Arafat means to gain a deep understanding, a deeper understanding of who we are and what we have become.

With this featureless desert, we will understand our Lord and understand his beliefs more clearly. With this realization, we then may be more deserving in returning to Mecca.

- *"The duas of a pious man will be fulfilled in matters regarding this world and the Hereafter, but the duas of an impious man will be fulfilled only in matters regarding this world."* (Imam Muhammad Baqir)
- In Arafat as you find yourself, you understand that this is the place where the creation of man begun. This is the same place where Prophet Adam and Bibi Hawa asked for forgiveness and were granted their wishes. Thus, we should do the same and seek repentance for all our sins.
- At this place, we must pray that Satan no longer tries to push us off the course that takes us towards Allah.
- Arafat is nothing but a plain desert. Nothing to see or witness at this place. Thus, Allah is telling us that here there are no distractions, so think and reflect.
- Think of Arafat as the Day of Judgement, with the sea of white!!!
- Just think that the very sand you are walking on is the same sand where the Prophet and Imams gathered to seek khlulus. But they were perfect!!! **See how much work we have to do!**
- Imam Mahdi is present here in Arafat. Pray that he intercedes on your behalf.
- Just as Imam Hussein and all his companions did on the night of Ashura, they spent it in supplication. We should do the same, and seek help from Imam Hussein. .
- Remember, this is the same place where Ebrahim supplicated to Allah and won his favor. **WE CAN WIN HIS FAVOR TOO IF WE HAVE SINCERITY IN ACTION.**

Recommended Actions in Arafat:

- Try to recite the following:
 - First 10 verses of Surah Baqarah
 - Ayat Al-Kursi
 - Surah Tawhid

- Surah Falaq
- Surah Nas
- The last verses of Surah Hashr
- Verses 54-57 of Surah A'raf
- Dua Arafat

The greatest sin for the one who is in Arafat is that he returns believing that God has not forgiven him, that is, despairing of the mercy of God. (Imam Jaffer Sadiq as)

MUZDALIFAH:

- The word Muzdalifah means to “pause.” This “pause” symbolizes that our life is so short, we have to make the most of it, and that is doing everything for the cause and will of Allah.
- This is the place where the army of Abraha was destroyed by birds who brought with them stones so that his army was not able to destroy the Kaaba! Therefore, here remember this event and recite Surah Feel.
- *“If you can keep vigil tonight, do it, for it has been reported to us that the gates of heaven are not closed to the believers tonight. Allah says that ‘I am your Lord and you are My servants. You have paid my due. Hence, it is incumbent on Me to answer your prayer.’ Therefore, He removes the sins of whomever He wishes and forgives whom He wills.” (Imam Jaffe-Sadiq)*
- Remember Allah during this pause, so that you will attain intelligence and insight.
- The understanding that you attained while in Arafat must now be transported to your heart by the remembrance of Allah; and from the heart, it must be transported to your eyes, ears, tongue and all other parts of the body until your complete presence is given another life.
- The stop in Muzdalifah is a chance for you to now plan, and strengthen your spirit (to think!), to collect arms and to prepare yourself for the battlefield? WHAT???
- All individuals in Muzdalifah are now the soldiers of Allah – the soldiers to uphold the truth. The stop is for you to

collect arms as you prepare to battle your enemy (Satan) tomorrow (in Mina). The biggest Satan is within you!

- Wear the clothes of death and hold the arms, and at the same time think and discover yourself, as to who you want to be. Remember that the Prophet has said that *"1 hour of reflection is better than 1 year of worship."*
- Each weapon (70 stones) is used to kill the enemy. Who is the enemy? Anything that pulls you away from Allah. Stone your ego to death, anger, jealousy, pride etc.



Mina:

- This is the place where Satan appeared to prevent Prophet Adam from performing his duty with different types of temptations. However, Adam with a hint from Gibrael threw 7 pebbles at Satan in three sites to drive him away. Therefore, drive you Satan away by doing as Prophet Adam did!
- Satan also came to stop Prophet Ebrahim, when he was on his way to offer Prophet Ismael as a sacrifice. Once again, Satan appeared 3 times (at the spots of the Jamaarat), and in order to drive him away, Prophet Ebrahim threw stones at him as well.
- *When you are stoning the jamaraats, keep in mind that in answer to Allah's order, Prophet Ibrahim was willing to give up everything, worldly pleasure, wealth and power. When Satan tried to stop him using these three things as excuses to disobey Allah, Prophet Ebrahim drove him away by stoning him. So when you throw the stones, although you are aiming at the pillars that represent the points where*

Satan appeared to lead Prophet Ebrahim astray, throw them at your "nafs" your very soul. Aim at the blackness within it which takes you away from Allah – your wealth, your desires, your power over those lesser than you, your pride, your arrogance, your constant thinking of ME, ME, I, I. (Ayatullah Milani)

- These pebbles also represent the worldly riches that must be thrown away for the sake of God.
- It is here where the enemy is destroyed, and Satan has been defeated.

Make a list of your 3 (minimum 3) biggest Shaitans (qualities that prevent you from attaining the nearness of Allah, eg. Lieing, Pride, Jealousy etc) and explain as to how you will go about getting rid of these "shaitans" that you will be stoning in Mina?

1)

2)

3)

QURBANI:

- Prophet Ismael was a treasure for his father, Prophet Ebrahim. And now after 3 consecutive dreams (first one was on 8th Zilhajj), he was instructed to slaughter his beloved SON! Thus, Prophet Ebrahim was struggling between Love (which was his life in this world) and truth (which was his faith in Allah). In order to submit to the truth, you must give up all interests which pre-occupy your thoughts and prevent you from communicating with God. **WHO IS YOUR ISMAIL???**
- Go and pray 2 rakaat namaz at Masjid Khif, which is the exact place Prophet Ebrahim was to offer the sacrifice of his son.
- Ebrahim had to give up the son whom he had prayed so hard for, whom he had seen grow up into an admirable young man. Furthermore, Prophet Ismail who was in the prime of his youth and had everything to live for, willingly walked to the place of his sacrifice. LOOK AT THE EXAMPLES WE HAVE WHO ARE THE TRUE FRIENDS OF ALLAH.
- *Cut the throat of carnal desires and greed by offering animal sacrifice.” (Imam Jaffere-Sadiq)*
- *Sacrifice your most beloved thing for Allah, guess what this is!!!! Yes it is ME, ME and ME!!! Until you sacrifice “ME” you cannot abandon worldly things and get close to Allah. (Ayatullah Khomeini)*
- *Sacrifice is a symbol of devotion and offering one’s life in the way of the Beloved and the maximum degree of submission to God. (Sayyid Mohammed Zia Abdi)*
- Just think that Prophet Ismail was ready to sacrifice one family member and how tough it was. How tough was it for

Imam Hussain who gave up his entire household for the pleasure of Allah.



TAQSEER – HALAQ:

- The point of shaving off all your hair (for men only) is to signify that you are now re-born and a brand new individual who is now sinless!!!
- After shaving of ones head, one should then shave the hardness from their heart and correct ones conduct.
- Bury your hair in Mina, and along with hit bury all the things that come between you and the almighty.

THE DELAY IN MINA:

- The delay is for you to think, and reflect about hajj and understand what you have just done.
- This 2-3 day break in Mina allows the Muslims to talk and get to know one another. It also gives them the time to discuss problems and their potential solution. This MINA, is the biggest conference in the World!!
- The stop in Mina allows you to renew your promise to Allah to destroy all existing idols in the world.

HITTING ALL THREE JAMARAAT:

- Why do you continue to hit all three jamaraat for the next 2-3 days after you have defeated Satan on the first day? This is because Satan may survive even after it has been

defeated. Satan is always looking for another way in, so beware!!! He has many colors and many tricks.

THE RETURN HOME:

- *"The responsibilities at the stage of going from Mecca and Medina back to one's hometown are much more difficult, since now one's responsibilities become just like those of the Prophet of Allah."* (Ayatullah Mazaheri)
- After returning home, the Hajji must teach all that he/she learned in self-building to the ones who did not have the opportunity to go.
- Your speech, actions, manner and disposition must be an example for others, and this is truly the best gift that one can bring back for the rest of the people.
- Start praying the namaz on time, pay khums and wear your hijab. YOU ARE NOW A HAJJI, SO ACT LIKE ONE!!!
- *"That woman who has gone to Mecca but returns without the gift of the hijab of Fatimah az-Zahra (as) for others and continues to wear her hijab in a wrong manner, or does not wear the hijab at all, has trampled over more than 10 verses of the Quran and her Hajj was nothing more than troubles to herself."* (Ayatullah Mazaheri)
- *"The one thing that a man and woman who have returned from Hajj must always keep in mind at this stage is that the Hajji's accountability before Allah, the Ahlul Bayt (as) and the people is much different than that of the accountability that the "common people" have."* (Ayatullah Mazaheri)
- *"...that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men;..."* (5:32, Holy Quran). Imam Jaffer Sadiq explains that if I give life to one person through my speech, acts or performance in propagation (of the religion), then I am like that person who has saved the entire humanity. However, if through my speech, actions or the way I carry myself, I cause even one person to be lead astray, and have reduced the (worth of the) Hajj, and reduced the (worth of the) religion in that person's heart, then I am just like the person who has killed all of those in world.

- *"Every day is Ashura and Every land is Kerbala. Now ask yourself: Are you like the person who continued his tawaf while he (Imam Hussein {as}) went to kerbala? Because the people who continued their tawaf while he went to Kerbala were no better than those who were circumambulating around the green palace of Muawiya."*
(Dr. Shariati)

Appendix 1

PHILOSOPHY OF HAJJ TAUGHT TO US BY THE SIXTH IMAM:

O pilgrims of the Sacred House, come to yourselves, for the heavenly call of the Holy Quran echoes in the ears of our soul: O Couriers of God's House who have taken off your worldly garment and have given positive response to your Lord! O you who stay in Arafat, al-Mash'ar, and Mina! O you who stone Satan to death! O you who sacrifice the animal of concupiscence! O you who remove vices by shaving your head and clipping your nail! O you who renew your pledge with God by caressing the Black Stone! Do not forget your covenant and remember God a great deal! Remember the following Quranic Verse throughout your life:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ.

“The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding. (2:197)”

Imam Zaynul-Abidin –Sajjad- (a.s) was received by Shibli when he was back from Hajj and the following dialogue occurred between them:

The Imam: Did you perform Hajj, Shibli?

Shibli: Yes, son of Allah's Messenger, I did.

The Imam: You stopped at Miqat, put off your sewn clothes, and washed yourself, did you not?

Shibli: Yes, I did.

The Imam: As you stopped at Miqat, did you intend to put off the garment of disobedience (to God) and put on a garment of obedience (to Him)?

Shibli: No, I did not.

The Imam: As you put off your sewn clothes, did you intend to get rid of ostentation, hypocrisy, and intrusion in suspicious matters?

Shibli: No, I did not?

The Imam: As you washed yourself, did you intend to wash yourself from sins and offenses?

Shibli: No, I did not.

The Imam: In that case, you did not really stop at Miqat, put off your sewn cloths, and wash yourself. You washed yourself thoroughly, entered the state of Ihram, and intended to perform Hajj, did you not?

Shibli: Yes, I did.

The Imam: As you washed yourself thoroughly, entered the state of Ihram, and intended to perform Hajj, did you intend to wash yourself thoroughly with pure repentance to Allah?

Shibli: No, I did not.

The Imam: As you entered the state of Ihram, did you intend to abstain from every matter that Allah deems unlawful?

Shibli: No, I did not.

The Imam: As you intended to perform Hajj, did you intend to get rid of any pledge that you took with anyone other than Allah?

Shibli: No, I did not.

The Imam: In that case, you did not wash yourself thoroughly, enter the state of Ihram, or intend to perform Hajj. Did you enter Miqat, offer the two-Rakat prayer of Ihram, and say Labbayk (Talbiya)?

Shibli: Yes, I did.

The Imam: As you entered Miqat, did you intend to meet all the qualifications of the visitation of the Sacred House of Allah?

Shibli: No, I did not.

The Imam: As you offered the two-Rakat prayer, did you intend to seek nearness to Allah through the best deeds such as prayers and the deeds by which servants of Allah can obtain His rewards?

Shibli: No, I did not.

The Imam: As you said Labbayk, did you intend to utter any statement of obedience to Allah and shut your mouth against any statement of disobedience to Him?

Shibli: No, I did not.

The Imam: In that case, you did not enter Miqat, offer the two-Rakat prayer of Ihram, or say Labbayk. You entered the Sacred Precinct, saw the Kaaba, and offered prayers there, did you not?

Shibli: Yes, I did.

The Imam: As you entered the Sacred Precinct, did you intend to abstain from backbiting any individual of Islam?

Shibli: No, I did not.

The Imam: As you arrived in Mecca, did you intend to direct towards Allah and no one else?

Shibli: No, I did not.

The Imam: In that case, you did not really enter the Sacred Precinct, see the Kaaba, or offer prayers. You circumambulated the Holy House, touched the corners, and performed the Sa'y, did you not?

Shibli: Yes, I did.

The Imam: As you performed the Sa'y, did you intend to seek refuge of Allah (from the trickeries of Satan and evil temptations) and that He, the Knower of the unseen, knew this from you?

Shibli: No, I did not.

The Imam: In that case, you did not really circumambulate the Holy House, touch its corner, or perform the Sa'y. You caressed the Black Stone, stopped at the standing-place of Ibrahim (a.s), and offered a two-Rakat prayer there, did you not?

Shibli: Yes, I did.

The Imam (a.s) then cried so loudly and said:

To caress the Black Stone is to shake hands with Allah. Look, poor man, do not ever waste the reward for the thing that is greatly sacred and do not breach your caressing by acts of violation (of God's instructions) and seizure of illegal things, just like the sinful.

As you stopped at the standing-place of Ibrahim (a.s), did you intend to stop at every act of obedience (to God) and leave every act of disobedience (to Him)?

Shibli: No, I did not.

The Imam: As you offered the two-Rakat prayer, did you intend to offer the same prayer that was offered by Ibrahim (a.s) and to disappoint Satan?

Shibli: No, I did not.

The Imam: In that case, you did not really caress the Black Stone, stop at the standing-place of Ibrahim (a.s), or offer the two-Rakat prayer there. You came near to Well Zamzam and drank from its water, did you not?

Shibli: Yes, I did.

The Imam: As you did, did you intend to come near to acts of obedience (to God) and cast your sight down acts of disobedience (to Him)?

Shibli: No, I did not.

The Imam: In that case, you neither really came near that well nor did you drink from its water. You roamed, walked, and frequented to Mount Safa and Mount Marwa, did you not?

Shibli: Yes, I did.

The Imam: As you did, did you intend to be between hope and fear (of God)?

Shibli: No, I did not.

The Imam: In that case, you did not really roam, walk, or frequent between Safa and Marwa. You then left for Mina, [\[191\]](#) did you not?

Shibli: Yes, I did.

The Imam: Did you intend to save people from your tongue (words), heart (ill intention), and hand (deeds)?

Shibli: No, I did not.

The Imam: In that case, you did not really leave for Mecca. You halted in Arafat, mounted Jabal al-Rahma (Mount Mercy), recognized Nemira Valley, and supplicated to Allah at al-Mil and Jamarat, did you not?

Shibli: Yes, I did.

The Imam: As you halted in Arafat, did you intend to recognize Allah, Glorified is He, and His knowledge, and recognize that He is holding on the record of your deeds and that He has full acquaintance with your hiddens and secrets?

Shibli: No, I did not.

The Imam: As you mounted Jabal al-Rahma, did you recognize that Allah would have mercy upon every believing man and woman and see to every Muslim male and female?

Shibli: No, I did not.

The Imam: As you were on Nemira,^[192] did you recognize that your advices and warnings to people are fruitless unless they are originated from Allah's instructions?

Shibli: No, I did not.

The Imam: As you stopped at al-Alam and an-Nemirat,^[193] did you recognize that these signs would testify for your acts of obedience (to God) and would keep you like the Keeping Angels whose mission is to keep you according to Allah's instructions?

Shibli: No, I did not.

The Imam: In that case, you did not really stop on Arafat, mount Jabal al-Rahma, recognize Nemira, supplicate to Allah, or stop at an-Nemirat. You passed by the Two Signs (al-Alamain)^[194], offered a two-Rakat prayer before so, walked in Muzdelifa, picked up pebbles there, and passed by al-Mash'ar al-Haram,^[195] did you not?

Shibli: Yes, I did.

The Imam: As you offered the prayer, did you intend it to be thanksgiving... that saves from every hardship and alleviates all difficulties?

Shibli: No, I did not.

The Imam: As you walked between the Two Signs without turning to right or left, did you intend not to turn away from the right religious with heart, tongue, or other organs?

Shibli: No, I did not.

The Imam: As you walked in Muzdelifa and picked up pebbles, did you intend to get rid of every act of disobedience and every item of ignorance and to fix in your behaviors every item of knowledge and good deed?

Shibli: No, I did not.

The Imam: As you passed by al-Mash'ar al-Haram, did you intend to carry in heart the slogan of the pious people and the God-fearing ones?

Shibli: No, I did not.

The Imam: In that case, you did not really pass by the Two Signs, offer a two-Rakat prayer, walk in al-Muzdelifa, pick up pebbles there, or pass by al-Mash'ar al-Haram. You reached in Mina, threw the pebbles (i.e. performed the Ramy al-Jamarat), had your hair cut, slaughtered your sacrificed animal, offered prayer in Kheif Mosque, returned to Mecca, and performed Tawaf al-Ifadha, did you not?

Shibli: Yes, I did.

The Imam: As you arrived in Mina and threw these pebbles, did you feel that you achieved your aim and that your Lord would settle all your needs?

Shibli: No, I did not.

The Imam: As you threw these pebbles, did you intend to stone Eblis, your enemy, and challenge him through your precious Hajj?

Shibli: No, I did not.

The Imam: As you shaved your head, did you intend to purify yourself from all filths and liabilities of people that lie on your shoulders, and to get rid of sins as if your mother had just given birth of you?

Shibli: No, I did not.

The Imam: As you offered prayer in Kheif Mosque, did you intend that you would never fear anything except Allah and the responsibilities of your (past) sins and that you would hope for nothing except Allah's mercy?

Shibli: As you slaughtered your sacrificial animal, did you intend to cut off the throat of greed by clinging to the reality of piety, and to follow the exemplary tradition of Ibrahim (a.s) who intended to slaughter his dear son (so as to carry our God's order)?

Shibli: No, I did not.

The Imam: As you returned to Mecca and performed Tawaf al-Ifadha, did you intend to supply yourself with Allah's mercy, return to the obedience to Him, cling to His love, perform all His precepts, and seek nearness to Him?

Shibli: No, I did not.

The Imam: In that case, you neither reached Mina, nor did you throw these pebbles on Satan, nor did you shave your head, nor did you perform the rituals of the Hajj, nor did you offer prayer in Kheif Mosque, nor did you perform Tawaf al-Ifadha, nor did you offer sacrifice for the Lord. Go back, you did not perform Hajj.

As he heard these words, Shibli wept heavily for the shortcomings of his performance of Hajj and decided to perform Hajj the next year, and he did.
[\[196\]](#)

Imam Zayn ul-Abidin –Sajjad- (a.s) was received by Shibli when he was back from Hajj and the following dialogue occurred between them:

The Imam: Did you perform Hajj, Shibli?

Shibli: Yes, son of Allah's Messenger, I did.

The Imam: You stopped at Miqat, put off your sewn clothes, and washed yourself, did you not?

Shibli: Yes, I did.

The Imam: As you stopped at Miqat, did you intend to put off the garment of disobedience (to God) and put on a garment of obedience (to Him)?

Shibli: No, I did not.

The Imam: As you put off your sewn clothes, did you intend to get rid of ostentation, hypocrisy, and intrusion in suspicious matters?

Shibli: No, I did not?

The Imam: As you washed yourself, did you intend to wash yourself from sins and offenses?

Shibli: No, I did not.

The Imam: In that case, you did not really stop at Miqat, put off your sewn cloths, and wash yourself. You washed yourself thoroughly, entered the state of Ihram, and intended to perform Hajj, did you not?

Shibli: Yes, I did.

The Imam: As you washed yourself thoroughly, entered the state of Ihram, and intended to perform Hajj, did you intend to wash yourself thoroughly with pure repentance to Allah?

Shibli: No, I did not.

The Imam: As you entered the state of Ihram, did you intend to abstain from every matter that Allah deems unlawful?

Shibli: No, I did not.

The Imam: As you intended to perform Hajj, did you intend to get rid of any pledge that you took with anyone other than Allah?

Shibli: No, I did not.

The Imam: In that case, you did not wash yourself thoroughly, enter the state of Ihram, or intend to perform Hajj. Did you enter Miqat, offer the two-Rakat prayer of Ihram, and say Labbayk (Talbiya)?

Shibli: Yes, I did.

The Imam: As you entered Miqat, did you intend to meet all the qualifications of the visitation of the Sacred House of Allah?

Shibli: No, I did not.

The Imam: As you offered the two-Rakat prayer, did you intend to seek nearness to Allah through the best deeds such as prayers and the deeds by which servants of Allah can obtain His rewards?

Shibli: No, I did not.

The Imam: As you said Labbayk, did you intend to utter any statement of obedience to Allah and shut your mouth against any statement of disobedience to Him?

Shibli: No, I did not.

The Imam: In that case, you did not enter Miqat, offer the two-Rakat prayer of Ihram, or say Labbayk. You entered the Sacred Precinct, saw the Kaaba, and offered prayers there, did you not?

Shibli: Yes, I did.

The Imam: As you entered the Sacred Precinct, did you intend to abstain from backbiting any individual of Islam?

Shibli: No, I did not.

The Imam: As you arrived in Mecca, did you intend to direct towards Allah and no one else?

Shibli: No, I did not.

The Imam: In that case, you did not really enter the Sacred Precinct, see the Kaaba, or offer prayers. You circumambulated the Holy House, touched the corners, and performed the Sa'y, did you not?

Shibli: Yes, I did.

The Imam: As you performed the Sa'y, did you intend to seek refuge of Allah (from the trickeries of Satan and evil temptations) and that He, the Knower of the unseen, knew this from you?

Shibli: No, I did not.

The Imam: In that case, you did not really circumambulate the Holy House, touch its corner, or perform the Sa'y. You caressed the Black Stone, stopped at the standing-place of Ibrahim (a.s), and offered a two-Rakat prayer there, did you not?

Shibli: Yes, I did.

The Imam (a.s) then cried so loudly and said:

To caress the Black Stone is to shake hands with Allah. Look, poor man, do not ever waste the reward for the thing that is greatly sacred and do not breach your caressing by acts of violation (of God's instructions) and seizure of illegal things, just like the sinful.

As you stopped at the standing-place of Ibrahim (a.s), did you intend to stop at every act of obedience (to God) and leave every act of disobedience (to Him)?

Shibli: No, I did not.

The Imam: As you offered the two-Rakat prayer, did you intend to offer the same prayer that was offered by Ibrahim (a.s) and to disappoint Satan?

Shibli: No, I did not.

The Imam: In that case, you did not really caress the Black Stone, stop at the standing-place of Ibrahim (a.s), or offer the two-Rakat prayer there. You came near to Well Zamzam and drank from its water, did you not?

Shibli: Yes, I did.

The Imam: As you did, did you intend to come near to acts of obedience (to God) and cast your sight down acts of disobedience (to Him)?

Shibli: No, I did not.

The Imam: In that case, you neither really came near that well nor did you drink from its water. You roamed, walked, and frequented to Mount Safa and Mount Marwa, did you not?

Shibli: Yes, I did.

The Imam: As you did, did you intend to be between hope and fear (of God)?

Shibli: No, I did not.

The Imam: In that case, you did not really roam, walk, or frequent between Safa and Marwa. You then left for Mina,^[191] did you not?

Shibli: Yes, I did.

The Imam: Did you intend to save people from your tongue (words), heart (ill intention), and hand (deeds)?

Shibli: No, I did not.

The Imam: In that case, you did not really leave for Mecca. You halted in Arafat, mounted Jabal al-Rahma (Mount Mercy), recognized Nemira Valley, and supplicated to Allah at al-Mil and Jamarat, did you not?

Shibli: Yes, I did.

The Imam: As you halted in Arafat, did you intend to recognize Allah, Glorified is He, and His knowledge, and recognize that He is holding on the record of your deeds and that He has full acquaintance with your hidden and secrets?

Shibli: No, I did not.

The Imam: As you mounted Jabal al-Rahma, did you recognize that Allah would have mercy upon every believing man and woman and see to every Muslim male and female?

Shibli: No, I did not.

The Imam: As you were on Nemira,^[192] did you recognize that your advice and warnings to people are fruitless unless they are originated from Allah's instructions?

Shibli: No, I did not.

The Imam: As you stopped at al-Alam and an-Nemirat,^[193] did you recognize that these signs would testify for your acts of obedience (to God) and would keep you like the Keeping Angels whose mission is to keep you according to Allah's instructions?

Shibli: No, I did not.

The Imam: In that case, you did not really stop on Arafat, mount Jabal al-Rahma, recognize Nemira, supplicate to Allah, or stop at an-Nemirat. You passed by the Two Signs (al-Alamain)^[194], offered a two-Rakat prayer before so, walked in Muzdelifa, picked up pebbles there, and passed by al-Mash'ar al-Haram,^[195] did you not?

Shibli: Yes, I did.

The Imam: As you offered the prayer, did you intend it to be thanksgiving... that saves from every hardship and alleviates all difficulties?

Shibli: No, I did not.

The Imam: As you walked between the Two Signs without turning to right or left, did you intend not to turn away from the right religious with heart, tongue, or other organs?

Shibli: No, I did not.

The Imam: As you walked in Muzdelifa and picked up pebbles, did you intend to get rid of every act of disobedience and every item of ignorance and to fix in your behaviors every item of knowledge and good deed?

Shibli: No, I did not.

The Imam: As you passed by al-Mash'ar al-Haram, did you intend to carry in heart the slogan of the pious people and the God-fearing ones?

Shibli: No, I did not.

The Imam: In that case, you did not really pass by the Two Signs, offer a two-Rakat prayer, walk in al-Muzdelifa, pick up pebbles there, or pass by al-Mash'ar al-Haram. You reached in Mina, threw the pebbles (i.e. performed the Ramy al-Jamarat), had your hair cut, slaughtered your sacrificed animal, offered prayer in Kheif Mosque, returned to Mecca, and performed Tawaf al-Ifadha, did you not?

Shibli: Yes, I did.

The Imam: As you arrived in Mina and threw these pebbles, did you feel that you achieved your aim and that your Lord would settle all your needs?

Shibli: No, I did not.

The Imam: As you threw these pebbles, did you intend to stone Eblis, your enemy, and challenge him through your precious Hajj?

Shibli: No, I did not.

The Imam: As you shaved your head, did you intend to purify yourself from all filths and liabilities of people that lie on your shoulders, and to get rid of sins as if your mother had just given birth of you?

Shibli: No, I did not.

The Imam: As you offered prayer in Kheif Mosque, did you intend that you would never fear anything except Allah and the responsibilities of your (past) sins and that you would hope for nothing except Allah's mercy?

Shibli: As you slaughtered your sacrificial animal, did you intend to cut off the throat of greed by clinging to the reality of piety, and to follow the exemplary tradition of Ibrahim (a.s) who intended to slaughter his dear son (so as to carry our God's order)?

Shibli: No, I did not.

The Imam: As you returned to Mecca and performed Tawaf al-Ifadha, did you intend to supply yourself with Allah's mercy, return to the obedience to Him, cling to His love, perform all His precepts, and seek nearness to Him?

Shibli: No, I did not.

The Imam: In that case, you neither reached Mina, nor did you throw these pebbles on Satan, nor did you shave your head, nor did you perform the rituals of the Hajj, nor did you offer prayer in Kheif Mosque, nor did you perform Tawaf al-Ifadha, nor did you offer sacrifice for the Lord. Go back, you did not perform Hajj.

As he heard these words, Shibli wept heavily for the shortcomings of his performance of Hajj and decided to perform idea Hajj the next year, and he did.
[\[196\]](#)

Appendix 2

BENEFITS OF DUA:

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DU-A'A AL MASHLOOL

This du-a'a known as "supplication of the youth stricken for his sin," is quoted from the work of Kaf-ami and from Muhaj al Da-wat by Sayyid ibn tawus.

Through Imam hussain it is reported that one day he and his father, after performing Hajj, caught sight of a paralysed young man crying his eyes out in repentance. They went near to console him and find out the reason of his sorry plight. He was a habitual sinner, always teased his father, disobeyed him and treated him with contempt. One day, disgusted, the father invoked curse upon him. So he was affected with paralysis.

Then and there Ali ibna Talib wrote his dua'a and gave it to him with instruction to recite after Isha salat.

Next day fully cured, as fit as a fiddle, he came to Imam Ali and said that he had recited the dua'a as told and went to sleep. He saw the Holy prophet in the dream. The holy prophet, gently touched his body with his hand and asked him to remember this dua'a as it contain ismi azam (the great name of Allah).

Recite this dua'a after Isha salat. It brings countless blessings. All your legitimate desires will be fulfilled. It drives away poverty and sickness. Sins are forgiven. Debts are cleared. Enemies become friends. Domestic affairs are set aright.

Disputes are settled in your favour. Prisoners are set free mental worries disappear. Prosperity, sound mind and healthy body stand by you at all times.

Mercy and forgiveness of sins are the main advantages the almighty Allah makes available if this dua'a is recited regularly.

Recite it on Fridays.

DU-A'A AL KUMAYL

Imam Ali ibni Talib taught this dua'a to his very close companion, Kumayl ibni Ziyad. Allamah Majlisi says that this dua'a reached Imam Ali through prophet Khizr.

It should be recited during the night of the middle of Sha'-ban and every Thursday night. If not possible recite once a month on any Thursday night, or once in a lifetime.

To seek fulfillment of legitimate desires recite it after obligatory prayers till your desires are fulfilled.

It keeps safe from the intrigues of enemies, multiply means of livelihood, and sins are forgiven.

DU-A'A AL TAWASSUL

Shaykh Tusi says, in his book Misbah, that imam Hassan bin Ali Al Askari wrote this dua'a for Abu Muhammad who requested him to teach him the proper way of reciting salawat. Allama Majlisi has mentioned this dua'a on the authority of Ibn babawayh who confidently says that there is no difficulty or problem that this dua'a does not

solve.

The merciful Allah is beseeched in the name of and for the sake of the Holy prophet and his Ahl ul Bayt.

It is known as "quick-fulfillment-of-all-legitimate-desires" dua'a.

DU-A'A A'DEELAH

This dua'a contains the articles of faith. Every faithful must recite this dua'a regularly to drive away Shaytan, and to remain firm in the true faith.

A dying faithful, in the last moments of life, should recite this dua'a, or, if it is not possible, ask someone else to read it aloud for him or her, so as not to be misled by doubts which may come into the mind, or not to be depressed emotionally, because these forces together with the misleading suggestions of Shaytan, more often than not, in the last hour of life, make man die a death of an infidel or hypocrite.

DU-A'A AL SAMAAT

Shaykh Tusi, Sayyid ibna Tawus and Kafami report that this dua'a, according to Muhammad ibn Uthman Umri, a reliable representative of Imam Sahibuz Zaman, was taught by Imam Muhammad bin Ali Al Baqir and Imam Jafar bin Muhammad Al Sadiq.

Allama Majlisi says that all the pious religious scholars used to recite this dua'a.

Shaykh Kafami says that this dua'a contains izmi azam (the great name of Allah).

Imam Muhammad bin Ali Al Baqir advised the faithfuls to recite this dua'a as it brings the downfall of the enemies of Ahl ul Bayt.

Imam Jafar bin Muhammad Al Sadiq said that Allah taught this dua'a to prophet Musa to overcome his enemies.

Recite this dua'a daily.

This dua'a is particularly recited after Isha salat of Friday night and after Asr salat of Friday.

It should be recited every Thursday night.

It is the most reliable safeguard against enemies.

To seek fulfillment of legitimate desires this dua'a is very useful.

DU-A'A YASTASHEER

Ibna tawus in his book Muhaj al Dawat and Kafami in his book Misbah narrate this dua'a on the authority of Imam Ali ibna abi Talib who learned it from the Holy Prophet.

The Holy Prophet advised him to recite this dua'a regularly, whether in prosperity or poverty, till death, because it unveils the secrets of creation and divine strategy. Words can not describe its merits. Intelligent can not describe its meanings. No sooner someone begins to recite it, Almighty Allah send blessings, and his mercy surrounds him, peace and tranquillity descend upon him.

The sound of this dua'a moves to and from around the arsh, its direct destination. All his desired are fulfilled. His needs are taken care of. He gets freedom from wants and is kept safe from hardships and misfortunes. His mind opens up new dimensions of contemplation.

On the day of judgement he will be received by Allah with respect and honour.

It cures insanity if recited before a mad man.

It relieves pain of childbirth if recited before the expectant mother.

It recited on forty Fridays consecutively all sins are forgiven.

It cures sickness and disperses sorrows. For him who recites it before going to sleep

Allah appoints one thousand angels to pray for him till morning.
He who recites it and dies within 24 hours it treated like a martyr.

AKHAS'SI S'IFAATIKA

It is a small but very compact dua'a. As its meaning tell us the reciter asks for every thing he needs in this world, and will be in need of on the day of judgement.
All pious religious scholars recite this dua'a at the time of tawaf of Ka-bah.

DU-A'A A'Z'MUL BALAA

Kafami says in his book Baladul Amin that if a wrongfully confined prisoner recite this dua'a he will soon be set free.

If a person find himself surrounded by misfortunes or intrigues he must recite this dua'a to come through tight situations, deadlock and crises.

This dua'a is attributed to the living Imam Sahibuz zaman.

It brings immediate help from our living imam.

DU'A'A T'ALABIL H'AWAA-IJ

Imam Ali bin husayn zayn al Abidin is the author of this dua'a.

It is recited on Fridays.

To seek fulfillment of the legitimate desires recite this dua'a at the time of sunset.

DU-A'A A'AFIYAT

Imam Ali bin husayn zayn al Abidin is the author of this dua'a.

It is recited to thank and praise Allah whenever one receives His bounties and favour.

Recite this dua'a after Fajr salat. It will keep you safe from all evils and misfortunes till next morning.

DU-A'A H'IFZ'I EEMAAN

It is our faith in one concise short dua'a Make your children learn it by heart as soon as they are able to pronounce bismillaahir rah'maanir rah'eem.

Recite this dua'a daily because it is a declaration of our faith, what we believe and whom we follow.

It brings countless blessings for us in this world; and on the day of judgement will serve us as PASSPORT TO PARADISE.

DU-A'A MI'-RAAJ

Allama Kafmi has written this dua'a in his book Misbah, on the authority of Imam Ali ibna abi Talib who learned it from the Holy Prophet.

The Holy Prophet said:

"Allah will have mercy on him who keeps this dua'a as a tawid, and recites it a great deal. He will forgive his sins and the sins of parents and his children, bestow on him countless blessings, keep him safe from misfortunes, multiply his earnings, and cure

his ailments."

Top improve and develop memory write the (Arabic) text of this dua'a on a clean piece of paper with saffron, wash it with pure water and drink it.

Hang the written (Arabic) text of this dua'a (like a tawid) around the neck of children to keep them safe from wild and poisonous animals, and the evil of witchcraft and jinn.

It is reported that at the time of mi-raj the Holy Prophet saw this dua'a written at the last post, qaaba qawsayn aw adnaa. The almighty Allah informed him that whoso recites this heavenly dua'a or keeps it written version on his person, will get countless blessings.

DU-A'A ILAAHEE KAYFA AD-O'OKA

Imam Ali bin Husayn Zayn al abidin is the author of this dua'a.

To get immediate acceptance of your supplication, in less time than the flash of an eye, recite this dua'a 100 times, preferably on Thursday, after praying 2 rakat salat, and 15 durood (salawat) before and at the end of this dua'a, and beseech the almighty Allah to fulfill your legitimate desires, wants and needs.

DU-A'A NOOR

It is reported in Muhaj al Dawat by sayyid bin Tawus that bibi Fatimah Zahrah taught this dua'a to Salman. The Holy Prophet had given this dua'a to his daughter with instruction that whoso recites it daily, in the morning and evening, remains safe from fever.

DU-A'A NAADI ALI

It is reported through reliable sources that when all the notable companions of the Holy Prophet failed to make headway at Khaybar, Jibrail came with the text of Naadi Ali and asked the Holy Prophet to call Ali through this. The Holy Prophet accordingly recited this divine revelation, and Mawla Ali who was staying at home because of an eye infection, came and conquered the fort of Khaybar.

Naadi Ali, both large and small, are very affective for all purposes, particularly to overcome enemy, to come through tight situations, to withstand crises, to avoid accidents, and to have freedom from danger.

It is also recited from sufficient means of livelihood, for prosperity and overall welfare.

In the battlefield warriors recite Naadi Ali to get better of the attacking opponents.

To bring an important and urgent task to successful completion recite it 7 times.

Recite 18 times over a glass of water and drink it to cure any type of disease.

Before going to meet a person or a group of persons who hold the key to your problem recite it three times, insallah, the outcome will be in your favour.

Recite it 20 times if you want your debts to repaid within reasonable time.

Recite it 10 times daily if you are childless and desire to have a child.

Keep a glass of water in front of you. Recite 5 times and make the expectant mother drink the water. The delivery will be easy and painless.

A sure protection against enemies and misfortunes if it is written on paper and put on the right arm.

THE VIRTUE OF DUA YA MAN AZHAR AL JAMEEL

Here the Holy Prophet (SAW) said to Gabriel: What is the virtue of these words?

Gabriel said: Far away! Far away! It is something impossible, for if the angels of seven heavens and seven earths gather to describe its virtues till the Day of Judgment, they are not able to describe a single part of it."

"Therefore when a man says: O You who reveal the beauty and conceal the ugly, God covers up his defects and has mercy on him and makes him look beautiful on the Day of Judgment and covers his defects with a thousand veils in the world and the hereafter."

"And when he says: O You who do not take the wrongdoer to task and do not tear the veil, God will not take him to task on the Day of Judgment and on the day all veils are torn, God will not tear his veil."

"And when he says: O You who are Great Forgiver, God will forgive his sins even if they are as much as the sea foam."

"And when he says: O You are of great forbearance, God will forgive him such sins as theft, drinking wine, and other sins."

"And when he says: O You who have pardon abounding, God will open seventy gates of Mercy to him in a way that he will be overwhelmed by God's Mercy till he dies."

"And when he says: O You who have opened Your hands for mercy, God opens His hands of Mercy to him."

"And when he says: O Hearer of all whisperings, O You to whom all complaints are made, God will give him rewards as many as given to every afflicted and unaffiliated, every losing and sick as well as destitute and every one affected by calamity till the Day of Judgment."

"And when he says: O Possessor of great favor, God will make him noble as prophets."

"And when he says: O You who give blessings to Your servants when they do not deserve it, God will grant him rewards as many as the number of those who have thanked His blessings."

"And when he says: O our Master, O our Lord, God will say: My angels! Be witness that I forgave him and I will give him rewards as many as those being in paradise and Hell, the seven heavens and the earths, the sun, the moon, the stars, drops of rain, sands mountains, dews and throne."

"And when he says: O our Guardian, God will make his heart replete with faith."

"And when he says: O the Goal of our desires, God will give him the love of all creatures on the Day of Judgment."

"And when he says: I beseech You O God not to make my being ugly with Fire, God will say: My servant has asked Me to free him from Fire. O My angels! Be witness that I set him, his parents, his brothers, his household, his children and his neighbors free from the Fire and accepted his intercession for a thousand others who deserved the punishment by fire and saved them from it."

"O Muhammad! Teach this Dua only to men of piety. Do not even teach it to hypocrites, for it is a Dua which God will answer. This is the Dua recited by the men of Beite Ma'moor (an edifice in the fourth or seventh heaven as sacred as Ka'aba)

when they circumambulate it."

Appendix 3

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HOW WELL DO YOU KNOW THE GREAT PERSONALITIES YOU ARE VISITING?

Name : Fatima (salam ullah Alaiha - s.a.)

Title : Az-Zahra

Agnomen : Umm-ul-Aimma, Umm-e-Abiha

Father : Holy Prophet Muhammad Ibn-e-Abdulla
(pbuh&hf)

Mother : Bibi Khadija bint-e-Khuwailid(a.s.)

Birth : In Makkah Friday 20th of Jamadi-ul-Akhar

13th Jamadi-ul-Awwal or 3rd Jamadi-ul-Akhir 11

Death : Hijrah at Medina at the age of 18 years (due to
injury inflicted upon her through force of a falling
door by a hypocrite)

Burial : The cemetery of Jannatul Baqi or in the Masjid-
un-Nabi at Medina

Fatima(s.a.) The Radiant

Imam Hasan Askari(a.s.) reported that his father quoted Jabir Ibn Abdullah as saying : ' The Messenger of Allah, Peace be Upon him and his cleansed progeny, said : ' When Allah created Adam and Eve, they strutted through paradise and said : ' Who are better than we ? ' At that moment they noticed an image of a girl like they had never seen before; from this girl came an illuminating light so bright that it almost blinded the eyes.

They said : ' O Lord, what is this ? ' He answered : ' This is the Image of Fatima(s.a.), the mistress of your women descendants. '

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Ibn Abbas said : ' Aisha entered the house while the Messenger of Allah was kissing Fatima(s.a.), so she said: ' Do you love her, O

Messenger of Allah? '

He replied : ' Indeed, by Allah if you knew the extent of my love for her, your love would increase for her. When I was in the forth heaven ... that I found these dates softer than butter, more pleasant than musk and sweeter than honey. So when I descended to earth, I came unto Khadija and she bore Fatima. Thus Fatima is a human huri, whenever I long for paradise I smell her.

Hazrat Fatima Zahra's(s.a.) other names:

Az-Zahra: She was named by Allah(swt), as Az-Zahra because her Holy Light used to shine among those brighter in all The Heavens.

Batool: Because of her absolute Purity attained from Paradise from The Heavens. And also because, The Lady Fatimah Al-Zahra, not like all the other women in the world, she had been blessed of not having the monthly menstrual period. This purity of hers was created by Allah The Almighty with the Purity of the Heavenly food and water her Holy Father had received, when he was alone on the mountain top indulging himself in prayer in the worship of God, for forty days and nights.

Siddiqah: The Honest, The Righteous

Al-Mubarakah: The Blessed One

Al-Tahirah: The Virtuous, The Pure

Al-Zakiyah: The Chaste, The Unblemished

Al-Radhiatul Mardhiah: She who is gratified and who shall be satisfied

Al-Muhaddathah: A person other than a Prophet, that the angel's speak too

Al-Zahirah: The Luminous

The Leader of all Women in Paradise

Like her Holy Infallible Father(pbuh&hf), she possessed all the intellectual abilities and achievements. Many verses of The Holy Koran were revealed in her praise and about her spiritual credits.

The Holy Prophet of Islam(pbuh&hf) had given her several honorable titles among which one is:

The Holy Prophet her Father(pbuh&hf) loved her very much Whenever she would go to the house of her father The Holy Prophet(pbuh&hf) would stand up out of respect to her. Whenever he greeted her, and he would honour her by giving her a special place to seat herself in his house. Very often Her Father(pbuh&hf) would softly kiss her hands and say, "Allah, The Most High; is pleased when Fatimah(a.s.) is pleased. He is angered; whenever Fatimah is angered!"

The Fatimah Al-Zahra(s.a.) Pleads Her Case

After all else failing, the holy Lady Fatimah Al-Zahra(s.a.), in her desperation and frustration, causes a great controversy among all the Muslims. By personally going to her Father's Mosque of Al-Madinah, after prayers had ended, to publicly expose and demand the immediate return of her rightful inheritance from Abu Bakr and his supporters, who had ordered it confiscated.

The Fatimah Al-Zahra(s.a.) had now exhausted all possible avenues in her pursuit to reclaim her rightful inheritance to the Fadak, given to her by her Father The Holy Prophet Mohammad Al-Mustafa(pbuh&hf). But sadly her pleas fell on deaf ears. For this reason, and on the grounds of proving that she has been oppressed by those who professed righteousness under false pretences of faith and piety. At a very last resort the holy Lady Fatimah Al-Zahra(s.a.), daringly went to her Father's Mosque, to face her adversaries and delivered to them the most eloquent of words in her defense, which left the assembly speechless. She chose to proceed to the Mosque at a time when it was crammed with people, in order that her words reached the ears of all the people, who were somewhat accessories after the fact due to their silent approval of the events that occurred after the Holy Prophet's demise. She addressed the assembly in a speech that was both harmonious and systematic. It was an impeccable speech in that it contained no minced words, and was free of equivocation, distortion and slander. Lady Fatimah Al-Zahra(s.a.) used the occasion to firstly acquaint the people with Allah, The Most Exalted, and to disclose the merits of the Islamic religion and to clarify the cause and effect of the Islamic Laws. With this introduction she succeeded in securing the full attention of the assembly and created an appropriate atmosphere in which she could

deliver her final statement which contained the underlying intentions and reasons that forced her to leave her house and proceed to the Mosque. And the reasons which warranted her leaving her house were, of course, the misappropriation by the so-called then self appointed caliph Abu Bakr of: The Fadak which was legally hers.

Hadith-E-Kesa (English Translation)

Hadrat Fatima Zahra(s.a.) said:

One day, my dear Father, The Holy Prophet of Allah, came to my house and said to me "Peace be upon you, O Fatima," To which I replied: "And upon you be peace." He said "I feel some weakness in my body." I said "May Allah protect you from your weakness, O my Father." He said, " O Fatima, please bring me, the Vestment of Yemen and cover me with it." So, I brought my Father, the Vestment of Yemen and covered him with it. Then I looked at him and saw that his face was shining with the glow of a full white moon, and with the moon's full glory and splendour. After a while my son Hasan(a.s.) came in and said "Peace be upon you, my mother." I replied: "And upon you be peace, O, the light of my eyes and the happiness of my heart." He then said: "Mother! I smell a fragrance so sweet and pure, as that of my Grandfather, The Prophet of Allah." I replied: "Yes. Indeed your Grandfather is sitting underneath that Vestment." Hasan went near to the Vestment and said: "Peace be upon you my Grandfather, The Prophet of Allah. Will you permit me to enter the Vestment with you?." He replied: "And upon you be peace, my son and the master of my fountain, I grant you permission to enter under the Vestment with me." So Hasan entered and sat under the Vestment with my Father. After a while my son Husain(a.s.) came in and said "Peace be upon you, my mother." I replied: "And upon you be peace, O, the light of my eyes and happiness of my heart." He then said: "Mother I smell a fragrance so sweet and pure as that of my Grandfather, The Prophet of Allah." I replied, "Yes. Indeed your Grandfather and your brother are both sitting covered underneath that Vestment." Hussain approached the Vestment and said: "Peace be on you, O my Grandfather, The Chosen of Allah, do you allow me to enter the Vestment with both of you." He replied: "And upon you be peace, my son and intercessor of my followers, I so grant you permission." So Hussain entered and sat under the Vestment with them. After a while Abul Hasan(a.s.), came in and said "Peace be on you, O daughter of The Prophet of

Allah." I replied: "And upon you be peace, O Abul Hasan, the Commander of the Faithfulls." He then said: "O Fatima I smell a sweet fragrance and so pure which is like of my Brother and my Cousin, The Holy Prophet of Allah." I replied: "Yes. He is sitting covered underneath that Vestment with both of your sons." Ali(a.s.) then went near to the Vestment and said: "Peace be upon you, O Prophet of Allah; May I enter the Vestment with You?" He replied: "And upon you be peace, my brother, my legatee, my successor and my standard bearer; I give you permission to enter." So Ali(a.s.) entered under the Vestment with them. Then I myself approached the group sitting underneath the Vestment and requested. "Peace be onto you, my Father, O Prophet of Allah; do you permit me also to enter." He replied: "And upon you be peace, my daughter, O part of myself, I give you permission to enter." So I myself entered and sat under the Vestment with them all. When all of us had gathered together covered over and sitting underneath the holy Vestment, my Father, took hold of the two ends of the Vestment and raised his right hand in Prayer towards The Heavens saying, "Allah, these are The People of my Ahlul-Bayt and very specially my Own and my Protectors. They are of my own flesh and of my own blood. Whoever gives them trouble, gives me trouble too; whoever makes them unhappy, makes me unhappy too, I am at war with those who are at war with them, I am at peace with those who are at peace with them. I am the enemy of those who are at enemy with them; I am the friend of those who befriend them. Indeed they are from me, and I am from them. Therefore, send Thy blessings, mercy, forgiveness, and pleasure upon me and upon them. Remove all blemish from them and keep away all kinds of impurity from them." Then Allah The Majestic and The Glorified, spoke to His Angels

Then The Archangel Jibrael, the Trusted One, asked Allah. "O Lord, who are these sitting covered under the Vestment?"

Allah, The Majestic, The Glorified, answered, The Archangel Jibrael then requested, "O Lord, may I go down, and be the Sixth of Them?"

Allah replied The Archangel Jibrael Al-Ameen, descended down to the Earth and said, "Peace be upon you, O Prophet of Allah. The All Highest conveys His peace on you and His salutation, and He has sworn by His Honour and Glory that He has not created, but the erected Sky, the spread Earth, the illuminated Moon, the bright Sun, the rotating Universe, the flowing Seas, and the sailing Ships but for

your sake and your love. God has given me permission to enter and sit with all of you underneath the Vestment.. Do you also grant me that permission, O Prophet of Allah?" The Prophet replied, "And upon you be peace, O thou who art the Trusted with The Revelations of Allah; yes I grant you permission to enter." So The Archangel Jibrael entered and sat beneath the Vestment with us all, and said to my Father that indeed Allah has sent this revelation to you;

"Verily Allah desires to keep away all blemish from you, O Ahlul-Bayt, and to purify you with a perfect purification."

Then Ali(a.s.) asked my father, "O Prophet of Allah what significance does Allah attach to this Event of our sitting gathered together underneath this Vestment?" The Holy Prophet(pbuh&hf) replied, "I swear by Him who appointed me a Prophet and chose me a confident Messenger, that no assembly, wherever this Event is narrated by our followers and devotees, shall remain without the Mercy of Allah descending on them, and encircling Angels as king Allah for the remission of their sins till the assembly has dispersed." Ali(a.s.) then exclaimed, "I swear by Allah the Lord of The Kaba, that we have all succeeded and our all followers have succeeded too." Again The Holy Prophet(pbuh&hf) said, "I swear by Him who appointed me a Prophet and chose me a confident Messenger that in any of the assemblies on the Earth, in which our followers and friends have gathered, wherever this Event is narrated there shall remain none grieved, but Allah will remove his grief ; there shall be none distressed, but Allah will dispell his distress, and there shall be none who seeks a wish, but Allah will grant his wish." Ali(a.s.) then said, "Verily, by Allah, We have succeeded and become happy so also all our followers have succeeded and become happy in this world as well as in the next world by the Lord of The Kaba. O Allah, send Thy Blessings on to Muhammad(pbuh&hf) and The Descendents of Muhammad(pbuh&hf)."

Foot Note

Below are the wives of The Holy Prophet(pbuh&hf), who have also recalled this Sacred and very special Event.

- Umm Salamah
- Ayesha

'Her Prayer'

One day the Holy Lady Fatimah Al-Zahra(s.a.) was shown by her Father, The Holy Prophet(pbuh&hf), a very special kind of Prayer. That he himself was shown earlier by The Trusted Archangel Jibrael(a.s.).

This special After-Prayer is to be said after each time, any Prayer of Worship is concluded.

The Holy Lady(s.a.) in turn began to teach the short Prayer to so many others. That in the very short time, it became to be known as the 'Prayer of Fatimah Al-Zahra(s.a.).

The Prayer

Take any kind of Prayer Bead string, such as shown on the image below. The Prayer String should have a total of 99 beads, with two dividers and ahead called the Sheikh.

The Prayer Bead is taken by the left hand and with the index finger and tumb of the right hand draws each bead seperately one by one and saying the words as described below.

For first set of 33 beads plus counting the first divider. Hence totalling in all 34 beads. For each bead passed say the clearly the words to yourself: **ALLAHO AKBAR** For each of the 34 beads seperately. For the next second set of 33 beads. For each bead passed say the clearly the words to yourself: **AL-HAMDU LE ALLAH** For each of the 33 beads seperately. For the third set of 33 beads For each bead passed say the clearly the words to yourself: **SUBHANA LE ALLAH** For each of the 33 beads seperately.

Totalling 100 beads

That concludes the Prayer of the Holy Infallible Lady of all women, in all of the worlds and in all of the Seven Heavens, The Lady Fatimah Al-Zahra(s.a.)

Most or if not all of the Mujtahideen express a great Mustahab

(preferable) as near to as Wajib (compulsory) to say this Prayer after any Prayer of Worship is concluded.

Many Muslims carry with them at all times the Prayer Bead String so that they can recite this prayer numerous at any time of the day and night. Especially at times when one has nothing to do such as waiting or sitting around lazily.

So think about it! What better way of filling your spare and idle time than to quietly recite this small Prayer to yourself in the remembrance and in thankfulness of Allah your Creator and Master. And in return Allah will reward His untold Thawaab and A'jar(reward)!

Thus it is good to always recite, in One's idle times. For it keeps the mind away from straying into troubled terrain. But to keep it travelling on the true and right track of good and steer away from evil with its untold mischievous wicked thoughts and ideas etc.

Her Sacred Life

The most predominant view in the traditions transmitted by our traditionists is that Fatimah az-Zahra(s.a.) was born in Mecca, on the twentieth of Jumada 'l-Akhir, in the fifth year of the Prophet's apostolic career. It is also asserted that when the Holy Prophet(pbuh&hf) died, Fatimah(a.s.) was eighteen years and seven months old.

The scholar Abu Said al-Hafiz relates in his book Sharafu'n-Nabiyy that all the children of the Messenger of Allah were born before Islam except Fatimah and Ibrahim, who were born in Islam.

It is reported that the sixth Imam Ja'far as-Sadiq(a.s.) said:

"Fatimah(a.s.) has nine names with Allah. They are: Fatimah, as-Siddiqah (the Righteous), al-Mubarakah (the Blessed), at-Tahirah (the Pure), az-Zakiyyah (the Unblemished), arRadiyah (the one content with Allah's pleasure), al-Mardiyyah (the one pleasing to Allah), al-Muhaddathah (the one spoken to by angels) and az-Zahirah (the Luminous). In the Musnad (collection of transmitted hadiths) of the eighth Imam Reza(a.s.), it is reported that the Holy Prophet(pbuh&hf) declared: "I named my daughter Fatimah because

Allah weaned her.

The Holy Prophet (pbuh&hf) also called her al-Batul (pure virgin), and said to `A'ishah: "O Humayra' (a redish white, a well-known epithet of `A'ishah), Fatimah is not like the women of human kind, nor does she suffer the illness you (women) suffer! " This is explained in another prophetic tradition which asserts that she never menstruated. It is likewise reported by Sunni traditionists on the authority of Anas ibn Malik, who heard Umm Salim, the wife of Abu Talhah al-Ansari, say: "Fatimah never experienced the blood of menstruation or parturition, for she was created from the waters of Paradise." This is because when the Messenger of Allah was transported to heaven, he entered Paradise, where he ate of its fruits and drank its water.

Proofs Of Her `Ismah (Sinlessness), Some Of The Signs Proving Her Status With Allah, And Traditions Indicating Her Excellence And Exalted Status

One of the most incontrovertible proofs of Fatimah's sinlessness is Allah's saying: Surely Allah wishes to keep away all abomination from you, O People of the House, and purify you with a great purification [our. 33 : 33] . The argument in favour of this, is that the Muslim community has unanimously agreed that the `People of the House' (i.e., Ahlu'l-Bayt), intended in this verse are the People of the Household of the Messenger of Allah. Traditions (ahadith) of both the Shi`i and Sunni communities have asserted that this verse particularly refers to 'Ali(a.s.), Fatimah(a.s.), Hasan(a.s.) and Husayn(a.s.) The Holy Prophet (pbuh&hf), moreover, spread over them all one day a Khaybarite mantle and prayed: "O Allah, these are the People of my Household, keep away all abomination from them and purify them with a great purification!" Umm Salamah said: "I too, O Apostle of Allah, am of the People of your House!" He answered: "Your lot shall be good!"

The Divine Will expressed in this verse must by necessity be either an abstract will not implemented by an action, or a will accompanied by an action. The first option is untenable because it implies no particular applicability to the People of the Prophet's House; such a will is shared by all obligated (mukallafin) human beings. Nor is abstract will by itself cause for praise. The entire community has concurred on the view that this verse proclaims the excellence of the People of the Prophet's House over all others, and that the verse

refers to them alone. Thus the second option (that the Divine Will referred to in the verse is a will accompanied by action) is true, and in it is clear proof of the sinlessness of those who were intended in the verse. It implies further that it is impossible for them to commit any evil action. Moreover, any others whom we have not named here are no doubt not held by general consensus as possessing `ismah (protection from error). Thus since the verse necessarily implies sinlessness it must apply to them (the People of the Prophet's House), because it pertains to no other individuals.

The Holy Prophet of Islam (pbuh&hf) said: "Fatimah(a.s.) is part of me"

Another proof of Fatimah's sinlessness is the Holy Prophet's saying concerning her: "Fatimah(s.a.) is part of me. Whatever causes her hurt, hurts me." He also said: "Whoever hurts Fatimah(s.a.), hurts me, and whoever hurts me, hurts Allah(swt), exalted be His Majesty! " The Holy Prophet (pbuh&hf) said further: "Allah(swt) becomes wrathful for Fatimah's anger, and is pleased at her pleasure."

Among the signs indicating Fatimah's exalted status with Allah is an incident related by both Shi'i and Sunni traditionists on the authority of Maymunah (the Holy Prophet's wife), who reported that Fatimah(a.s.) was found asleep one day, the handmill beside her turning of its own accord. She informed the Apostle of Allah of this, and he said: "Allah knew the weak condition of His handmaid; He thus inspired the handmill to turn by itself, and so it did." Among the reports asserting her excellence and high distinction over all other women is the tradition reported on the authority of `A'ishah who said: "I never saw a man more beloved of the Apostle of Allah than `Ali(a.s.), or a woman more dear to him than Fatimah(a.s.)."

Sunni traditionists also reported on the authority of the Commander of the Faithful Imam Ali(a.s.) who said: "I asked the Messenger of Allah, `Who is more beloved to you, Fatimah(a.s.) or I?' He answered, `Fatimah(a.s.) is more beloved to me, and you are dearer to me than she is.' " These traditionists also reported from Anas ibn Malik that: "Fatimah(a.s.) is the most excellent of all the women of the world." In another tradition it is reported that the Holy Prophet (pbuh&hf) said: "The most excellent among the women of the world are: Maryam daughter of `Imran (that is, the virgin Mary), Asiyah daughter of Muzahim (wife of Pharaoh), Khadijah daughter of

Khuwaylid and Fatimah(a.s.) daughter of Muhammad(pbuh&hf)" It is also related on the authority of Ibn ` Abbas who said: "The most excellent of the women of Paradise are: Khadijah daughter of Khuwaylid, Fatimah(a.s.) daughter of Muhammad, Maryam daughter of ` Imran and Asiyah daughter of Muzahim." Traditionists report that ` Abdu 'r-Rahman ibn ` Awf said: "I heard the Apostle of Allah say, ` I am a tree, Fatimah(a.s.) is its trunk and 'Ali(a.s.) is its pollen. Hasan(a.s.) and Husayn(a.s.) are its fruits, and our followers (Shi'ah) are its leaves. The roots of the tree are in the Garden of Eden, and its trunk, fruits and leaves are in Paradise.' "

Traditionists further report on the authority of ` A'ishah that: "Whenever Fatimah(a.s.) came to the Messenger of Allah, he would rise from his seat, kiss her on the forehead, and make her sit with him." Traditionists have also reported on the authority of 'Ali ibn Ibrahim al-Qommi in his commentary of the Holy Qur'an, as related on the authority of the sixth Imam as-Sadiq, Ja'far ibn Muhammad(a.s.), who said: "We were told that our forefathers said that the Messenger of Allah often indulged in kissing the mouth of Fatimah(a.s.) the mistress of the women of the world, so that ` A'ishah finally protested saying, ` O Messenger of Allah, I see you indulge so often in kissing the mouth of Fatimah(a.s.) and placing your tongue in her mouth.' He answered, ` Yes, O ` A'ishah, when I was taken up to heaven, Gabriel took me into Paradise and brought me near the tree of Tuba (beatitude). He gave me an apple of its fruits which I ate. Thus when I returned to earth, Khadijah, conceived Fatimah(a.s.). Whenever, therefore, I yearn for Paradise, I kiss her and place my tongue in her mouth, for I find in her the fragrance of Paradise. I also sense in her the fragrance of the tree of Tuba. Fatimah(a.s.) is thus a celestial human being.' "

The traditions which our Companions (that is, Shi'i hadith transmitters), may Allah be pleased with them, have reported in proof of Fatimah's special place - her honoured status and distinction over all the women of humankind - are beyond number. We shall, therefore, limit ourselves to the reports which we have already mentioned.

Among the things which Allah completed the great honour of the Commander of the Faithful Imam Ali(a.s.) in this world and the world to come was His special favour towards him in having him unite in marriage with the noble daughter of the Messenger of Allah, who was the most beloved of all creatures to him, the consolation of his

eyes and leader of the women of the world. Among the many ahadith (traditions) concerning this event is the sound hadith reported on the authority of Anas ibn Malik, who said: "As the Apostle of Allah(pbuh&hf) was sitting one day, 'Ali(a.s.) came to see him. He addressed him saying, `O 'Ali(a.s.), what brings you here?' `I came only to greet you with the salutation of peace', `Ali(a.s.) replied. The Holy Prophet(pbuh&hf) declared: `Here comes Gabriel to tell me that Allah has willed to unite you in marriage with Fatimah(a.s.). He has, moreover, called as witnesses to her marriage a thousand angels. Allah has revealed to the tree of Tuba, "Scatter your pearls and rubies! " Black-eyed houris rushed to pick the precious stones up, which they shall exchange as presents among them till the Day of Resurrection.' "

It is related on the authority of Ibn `Abbas, who said: "On the night when Fatimah(a.s.) was married to 'Ali(a.s.), the Messenger of Allah(pbuh&hf) stood before her. Gabriel stood at her right hand and Michael at her left. Seventy thousand angels stood behind her, praising and sanctifying Allah. The Commander of the Faithful prided himself on his marriage to her on numerous occasions." Abu Ishaq ath-Thaqafi reported on the authority of Hakim ibn Jubayr, who reported from al-Hajari who related from his uncle who said: "I heard `Ali(a.s.) say one day, `I shall utter words which no other man would utter but that he would be a liar. I am `Abdullah (Allah's servant), and the brother of the Apostle of Allah. I am the one whose guardian is the Prophet of mercy, for I have married the mistress of all the women of the community. I am the best of the vicegerents.' " Numerous reports expressing similar ideas have been transmitted.

Ath -Thaqafi reported on the authority of Buraydah, who said: "On the nuptial night of `Ali(a.s.) and Fatimah(a.s.), the Holy Prophet(pbuh&hf) said to 'Ali(a.s.), `Do not do anything until you see me.' He then brought water - or the traditionist reported that he called for water - which he used to perform his ablutions for prayers, pouring the rest over 'Ali(a.s.). The Holy Prophet(pbuh&hf) then prayed, `O Allah, bless them! Shower your blessings over them, and bless for them their two young lions (that is, their two sons Hasan(a.s.) and Husayn(a.s.).'" ath-Thaqafi also related on the authority of Shurahil ibn Abi Sa'd, who said: "On the morning after Fatimah's wedding, the Holy Prophet(pbuh&hf) brought a skinful of milk, and said to Fatimah(a.s.), 'Drink! May your father be a ransom for you.' He likewise said to `Ali(a.s.), 'Drink! May your cousin be a

ransom for you.' "

The Time Of Fatimah's Martyrdom And The Spot Of Her Grave

It is reported that Bibi Fatimah(s.a.) died on the 13th Jamadi-al-Awwal or 3rd of Jumadi-al-Akhir in the 11th year of the Hijrah. She survived the Holy Prophet(pbuh&hf) by only ninety-five days.

The Commander of the Faithful Imam Ali(a.s.) himself took charge of her washing. It is reported that Asma' daughter of `Umayy assisted him in washing her. Asma' related: "Fatimah(a.s.) had stated in her will that no one should wash her corpse except 'Ali(a.s.) and I. Thus we washed her together, and the Commander of the Faithful prayed over her along with Hasan(a.s.) and Husayn(a.s.), `Amman ibn Yasir, Miqdad, `Aqil, az-Zubayr, Abu Dharr, Salman, Buraydah and a few men of Banu Hashim. They prayed over her in the night, and in accordance with her own will 'Ali the Commander of the Faithful buried her in secret."

There is much disagreement among traditionists as to the exact spot of her grave. Our own traditionists have asserted that she was buried in the Baqi`. Others said that she was buried in her own chamber, and that when the Umayyad rulers enlarged the Mosque of Medina, her grave came to be in the sanctuary. Still others argued that she was buried between the grave and pulpit of the Prophet. It is to this that the Holy Prophet(pbuh&hf) alluded in his saying: "There is between my grave and pulpit a garden of the gardens of Paradise." The first view is unlikely, while the two other views are nearer to the truth. Thus, those who wish to apply the principle of caution (ihtiyat) when performing ziyarah, or pilgrimage, to her grave, should do so in all three places.

Sayings of Hadrat Fatima Zahra(s.a.)

1. Praise and Eulogy is for Allah for the blessing and bounties which He has bestowed. And thanks to HIM upon what He revealed (to His servants) And Praise is for HIM upon the common boons and blessings which He bestowed upon His servants without their request And upon the comprehensive and complete blessings which He granted to all and sundry and gave it to us, consequently. Those graces and favours which are uncountable.

And are irredeemable and uncompensatable due to their

plentifulness of number. And the imagination of their end is out of the reach of human mind.

He invited the servant to thankfulness for the sake of the consecutive and continuous enhancement of blessings. And opened the door of eulogy and Praise (of Allah) upon them so that He may make his favours and beneficences great and plentiful for them.

2. I testify that there is no Deity (Lord) except the sole and matchless Allah. And the testification of the singleness of Allah is a word that Allah has declared sincerity (as) its reality, and made the hearts the centre of its contact and union. And has made the specifications and research of the oneness of Allah's station obvious and evident in the light of meditation. The Allah Who can not be seen by the eyes and tongues are unable and baffled to describe His virtues and attributes. And the intelligence and apprehension of man is helpless and destitute from the imagination of his oneness.

3. Allah made all the beings without previous matter and sample and shape and pattern. And made them wear the dress of life by His main and might and created them according to His Divine will and Intention short of it that He might have needed their creation or have wished any benefit for Himself from their shaping and sketching except this that he wanted to give a proof of His wisdom and make the people (creations) aware about His obedience and submission and invited them to his servitude and worship and make His Invitation grand and ostentatious.

4. Allah fixed the reward for His obedience and torment for His insubordination and disobedience so that He may restrain His servants from His wrath and fury and lead them to His paradise.

5. And I testify that my father Mohammad (pbuh&hf) is the apostle and the servant of Allah. And Allah selected and chose him before appointing him at the post of Prophethood. And He named him before choosing and selecting him. And chose him before envoying and delegating him. Then all the creations were hidden and covered in the covers of unseen and were hidden amid the screen and curtain of fear and fright and stayed near the last and final border of non entity (nothingness) for Allah was aware of and knew the end of matters and because of His encompassing the incidents of times and ages and His knowledge of the predestinates.

Allah appointed him (as apostle) so that he may complete and finalise His matter and Implement His order and materialise His decreeds and predestinates.

6. Allah saw nations and groups had various different sects in their religion and scattered and staying on the verge of the fires of differences, busy with their idol worshipping. They denied God with all the signs and symbols of HIM. (IRFAN) So Allah illuminated the darknesses through my father Mohammad (pbuh&hf) and removed the darknesses from their hearts, removed (cured) the blindness of the eyes.

7. My father (Mohammad (pbuh&hf)) stood up with (his) guidance among the people. And saved them from perversion and aberration, and turned their blindness into enlightenment and guided them towards the firm religion. And called (invited) them to the straight way.

8. You the servants of Allah, are the ones to maintain His injunctions and prohibitions, and the carriers of His religion, and His revelation, and the trustees of Allah upon your souls, and the propagators of His religion among the other nations.

9. Oh the servants of Allah! (beware) the real leader from Allah, is present among you and the commitment has previously been made to you and the remaining and left over of the prophet hood has been appointed for your guidance.

That is the speaking book of Allah the truthful Quran, and a beaming and gleaming light, in which all the secrets and facts about the completion of man and his prosperity have been exhibited and illuminated. It guides from darkness towards light of guidance. Its followers are the subject of envy of others.

10. The book of Allah is the guide of its followers towards the pleasure of Allah. Listening (carefully) to it leads to the salvation. The enlightened and conspicuous evidences and proofs of Allah can be obtained through it. And (also the knowledge) of His interpreted intentions and fear invoking constraining prohibitions. His sufficing testimonies and conspicuous arguments, and desired virtues and allowed endowments and gifts and obligatory divine laws. (can be obtained from it)

11. Allah made the faith for you as a purity from polytheism (and infidelity).
12. And (made) service the cause of your getting distant (purification) from pride (egoism).
13. And rendered alms for the purity of your soul and flourishing and expansion of your sustenance.
14. And rendered fasting for the maintainance and firmness of your sincerity.
15. And Allah set Hajj for the consolidation and reinforcement of the religion.
16. Allah executed and rendered justice for the sake of putting together and harmonization of the hearts.
17. And (Allah set) the subordination and obedience of us (the household of the Prophet (SAW)) for the security of society's system and our Immamate as a safety from segregation and disunity).
18. And (Allah made) Jihad (holy war), the honour and glory for Islam and abjectness and humbleness for the infidels and the hypocrites.
19. And (Allah rendered) patience as a help for getting reward.
20. And (Allah caused) commanding goodness and forbidding to do evil for the amendment and correction of society and the common folks (public).
21. And (Allah made) the kindness to parents as a protectional (shield) to His wrath and displeasure.
22. And Allah made joining and connecting with the kinship and cognition, the cause of lengthening of life.
23. And Allah made law of retaliation (revenge for homicide) as the security of blood (from being shed).
24. And Allah executed the vow performing as a medium for forgiveness.

25. And (Allah rendered) the correct use of weights measure (units) a medium for stopping from selling less (than actual).

26. And (Allah rendered) prohibition from drinking wine the cause of taking distance from contaminations (evils).

27. And Allah made the prohibition to accuse someone of adultery a protection (shield) for avoiding (His) curse.

28. And (Allah made) refraining from theft for the sake of positiveness and affirmation for modesty.

29. And Allah prohibited polytheism for the sake of (bringing about) sincerity in (His) adoration and worship.

30. Certainly, an apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solitious respecting you; to the believers (he is) compassionate, merciful.

So if you assay and recognise him you will find he is my father not the father of your women and the brother of my cousin, Ali (a.s.) not that of your men. And how nice a relation I have to him. So he propagated his prophetic (mission). He always used to turn his face from the polytheists.

And fought against them till he beat them up. He would invite people towards Allah by wisdom, and beautiful admonition. He broke the idols and scattered the aggregation of polytheists in a way that they ran away (from the battle fields), so that finally the hidden secret of oneness of Allah became manifested by him.

And he made the logic of religion reach the ears ((of the people) and settled down the foam of the camels of satan and turned the salogan yelling of those devils silent. And downed the agents of hypocrisy and mutual commitments of the infidels got dissolved till such time that, you (people) spoke to a group of enlightened and modest men with the words of oneness of Allah and sincerity.

31. You were on the edge of a fire ditch, and were a cup of drink and the morsal of a greedy one and a firebrand of every hastey one and were being trampled on (by other nations) and drank from the contaminated waters gathered over in ditches and your energy (food) was (secured by) the leaves of trees and desert grass. And

for your abjectness and abasement you were always afraid that those around you might abduct you in the twinkling of an eye. So, Allah liberated you (of these misfortunes) through my father Mohammed (pbuh&hf). In spite of it that he (pbuh&hf) was involved and at war against the intrepid and the hungry wolves of Arab and the stubborn refractories of the people of the books (Jews and Christians). Whenever his opponents would lit the fire of war, Allah extinguished it to your benefit.

32. Imam Hassan (A.S) said, 'on the Friday night I saw my mother (Fatima (a.s.)) standing in her arch of prayer. She was continuously kneeling and performing prostration till the dawn broke. I would hear her pray for the faithful men and women, but she did not at all pray for herself. I said, 'Oh mother why did you not pray for yourself like you prayed for others?' so she replied, 'Oh my son, first thy neighbour and then after your own house.'

33. The Holy Prophet (pbuh&hf) said to Fatima (a.s.) what is the thing which is a blessing for woman?

She said that, 'she must not see a man (stranger and not intimate) and a man must not see her.'

34. One day a lady came to Fatima (a.s.) said 'I have a weak old mother who does not know a few problems about her service (prayers). She has sent me towards you to question you (about them). Thus Fatima(a.s.) answered her (questions). And the number of her queries reached to ten and Fatima (a.s.) replied to all her questions. Then she (the woman) got a shamed because of the high number of her questions. And said, 'Oh daughter of the Prophet (pbuh&hf), 'I do not put you to more inconvenience than this.'

Fatima (a.s.) said, 'Ask me what you do not know. Have you ever seen a person who is one day hired to carry a heavy thing to the roof top from ground for an amount (equal to) a thousand dinars (nearly a hundred thousand miskal (unit of weight) of gold) and he may feel himself tired.'

She said 'No'. Fatima (a.s.) said, 'I have been hired by Allah to get a wages which if the space between the earth and sky is filled up with pearls still (That wages) would be more than it for each of the questions I may answer you. Therefore. I deserve it that I must not

feel tired exhausted.

35. Oh Allah! belittle me in my eyes and glorify and magnify Your station to me. And inspire me (about) Your obedience and the practice which may cause Your pleasure and the shunning and evading from things (matters) which are the cause of Your wrath, oh the most merciful of all! 36.

36. Oh Allah! content me with the sustenance you have granted me. And till such time that you keep me alive, hide me and make me sound and prosperous. And forgive me and take pity upon me when I die. (During death process). Oh Allah! do not help me in something that you have not predestined for me. And facilitate the achievement of that thing which you have predestined for me.

37. Oh Allah! bestow upon my parents and all those persons who have rights of their blessings and beneficences upon me, the best of Your rewards. Oh my Allah, spare me the leisure and respite for the object for which You have created me. And do not let me be busy and involved (absolutely) in my commitments. And do not torment me when I ask forgiveness. And do not deprive me of what I yearn and question you for.

38. Underlying are the rhymes which Hazrat Zahra(s.a.) recited upon the mourning of Prophet's (pbuh&hf) demise.

The person who smells the sweet fragrance of the grave of the Holy Prophet (pbuh&hf) so what if he does not smell any other fragrance for long times to come?

Agonies and anguishes and griefs poured upon me in such a way that had they poured upon days those would have turned into nights. (bleak, dark and bewildering).

39. The dust of sorrow covered the space of sky and the sun has faded and the bright day turned bleak. The earth has become dark and goomy after the death of the Prophet (pbuh&hf) Woe! Alas! what the earth will have much of Jolting upon being separated and parted from him (pbuh&hf).

It is meritorious and befitting that the east and west of the world may weep upon the parting of Prophet (pbuh&hf) and the persons of

Muzzir tribe and all of they rest of the Yemen tribes shed tears.

And the great magnificent mountain of the existence and the hidden and covered Kabaah (House of ALLAH) and its pillars should shed tears.

Oh the terminator and finaliser of the (series of) prophets! the light of whome is the source of blessing for the worlds inhabitants, Be the salutation and blessings of Allah the desender of Holy Quran upon you.

40. Following you (Prophet (pbuh&hf)) inequities (intrigues and revolts) took shape and varient voices were raised so that if you were present and supervising (things) all these differences and deviations would not have taken place.

You set off (on the journey of eternity) from among us and now our condition is like the earth which becomes devoid of the beneficial rains. And your nation upset the order and discipline of matters. So be a witness and do not let their matter get out of your sight.

Name : Hasan (a.s.) - the 2nd Holy Imam

Title : al-Mujtaba

Agnomen : Abul-Mohammad

Father : Imam Ali(a.s.) - the 1st Holy Imam

Mother : Bibi Fatima Az-Zahra(s.a.) bint-e-Mohammad
Rasool-Allah(pbuh&hf)

Birth : At Madina on 15th of Ramzan 3 AH (624 AD)

Death : In Madina at age 47, on 28th of Safar 50 AH (670 AD)

Cause of Death/Burial : Martyred by means of poison and buried in the cemetery of Baqi in Madina.

His Birth and blessings

The 2nd Imam after Imam Ali(a.s.) was his son Imam Hasan(a.s.), the son of the mistress of the women of the worlds, Bibi Fatima(s.a.), daughter of Prophet Muhammad(pbuh&hf). Imam Hasan(a.s.)'s kunya was Abu Muhammad. He was born in Medina, on the night of the 15th day of Ramadan, three years after the hijra (624 AD).

When Imam Hasan(a.s.) was born, the Prophet(pbuh&hf) took him and said the adhan (call to prayer) in his right ear, and said the iqama (words similar to the adhan) in his left ear. Then he sacrificed a ram for him (in the ceremony of aqiqa). Then he shaved his hair. He (i.e., the Prophet(pbuh&hf)) gave silver equal to his hair. So the weight of Imam Hasan(a.s.)'s hair was a dirham and some of silver. Then he ordered his hair to be perfumed. So the aqiqa and giving alms as equal as the weight of hair have become Sunna (an act of the Prophet(pbuh&hf)).

Bibi Fatima(s.a.) brought her two sons, Imam Hasan(a.s.) and Imam Hussain(a.s.) to the Apostle of God(pbuh&hf) at the time when he was suffering from the sickness from which he died. "Apostle of God," she said, "these are your two (grand) sons. Give them something as an inheritance". "As for Hasan," he replied, "he has my form and my nobility. As for Hussain, he has my generosity and my bravery."

His other Names

al-Sibt, al-Sayyid, al-Zaki, al-Mujtaba, al-Taqi.

His Wives

Imam Hasan(a.s.) married Umm Ishaq bint (the daughter of) Talha b. `Ubayd Allah, Hafsa bint (the daughter of) `Abd al-Rahman b. Abu Bakr, Hind bint (the daughter of) Suhayl b. `Amru, and Ju'da bint (the daughter of) al-Ash'ath b. Qays, whom Mu'awiya tempted to kill Imam Hasan(a.s.). So she killed him with poison.

His Children

Imam Hasan(a.s.) had fifteen children, both male and female: Zayd, Imam Hasan(a.s.), `Amru, al-Qasim, `Abd Allah, `Abd al-Rahman, Imam Hasan(a.s.) al-Athram, and Talha, Umm Imam Hasan(a.s.) al-Athram, Umm al-Husayn, Fatima, Umm Salama, Ruqayya, Umm `Abd Allah, and Fatima.

His Characteristics

Name : Ali (a.s.) - the 4th Holy Imam
Title : Zain-al-Abideen, Syed as-Sajideen, Sajjad
Agnomen : Abu-Mohammad
Father : Imam Hussain(a.s.) - the 3rd Holy Imam
Mother : Bibi Shahr Bano
Birth : At Madina on 15th of Jamadi-al-Awwal 38 AH (658 AD)
Death : In Madina at age 57, on 25th of Moharram 95 AH (713 AD)
Cause of Martyred by means of poison and buried in the cemetery of Baqi in
Death/Burial : Madina.

His Birth and blessings

The 4th Imam after Imam Hussain(a.s.) was his son Imam Ali Zain-al-Abideen(a.s.). His mother was Bibi Shahar Bano who was a princess from Persia, the daughter of the Kind Yazd Gard II. She was brought as a prisoner of war during the caliphate period of mam Ali(a.s.) during 31 A.H. and Imam Ali(a.s.) got her freed and married her to Imam Hussain(a.s.). Imam Zain-al-Abideen was born from this wedlock. She, however, died within 10 days of the birth of Imam Sajjad(a.s.).

His title Zain-al-Abideen was granted to him by the Holy Prophet(pbuh&hf) himself who mentioned that on the day of judgement a call for Zain-al-Abideen will be made and my son Ali bin al-Hussain(a.s.) will responde to the call saying "Labbaik". His other Title, Syed-us-Sajideen, was given because of his devotion to prayers. He would pray for long durations specially during the nights and would pray a lot of prayers of gratitude - Namaz-e-Shukrana.

Imam Sajjad(a.s.) spent the first 2 years of his life under the care of his grandfater Imam Ali(a.s.) and after his death in 50 A.H., he was brought up under the care of the 2nd Imam Hasan(a.s.). Imam Sajjad(a.s.) was married to the Bibi Fatima(a.s.) - daughter of Imam Hasan(a.s.). Imam Hasan(a.s.) was martyred in 50 A.H. and the Imamate of Imam Hussain(a.s.) started which terminated on 10th Moharram 61 A.H. from where the Imamate of Imam Sajjad(a.s.) began.

Period of Imamate and events of Karbala

Imam Sajjad(a.s.) was about 22 or 23 years old when the sad event of Karbala occurred. Since Allah(swt) mentions in his holy Book that this world cannot survive for a moment if there is no Masoom "Imam" present at all times, Allah(swt) arranged it such that Imam Sajjad(a.s.) became severly ill during that battle and could not participate as a warrior. He asked the permission to fight in the battle but Imam Hussain(a.s.) told him that he had been assigned a different type of "Jihad" that was to start after the martyrdom of Imam Hussain(a.s.) - namely leading the women and children of the household of Prophet Mohammad(pbuh&hf) into the bazars and courts of Kufa and Damascus. Imam Sajjad(a.s.) was made a prisoner of war together with the whole family of the Prophet Mohammad(pbuh&hf). It was at this time that he was given the responsibility of Imamate and his was one of the most difficult times when any Imam was given this responsibility. Truly speaking, for him, it would have been very easy to die on the battle field as a martyr than to be taken as prisoner of war and see all the insult and humiliations thrown on him and on the womenfolk of the house of the Prophet. However, he did what Allah wished him to do

After the martyrdom of Imam Hussain(a.s.), the survival of Islam depended on Imam Zainul Abideen(a.s.), and that also at a tender age of 22. He had a very hard job of letting the world know the mission of Imam Hussain(a.s.) and exposing the evil intentions of Yazid and the Bani Umayyah. He had to keep the message of Islam alive and save it from being confused by the evil Bani Umayyah.

The army of Yazid treated him very badly by putting him in heavy chains. As a prisoner of war, he was made to travel on the open back of a camel in burning sunshine from Kerbala to Kufa and then from Kufa to Shaam (Damascus) - a distance of about 750 kilometres. Sometimes, he would be made to walk on the burning sands of the desert. This was not all. Women and children of the family of the Prophet Muhammad(pbuh&hf), too, were hand-cuffed and treated like they were slaves. The daughters of Imam Ali(a.s.) and Bibi Fatima(s.a.) were treated worse than criminals, their Hijabs were taken away from them. A caller accompanied them introducing them to the passersbys as "Those who had disobeyed the Muslim ruler, Yazid". They were then presented as prisoners, first to Ibn-e-Ziyad in Kufa and then to Yazid in Damascus.

In the courts of Ibn-e-Ziyad and Yazid, Imam Sajjad(a.s.) gave lion-hearted lectures and presented the true Islam to the listeners and introduced himself and his accompanying members as the descendents of the Prophet Mohammad(pbuh&hf) and the leaders

Name : Mohammad (a.s.) - the 5th Holy Imam
Title : Baqir-ul-Uloom, Shakir, Hadi
Agnomen : Abu-Jaffer
Father : Imam Sajjad(a.s.) - the 4th Holy Imam
Mother : Bibi Fatima bint-e-Imam Hasan(a.s.)
Birth : 1st of Rajab 57 AH (675 AD) at Madina
Martyrdom : In Madina at age 57, on 7th Zil-Hijjah 114 AH (732 AD)
Cause of Death/Burial : Poisoned by Ibrahim bin Walid on the orders of Hashsham bin Abdul Malik
No. of children: 5 Sons and 6 Daughters

Birth and Imamate

Imam Muhammad Baqir(a.s) was born in the 57th year of the Hijra, on Friday the first day of the month of Rajab, in the city of Madina. His honoured father is Imam Sajjad(a.s.) and his revered mother, Fatema, daughter of Imam Hasan(a.s.). He was the only Imam who was Alawiite from both the side of the Mother and the Father. Imam Sajjad(a.s.), according to the command of Allah(swt) and the decree of the Prophet(pbuh&hf), appointed his son, Imam Muhammad al-Baqir(a.s.), to Imamate and leadership of the people in the 95 A.H. He remained Imam for the rest of his life until 114 A.H. and the total period of his Imamte is 19 years. Allama Hajr Makki writes in Sawaeq-e-Moharaqa (Page 120) that He was the true copy of his father Imam Sajjad(a.s.) in knowledge, piousness and prayers & supplications.

Meaning of Baqir

Baqir is a derivate of the word 'Baqara' which means to open up or to expand. Imam Mohammad Baqir(a.s.) was named as such since he introduced and spread the knowledge and teachings of various dimensions and implemented the knowledge streams in a manner which had never been seen earlier. Allama Noor Allah Shostri says in Majalis-al-Momineen (Page 117) that Prophet Mohammad(pbuh&hf) said that Imam Mohammad Baqir(a.s.) will introduce, spread and open up knowledge just like the ground is opened up for cultivation. Imam Muhammad Baqir(a.s.) instructed people in percepts of religion, taught tafseer-e-Quran, taught them the ethics of life, and used to strive very hard to educate, culture and guide the people. During the course of his life, he taught the people thousands of theological and religious principles, as well as scientific subjects, and his teachings have been handled down to us.

Imam Muhammad Baqir(a.s.), like the other Imams, in knowledge and science had no equal. Great learned men benefited from his knowledge and science and used to ask him to solve their problems.

Presence in Karbala

Imam Mohammad Baqir(a.s.) was about two and a half years old when he had to accompany Imam Hussain(a.s.) and the rest of his family members on the journey to Karbala. After the tiring journey from Madina to Karbala, he witnessed the shocking and tragic events of Karbala and then the heart rapturing events in Syria and Iraq. After one year of detention in Damascus he returned in 62 A.H. to Madina whe he was 4 years.

Meeting with Jabir ibn-e-Abdullah Ansari(r.a.)

It is a proven fact that Prophet Mohammad(pbuh&hf) had informed about the birth of Imam Mohammad Baqir(a.s.) about 64 years before his birth. Sheikh Saduq(a.r.) states in his book Amali (page 353) - Imam Jafer Sadiq(a.s.) narrates that one day Prophet Mohammad(pbuh&hf) said to Hazrat Jabir ibn-e-Abdullah Ansari(r.a.) "you will stay alive untill you meet my son Mohammad bin Ali bin Hussain bin Ali ibn-e-Abi Talib(a.s.) who is mentioned in the Torah as Baqir. Give him my salutation (salam) when you meet him". One day when Jabir visited Imam Zain-ul-Abideen(a.s.), he saw the young boy sitting next to the Imam(a.s.). He addressed the young boy and asked him to come closer and show his back. Then he proclaimed that by God, that young boy had the features and traits of the Prophet Mohammad(pbuh&hf). Then he asked Imam Sajjad(a.s.) who the young boy was and Imam(a.s.) replied that he was his son and the successor to the Imamate and his name was Mohammad Baqir(a.s.). Hearing this, Jabir(r.a.) rose up and kissed the young Imam and said "Son of Rasool Allah(pbuh&hf), may I be taken ransom for you, accept the salutation (salam) of Rasool Allah(pbuh&hf). He asked me to convey it to you". Imam Jafer Sadiq(a.s.) states that his father burst into tears on hearing this and said "Jabir my salutation to my grand father until this sky and earth survives. You conveyed the salam of my grand father to me so I convey my salam to you as well".

Imam Mohammad Baqir and Abu Hanifa

The founder of the Hanafi School of thought, Imam Abu Hanifa was a disciple and student of Imam Mohammad Baqir(a.s.) for a long period. He used to study fiqh and ilm-e-hadees and other branches of knowledge from the Imam(a.s.) and both Shia and Sunni Ulema agree that most of his knowledge was derived and obtained from Imam Mohammad Baqir(a.s.). Allama Shabrawi Shafee writes that on several occasions Imam Mohammad Baqir(a.s.) tested Abu Hanifa on matters of fiqh and Abu Hanifa could not answer them and then Imam Baqir(a.s.) explained the reasoning and logics to him.

Abu Hanifa was also an associate of his son Imam Jafer Sadiq(a.s.) and benefitted a lot from his knowledge as well.

His Death and burial

In 100 A.H. Hashsham bin Abdul Malik became the Caliph. He was a known enemy of the Ahl-e-Bait(a.s.) and he did not waste any opportunity to bring hardship to the Ahl-e-Bait(a.s.). Allam Majlisi writes that during the last days of his caliphate, Hashsham came to Makkah for Hajj. Imam Mohammad Baqir(a.s.) and his son Imam Jafer Sadiq(a.s.) were also present. Hashsham was informed that Imam Jafer Sadiq(a.s.) delivered a sermon among the Hajis that he and his father were the Allah's vicegerent and His command on earth and whoever was their friend and well wisher will go to heaven and whoever is thier enemy will be destined to hell. This infuriated Hashsham and when he reached Damasacus, he ordered the governor of Madina, Ibrahim bin Walid to send the two Imams(a.s.) to his court. Hashsham had planned to malign the Imams in his court but the Imams(a.s.) overturned his plans which further ignited his enmity and he ordered the Imams(a.s.) to be jailed. While in the jail, Imam Mohammad Baqir(a.s.) gave sermons to the other prisoners which created an atmosphere of great enthusiaism and devotion towards the Imam(a.s.) and against Hashsham and sensin the gravity of the situations and the risk of a revolt, Hashsham ordered the release of the Imam(a.s.). He then ordered the governor of Madina that Imam Mohammad Baqir(a.s.) should be poisoned as he is becoming a constant threat (Jala-ul-Ayoon Page 262). The governor of Madina - Ibrahim bin Walid carried out the orders and poisoned the Imam(a.s.) in 114 A.H.

Imam Muhammad Baqir(a.s.), lived in this world for a period of 57 years, and in the

114th year of the Hijra, on the seventh day of the month of Zil-Hijjah, in Medina he left this world. His body was buried in Baqi cemetery alongside the graves of Imam Hasan(a.s.) and Imam Sajjad(a.s.) in Medina.

His last will and instructions

Before his martyrdom, Imam Mohammad Baqir(a.s.) instructed his son Imam Jafer Sadiq(a.s.) about several issues and said to him that he is hearing the voice of his father who is calling him(Noor ul Absar Page 131). He gave special instructions for his kafan and burial since only an Imam can say the prayers of an Imam (Shawahi-un-Nabowah page 181). Allama Majlisi states that in his will, he also mentioned that 800 Dirhams should be spent on his azadari and mourning and arrangement should be made that the Hajj pilgrims would commemorate his martyrdom in Mina for the next 10 years. Ulema also mention that in his will, the Imam(a.s.) also mentioned that his kafn should be opened after his burial and his grave should not be higher than 4 fingers.

Name : Jaffer (a.s.) - the 6th Holy Imam

Title : As-Sadiq, Sadiq-e-Aal-e-Mohammad(a.s.)

Agnomen : Abu-Abdullah

Father : Imam Mohammad Baqir(a.s.) - the 5th Holy Imam

Mother : Umm-e-Farwa(a.s.)

Birth : At Madina on 17th of Rabi-al-Awwal 83 AH (702 AD)

Martyred : In Madina at age 65, on Monday, 15th Rajab 148 AH (765 AD)
according to some traditions - 15th of Shawwal 148 AH (765 AD)

Cause of Death/Burial : Buried in the cemetery of Baqi in Madina

Birth and Imamate

He was born in Medina in the year 83 A.H and he died in Rajab in the year 148 A.H. at the age of 65. He was buried in the cemetery of al-Baqi alongside his father, his grandfather and his (great-great) uncle. His mother was Umm Farwa, the daughter of al-Qasim b. Muhammad b. Abi Bakr. His Imamate lasted for thirty-four years. His father, Imam Mohammad Baqir(a.s.), clearly gave him the trusteeship (of the Imamate) and gave him an explicit designation (nass jali) for the Imamate.

Imam's Knowledge and his Sciences

Imam Jaffer Sadiq(a.s.) stood out among their group for his great merit (fadl); he was the most celebrated, the greatest in rank and the most illustrious of them in the eyes of both the non-Shia (al-amma) and the Shi'a (al-khassa). The people transmitted on his authority the religious sciences which travellers carried with them and thus his fame was spread throughout the lands. The learned scholars have transmitted on the authority of no other member of the House (ahl al-bayt) as much as they have transmitted on his authority. None of them met as many of the reporters of traditions as he did, nor did the latter transmit on their authority to the same extent as they transmitted on the authority of Abu Abd Allah Imam Jaffer Sadiq(a.s.). The specialists in tradition (ashab al- hadith) have gathered together the names of those who narrated on his authority, who were reliable despite differences in views and doctrines and they were four thousand men. The clear evidence for his Imamate was such that it overcame hearts and silenced the attempts of an

opponent to denigrate it with doubts.

During the imamate of the sixth Imam greater possibilities and a more favorable climate existed for him to propagate religious teachings. This came about as a result of revolts in Islamic Lands, especially the uprising of the Muswaddah to overthrow the Umayyad caliphate, and the bloody wars which finally led to the fall and extinction of the Umayyads. The greater opportunities for Shi'ite teachings were also a result of the favorable ground the fifth Imam had prepared during the twenty years of his imamate through the propagation of the true teachings of Islam and the sciences of the Household of the Prophet. The Imam took advantage of the occasion to propagate the religious sciences until the very end of his imamate, which was contemporary with the end of the Umayyad and beginning of the Abbasid caliphates. He instructed many scholars in different fields of the intellectual and transmitted sciences, such as Zorarah, Muhammad ibn Muslim, Mu'min Taq, Hisham ibn Hakam, Aban ibn Taghlib, Hisham ibn Salim, Hurayz, Hisham Kalbi Nassabah, and Jabir ibn Hayyan, the alchemist. Even some important Sunni scholars such as Sufyan Thawri, Abu Hanifah, the founder of the Hanafi school of law, Qadhi Sukuni, Qadhi Abu'l-Bakhtari, and others, had the honor of being his students. It is said that his classes and sessions of instruction produced four thousand scholars of hadith and other sciences. The number of traditions preserved from the fifth and sixth Imams is more than all the hadith, that have been recorded from the Prophet and the other ten Imams combined.

There are innumerable reports about him concerning signs and revealing the unknown similar to those which we have mentioned, which would take too long to recount. He used to say: "Our knowledge is of what will be (ghabir), of what is past (mazbur), of what is marked in hearts (nakt fi al-qulub), and of what is tapped into ears (naqr fi al-asma). We have the red case (jafr), the white case, and the scroll of Fatima(s.a.) and we have (the document called) al-jami'a in which is everything the people need."

He was asked to explain these words and he said: "Ghabir is knowledge of what will be; mazbur is knowledge of what was; what is marked in the hearts (nakt fi al-qulub) is inspiration; and what is tapped into the ears (naqr fi al-asma) are words of angels; we hear their speech but we do not see their forms. The red case (jafr) is a vessel in which are the weapons of the Apostle of God, may God bless him and his family. It will never leave us until the one (destined) among us members of the House, to arise (qa'im), arises. The white case (jafr) is a vessel in which are the Torah of Moses, the Gospels of Jesus, the Psalms of David and the (other) Books of God. The scroll of Fatima, peace be on her, has in it every event which will take place and the names of all the rulers until the (last) hour comes. (The document called) al-jami'a is a scroll seventy yards long which the Apostle of God, may God bless him and his family, dictated from his own mouth and Ali b. Abi Talib, peace be on him, wrote in his own handwriting. By God, in it is everything which people need until the end of time, including even the blood-wit for wounding, and whether a (full) flogging or half a flogging (is due).

He, peace be on him, used to say: "My traditions are my father's traditions; my father's traditions are my grandfather's traditions; my grandfather's traditions are the traditions of Ali b. Abi Talib, the Commander of the faithful; the traditions of Ali the Commander of the faithful are the traditions of the Apostle of God, may God bless him and his family; and the traditions of the Apostle of God, may God bless him and his family, are the word of God, the Mighty and High.

Martyrdom

Toward the end of his life the Imam was subjected to severe restrictions placed upon him by the Abbasid caliph Mansur, who ordered such torture and merciless killing of many of the descendants of the Prophet who were Shi'ite that his actions even surpassed the cruelty and heedlessness of the Umayyads. At his order they were arrested in groups, some thrown

into deep and dark prisons and tortured until they died, while others were beheaded or buried alive or placed at the base of or between walls of buildings, and walls were constructed over them. Hisham, the Umayyad caliph, had ordered the sixth Imam to be arrested and brought to Damascus. Later, the Imam(a.s.) was arrested by Saffah, the Abbasid caliph, and brought to Iraq. Finally, Mansur had him arrested again and brought to Samarra where he had the Imam(a.s.) kept under supervision, was in every way harsh and discourteous to him, and several times thought of killing him. Eventually the Imam(a.s.) was allowed to return to Medina where he spent the rest of his life in hiding, until he was poisoned and martyred through the intrigue of Mansur.

Upon hearing the news of the Imam's martyrdom, Mansur wrote to the governor of Medina instructing him to go to the house of the Imam(a.s.) on the pretext of expressing his condolences to the family, to ask for the Imam's will and testament and read it. Whoever was chosen by the Imam(a.s.) as his inheritor and successor should be beheaded on the spot. Of course the aim of Mansur was to put an end to the whole question of the imamate and to Shi'ite aspirations. When the governor of Medina, following orders, read the last will and testament, he saw that the Imam(a.s.) had chosen four people rather than one to administer his last will and testament: the caliph himself, the governor of Medina, 'Abdullah Aftah, the Imam's older son, and Imam Musa-e-Kazim(a.s.), his younger son. In this way the plot of Mansur failed.

Name : Mohammad(a.s.) - the 12th and the last Holy Imam

Title(s) : Sahib al-Asr waz-Zamaan (Imam of the time/space),
Al-Hujjat (proof of Allah),
Al-Qaim (the present one),
Al-Muntazar (one who is awaited),
Al-Muntazir (one who waits the order of Allah),
Al-Mahdi (one who guides)

Agnomen : Abul Qasim

Father : Imam Hasan Askari(a.s.)

Mother : Bibi Nargis Khatoon(a.s.)

Birth : In Samarra on 15th Shabaan 255 AH (868 AD)

Occultation : The 12th Imam is still alive but is in occultation by the will of Allah(swt)

Birth and Imamate

The promised Mahdi, who is usually mentioned by his title of Imam-i 'Asr (the Imam of the "Period") and Sahib al-Zaman (the Lord of the Age), is the son of the eleventh Imam. His name is the same as that of the Holy Prophet. He was born in Samarra in 256/868 and until 260/872 when his father was martyred, lived under his father's care and guidance.

Sayyida Hakima who was the sister of the 10th Imam (Imam Mohammad Taqi(a.s.)) relates that she went to her nephew's (11th Imam - Imam Hasan Askari(a.s.)) house for iftaar on the 14th of Sha'ban 255 A.H. The 11th Imam asked her to stay as his son was to be born soon. There was no sign of pregnancy on Sayyida Nargis. The 11th Imam asked her to recite Suratul Qadr on Sayyida Nargis. At the time of Fajr on 15th Sha'ban Sayyida Hakima heard the Sura being recited from the womb of Sayyida Nargis. The 11th imam told her that

the birth would occur very soon.

As soon as the 12th Imam was born he did sijda and proclaimed the oneness of Allah and the Prophet hood of the Prophet (S.A.W.)

He also recited the 5th aya of Suratul-Qasas

"And We intend to bestow (Our) favours upon those who are weak in the land and make them the Imams (leaders) and make them the heirs".

On his right hand was written the 82nd aya of Suratu Bani Israel

"The truth has come and falsehood has vanished; Indeed falsehood (is a thing by nature) vanishing". The 11th Imam only told a handful of his most trusted believers of the birth of his son and to a few of his household slaves.

One of the women slaves called Naseema relates that when she went to see the baby Imam in his cradle she greeted him with salaam and was replied to. She then sneezed and the Imam said: "Yarhamukallah - it is a blessing from Allah and you have 3 days immunity from death".

The last Imam(a.s.) was hidden from public view and only a few of the elite among the Shi'ah were able to meet him. After the martyrdom of his father he became Imam and by Divine Command went into occultation (ghaybat). Thereafter he appeared only to his deputies (na'ib) and even then only in exceptional circumstances.

Ghaibat (occultation) of the last Imam (a.s.)

The Imam's ghaibat (occultation) was in two phase - Ghaibat-e-Sughra (minor occultation) was for about 69 years - 260 A.H. (872 A.D.) to 329 A.H. (939 A.D.) and the Ghaibat-e-Kubra (greater occultation) started in 329 A.H. (939 A.D.) and will continue until Allah(swt) so wills.

Why Ghaibat?

the 6th Imam, Imam as-Sadiq (a.s.) states the reason of the ghaibat as prevention against being killed.

Ishaq bin Yaqub (on authority from 12th Imam) says that all the Imams were under oppressive rulers. Our 12th Imam is hidden in order to rise in arms with obedience to no one.

Muhammad Yaqub Al-Kulayni has said that ghaibat is a test from Allah to test the steadfastness of belief in Imam.

If he is to remain in Ghaibat, what is the use of his existence?

Belief creates hope giving strength to the oppressed.

It is a deterrent for the committing of injustice as one is always aware of the constant presence of the Imam.

Why insist on 12? Why Imamatus not continued and last Imam near Quiyama to do 12th Imam's work?

For one who is to cleanse the earth of all wrong and injustice is necessary for him to be born near early Islam and carry pure and pristine Islamic ideas. It is necessary to look from his vantage point at all the upheavals in the world. Personal experience of the past will make him fearless of the seemingly invincible superpowers no matter how strong they are.

Why Ghaibat-e-Sughra?

To make the Shias used to approaching scholars instead of Imam himself. It started during

the time of the 10th Imam who was under almost constant house arrest in Samarra and continuing through

GHAIBAT-E-SUGHRA (160 A.H. to 329 A.H.)

During Ghaibut-us-Sughra, the Imam(a.s.) appointed four deputies/representatives to represent him among the people. After the death of the fourth deputy, the Imam(a.s.) went into Ghaibut-e-Kubra (major occultation). This was on the 10th Shawal 329 A.H. The 4 representatives were :

1. Janabe Abu Amr Usman Ibne Saeed Amri(a.r.)

It is said that at the age of 11 years he was a servant in the house of the 9th Imam(a.s.) later to enjoy the confidence of Imam. He occupied the same position of trust with the 10th and 11th Imam who told their 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(a.s.) telling him to appoint his son Mohammed as the next representative.

2. Janab Abu Jafar Mohammad Ibne Usman Ibne Saeed Amri (a.r.)

He continued in his fathers 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.

3. Janab Abul Qasim Husain Ibne Rauh Nawbakhti (a.r.)

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.

4. Janab Abul Hasan Ali Ibne Mohammad Seymouri (a.r.)

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

GHAIBAT E KUBRA (329 A.H. to present)

Imam's ghaibat is described by the Aimmah like that of Prophet Yusuf (A.S.) who was amongst his brothers yet they did not recognise him.
Imam is known to meet a believer on 3 occasions:

1. At the time of trouble.
2. He is present at every Hajj.
3. He attends the funeral of every believer who has no religious obligations pending on

him/her e.g. Khums.

During this time he continues to guide. Numerous letters have been received from him by (to quote a few) Ishaq bin Yaqub, Sheikh Mufeed...

. It is reported that 30 people all over the world meet with him regularly. It is also reported that Jaziratul Khadra (green islands or Bermuda Triangle) is a vast land in Imam's kingdom occupied by a large number of Shia and governed by Imam's family.

Responsibilities During Ghaibat e Kubra

Pray for the safety of Imam(a.s.) at all time.

Be in waiting for Imam(a.s.) at all times.

Give Sadaqa for Imam(a.s.).

Pray for his re-appearance.

Whenever faced with difficulty (whether small or big) ask for assistance from Imam(a.s.).

Whenever his name is heard or recited, one should stand if possible, send salaams on him, put hand on head and bow.

If possible perform Hajj/Umra for Imam(a.s.). (Hajj-After own Wajibat)

RE-APPEARANCE OF IMAM AL MAHDI (A.S.)

" The actual time of appearance is only known by Allah"

However various indications have been given by our AImma.

- It will be the day of Friday.
- It will be the 10th of Muharram.
- The century will be an odd number.
- There will be both a solar and lunar eclipse in the month of Ramadhan but contrary to all norms and calculations.
- A voice will be heard announcing the appearance of Imam which will be heard by all in their own language.
- Imam Ali (a.s.) related to Sa'sa bin Sawhaan: The 12th Imam will appear when: There will be a loud noise from the sky with which the eardrums will pierce.
- Nasibayn (Iraq) will burn on all four sides.
- Basra will be abandoned.
- Turkey will be ruled by Usmanis.
- People will usurp that which they are trusted with.
- People will 'kill' Salaa. (It will not be abandoned but its essence destroyed).
- People will carry music in their pockets.
- The 5th , 6th and 7th Imams have said:

"A great man from the people of Qum will rise up and take a stand. He will invite people will invite people towards the truth. Brave people like strong mountains, not fearing fighting and having trust in Allah will come to his help..... Finally the enemy of Islam will withdraw..... The rule of Islamic Law will be established by the people themselves".

"Kufa will become barren of Islamic knowledge..... whilst Qum will become the centre of Islamic Fiqh..... so much so that it will spread throughout the world that not a single person will remain ignorant of the message of Islam".

"These people will be the vicegerents of the 12th Imam. Their rule will continue and link with the appearance of the 12th Imam. They will not entrust the rule established by them to any but Imam on his reappearance".

- Imam Ali (a.s.) took Kumayl bin Ziyad to the outskirts of Kufa and showed him where he was to be buried. He then told him that all round his grave there would be tall buildings

carrying the sign of Shaitan on them. The sign would be called Antennae.

- Sufyani will appear. He will be a Jew but make himself apparent as a Muslim. He will be supported fully by the Christian governments and his mission will be to destroy Shias. He will offer booty to anyone who kills a Shia. The result will be such that even neighbours who have lived as brothers for years will kill Shias for money. He will be finally killed by Prophet Isa (A.S.)

- Imam will appear in Makka and his 'zahoor' will be in two stages (similar to Prophet hood of the Prophet).

1st Stage - This will be in secret and not announced to all (only to close followers).

2nd Stage - Open announcement on the 10th of Muharram (Ashura).

- In the Zil-Hajjah of the preceding to Imam's appearance on Ashura, 40 momineen who will be Imam's closest companions will realise the nearness of 'zahoor' and go for Hajj. They will not return home and on the 15th of Zil-Hijjah they will go to the Ka'ba and cry a lot.

- One of them will be called by Imam(a.s.), introduced and told to be the representative of the 40. They will all meet Imam(a.s.) between the 16th and 22nd of Zil-Hijjah. Imam will tell them that one of them will have to announce the arrival of Imam(a.s.) at the door of the Ka'ba but whosoever would do this would be killed immediately.

- On the 25th Zil-Hijjah the announcement will be made and the announcer killed (This is the blood of Nafse Zakiyya - pure soul, those whose blood will touch the Ka'ba and who is mentioned in numerous prophecies).

His blood will be avenged 2 weeks later when Imam(a.s.) will appear himself at the Ka'ba.

- Those who answer the first call will be 313 in number.

- Imam's army will consist of 10,000 momineen.

- Imam will establish his government in Kufa and his treasury in Masjidus Sahla.

Additional notes on the re-appearance of Imam(a.s.).

In Sheikh Tusi's 'Ghaybat', Abu Baseer quoted Imam Ja'fer As-Sadiq (A.S.) as saying "The call in the name of QAIM (i.e. Imam Al Mahdi (a.s.)) will be made in the night of the 23rd Ramadhan and he will make his appearance on the day of Ashura, the day of Imam Hussain's (a.s.) martyrdom".

Sheikh Sudooq in his book Kamaaluddin relates from Zararah that Imam Jafer as-Sadiq(a.s.) said "The announcer will call the name of the Qaim(a.s.)". I asked whether this call is for a particular group or if it is meant for everyone, Imam Jafer Sadiq(a.s.) said: "Shaitan will not leave the people alone. He will call late in the night and will plunge people into doubt".

In the 13th volume of Bihar-ul-Anwar, Imam Al-Baqir(a.s.) is quoted as saying that "The Qaim (Imam Al-Mahdi(a.s.)) will send one of his companions to Makka and will ask him to inform them that I'm sent by so-and-so to you and that we are the merciful Ahlul-Bayt and the Store-house of 'Risalat' (religious guidance) and 'Khilafat' and we are the progeny of Muhammad(pbuh&hf) and from the time that the Prophet of Islam(pbuh&hf) left this world until now, we've been oppressed and deprived and our rights have been usurped. So we call you to befriend us. When that young man will utter these words, he will be caught and beheaded between 'Rukn' and 'madam' (in Masjidul Haram) and this young man is the 'Nafse Zaki'..... And between the death of the 'Nafse Zaki' and the re-appearance of

Imam Al-Mahdi (A.S.) there will not be a gap of fifteen nights".

Other signs heralding the reappearance of Imam al-Mahdi (a.s)

Prophet Muhammed (saws) has said:

"Even if the entire duration of the world's existence has already been exhausted and only one day is left before Doomsday, Allah will expand that day to such length of time as to accommodate the kingdom of a person from my Ahlul-Bayt who will be called by name. He will fill out the earth with and justice as it will have been full of injustice and tyranny (by then)"

From this Hadith, it is clear to every Muslim that the twelfth Imam will reappear when this world is full of sins and injustice.

There are many signs mentioned by the Masumeen (a.s) on the reappearance of the 12th Imam. It is reported in Biharul Anwar that after the last pilgrimage the Prophet made, the Holy Prophet (s.a.w.) stood near the Kaaba, and called his people to listen to him. The Prophet said: "listen to me carefully so that you transmit these words of mine to those who are absent today." The Prophet began, "My people, a time will come when kings and rulers will be tyrannical." The Prophet also said that the payment of Zakat will be stopped.

According to the Masumeen(a.s), Muslim countries will seek aid from non Muslim countries. This is already evident in a number of Muslim countries. Another prediction that is come true is that 60 impostors will claim to be Prophets. By their attractiveness, their persuasion, and their personality, they will misguide the people. 58 false Prophets have already emerged since the days of the Prophet (s.a.w.). We have only two more to witness.

It is reported in Qayamat-e-Sughra citing "Oqdatud-Durr" that Hazrat Amir(a.s) has said that the Mahdi will not appear until one-third of the world population will die by being killed and one-third will die as a result of epidemics.

The Last Signs Heraldng the Appearance of Imam al-Mahdi (a.s)

There is a Hadith from Imam Muhammed Baqir (a.s) that for three or seven consecutive days, one will see reddish yellow fire raging in the East.

Sufiani will emerge in Palestine, where he will start a revolt in the month of Rajab. He will be an uncompassionate rebel and his rule will last for eight consecutive months. He will conquer and rule Egypt for four consecutive months. Sufiani will conquer Tunisia, Algeria, Morocco, Jordan, and Syria. Sufiani has been specifically described by Aemma A.S. as an ugly, blistered, green-eyed, cross-eyed person who will be an enemy of the friends of the Ahlul-Bait. Imam Ali (a.s) has said that Sufiani's hatred of the devotees of the Ahlul-Bait will be such that any person named Ali, Fatema, Hassan, Hussein, Zainab, Ruquaiya will be arrested and beheaded straight away without further investigations. Sufiani will rip the Mimer of the Holy Prophet (s.a.w.). The holy house of the Prophet which contains his grave will be pulled and used as a stable. Horses will be tied in that Holy place.

Sufiani will then decide to attack Makka. His purpose would be to demolish the Holy Kaaba and kill the entire population of Makka. Sufiani's army will set out via Baghdad but, as Allah would have it, when they get between Medina and Makka, in the desert of Baida, suddenly one night they will hear a voice from the sky which will say, "O Baida eat up the entire army of Sufiani." It is said that the entire army numbering 100,000 persons will be swallowed up by the earth, except for two. The two who will be spared will suddenly

encounter an angel. He will slap both of them turning their faces right round, looking behind instead of front. And that will be the time when Imam al-Mahdi (a.s) will already have reappeared in Makka. The Imam will establish his authority in the Holy Mosque at Makka in the Haram. The angel will then order one of them calling him Bashir. "O Bashir, go straight to Makka, into the Haram and inform the Imam that Sufiani's army has been swallowed up by the land. The other called Nazir will be ordered to go to Sufiani and tell him that the Imam has already appeared. He should proceed straight to Makka and declare allegiance to him.

Sufiani will prepare to attack the Imam but will not have enough courage. The Imam will catch Sufiani in Jerusalem and will kill him.

Imam Ali (a.s) has said that nine definite signs will precede the emergence of Hazrat Mahdi (a.s). These nine signs are:

1. Dajjal will emerge.
2. A loud voice will be heard from the sky.
3. Sufiani will appear and wage a fierce war.
4. The army of Sufiani will be swallowed by a sudden opening of the land between
5. Makka and Medina in the desert of Baida.
6. A revered wise saint will be murdered in Makka. (This saint is to be a Hashimite descent.)
7. A Seyyid descendant of Imam Hassan (a.s) will emerge with his army.
8. The army of Seyyid-e-Hassan and an image of a man will appear in the sky opposite the sun.
9. There will be two eclipses in the holy month of Ramadhan contrary to the normal order and calculation and the eclipse of the moon.
10. On three occasions a loud voice from the sky will be heard in the holy month of Ramadhan.

Other Prophets(pbut) will join the Imam(a.s.)

Hazrat Isa, Hazrat Khizr, Hazrat Ilias, and Hazrat Idris(pbut) will give allegiance to the Imam(a.s.) when he reappears. Also Hazrat Jibrael(a.s.) will announce 313 companions of the Imam(a.s.). These 313 companions will be people of eminent piety, great knowledge and absolutely steadfast in their determination and faith towards the Imam(a.s.). Another 1000 people will be in the army of the Imam(a.s.). These people will fight battles and kill enemies like Dajjal, who will appear from India. Dajjal will have the musical tunes with him. Then the Imam(a.s.) will lead the prayers, Hazrat Isa(pbuh) will be behind him. Lets us all pray for the reappearance of Imam al-Mahdi(a.s).

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Prophet Ibrahim (a) - Part 1

Many years ago a boy
called Ibrahim lived
in Canaan.

he was very clever and was always asking questions.
Most of the people he knew
worshipped idols but
Ibrahim did not.

The people had
forgotten the messages
that Adam, Hud, Nuh
and Salih had
brought them.
Instead of praising
Allah they worshipped
statues.

Ibrahim told his father
he didn't think people should
worship objects they had
made themselves. His father
was angry and told him
not to say anything about
the gods again.
Ibrahim decided he must
show the people they were
wrong so he thought of a
plan.

One night he sneaked into
the place where all
the statues were
kept. With an axe
he chopped off the
heads from all but
one of the statues.
The biggest one
he left.

The next morning the
people were very angry
and upset at what had
happened. They were
sure Ibrahim had done it.

They gathered in the
public square and asked
him if he had done it.
Ibrahim told them to ask
their big idol if he
knew who was responsible.

But, of course, the statue
could not speak and the
people knew it was only
stone. Ibrahim shouted at
them and asked how
they could worship lumps
of stone. The bad people were
even more angry.
They started to collect wood
for a fire. They were
going to burn Ibrahim
to death.

They made a big bonfire
and put Ibrahim on the top.
Everyone came to watch. They
lit the wood. The fire burned,
the flames grew higher and
higher. The people had to
back away from the heat
of the flames.

Ibrahim was a good
person. He believed in Allah.
Allah would protect him.
Allah would not let the
fire harm him. When the
flames dies down the people
could not believe their eyes.

They saw that Ibrahim
was alive and the flames
had not harmed him at all.
How had this happened?
They all knew this was a
great miracle and they
fell to their knees.

This wonderful thing had
made them believe in Allah.
Some people would still not
listen. They thought
Ibrahim was just a magician

Nimrod, the king of Canaan,
heard all about Ibrahim.
He wanted to talk to him.
He asked Ibrahim about Allah.

Ibrahim told him that
Allah could do all things.
He could give life and death.
Nimrod said that he too
could do that.

His soldiers brought
two men in. Nimrod
ordered one to be
killed and the
other to be saved.

Nimrod thought that
this made him like Allah.
Ibrahim told him that
Allah brings the sun
every morning from the
East.

He asked Nimrod if
he could bring the sun
from the west next
day, of course, Nimrod
was unable to do that.

Prophet Ibrahim (a) - Part 2

Ibrahim married a girl
called Sarah. They lived
very happily in Palestine.
They worked and had
plenty of everything.

Ibrahim became very
wealthy, but he was
a good man. He
always helped
other people too.

After many years Ibrahim
and Sarah still had no
children. This made
them very sad. They
both wanted a
child to share
their life with.

Sarah told Ibrahim
that he should marry
her servant Hajar too,
so that Ibrahim and
Hajar could make a
child together.

Prophet Ismail (a)

After a while Ibrahim
did marry Hajar and
she had a son.

They called him Ismail.
They were all very
happy.

Ibrahim, Hajar and Ismail
moved to a valley in
Arabia. They settled in

a good place with hills
and mountains on all
sides to protect them.

After a while Ibrahim
said that he should go
back to see Sarah and
to get more food and water.
Before he left he prayed
to Allah to look after
his wife and son because
they did not have much
food and water left.

The food and water
soon began to run low.
Hajar was very worried. What
could they live on?
They prayed to Allah.

Hajar went to the top of
the mountain, Mount Safa,
to look for Ibrahim.

Now their water was all gone
and they were desperate.
She went to the other
side of the valley and
climbed to the top of Mount
Marwa. She looked towards
the North, East, West and
South for help but found
none.

Hajar kept running
backwards and forwards
between Mount Safa and
Mount Marwa.
She did this seven times.
Suddenly she saw
Ismail kick the ground
with his heel.
A spring of water gushed
out - beautiful, pure water,
they were saved.

Even today this water, called
Zamzam, still flows in the
Valley of Hijaz and when
people go to Makkah on Hajj
they go seven times between
the two mounts in memory
of this miracle that saved
the lives of Hajar and Ismail.

When Ibrahim returned he was
amazed to see the valley.
The water had made the place
very fertile. All the animals
and caravans visited and
made it a prosperous place.

The Sacrifice of Prophet Ibrahim (a)

One night Ibrahim had
a bad dream.
He dreamt Allah told
him to sacrifice Ismail.

Ibrahim thought it was
Shaytan playing nasty
tricks on him.

The next night Ibrahim had
the same horrid dream.

Ibrahim knew that
Allah would only
ask him to do such
a thing if he had good
reason.

Even though he loved
his son dearly, he was
prepared to do this
difficult thing for Allah.

Ibraim told
Ismail they
had to go to
Mount Arafat.
He took a knife
and a rope with him.

On the way they passed
a place called Mina.
The devil, Shaytan, came
to Ibrahim and
tried to talk him
out of sacrificing
his son.

Ibrahim turned his back
on him and would not listen.

When they reached Mount
Arafat, Ibrahim told Ismail
what Allah wanted him to do.
Ismail listened and accepted
what was to happen. He was
an exceptional child.

He too was a
great prophet.

Ismail told his father to tie
his hands and legs and blindfold
himself so he would not struggle and
make his father even more upset than
he was going to be and Ibrahim was
blindfolded so he would not see his
son suffer.

Ibrahim did as Ismail
had said. He then took
the knife and did what
Allah had told him to
do. When he took
the blindfold from his
eyes he looked down, not
at his son but at a
dead ram.

Ismail was at his side.

Ibrahim was afraid.
He thought he had disobeyed
but then he heard a voice
telling him not to worry.
Allah looks after his

followers. Ibrahim and Ismail
had passed a difficult test.

Each year, during the
month of Dhul Hijjah,
many Muslims, from all
over the world, travel
to Makkah.

They want to remember
what Ibrahim and
Ismail did.

In the month of Dhul Hijjah
these pilgrims go to Makkah,
Mina and Arafat.

They visit places
where Ibrahim and Ismail
lived and preached.

They give a sacrifice just
as Allah commanded
Ibrahim to do. The pilgrims
sacrifice animals in
memory of the deed.

We must obey
Allah's commands
as Ibrahim and
Ismail did. We
obey by doing
the things we
know are right,
praying, obeying
our parents and

always telling
the truth.

Appendix 4

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Ka'aba The House Of Allah

In the province of Hejaz in the western part of Arabia, not far from the Red Sea, there lies the town of Makka. In the centre of this town there is a small square building made of stones, about 60 feet long, 60 feet wide and 60 feet high. Since time immemorial this town and this stone built house has been known to world travellers. This is Baitullah, the House of Allah. Its sanctity and antiquity is older than history itself.

Tradition goes that the Kaaba was ordained by Allah to be built in the shape of the House in Heaven called Baitul Ma'amoor. Allah in his infinite Mercy ordained a similar place on earth and Prophet Adam was the first to build this place. The Bible, in the Chapter of Genesis describes its building when God ordained Abraham to erect a Shrine for worship when Abraham was ordered to go to the Southern desert with his wife Hagera and infant son Ismael. The Old Testament describes this building as the Shrine of God at several places, but the one built at Ma'amoor is very much similar to the one at Makka. There is no doubt that it was referring to the stone built house at Makka.

Qora'an brought this story into the full light of history. In Sura 3 Verse 90 Qora'an says "Allah has spoken the Truth, therefore follow the creed of Ibrahim, a man of pure faith and no idolater". The first house established for the people was at Makka, a Holy place and a guidance to all beings. Qora'an firmly establishes the fact that Ibrahim was the real founder of the Holy Shrine.

When Prophet Ibrahim built the Holy Shrine in Makka, his prayers were that this place should remain a centre of worship for all good and pious people; that Allah should keep his family the custodians of the Holy place. Ever since, Ismael the son of Ibrahim who helped his father to build this place and his descendants remained the custodians of the Holy Shrine. History tells us that centuries passed and the guardianship of the Kaaba remained in the family of Ismael until the name of Abde Manaf came into the limelight. He inherited this service and made it much more prominent. His son Hashim took this leadership and extended it to many other towns of Hejaz so much so that many pilgrims flocked annually to this place and enjoyed Hashim's hospitality. A feast was given in honour of the pilgrims, food and water was served to all guests by the family of Hashim. This prominence created jealousies and his brother Abdushams' adopted son Umayyaa tried to create trouble. There was a dispute in which Umayyaa failed and left Makka to settle down in the Northern provinces of Suria(Sham) currently known as Syria. After Hashim his brother Muttalib and after him Hashim's son Shyba who became known as Abdul Muttalib assumed the leadership of the family. He organised feasts and supplies of water to the pilgrims during the annual festival of Pilgrimage to the Holy Shrine.

Prophet Ibrahim built this House for devout worship to one God. But within his lifetime people disobeyed his orders and began to put idols inside the Kaaba. Ibrahim had to clean the House of these idols and of Idle worshippers. He told the people that this was a symbolic house of God. God does not live there for He is everywhere. People did not understand this logic and no sooner had Ibrahim died the people, out of reverence, filled the place with idols again. They thronged

to this place annually and worshipped their personal gods, It was over Four Thousand years later that the last of the line of prophet (SA), Muhammad Ibne Abdullah entered Makka triumphantly, went inside the Ka'aba and, with the help of his cousin and son in law Ali Ibne Abi Talib, (AS) destroyed all the idols of Ka'aba with their own hands. At one stage of this destruction of idols, the tallest of the idol Hubbol was brought down after Ali had to stand on the shoulders of the Prophet to carry out God's orders. The Prophet of Islam was reciting the Verse from the Qur'an

“Truth hath come and falsehood hath vanished.”

This was done in the 8th year of Hijra, January 630 AD after the bloodless victory at Makka by the Prophet of Islam.

Historically when Ibrahim was ordered by Allah to build the Shrine for worship over a small he uncovered the original foundations of the Kaaba built by Adam. Ibrahim with the help of his son Ismael erected the new shrine on the same foundations. Originally it contained only four walls without a roof . Centuries later during the time of Kusayy who was the leader of the Tribe of Quraish in Makka a taller building was completed with a roof and a quadrangle wall around it to give it the shape of a sanctuary and doors all around the sanctuary walls. People entered through these doors to come to the Ka'aba for worship. It is now about 60 feet high, 60 feet wide from east to west and 60 feet from north to south. A door is fixed about 7 feet above ground level facing North East. A Black stone (Hajar al Aswad) was fixed into its eastern corner. In front of the building was Maqame Ibrahim, the arch shape gate known as that of Banu Shayba and the Zamzam Well. Just outside are the Hills called Safa and Merwa and the distance between the hills is about 500 yards. These days both of the hills are enclosed into the sanctuary walls with a roof over it.

The whole building is built of the layers of grey blue stone from the hills surrounding Makka. The four corners roughly face the four points of the compass. At the East is the Black stone (Rukn el Aswad), at the North is el Ruken el Iraqi, at the west al Rukne el Shami and at the south al Rukne el

Yamani. The four walls are covered with a curtain (Kiswa). The kiswa is usually of black brocade with the Shahada outlined in the weave of the fabric. About 2/3rd's of the way up runs a gold embroidered band covered with Qur'anic text. In the Eastern corner about 5 feet above ground the Hajar el Aswad (the blackstone) is fixed into the wall. Its real nature is difficult to determine, its visible shape is worn smooth by hand touching and kissing. Its diameter is around 12 inches. Opposite the North west wall but not connected with it, is a semi circular wall of white marble. It is 3 feet high and about 5 feet thick. This semi circular space enjoys an especial consideration and pilgrims wait in queue to find a place to pray there. The graves of Ismael and his mother Hajera are within this semi circular wall. Between the archway and the facade (N.E.) is a little building with a small dome, the Maqame Ibrahim. Inside it is kept a stone bearing the prints of two human feet. Prophet Ibrahim is said to have stood on this stone when building the Ka'aba and marks of his feet are miraculously preserved. On the outskirts of the building to the North East is the 'Zamzam Well' (this is now put under ground).

History of the building of the Ka'aba.

Qur'an in Sura Baqra Verses 121 to 127 described it clearly that Allah had ordained his servant Ibrahim to build the Shrine there for worship of One God. During Kusayi's time it was rebuilt and fortified. During the early years of Prophet Muhammad (SA) before he announced his ministry, the Ka'aba was damaged by floods and it was rebuilt again. When the Black stone was to be put in its place the Makkans quarrelled among themselves as to who should have the honour to place it there. They had just decided that the first comer to the quadrangle should be given the task of deciding as to who should have the honour. Muhammad (SA) came in and was assigned this task. He advised them to place the stone in a cloak and ordered the heads of each Tribe each to take an end and bring the cloak nearer the corner on the eastern side. He himself then took out the stone and placed it in its position. It has been fixed there ever since.

After the martyrdom of the family of the Prophet at Kerbala in 61 Hijri (681 AD), the Ummayyad Caliph Yazid Ibne Moawiya did not stop there in the pursuit of his destruction. He sent a large contingent under the command of Haseen Ibne Namir to Madina which destroyed the Mosque of the Prophet. They did not stop there but proceeded to Makka and demolished the four walls of the Ka'aba and killed thousands of muslims who protested. Yazid died and Ibne Namir returned to Damascus, Ka'aba was rebuilt by Abdullah Ibne Zubayr and his associates. Umawi forces came back to Makka and killed Abdullah Ibne Zubayr, hung his body on the gates of the Ka'aba for three months for all to see the Umawi power. But eventually this arrogance of power brought its own consequences and Mukhtar became the ruler in Iraq. Under his guidance the Ka'aba was refurbished and pilgrims began to arrive in safety to perform Hajj.

The Ka'aba successfully withstood the Karamatian invasion of 317/929, only the Blackstone was carried away which was returned some twenty years later. In the year 1981 the Wahabis brought tanks inside the Ka'aba to crush the kahtani revolution against the Saudi regime and almost demolished the South Eastern Wall. This was later restored with the help of the Makkan people.

Every man living in Makka in the 6th and 7th century must out of necessity have had some relationship with the Ka'aba. On the Muhammad (SA), the Prophet of Islam, the Qur'an is silent during the Makkans period in this respect. All that is known is that the muslim community of the period turned towards Jerusalem in prayers. Subsequently about a year and a half after the Hijra the Muslims were ordered during prayers which were lead by the Prophet of Islam himself to turn towards Makka. The particular mosque in Madina where this happened is called Masjide Qiblatain, meaning the mosque with two Qiblas. The Qur'an tells the muslims, " turn then thy face towards the sacred mosque and wherever ye be turn your faces towards that part "Qur'an II,139/144.

At this same period the Qur'an began to lay stress on the religion of Ibrahim, presenting Islam as a return to the purity of the religion of Ibrahim which, obscured by Judaism and Christianity, shone forth in its original brightness in the

Qur'an. The pilgrimage's to the Ka'aba and ritual progressions around the building were continued, but were now for the glorification of One God. The Abrahimic vision of the Ka'aba created a means of discerning an orthodox origin buried in the midst of pagan malpractices to which the first muslims pointed the way.

Every year after the Hajj ceremony the place is closed for one month and on the Day of Ashura the Ka'aba is washed from inside by the Water from the well of Zamzam and a new Kiswa is brought to cover the Ka'aba for the next year.

This is the story of the Ka'aba and the persons who protected it and remained its custodians and protectors from the satanic and evil forces throughout history.

Muhammad (SA) and the people of his household (Ahlulbayt) were the protectors of the Ka'aba, and currently the 12th Imam from the direct descent of the Prophet of Islam is the real protector, its custodian and guardian and shall remain as such while in concealment.

APPENDIX 5

LIST OF ITEMS NOT TO FORGET (You will know why when you arrive!!!)

- Sweater or fleecy type jacket
- Powdered Gatorade
- Dextrose (energy candy)
- Waterbottle to drink from
- Waterbottle to take to the bathroom
- Tissue packets or a handkerchief
- Pen and Paper to write notes and thoughts with.
- Rolls of Toilet Paper
- Garbage Bags
- Small Plastic bags
- A permanent marker
- If you get cold at night a hot water bag!!!
- Wuzu mini towel (hand towel)
- Warm Sleeping Bag (don't be cheap in this purchase)
- Travel pillow
- Duck or packing tape
- Masking Tape
- Flashlight to find your stones in Muzdalifah!
- Safety Pins
- A needle and thread kit!
- Scissors
- An extra shoulder bag for all the shopping you will do!
- Purchase a small shoulder bag to take with you in haram to put dua books in, tasbeeh etc.

- A small backpack or duffle bag for Mina and Arafat!
- An MP3 player to listen to duas inside haraam (you have to download the duas yourself!!!!)
 - Dua Joshan Al-Kabeer
 - Dua Tawba
 - Dua Mashlool
 - Ziarat e Ashura
 - Dua Kumayl
 - Dua Ahad
 - Dua Faraj
 - Dua Tawba
 - Dua Abu Hamza Thimali
 - Ziarat e Aaleyyasin
 - Dua Mojeer
 - Dua Semat
 - Dua Arafat
 - Ziarat of Baqi
 - Dua Iftitah
 - Dua Tawassul
 - Hadith e Kissa
 - Dua Makarimul Akhlaq
 - Munajaat of Imam Ali
 - Dua Nudbah
 - Dua Sabah
 - Ziarat Jamia
 - Ziarat Waritha
- Alarm Clock or digital watch
- Small quran
- Batteries

Food:

- Chips (Pringles work best)
- Granola Bars
- Chevro and Gantya (for those midnight snacks)

Medication:

- Imodium (for stomach)
- Tylenol or Advil
- Bandages
- Polysporin or Ozonol
- Vitamin Multi-Caps
- Halls (Vitamin C)
- Lotions (Vaseline)

Namaz-e-Shab:

List the 40 people you would like to pray for in the sacred Namaz Layl:

- 1) Mohamedhussein Ladak and Family
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____

- 12) _____
- 13) _____
- 14) _____
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- 27) _____
- 28) _____
- 29) _____
- 30) _____
- 31) _____
- 32) _____
- 33) _____
- 34) _____
- 35) _____
- 36) _____
- 37) _____
- 38) _____
- 39) _____
- 40) _____

Shopping:

Please make a list of everyone who you would like to purchase a gift for. Please remember those family members who invited you over for dinner before you left and those who gave you "sukri" or a gift for going for this sacred pilgrimage. Please also remember family members and friends who prayed for your safety.

[illegible]

Duas and Hajjat:

It is always a very good idea to remember those individuals who asked you to pray for them in the house

of the almighty. Unfortunatley, when our call is answered by Allah, we are so overwhelmed with emotion, that we forget key individuals. Thus, take the time to write their names down. When one prays for others, their own hajjats are accepted because the angels are now praying for them because they remembered others before praying for themselves.

Don't forget to include the following in your hajjats as well:

- Pray for the health and safety of our beloved 12th Imam.
- Pray for his quick return and that we can help him as he establishes the true and rightful government.
- Pray that we are able to see his face and are guided everyday by his light.
- Pray that he helps us in increasing our iman.
- Pray that on the day of resurrection, he will come and intercede on our behalf.
- Pray for the safety of all the marajah in Iraq and everywhere around the world.
- Pray for those who do not have jobs, to earn a form of living so that they may help in spreading the word of Islam.
- Pray for the ones who do not have children, that the almighty grants them and their families children who

base their lives on the sunnah of the prophet and his immaculate household.

- We pray for the victims in Pakistan, Iraq, Afghanistan and everywhere else around the world who are currently facing hardships.
- We pray for all the individuals who are ill, that you the almighty grant them great health.
- We pray that for all the individuals who are currently not married, that you find them a spouse quickly.
- We pray to you the most generous, that ones who are less fortunate, that you grant them ease of their hardships.
- We pray for all individuals who have not had the opportunity to visit your holy house, that you respond to their call, and accept their call.
- We pray for all the momineen who have passed away, that you grant them ease in the sufferings of the grave.
- We pray to you the almighty that you give all Shia Muslims in the world to have the opportunity to visit the holy shrines of Imam Hussein and the rest of the Imams so that we are able to pay our respects to them.
- We pray to you, the most kind and compassionate, that you give us the opportunity to come visit you next year and every year after that. And for those who haven't had the opportunity to come, please grant them this wish.
- WE pray for the following:
 - That you give us Yaqin in our hearts.
 - That you give us Barakat in Rizq.
- We pray that all the individuals who asked us to pray on their behalf, that you grant them all their wishes and desire

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