

Iraq

Ziyarat

**Information compiled by
Anjuman e Ahle Bayt,
St Louis, MO**

Table of Contents

Important Details on Ziyarah	3
Etiquette of entering Shrine	5
Philosophy of Ziyarah	8
Najaf Al Ashraf	10
Imam Ali a.s.	11
Wadius Salaam.....	14
Kufa	15
Masjid al-Kufa.....	16
Al-Mukhtar ath-Thaqafi.....	18
Hani Bin Urwah	18
Other notable sites outside Masjid Kufa	18
Maitham Bin Yahya at-Tammar	18
Kumayl Ibn Ziyad an-Nakhaee	19
Masjid – e - Hananah	20
Masjid al-Sahlah	21
Karbala	22
Sayyidush Shuhadaa Aba Abdillahil Husayn (‘A).	23
Hazrat Abbas (a.s.)	26
Janab Aun Bin Abdallah Bin Ja’far at-Tayyar	27
Sons of Muslim Bin Aqeel @ Musayyab	27
Hur Ibn Yazid ar-Riyahi.....	27
Other notable places to visit are:.....	28
Ziyarat of Aashura.....	29
Kadhamain	30
Imam al-Kadhim	31
Imam al-Jawad (as)	32
Samarra.....	33
Imam Ali al Hadi (AS) and Imam Hasan Askari (AS)	34

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We begin in the Name of Allah, Who is the absolute perfect being.

To Whom belongs the beautiful and excellent attributes.

Who is Rahman, Whose love and Mercy reach out to each and every thing in the universe.

And Who is Raheem Whose extra love and Mercy is reserved for the believers & good doers.

Important Details on Ziyarah

Ziyarah basically means, to visit the Shrine of the Holy M'asum (as). This visit has several etiquette & manners that need to be observed in order for the ziyarah to be successful.

The Imams of the Ahlul Bayt (as) & the Prophet (s) have highly emphasized the importance of Ziyarah, in order to enable the follower to thereby come closer to the Ma'sumin, to learn from their character and thereby improve their lives.

In order for the Zaeer to make this trip successful one needs to ask & understand several issues:

- One needs to understand what is ziyarah?
- Why is it that the Imams have emphasized so much about ziyarah?
- What does the pilgrim have to do before he embarks on the journey?
- What should be his behavior during the Journey?
- How should he interact with the others ones he arrives in the city of Ziyarah?
- What should be his manner as he walks on the streets in the city?
- How should one approach the Shrine?
- How should one enter the Shrine?
- What thoughts should be crossing his mind as he is inside the Holy sanctuary and purified atmosphere of the Shrine?
- How should he talk to the Imam?
- What should he ask from the Imam?
- What benefit should he be looking for as he is sitting or standing near the Shrine?

These are some of the important questions that need to be answered for a Zaeer before he embarks for this great journey.

Once Imam Husayn a.s. asked his grandfather what is the Thawab of performing ziyarah. So the Prophet replies:

YA BUNAYYA ZARRAN HAYYAN AU MAYYITAN AU ZARRAN ABAKA AU ZARRAN AKHAKA AU ZARAKA

whoever comes to perform my ziyarah when I am alive or I am dead or he comes to perform the ziyarah of your father or he comes to perform ziyarah of your brother or he comes to perform your ziyarah,

KANA HAQQAN ALAYYA AZURAHU YAUMA QIYAMAH.

Surely on the Day of Judgment I will come to visit him, when the Prophet will come to visit somebody on the day of Judgment

WA KHALISAHU MINAZDHUNUB

I will release him from all the burden of sins that he has committed.

There are numerous ziyarah about Imam Husayn a.s. for instance they say every step you take when you go for ziyarah you get TEN HASANAH, your TEN SINS are forgiven, TEN STATIONS are raised in front of Allah swt., you go for ziyarah of Imam Husayn you get the thawab of a Umrah, you get thawab of HAJ.

On the day of ARAFAH the emphasis is all the more, if you go for ziyarah of Imam Husayn at the time of ARAFAH you get the thawab of 100 Umrah & 100 Haj.

One of the students of Imam Khomeini says: these are seeds that have been thrown to attract pigeons, so much thawab just for ziyarah. Just one step you take towards the ziyarah 10 sins are forgiven, you go for ziyarah you will get 10 Haj, 100 Haj, 100 Umrah, countless thawab,

But what important is we have to realize how this THAWAB is going to be given to the Zaeer?

When Allah makes something Wajib or makes something mustahab definitely there is some benefit to that person. And if Allah makes something Haram or something makruh definitely there is some harm in it.

All this ziyarah have been made mustahab so much thawab definitely there must be some benefit BUT that benefit can only be derived after the conditions have been fulfilled. You know you can perform some kind of Ibadah but if Allah does not accept it then there is no reward. **Reward is secondary to acceptance by Allah "INAMA YATAKABALLAHU MINAL MUTAQEEN"**

Allah accepts the amal, the ibadah, the worship, the good acts of that person who has TAQWA. If one performs something without Taqwa then it will not be accepted by Allah, if it is not going to be accepted by Allah then there is no thawab, no reward.

Thawab means reward, & reward can only be given after that act has been accepted.

Etiquette of entering Shrine

The pilgrim to the shrine of the Holy Masumin has to observe some physical etiquette. Once the pilgrim arrives in the Holy city where the Shrine of the Holy Ma'sum is located, before proceeding to the Shrine one ought to perform Ghusl and during the performance of the Ghusl the niyyah should be that in as much as one is cleaning physically ones body, one should also make the niyyah of cleaning ones heart from all spiritual diseases. Because one is now proceeding to the presence of a Ma'sum who not only is aware of our physical being but is also fully aware of our spiritual being.

One wears the best clothes and applies good perfume. Proceeds from the residence, walks with dignity, with reverence, with humility with the mind filled with memories and images of the Ma'sum.

Constantly in the state of Dhikr always try to avoid the vain and useless & time wasting talks.

Dhikr can take various shapes either Allahu Akbar or La ilaha ilallaah or SubhanaAllah. Finally on arrival at the entrance of the Shrine there are certain specific rituals to be performed.

Note that even when Prophet Musa a.s. proceeded to meet the Almighty Lord, he was told that he was now in a holy place and therefore he has to take off his shoes as mentioned in Surat Taha Chapter 20 Aya No 12

FAKHLAA NAALAIK INNAKA BIL WAADIL MUQADDASI TUWAA.

Some scholars have interpreted this to say that he was not only required to take off his physical shoes but also spiritually all other worldly baggage that he may have brought along with him. And to enter the Holy presence with a pure and clean heart.

We have been taught that before entering the Shrine we should seek permission.

GOD says in Suratul Ahzaab Chapter No 33 "Ya ayyuhal lazina amanu Laa tadkhulu buyutin-Nabii' Illaa an-yuzana lakum"

O believers, you should not enter the house of the Holy Prophet unless permission has been granted unto you.

Before entering the Shrine of the Holy Prophet or of anyone of the Holy Ma'asumin therefore we should seek permission

We have been taught to seek the permission in the following words:

Bismillahir Rahmanir Raheem,

Allahumma Inni waqafu alaa babim-min abwabin buyutin-Nabiyik

(salawatullahi alayhi wa alihi) O God I stand here at the gate of one of the houses of the Prophet (s).

Waqad Manaatannasa an-yadkhulu Illaa biiznih, and you have forbidden people from entering this holy house except with their permission.

Faqulta Ya Ayyuhal lazina amanu la tadkhulu buyutan li-Nabiyii' illaa an-yuzana lakum. O believers do not enter the chambers of the Holy Prophet unless you have been granted permission.

Allahumma Inni a'ataqidu bihurmati sahibi hazal mashhadish-shariff fi ghaibatihi kama a'ataqiduhaa fi hadhratih. O Lord I firmly believe in the dignity and the high rank of the person in this holy shrine in his absence and after his death in as much as I believe in his dignity during his presence and in his lifetime.

Wa a'alamu ana rasulaka wa khulafaaka alayhimus salaam ahyaaun indaka yurzaqun And I firmly understand that your Prophet and the holy successors after him may peace be upon them all, they are alive and they get special sustenance from You.

Yarrauna Maqaami – They can clearly see me as I stand here

Wa yasmauna qalami – And they can very well hear as I speak to them

Wa yarudduna salami – And they also respond to my greetings

Wa anaka hajabta an sam'ee qalamahum – However in your wisdom you have made me unable to hear when they speak to me.

Wa fatahta baba fahmi bi ladhidhi munajaatihim

However instead you have open up the gates of sweet secret spiritual communication through the heart.

Wa Inni astazinuka ya Rabbi awalan

And therefore O may Lord I humbly seek your permission to gain entrance to this Holy Shrine

Wa astazinu Rasulaka (saww) thaniyaa

And secondly I humbly seek the permission of your holy Prophet (s) to gain entrance to this Holy Shrine

Wa astazinu Khalifataka al-Imam al-muftaradhat alayya ta'atuhu

And thirdly, I seek the permission of the Holy Imam whose obedience you have made compulsory on me to gain entrance into this holy shrine.

At this stage you should mention the name of the Imam whose shrine you are visiting.

Wal Malaekatihil muwakkilina bihadhihil buq'atil mubarakati thalitha:

And I humbly seek the permission of the specific angels who have been allocated to this holy Shrine I seek the permission to gain entrance.

Aadkhulu Ya Rasulallah?

O Prophet can I enter please?

Aadkhulu Ya Hujjatallah?

O the sign of God can I enter please?

Aadkhula Ya Malaekatallah al-Muqarabeen al-Muqimina fi hadhal Mashhad?

O the angels of God, who are resident here, who are near to God, can I please enter?

Fadhanli ya maulaya fid-dukhul afdhala maa azinta li ahadin min auliyaaeek.

Kindly grant me permission to enter the same way as you would have granted permission to one of your beloved one to enter.

Fa-inlamkun ahlan li dhalik fa-anta ahlan li dhalik

If however we did not deserve to be given entrance because of my sinfulness then surely you are kind enough and magnanimous enough to grant me permission out of your benevolence

With such ideas the pilgrim should be seek permission for entrance.

As the pilgrim recites these words it is important that he feels in his mind ideas of his own lowliness, his own sinfulness of the fact that he comes from the background whereby he may have consistently shown disrespect to the presence of the Holy Imam. When one remembers their sinful past they start getting feelings of SHAME & GUILT & wrongdoing and they feel uneasy. It is at this time that the heart may become soft and he is angry with himself and he feels that he really does not deserve to be given permission.

At this stage if one feels despaired and loose all hope. They should remind themselves that they are in the presence of an Imam who is kind, who is loving, who is merciful,

who is magnanimous, seek their magnanimity, beseech their benevolence, pray to them that out of their kindness they should allow them into their presence.

Promise them that from now onwards they will become a better person, they will change their past, they will become determined to improve & develop in the near future.

If at this stage, tears start flowing from the eyes, heart feels soft, and one feel uneasy about the inside self, you should take this as the sign that the Imam has spiritually granted you the permission and that you may now enter the Holy Shrine.

With these feelings then you should slowly proceed in small steps as if you are a slave, who has come to the court of his master.

You should walk with your head down in constant dhikr, remember the greatness of Allah, have humility, have reverence, take short steps & proceed slowly with tearful eyes into the Shrine closer to the Dharih.

Once in the surroundings of the Holy precincts you must remind yourself that this is a holy place, we are told in the hadith that there is no creature that Allah creates more plentiful than the angels.

Everyday 70,000 angels descend to the BAYTUL MA'AMUR in the heavens they do TAWAF there, then they descend to the Ka'ba, then they proceed to the grave of the Holy Prophet (s) and greet upon him, and then proceed to the grave of Imam Ali (as) and greet him, and then proceed to the grave of Imam Husayn (as) and greet him and then they ascend till the end of the world they don't return.

Remind yourself there fore that you are in surroundings of the angels, who constantly descend and ascend, remind yourself of the holyness of the purity of the sanctity of the cleanliness of the spirituality of this holy precinct.

And therefore you must try to purify your thoughts, keep your mind clean, keep your feelings pure, try to speak good words, avoid vain talking's, constantly make dhikr of Allah.

In fact the Quran tells us that in Surat al-Hujurat YA AYYUHAL LAZINA AMANU LAA TARFATU SAUTAKUM AS-SAUTIN-NABII' O people who believe, do not raise your voices above that of the Holy Prophet, when you are in the presence of the Holy Prophet and of the other Ma'sumins, therefore you must keep your voice and your tone low and observe extreme reverence, humility, respect, feelings of love, and obedience and yearning to get all the more closer to the Ma'asumin to get the maximum advantage from their presence to ask for what ever needs you may have, to present to them your real problems, and to seek final solutions from them.

Philosophy of Ziyarah

Details of why such high recommendations and emphasis has been laid by our Imams regarding the ziyarat? For e.g. Imam's tell us that whosoever comes for our ziyarah:

- His/her duas will be accepted
- His/her sins will be forgiven
- One who visits us is just like the one who has visited the Holy Prophet (s)

The reward for visiting us is that of a thousand Haj

- Or reward of making our ziyarah is thousand Umrah
- Or whosoever comes for our ziyarah deserves Sha'fah / intercessions for major sins on the day of Judgment
- Or our shrines is part of Jannah
- Or in our shrines numerous angels keep on descending and ascending
- Or in our shrines sins are forgiven just like the day you were born

In order to understand these hadith and emphasis, it would be better to consider Shiite perspective on Sha'fah in Qiyamah. Basically anything that will appear on the day of judgment, will have to be produced by our actions in this dunya. So for example, we are told that Qiyamah is the day when all reality will be manifested. Yauma Tublas-saraaeer The day when your hidden secrets will come out in open.

Regarding Sha'fah the Qur'an says: "Laa Yashfauna illaa Limanir-rtadha" No intercessor will ever intercede but for that person with whom Allah is pleased, and therefore if we are going to deserve Sha'faa on the day of judgment through the agency of our Imams, it is only after we have raised our status so that Allah is pleased with us. And this reality can only be manifested if in the dunya we have brought about a change in ourselves so that God is pleased with us.

So if we go for ziyarah,

- and if after ziyarah there is a change of heart,
- if after ziyarah there is a revival of our spirit,
- if after ziyarah there is a rejuvenation of our faith,
- if after ziyarah there is a development in our character,
- If after ziyarah there is an improvement of our behavior,
- There is a determination to transform our life to become better.

Basically if we decide after ziyarah, to introduce in our lives, Gods will and Gods pleasure, ahead of all our decisions, the Imams pleasure in front of all our decisions, Qurans instructions ahead of all our decisions, then truly the ziyarah will work its effects and then this change will manifest in itself in Qiyamah in the form of Shafa'a.

Therefore its important for us now to consider, how is it that ziyarah will bring about all these changes?

Basically its brought about in two steps:

Step No 1 – We go to the Shrine, and we declare and announce and remind ourselves, the HIGH status enjoyed by the Imams:

- That they are perfect models
- That they are lovers of truth
- That they are examples of nobility, justice, of good character, of good minds, or pure thoughts, of pure feelings, of cooperation, of love for humanity, and of all the noble and perfect virtues.

Once we have realized fully, this high position of Imams, we then try to provoke feelings in our hearts which God has naturally created, whenever we see beauty we are

attracted, whenever we see perfection we are attracted, whenever we see models of goodness and justice, virtue, naturally we seek to follow.

So having reminded ourselves of the virtues of the Imams:

- We then pledge our allegiance,
- We then swear our obedience,
- We then make a covenant to love them, to follow them, and to always keep their pleasure ahead of our pleasure.
- It is these ideas and themes of paramount importance
- There should always be on the top of our minds as we participate in the rituals of ziyarah.

Najaf Al Ashraf

Imam Ali a.s.

NAJAF is the city where are located the shrine of Imam Ali a.s. in whose vicinity are also buried the remains of Prophet Adam and Nuh a.s.

The pilgrim should fully realize that Imam Ali occupies the highest position next only to the Prophet (s) in the excellence and nobility of virtues.

- He is the most superior in the creation compare to every one else.
- He is the gateway to the city of knowledge, BABU MADINATIL ILM
- He is the most just judge after the Prophet (s)
- He is the most knowledgeable one.
- He is the most brave one.
- He is the most kind, loving Imam.

Even amongst the Imams of Ahlul Bayt a.s. he occupies the most superior position, therefore it behooves the pilgrims of the maximum opportunity as he enters the holy precincts and sanctuary of the Shrine of the Imam.

It is from here that the pilgrim should gain maximum benefit of the Grace of Allah swt and spirituality.

One should also not loose the opportunity to visit the graves of the ULAMA who are buried in the vicinity, like Allama Hilli, Muqaddas Ardabili, & recently the grand Ayatullah al-Khui (ra).

According to a hadith, whoever comes to the Shrine of Imam Ali a.s. and offers 2 or 4 raka'a salaah, and then prays to Allah swt to remove all the problems or worries, surely his prayers and supplication is answered.

According to Allama Majlisi (ra), the ziyarah which is famously known as AMINULLAH, is the most reliable, authentic ziyarah, which therefore is highly suitable to be recited in the rawdha of Imam Ali and of all other Imams.

According to hadith of Imam Baqir a.s. whosoever among our Shia recites this ziyarah and the dua at the Shrine of Amirul Mumineen a.s. and the Shrines of other Imams (as), then God would envelop this ziyarah and this dua in NUR and send it with the seal of the Holy Prophet (s) and elevate it to the spiritual realm, preserve it till the time of the 12th Imam a.s. to whom it will then be entrusted who would then receive that person with greetings, with glad tidings and with honor. **Hence this ziyarah occupies a very high status.**

The pilgrim basically says: As-salaamu alayka ya aminallah fi ardhi wa hujjatah. Peace and salutations be on you, O the trustee of God and O the sign of God, and O the earth, peace be upon you O the leader of the faithful. I testify fully that you struggle to the utmost in the way of God, & you practiced all the teachings of the book of God, and you enacted all the traditions of the Holy Prophet (s) till the end of your lifetime.

At this stage the pilgrim then asks God for certain spiritual achievements, which should be considered the soul purpose and goal of the whole exercise of ziyarah.

The pilgrim says O Allah, make my NAFS & Soul content and pleased with all your determinations, make my soul yearning to remember you all the time and to supplicate to you all the time.

- Make my soul loving to the chosen ones among your auliyaa

- Make my soul the beloved one on your earth and in your heavens.
- Make my soul patient and fore bearing, all the afflictions and trials and tribulations that you expose it to.
- Make my soul thankful and grateful to the numerous bounties you can shower upon it.
- Make my soul always remembering, for your multiple grace and bounties
- Make my soul yearning to meet You on the day of Judgment.
- Make my soul preparing to meet You by achieving Taqwa and God consciousness.
- Make my soul always practicing all the traditions and the teachings of the beloved ones.
- Make my soul leave and avoid, refrain all those characteristics of your enemies
- Make my soul all the time busy, away from the world always praising You and thanking You.

At this stage the pilgrim is once again reminded to be aware of the fact that he is standing in the purified and Holy atmosphere of the presence of the Holy Maasum, who is aware of his ziyarah, and who not only knows what he says, but he is also aware of the thoughts and the feelings crossing the mind and the heart of the pilgrim.

Secondly, the pilgrim should be aware of the fact, that this ziyara & dua of AminulAllah is a special one in that it is being preserved by God. It is being sealed with the seal of the Holy Prophet (s) and it is to be presented to the pilgrim who makes the dua in this ziyara of Aminuallah he needs to observe the etiquette of dua.

TWO fundamental conditions of dua are:

It should be a sincerely a DUA i.e. from the bottom of ones heart, one should beseech and implore, beg and ask, not just speak of words whose meanings one is not aware of.

Of Gods knowledge and love for the whole of creation. When you ask God to give you a heart full of zikr, then realize that zikr is not just speaking SubhanaAllah, alhamdulillah etc...by the tongue, rather more important is the thoughts of God crossing the mind. It is the thought of Gods power, and Gods all enveloping knowledge, and Gods wisdom, and Gods love always occupied ones thoughts.

When one prays to God to give him a heart full of Shukr, we should realize that true Shukr involves:

- Realizing that the only true benefactor is God.
- That all one has are bounties of God.
- True gratefulness means using those bounties in purposes and in goals that God has determined. So to use ones eyes, to see halal things, this is shukr of the neamat of the eye.
- To use ones tongue to speak the true words is shukr of the neamah
- To use ones intelligence in the way of God is Shukr of the neamah of intelligence.

Then likewise all talents, all possessions, all the bounties given to a person if used properly in the way God has determined means the true application of Shukr of those neamah.

It is with these thoughts and ideas that the true zaer tries to change himself and improves for the better.

During the visit to the Haram of Imam Ali (AS) it possible to get invited to the dastarkhan of the Imam. If you are one of the lucky Zaer then if any of the food is leftover remember to pack it and take it for other momineen.

Wadius Salaam

- In Najaf city is located an extensive grave yard popularly known as Wadi us salaam in which are buried many virtuous believers including the Prophets Hud and Saleh (as).
- It is recommended that the pilgrim visit the grave yard and offer prayers & salutations to the departed souls.
- According to hadith of Imam Musa ibn Ja'far (as) says, whoever amongst our Shias cannot come to visit our grave and instead goes to visit of the virtuous people from our Shias then you will get the same thawab and reward as like visiting us, and the hadith continuous to say: and whosoever cannot come and do good to us instead goes and does good to the virtuous people amongst our Shias will get the same thawab and reward of doing good towards us.
- Near the grave it is recommended to put ones hand on the grave and recite surah Inna Anzalna 7 times.
- According to the hadith, whosoever does so will be protected on the day of judgment from the Fazaal Akbar, which is the great calamity and the terror that will strike all on that day.
- It should be noted that the word of the hadith suggests that this protection of the great calamity on the day of judgment will benefit either the reciter or the departed soul, possibly both of them.
- At these places the pilgrim ought to remind themselves of what God says:
MINHA KHALAQNAQUM WA FIHAA NUEEDUQUM WA MINHA NUKHRIJUKUM
TARATAL UKHRA
- We have created you from dust will return back to dust and We will resurrect from dust

Kufa

Masjid al-Kufa

Masjid al-Kufa occupies very high position in the Islamic perspective.

There is a hadith which says that it is one of those **FOUR** chosen Mosques.

The Prophet (s) has reported to have said: That the surah of TEEN refers to the Mosque of Kufa.

Wateeni Wazaituni wa Turi Seeneena, Wa Hadhal baladil Ameen.

Teen refers to Madina

Zaitun refers to Baitul Muqaddas in Jerusalem

Turi si neen – Refers to Kufa

And Hadhal Baladil Ameen – Refers to Macca

- It is one of those mosques, where if a person prays a wajib namaz he gets the thawab of 1 **accepted** Hajj. And it is equivalent to a thousand rakah of salaah prayed else where.
- If one prays one mustahab salaah, he gets the thawab of one accepted FULL UMRAH.
- It is the place where a person has a choice of praying **either Qasr or Itmaam**.
- It is a place where according to riwayat most of the Prophets, more than a thousand and seventy Prophets and their successors have prayed.
- It is the place where 12th Imam after reappearance will come and pray.
- Were told that if people were to know all the excellences and the virtues of this mosque then there would come there even crawling.
- It is reported to be a portion from the garden of the Heaven.
- Even to sit there without making any dhikr or reciting any Quran, one gets the thawab of Ibadah.
- It is the place where the Prophet Nuh constructed his boat.
- It is a place where the TANNUR started gushing forth with water which started flooding.

Once arriving in the Masjid after entering there are several spots where it is recommended to go and pray salah and make dua for ones Hajah.

1. The 1st place is Maqame Ibrahim (as) where one should pray salah & make tasbih & recite a ziyara, praising the Prophets, greetings the Prophets and then declaring ones love and obedience for the Imams.
2. Next is Dakkatul Qadha – The court room of Imam Ali (as) where there used to be the Ayah 'Innallaha yamuru bil adli wal ehsaan, here one is recommended to pray salah and make tasbih of Fatima Zahra (as) and make dua for ones hajah.
3. Next is the maqam of Baitut Tasht – Where Imam Ali (as) is reported to have passed the famous historical judgment, we have to pray salah there and make tasbih, and make dua for hajah.
4. Next one is to proceed towards the centre of the mosque, and this place is also known as Dakkatul Me'raj. Even the Holy Prophet during his ascension from Mecca on his way to Jerusalem passed over here, Gabriel showed him this place, he requested for permission to stop over and he prayed salah here.
5. Next is Maqame Adam (as) where it is reported that Hz. Adam got the taufiq to make tauba, it is reported that every day 60,000 angels descend here and pray salah. Imam Ali also used to pray at this mosque.

6. Next is Maqame Gabriel, here one is recommended to pray salah, dua of ones hajah.
7. Next is Maqame Imam Zainul Abideen (as), where one is recommended to pray Salah, make tasbih of Zahra, and to make dua for Hajat.
8. Next is Babul Faraj which is known as Maqame Nuh, where one has to pray salah, tasbih Zahra & dua for the Hajat.

Generally speaking, the historical significance for Masjid al-Kufa behooves all the Zaairs and the pilgrims to remember that all the Prophets have come here and prayed salah and therefore when one offers salah at different spots one should try to gain the spirituality of those Prophets and therefore pray slowly with sincerity with concentration with feelings of humility, with feelings of lowliness in front of God in realization of HIS greatness.

Further more as one recites the dua and as is promised that these duas of hajat will be accepted one should try to fulfil the conditions of making Dua.

Which is try to pray and ask with supplication and concentration and try to pray sincerely to God alone and try to remove all kinds and source of detraction from ones mind.

Finally as one recites the ziyarats at the various spots, one sends greeting to the past Prophets, one also declares the WILAYA to the Imams and announces ones love & obedience to them.

Again the ideas of feeling of responsibility, feelings of respect of loving them and following them practically should cross the mind.

Again ones sinfulness must make one sorry and ask sincerely for forgiveness and make the determination again to change ones life, to improve ones behavior, & to become better people in future.

And finally is the Mihrab of Amirul Mumineen (a) – Where the final death blow was struck by the sword of Ibn Muljim on the head of Imam Ali (as).

It is recommended to recite salah here, make dua, tasbih al-Zahra (as) and the munajaat.

Adjacent to Masjid e Kufa the zaeer then proceeds to the ziyara of Muslim Ibn Aqil (as) who was the ambassador of Imam Husayn (as) at Kufa in order to access the possibility of the situation of Kufa before Imam enters.

The zaeer reads the ziyara declares that Muslim was a sincere person, who established prayers, who gave zakat, who enjoined goodness, who forbade evil, who fought in the way of God righteously and then the zaeer declares Muslim was sincere, honest and obedient to his Imam and was always ready to help him.

And the Zaeer says may God curse those people who killed Muslim and who behaved with him unjustly specially those people who swore allegiance.

Finally the zaeer says your true station in front of God, I have declared my obedience to you.

I am of the same path as you are

My support and help is ever ready for you

And I am always with you and ready to fight against your enemies, may Allah raise you in the station of the Shuhadaa of Badr, and may Allah raise you in the company of the Prophets and the siddiqeen and the virtuous people on the day of judgment.

Al-Mukhtar ath-Thaqafi

Next the Zaeer should proceed to the Ziyara of Mukhtar bin Ubaydullah ath-Thaqafi, who was a Shia of Imam Husayn but unfortunately during the period of the massacre at Karbala was imprisoned in the dungeons of Ibn-e-Ziyad in Kufa

Later on when they were released and he realized of the heinous atrocities committed by Ibn Ziyad and his commanders, Mukhtar organizes an army and chased and pursued as many perpetrators of the massacre of Karbala and brought them to justice.

Overall this movement did in directly receive the approval of the Imam and therefore the zaeer should offer his greetings and salutations to this supporter and helper of the cause of the Ahlulbayt a.s.

Hani Bin Urwah

Next the Zaeer then proceeds to the ziyara of Hani Bin Urwah al-Muraadi, who was a Shia of Imam Husayn (as) in Kufa. He supported the ambassador of Imam Husayn (as) Muslim Ibn Aqil and due to this support he was martyred by Ibn Ziyad

In the recommended ziyara, the zaeer says: 'O Hani bin Urwah, peace & salutations be upon you, you were a virtuous person in support of the Prophet (s) & Ali & Hasan & Husayn .

You were killed unjustly, may God curse your killers.

I testify that you are a martyr and may Allah raise your soul in the company of the Prophet & of his progeny.

And I testify that you did your best to support the cause of God and that of His Prophet (s) and that you have sacrificed your whole being for the sake of Allah and for the sake of His pleasure.

May Allah have mercy on you.

Other notable sites outside Masjid Kufa

Other notable sites right outside the Masjid Kufa are:

- House of Imam Ali, peace be upon him
- Mausoleum of Sayyida Khadijatul Sughra daughter of Imam Ali [AS]
- Rauza of Maitham Bin Yahya at-Tammar

Maitham Bin Yahya at-Tammar

Located near masjid e kufa is rawdha of Maitham bin Yahya at-Tammar.

He was a trader in dates. He was a very close companion to Imam Ali, so close that Imam shared with him some of the secrets.

One of which included the prediction about the manner in which Maitham would be tortured and finally martyred for his deep love of Imam Ali (as) and it so turned out that when the tyrant wanted to falsify the statement of Imam Ali, he refused to kill him in specific manner, however when Maitham continued praising Imam Ali continuously the tyrant was forced to cut of the tongue of Maitham which was exactly the way Imam Ali had predicted how this close companion would be martyred for his love of Ali.

Kumayl Ibn Ziyad an-Nakhaee

Kumayl Bin Ziyad an-Nakhaee was one of the closest companion of Imam Ali (as). To whom Imam Ali (AS) taught special secrets including the secrets of the nafs and its reality. He also taught him the dua of Khidhr which is otherwise famously known as dua e Kumayl.

The recitation of this dua brings about the benefit of protecting us from the evil mechanism of the enemies, increases rizq (sustenance) and brings about forgiveness of ones sins.

This dua is recommended to be recited on the eve of Friday or at least once a year or once in a life time

Masjid – e - Hananah

Is historically reported to be the Mosque wherein the head was kept of Imam Husayn temporarily during his journey from Karbala to Kufah. Also it is the mosque whose walls had reportedly risen in humility, respect and grief during the passage of the Janaza of Imam Ali (as) from Kufah to Najaf. And this is not surprising according to the Qur'anic teachings because we are taught the elements and the particles of the universe have a life of their own whereby they are aware of the events happening and also they have the capacity to respond to these events as has reported that the pebbles in the hands of the Prophet (s) had recited the Tasbih. And also its reported that when the changes took place in Karbala.

Masjid al-Sahlah

According to riwayat: historically it has been the house of various Prophets.

Including the Prophet Idrees (as)

Including the Prophet Ibrahim (as)

Including the Prophet Khidhr (as)

And is the place from which the place Dawud (as) preceded forth fight against Jalut.

Imam Sadiq (as) has reported to have said that: "The 12th Imam when he makes the appearance will come to this mosque with his family and make it as his residence."

In the past all the Prophets have prayed here

It is reported that who ever stays in this mosque will get the thawab of staying in the tent of Holy Prophet (s).

It is a mosque according to riwaya, towards which every muslims heart is naturally attracted to.

It contains a stone which stores the images of all the Prophets.

- Whosoever prays here, with a sincere heart surely Allah will accept his / her prayer.
- Whosoever comes here to seek security, what ever fear he / she has, will be granted that security.
- In this mosque it is reported that angels descend and ascend in their thousands.
- Especially if a person is grief stricken and comes on Tuesday night and makes dua between Maghrib and Isha, his / her grief will be removed.
- Whoever has any sort of hajat, if he comes to this mosque and prays that hajat will be fulfilled.
- It is recommended to recite dua e tawassul on Tuesday night at Masjid e Sahla
- It is basically seeking the intercession of the Holy 14 Masumeen (as) to get our prayers answered by God.
- And one repeats 14 times the following phrase "O Masum we are turning our attention to God through you, and we are approaching God through you. And we seek your intercession before God, you are the ones who occupy the higher ranks in Gods eyes, kindly intercede on our behalf before God and get our prayers answered.

Karbala

Sayyidush Shuhadaa Aba Abdillahil Husayn (ʿA).

Karbala is the place where it is located the Shrine of the CHIEF MARTYR SAYYIDUSH SHUHADAA ABA ABDILLAHIL HUSAYN (ʿa). Whose ziyarat has been promised with tremendous thawab (reward), to the extent that Imam Baqir (as) is reported to have said: 'If people knew the reward for the ziyarat of Husayn surely they would have died out of love for it and when inquired as to what exactly the thawab is?

Imam explained that whosoever goes for the ziyarah has been given the thawab of:

- 1000 Haj, 1000 Umrah, 1000 martyrs of Badr,
- 1000 reward for fasting, 1000 reward of sadaqa,
- Reward of freeing 1000 slaves,
- He/She is protected for the whole year,
- An angel will be appointed to protect him from all sides, behind, front, left, right, above & below and when he dies angels will attend his burial ceremony,
- They will pray for his forgiveness,
- He/She will be protected from the squeeze of the grave,
- Question of the grave of munkar / nakir will be facilitated for him,
- And the gates of heaven will be opened up for him,
- And the book of deeds will be presented to him in his right hand
- And he will come on the day of judgment full of light and this light will stretch from the East to the West and an announcer would call out this is a zaer of the grave of Husayn.
- And at that time there will be no one in the field of Qiyama but he would wish that he was a zaer of Imam Husayn (as).

On the other hand we have also been warned that whosoever fails to visit the grave of Imam Husayn without any genuine excuse then indeed he has failed in his obligation to pay the respects to the Holy Prophet (s) and to Islam. Indeed he is announced to be weak in his faith.

However it should be noted, that all this tremendous thawab that is promised for the ziyarah, can only benefit that individual who performs it with the proper physical and spiritual etiquette.

As far as the spiritual etiquette is concerned, we have already emphasized the necessity of the recitation of Iznud-dhukhul the necessity of realizing that one is in the presence of the Holy Imam, who is fully aware of our thoughts, feelings, our actions, and our past deeds.

Therefore as the Zaeer presents himself he ought to remember his past, confess his sins, make a determination to change his life, always to keep the teachings and the requirements of the Imam in view in future.

At this time the Zaeer should take the opportunity to think about why all this thawab has been promised for the ziyara of Imam Husayn a.s.

If one realizes the supreme sacrifice that Imam Husayn made of his life, of all his possessions, of his relatives and of his companions for the sole sake of

saving the true teachings of Islam, then by visiting Imam Husayn and making his ziyara, the Zaeer tries to get the spirit of sacrifice alive in his heart and thereby shows its readiness to sacrifice all his life and possessions for the sake of Islam.

Indeed the revival and the rejuvenation of Islam should be the goal of the ziyara of Imam Husayn

It is not surprising therefore that we find the tyrants of Bani Umayya & Bani Abbas tried their best to stop people from coming for the ziyara of Imam Husayn a.s. and it is not surprising again that the Imams of the AhlulBayt emphasized the ziyara specially under such difficult circumstances, to the extent that: even for Hajj we are told that if it is dangerous, or it is not secured then the Hajj is not wajib.

However, for the ziyara we are told more the danger more the thawab promised for the Zaeer. **This is so because the spirit of Islam is brought back to life by visiting Imam Husayn, by learning of his sacrifices and by pledging allegiance love and to follow Imam Husayn**

The Zaeer should note the arrangement of the Dharih

- As one enters the dharih of the local companion of Imam Husayn and i.e. **Habib Bin Madhafer** is located. Having offered ziyara to this companion the zaeer then proceeds inside to recite Iznud-Dhukhul and enters the holy sanctuary of the Dharih of the Abaa Abdillahil Husayn
- One should realize that he is in the Holy presence of the Imam, a place which is constantly visited by angels day in & day out.
- A place which is the centre of attraction for all the Prophets and therefore the Zaeer should try to maintain pure thoughts and pure feelings and respectful behavior in this Holy sanctuary.
- The arrangement of the dharih is such that centrally located dharih is of the Imam Husayn, towards his **feet** are the dharih of **Hadhrat Ali Akbar** a.s. & **Hadhrat Ali Asghar** a.s. and next to them is the **Ganje Shahidan** where the martyrs among the relatives, companions of Imam Husayn are buried.
- One should also note that under the DOME the Qubbah is located a pinkish marble stone which is reported to be a place where whoever asks for his Hajat and his need will surely be granted. (The Pinkish marble stone may not be visible anymore)
- One must not forget the Qatl-ghah.
- Grave of **Ibrahim (AS) son of 7th Imam Musa al-Kadhim (AS)**, is also near the Dhari

It should be noted that in the ahadith we have been told that to pray salah WAJIB one in the HARAM has the thawab of ONE HAJ & ONE UMRAH

Zaeer should take care not to miss the opportunity to gain the maximum from this holy spiritual place even if one may not be aware of the detail Arabic meaning of the Ziyara of which we are taught, how ever simply the Zaeer keeps in mind the fact that he is in presence of the Imam who is aware of his behavior, his thoughts, his feelings.

One could communicate to the Imam in his own words, speak to him, present to him ones problems, confess ones wrong doings and hurting of Imams feelings which one may have done in the past.

Sincerely beseech Imams love & kindness & mercy to forgive ones past mistakes and then make the determination that from now onwards you would always try to love the Imam & follow him and always try to please him.

During the visit to the Haram of Imam Hussain (AS) it possible to get invited to the dastarkhan of the Imam. If you are one of the lucky Zaer then if any of the food is leftover remember to pack it and take it for other momineen.

Around 2 PM on most days is the Salute (salaam) to Imam Hussain by the caretakers of the haram it is worthwhile to take part in it.

The museum of the haram of Imam Hussain (AS) is also worth visiting.

Hazrat Abbas (a.s.)

According to the Islamic perspective of all the people serving a society highest position is occupied by the Shuhadaa. Among the Shuhadaa, highest position is occupied by the Shuhadaa of Karbala. Among the Shuhadaa of Karbala, the afdhalul Shuhadaa, the most excellent one is that of Hazrat Abbas a.s.

It is reported by Imam Sajjad a.s. that Hazrat Abbas a.s. had sacrificed everything he had to help his brother to the extent that both his hands were cut off and in reward Allah will grant him wings in Jannah with which he will be flying along with the angels in Jannah just like Ja'far at-Tayyar.

And on the day of judgment the position occupied by Hazrat Abbas will be so high that all the other shuhadaa and martyrs will envy the high status.

Indeed even in the dunya the position of Hazrat Abbas is just so high that any sincere and true follower will have any HAJAH, if he supplicates with the intercession of Hazrat Abbas, surely the dua will be granted.

The Zaeer as he approaches the Shrine of Hazrat Abbas is recommended to recite a ziyara which can be considered to cover four major themes:

1. It describes the high status of Hazrat Abbas, the fact that he was loyal, and devoted his whole life for his brother for the sake of Islam.
2. The numerous services that he rendered on the plains of Karbala
3. The Zaeer then curses and sends La'ana on the killers and those who did dhulm on Hazrat Abbas
4. And finally the Zaeer declares his love and allegiance to Hazrat Abbas and his ready support to fight for the same cause for which Hazrat Abbas was martyred.

During the visit to the Haram of Hazrat Abbas it possible to get invited to the dastarkhan of the Imam. If you are one of the lucky Zaeer then if any of the food is leftover remember to pack it and take it for other momineen.

Janab Aun Bin Abdallah Bin Ja'far at-Tayyar

A few kilometers outside the Haram of Aba Abdillahil Husayn a.s. is located the Dharih of Janab Aun a.s. who was the son of Abdallah, the son of Ja'far at-Tayyar who is the brother of Imam Ali a.s.

The Zaeer should offer his salutations to Janab Aun a.s. and should remember that Aun was firm in his Iman, that he fought his enemies bravely, that he did this out of love for Allah, that he was fully practicing the teachings of the Quran.

Finally the Zaeer should send LA'ANA on the killer of Aun whose reported to be Abd'Allah Bin Qataba an-Nabahani

Sons of Muslim Bin Aqeel @ Musayyab

Muslim bin Aqil had two young sons by the name of Muhammad & Ibrahim whose Dharihs are located at a place known as Musayyab between Karbala & Kadhmain. (About 6 miles from Karbala). These two young children were brought up in the family of Ahlul Bayt under the supervision of a capable person like Muslim Bin Aqeel.

The devoted, loyal & loving companion and ambassador of Imam Husayn a.s.

And therefore these two children grew up to love Islam, to love Allah, to love the teachings of Quran and realizing the importance of these values, these children were ready to sacrifice their lives for the cause of truth.

It was precisely for these reasons that the enemies of Islam targetted them and history records that even at the last moments of their lives just before being martyred both these sons requested for a short respite to offer their salat and their expression of obedience to Allah.

Hence the Zaeer should learn from the examples of such young ones that one should always keep the teachings of Quran & Islam ahead of ones life.

One should always keep the love of Allah the supreme most guiding principle in ones life, it is hereby that one can be guaranteed success

Hur Ibn Yazid ar-Riyahi

Located in the outskirts of KARBALA is the Rawdha of Hur Ibn Yazid ar-Riyahi may Allah bless him

Historically speaking he was the commander of the contingent that came and intercepted the progress of the caravan of Imam Husayn as it was moving around Kufa, it was diverted then to Karbala, however on the day of Aashura Hur realized the error that he has made and he made the bold decision of moving away from the army of Umar as-Saad and crossing over to the army of Imam Husayn

He presented his case, he apologized for his mistakes and Imam Husayn graciously accepted him.

Hur then immediately fought in defense of Imam Husayn and was martyred.

The biggest lesson we can learn from this episode is the fact that however large a sin a person may have committed, so long as he realizes the seriousness of the mistake, really feels penitent and sorry in his heart and is determined to change and compensate for the mistake then truly Gods grace is abundant enough to accept him.

And this is something that we have been promised in the Quran in Surat Zumar chapter No 39 aya number 53 onwards God says: Qul Ya Ibadiyalladhina-srafu alaa anfusihim, Laa taqnatu min Rahmatillaah, inalAllah yaghfiruz-zamba jamia'a, Innahu huwal ghafur-rurRaheem

O my servants, those who have committed injustices on to your own souls do not despair and loose hope from the Mercy of God, indeed God will forgive all sins, because surely He is the most forgiving. And He is the most merciful.

However there are certain conditions necessary for this and the next 3 ayas explain what those conditions are:

No – 1 is INABAH – to feel really penitent and sorry from ones heart.

No – 2 is ISLAM – to except from ones bottom of heart the message of Allah and the power of Allah

No – 3 and finally I'TTIBA'A – And to practice and follow in ones life all the teachings of Islam i.e. to always keep in mind what Allah has asked us to do, and to always keep in mind as to what Allah has forbidden us to do, and therefore to refrain from it.

So in short TAWBA involves THREE things:

1. Sorry for the mistakes
2. Determination to change
3. And asking for forgiveness

Other notable places to visit are:

- Til-e-Zaynabiya
- Khaimaghah
- Maqame Imam Ja'far al-Sadiq(AS)
- Maqame Imam Sahib uz Zaman (AJTF)

Ziyarat of Aashura

In this context should be noted that generally the same FOUR themes are covered in the famous ziyarat of Aashura which is recommended to be recited everyday. Indeed the crux of ziyarat Aashura revolve around two major issues:

1. Is the sending of La'ana and curse on the killers and the dhalimeen
2. Secondly the expression of love and allegiance to Imam Husayn (AS) and their Ashaab companions.

It should be noted that La'ana is not using abusive language, rather it is the prayer to Allah that He should cut off His special Mercy to those people who are transgressors & unjust ones.

As the Zaeer sends this La'ana, he should realize that he is expressing hatred and dislike towards the actions of such people and therefore he is also trying to remove traces of similar actions in his own life.

Having recited this La'ana for 100 times and thereby having cleansed his soul from the evil characters the Zaeer then recites salaams a 100 times on Imam Husayn & on the Ashaab.

Thereby expressing ones conformity & his obedience and his allegiance and love to Imam Husayn, the cause for which he fought and the supreme values embodied in the teachings of Islam.

In conclusion the Zaeer by reciting La'ana 100 times has effectively cleaned his soul from all evil character and by reciting salaam a 100 times it has estranged & solidified the love for the Ahlul Bayt and Imam Husayn and the Ashaab in his heart.

Kadhamain

Imam al-Kadhim

In Kadhmain the Shrine of Imam Musa Ibn Ja'far al-Kadhim a.s. and also that of Imam Muhammad Taqi al-Jawad (AS). As the Zaeer performs the ziyara of Imam Kadhim a.s. he should try to recall the highlights from this great Imam, whose Imamah extended from 149AH to 183AH. The major achievements of the Imam are as follows:

Firstly he continued the ideological training just like his fathers Imam Baqir & Imam Sadiq a.s. and therefore he continued the training of experts like: Hisham bin Hakam & Hisham bin Salim & Mumin at-Taaq & the numerous followers of Imam Sadiq gradually started flocking to his presence, to such an extent that the popularity of Imam increased enough to make the unjust rulers envious and even frightened of him.

Secondly the Imam continued in the same guarding of the interest of followers especially encouraging them to engage in silent protest against the tyrannical regime. So thereby leading to their political defeat. Infact the Imam actively advised the followers not to cooperate with the tyrants in any way except off course in the case of Ali Bin Yaqteen, who was already working within the system and the Imam laid down the conditions that if you treat the Shias with kindness and you help the down trodden ones and you help to solve their needs and you help to reduce the evil done on them then you should continue working with in the unjust system.

Thirdly the Imam engaged in an open confrontational dialogue with Harun of his right to the political power. So for e.g. when Harun came to Madina and greeted the Prophet As-Salaamu alayka ya Rasulallah YOU ARE MY NEPHEW, Imam Kadhim came and said As-Salaamu alayka ya Rasulallah O MY FATHER. Harun was claiming the Khilafat of the Muslimeen because he was the relative of the Prophet, he was very much angered by this approach of Imam al-Kadhim

Fourthly, the Imam engaged in the reawakening of the revolutionary conscious of the Ummah by encouraging uprisings of the Sadaat, especially when Shaheed of Fakh was martyred, Imam declared him to be a good person and thus it was that the Imamah of this Imam Shiite message spread to far of corners of Islamic empire to the extent that the ruling power came to be scared of this popularity such that Harun was forced to imprison Imam for long periods up to 20 years and finally poisoning the Imam.

When you wish to visit the tomb of Musa ibn Jafar and the tomb of Muhammad ibn Ali ibn Musa, first you must bathe and make yourself clean, then anoint yourself with perfume and put on two clean garments, after which you are to say at the tomb of the Imam Musa:

Peace be upon thee, O Friend of God!

Peace be upon thee, O Proof of God!

Peace be upon thee, O Light of God!

O Light in the dark place of the earth!

Peace be upon him whom God advances in thy regard,

Behold I come as a pilgrim, who acknowledges your right,

Who hates your enemies and befriends your friends,

So intercede for me therefore with your Lord.

Imam al-Jawad (as)

Next the Zaeer turns his attention to Imam Muhammad al-Jawad at-Taqi (as).

During his Ziyara, he should recall the high lights of the Imam as follows:

Imams period of Imamah extends from the year 203AH up till the year 220AH.

Though the Imam assumed the responsibility of the leadership at a very young age, and the Shias were skeptical about this, however on direct questioning and one gathering, several thousand questions were posed and when the Shias received convincing replies they were satisfied.

However Mamun continued the tradition of close control over Imam Ridha a.s., he tried to control Imams activities by forcing him to marry his daughter Um Fadhl.

However Imam Taqi refused to stay in the royal palace and chose to stay independently, later on Mamun released him and Imam returned to Madina whereby he continued the function of teaching and preaching in the Masjid of the Prophet.

Numerous traditions have been narrated from the Imam reaching up to 220 through 120 narrators pertaining to subjects of Fiqh, Tafsir, Theology and Akhlaq.

However Mamun continued the tradition of close control over Imam Ridha a.s., he tried to control Imams activities by forcing him to marry his daughter Um Fadhl.

However Imam Taqi refused to stay in the royal palace and chose to stay independently, later on Mamun released him and Imam returned to Madina whereby he continued the function of teaching and preaching in the Masjid of the Prophet.

Numerous traditions have been narrated from the Imam reaching up to 220 through 120 narrators pertaining to subjects of Fiqh, Tafsir, Theology and Akhlaq.

Then the Imam continued to maintain the contact with the Shias who were widespread throughout the Islamic empire including Baghdad and Madaeen and Iran and North Africa.

However the increasing popularity of the Imam and the noble virtuous of the Imam were enough to make the ruler by the name of al-Mu'tasim envious and frightened of the Imams power and he forced the Imam to return to Baghdad and in the year 220 AH on the 29th of Zilqaada he managed to successful poison the Imam who is now buried at Kadhmain.

The reason it is called Kadhmain is because the two Kadhims the 7th Imam and the 9th Imam are buried here.

Samarra

Imam Ali al Hadi (AS) and Imam Hasan Askari (AS)

Al-Askareyya Shrine embraces the graves of the 10th and 11th Imams, Imam Ali Al-Hadi (AS) who was martyred in 868 AD and his son Imam Hassan Al-Askari (AS) who was martyred in 874 AD and was buried next to his father. It is a sort of memorial also to the 12th Imam.

In addition, the grave of Sayyida Halima Khatoon [SA] daughter of Imam Ali al-Naqi [AS] and sister of Imam Hasan al-Askari [AS] - Her narration of the birth of the 12th Imam [AS] is reported extensively as she was a mid-wife to Sayyida Nargis Khatoon (SA) the mother of the 12 Imam [AS]

Grave of Sayyida Nargis Khatoon [SA], mother of the 12th Imam Al-Mahdi, peace be upon him is located here.

From the courtyard one can access the cellar (sardab) of 12th Imam Al-Mahdi, peace be upon him - where he was last seen. Also called Maqam Ghaybat (i.e. the place of occultation). (Some dispute this claim.) Nevertheless, it is good to offer 2 rakat salaah here.

During the visit to the Haram it possible to get invited to the dastarkhan of the Imams. If you are one of the lucky Zaer then if any of the food is leftover remember to pack it and take it for other momineen.

About Imam Baqir (ʿa)

1. Ideological education of the masses, especially by training certain experts:
2. Like Hisham bin Hakam who used to engage in polemics especially on Imamah. Clarifying the true leadership of Imamah and how by following the Maasum and infallible Imam raises the dignity of human status.
3. The Imam spreads the true message of FIQH in contrast to the Fiqh of other Jurisprudence, who were giving messages tainted by the whims of the rulers.
4. The Imam engaged in the spiritual training by educating morally the right akhlaq.
5. The Imam supported the revolutionary uprisings which the Sadaat constantly carried out, thereby ensuring that constantly there was a disturbance to those people in power which were drunk in materialism.
6. Tried to keep the memory of Aashura alive, thereby the revolutionary spirit of Islam always was kept thriving.
7. Supported literary efforts in the form of poetry or writing in fact there is a hadith by Imam Sadiq (as) which says that the Shia should teach their children the poet of Sufian Abdi because he is on the religion of God, so messages of truth, liberty, independence, justice, hatred for injustice were being spread by poetry and other means of communication with the encouragement of the Imams.

Finally, please recite a sura fateha for the marhomeen of all the momineen who posted this information on websites like <http://www.al-islam.org/> and <http://www.ziaraat.org/>