



ALI 688: Arbaeen 1446 Ziyārat

This webinar is jointly organized by NASIMCO & ALI. We will inshāAllah cover the significance of visiting Karbala, Kazimayn, Najaf and Samarra. The course will also cover Ādāb of Ziyārat. Practical rules on saying Salāt in the airplane, performing wudhū using spray bottle, and the rules of saying complete or shortened (qasr) prayers in Iraq will also be discussed. Br Rizwan Khalfan and Br Ajaz Sadak will share their experiences of being in Iraq during Muharram Ashra of 1446.

Friday 9 August 2024; 3 -4:30 pm Toronto time

Mawaddath of the Ahlul Bayt عليهم السلام

Most Shī'ah Muslims have heard the following verse and even memorized it, as it is part of creed to love, revere and obey the Ahlul Bayt عليهم السلام of Rasulullah ﷺ .

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ
حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۗ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

Q 42:23 Say, 'I do not ask you any reward for it except the love of [my] relatives.' Whoever performs a good deed, We shall enhance its goodness for him. Indeed, Allah is all-forgiving, all-appreciative.

Going to the places of ziyārat with the Ma'rifah (cognizance with recognition) of the holy souls is sign of *mawaddath* (special doctrinal and permanent love)

Importance of the Verse of Love

Mawaddah' derives from the root verb *wadda* meaning 'to love something. Raghīb al-Isfahani in *Mufradat Alfaza al-Quran* also considers *wadda* to mean 'to wish'. He maintains that *wadda* is used for both meanings and, in fact, the act of 'wishing for something' involves love and liking for that thing.

Based on numerous proofs, the Shī'ah believe that the **al-qurba** refers to the members of the Household of the Prophet, the Ahlul Bayt, the most distinct of them being 'Ali, Fatima, al-Hasan, al-Husayn and the rest of the nine Divinely guided leaders from the progeny of al-Husayn.

In his book *Nahj al-Haqq*, 'Allamah Al-Hilli ranks the verse of mawaddah as the fourth verse from the Quran which establishes the divine authority (imamate) of Imam 'Ali bin Abi Talib. Expounding on this verse, he relates a report from Ibn 'Abbas who said, "When the verse of mawwadah was revealed, the Prophet was asked, 'Who are these people whose love has become incumbent upon us?' He replied, 'Ali, Fatima, Hasan, and Husayn.'" Thereafter, 'Allāmah Al-Hilli states that the obligation to love someone necessitates the obligation of obeying him ('A Probe into the purport and application of the Verse of Love', *Message of Thaqalayn*, v. 14, No. 1)

Meaning of *hasanah* in Q 42:23

Imam Al-Hasan b. Ali عليه السلام addressed the people towards dawn on the night in which Amīrul Mu'minīn عليه السلام died. After praising God and His Messenger and mentioning the merits of his father he said:

I am the (grand) son of the one who brought the good news. I am the (grand) son of he who warned. I am the (grand) son of the man who, with God's permission, summoned (the people) to God. I am the (grand) son of the light that shone out (to the world). I am of the House, from whom God has sent away abomination and whom God has purified thoroughly. I am of the House, for whom God has required love in his Book, when God, the Highest, said:

• قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

Say: I do not ask you for any reward except love for (my) kin. Whoever earns/ does good, We will increase good for himself [42:23]. The good is love for us, the House. (Al-Mufīd, Kitāb al-Irshād)

Reflections before departing for the trip

Have the knowledge (*ma'rifah*) about the holy souls. There are two ways of acquiring knowledge about your Imam: a) knowledge based on research and study (*tabqīq*) and b) the knowledge based on following the others (*taqlīd*). *Tabqīq* means a person acquires the knowledge by studying until s/he reaches to the level of certainty and conviction; whereas *taqlīd* means a person blindly follows someone else in that matter. S/he himself does not study rather just believes in what s/he has been told. The word *ma'rifah* appears in the famous Hadith: مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً

Understand & ponder over Arabic recitations of Ziyārat.

Order a copy *Mafātīh*, Vol. 2 from Amazon.com

How different will it be if we visited them during lifetimes?

Total humility & reverence when nearing the haram

Renewal of the pledge to all six Imams we visit

How can I change on account of this trip?

Maintain taqwā during your trip

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى
وَاتَّقُونِي يَا أُولِي الْأَلْبَابِ

Q 2:197 And whatever good you do, Allah knows it. And take provision, for indeed the best provision is taqwā. So be wary of Me, O you who people of understanding!

‘Allāmah Tabātabā’ī: it is a reminder that one’s actions are not hidden from Allah; it calls one to piety and fear of Allah, so that **one’s acts of worship might not be devoid of the spirit of devotion**; so that one might not go through the external rites or worship with one’s mind absent and one’s heart forgetful (*Al-Mīzān*, v.3, p.115).

Memorize and recite this short Du‘ā to remain focused during the trip

اللَّهُمَّ اجْعَلْ مَسِيرِي عِبْرًا وَصَمْتِي تَفْكَرًا وَكَلَامِي ذِكْرًا

O Allah, make my travel an admonition, my silence a reflection and my speech [Your] remembrance. (Bihar, 97:112)

- Avoid unnecessary talk during your trip to Iraq
- Look back at your life to do *istighfār* for past mistakes
- Observe closely how Godly people behave & interact

Ensure not to delay or miss wājib salāt

Because of being a traveler and lacking good facilities, many pilgrims delay their daily prayers or sometimes even miss them. In East Africa they have a saying: *msafiri kafiri*. Avoid this totally.

أَبُو عَبْدِ اللَّهِ ع: حَجَّةٌ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا وَصَلَاةٌ فَرِيضَةٌ أَفْضَلُ مِنْ أَلْفِ حَجَّةٍ

Imam al-Sadiq عليه السلام: *Performing one Hajj is better than the world and whatever is in it, and saying obligatory prayers is better than one thousand (mustahab) Hajj. (Tahdhib al-Ahkam, 2:240, H.953; Wasā'il H. 4460)*

Read this message from Āyatullāh Sayyid Ali Sistani (dz):

<https://marefatmagazine.wordpress.com/2016/10/31/must-read-message-of-grand-ayatollah-sistani-for-people-going-to-karbala-for-arabeen/>

(Read the two slides for part of the message)

Short Du‘ās for travelling (*safar*)

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Glory be to Him who has made this subservient to us and we would not have been able to do it.

And verily, to Our Lord we shall return (Q 43:13 & 14)

يَا حَافِظًا لَا يَنْسَى، يَا مَنْ نِعْمُهُ لَا تُعَدُّ وَلَا تُحْصَى، أَنْتَ الَّذِي قُلْتَ وَقَوْلِكَ الْحَقُّ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

O Preserver, Who does not forget, O He whose favors cannot be counted nor confined, You have said, and Your word is the Truth: *Surely, We have revealed the Reminder and We will most surely be its guardian (Q 15:9).*

بِسْمِ اللَّهِ وَبِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، مَا شَاءَ اللَّهُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the name of Allah, and with Allah’s (Grace), I rely upon Allah, whatever Allah wills (happens). There is no power and no strength except with Allah, the Highest, the Mighty

اللَّهُمَّ أَنْتَ السَّلَامُ وَلَكَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَعُودُ السَّلَامُ

O Allah, You are Peace and for You is peace and from You is peace and to You returns peace

Etiquette of ziyārat

- In Shaykh Abbas Qummī's *Mafatīḥul Jinan* in the section on Ziyārat the 1st part covers *ādāb al-Safar*

- If possible, travel on select days. Better to travel on Sat, Tue & Thu; avoid Mon, Wed & Fri before zuhr.

- Fast for 3 days: Wed, Thu & Friday

- Offer sadaqah per your status: *إِنَّ أَبِي . . . اشترى السَّلَامَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ بِمَا تَيْسَّرَ*

- Recite the five recommended suras (Nos. 110, 109, 112, 113 & 114).

Prophet Muhammad ﷺ asked Jabir b. Mat'am whether he wished to have the best companions and the provisions with him when he was on a journey and he said he did. The Prophet said: Recite these five surahs: Al-Kafirun, An-Nasr, Al-Ikhlās, Al-Falaq and An-Naas. And begin your recitation with *Bismillāh*

- Take care of your belongings and cash: *مَنْ فَقَّهَ الْمُسَافِرَ حَفِظَ نَفَقَتِهِ*

Rights of fellow pilgrims (zawwār)

- Al-Bāqir (a): *It does not matter if one visits this House if he does not possess three traits: Cautiousness which prevents him from sinning; forbearance which helps him rule over his anger; and good interaction with those who are with him.*
- Imam al-Sadiq (a): *You should be a good companion to those who accompany you, speak less and say only that which is good, mention Allah increasingly, wear purified clothes, perfume, Ghushl before going to holy places, be humble, establish a lot of prayers, say salawāt, help needy ones, not look at (what is forbidden)*
- Imam al-Kazim (a): *whoever prays for his brothers (in belief) in his absence, is called from the Throne, ‘(O Servant of Allah) you will have one hundred thousand times as much reward as one may receive for his prayer*

Visiting Karbala, Kazimayn, Najaf & Samarra

It is mentioned in many reports that the excellence of the ziyārah of Imam al-Husayn عليه السلام equals that of hajj, umrah and jihad, or rather exceeds all of these by several degrees. Its virtues include forgiveness of one's sins, an easy reckoning on the Day of Retribution, the elevation of one's rank, the acceptance of one's supplications and prolongation of one's life-span. Among its rewards are safety of one's body and property, expansion of one's provision, fulfilment of one's needs and removal of the causes of one's worries and distress. Its disregard causes injury to one's faith and amounts to disregarding a major right of the Rasūlullāh ﷺ. (*Mafātih*, 2/250)

Imam Ja'far as Sadiq عليه السلام: Whenever anyone amongst you go for the Hajj and then do not go for the pilgrimage of Imam al-Husayn عليه السلام has abandoned the right from among the rights of the Prophet of Allah ﷺ. For the right of al-Husayn عليه السلام is made obligatory upon every Muslim by Allah”.

He عليه السلام continued: The one who dies without going to the head of the grave of al-Husayn عليه السلام while he still considers himself to be our Shī'ah, is in fact not our Shī'ah, and even if he goes to Paradise, he will remain as a guest of the inhabitants of Paradise (*Qummī, Nafas al-Mahmūm*)

Visiting Karbala, Kazimayn, Najaf & Samarra

Performing the ziyārah of Imam Musa al-Kazim is like doing the ziyārah of Rasūlullāh (s) and Amīrul Mu'minīn (a). The reward of those who perform the ziyārah of Imam al-Kazim (a) is paradise.

Ali b. Khallāl says that there has been no occasion when his difficulty was not removed by Allah when he went to the tomb of Imam Musa ibn Ja'far (a) to seek him meditation (*wasīlah*).

Ibrahim b. 'Uqbah wrote a letter to Imam Ali al-Naqi asking which is preferable: ziyārah of Imam al-Husayn (a) or Imam al-Kazim (a) and Imam al-Taqi (a). The Imam replied: the priority lay with Imam al-Husayn (a) but that the ziyārah of the two Imams was greater in reward and more inclusive.

Mafātīh has two ziyārahs of Imam al-Kazim, three of Imam al-Taqi and one common ziyārahs of the two Imams. Recite two prayers of two rakaats each as a gift to each of the Imams. Pray that this should not be your last occasion.

Visiting Karbala, Kazimayn, Najaf & Samarra

Imam Ja‘far al-Sadiq (a): O son of Mārid, whoever performs the ziyārah of my grandfather, Amīrul Mu'minīn (a), with awareness of his merits, God Almighty writes for him the reward of a well-received hajj and an approved ‘umrah for every one of his steps. O son of Mārid, by God, the fire of hell will not touch the feet that were covered with dust during pilgrimage to the tomb of Amīrul Mu'minīn (a), regardless of whether he makes the journey on foot or mounted. O son of Mārid, write this hadith with gold-water. (*Mafātīh*, 2/75 – 76).

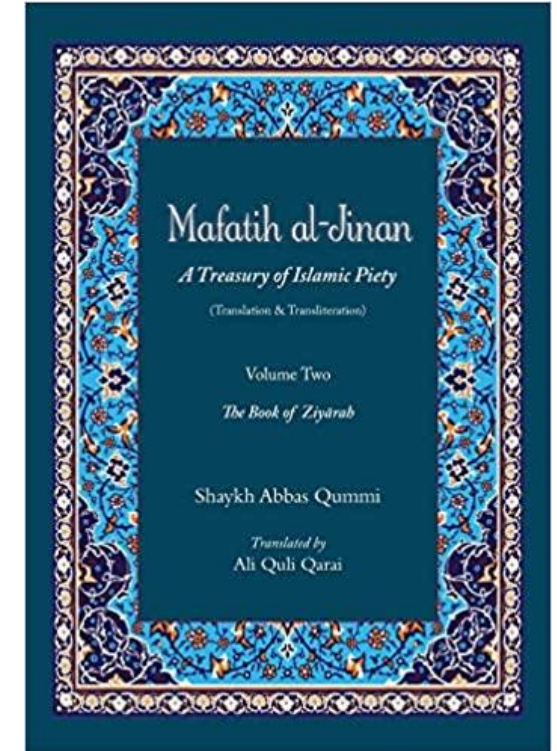
Mafātīh has seven different ziyārahs for Amīrul Mu'minīn (a). If you visit the haram several times, then try to recite each of these at different times. The first ziyārah also contains the ziyārah of Imam al-Husayn (a), Nabi Adam (a) and Nabi Nuh (a). If you recite it then say 4 x 2 rakaats prayers, gifting each of the holy souls. The second ziyārah is Ziyarat Amīnullāh (a). This can be recited in all harams you visit. The fifth ziyārah is available on a carpet that can be placed in your prayer room or office.

Visiting Karbala, Kazimayn, Najaf & Samarra

Zayd al-Shahham asked Imam Ja‘far al-Sadiq (a) concerning the reward for performing ziyārah of any of the Imams. The Imam replied that it was like the reward of someone who performs the ziyārah of Rasūlullāh (s). In another Hadith from Imam al-Sadiq (a) it says that a reward of [mustahab] hajj and ‘umrah is written for someone who performs the ziyārah of an Imam obeying whom is obligatory and offer four rakaats of prayer by him tomb (*Mafātīh*, 2/472).

In Samarra recite the joint ziyārah of the two Imams, the individual ziyārah of Imam Ali a-Naqi (a) and Imam Hasan al-‘Askari (a), Lady Narjis Khatun (a), and Lady Hakīmah Khatun (a) (which is like the ziyārah of Lady Ma‘sumah of Qum), one or two renown ziyārahs of Imam Al-Mahdī (atfs) in the basement, Du‘ā al-‘Ahd and the Leave of Departure from Samarra. If time permits and if you are inclined for it, then also recite Ziyārah Jāmi‘ah al-Kabīr taught by Imam Ali al-Naqi (a). (*Mafātīh*, pp 2/449 – 522). (*Note that you need a lot of time, so plan yourself well and let the caravan leader know about this*).

Select pictures from Iraq and the new translation of *Mafātīh al-Jinan*



Abstracts from Āyatullāh Sistani's message

It is one of the essentials of this ziyārat that the pilgrim, in addition to remembering Imam al-Husayn's sacrifices and devotion in the way of Allah, the Exalted, observes the teachings of Islam including those relating to prayer, hijab, self-reform, selflessness and moral etiquette etc. so that his pilgrimage may be a step towards developing and training the soul for accepting these and consolidating their effects until the next pilgrimage.

Fear Allah in relation to your prayers. As stated in the hadith, it is the pillar of your religion and the ascension of the believer, if it is accepted, all other acts will be accepted and if it is rejected, all other acts of worship will also be rejected. It is befitting for believers to offer their prayers on time because Allah loves those who rush to prayer as soon as they hear the call for it.

Nothing precedes salāt at its prime time

It is not appropriate for a believer to engage in any other acts of worship in the prime for prayer because prayer is the best form of obedience to Allah. It has been narrated from the Ahlul-Bayt, peace be upon them, that they said: Our intercession (with Allah) will not be won by that person who depreciates or undervalues the prayer. We must know that if we act as per their advice, it is hoped that we shall be resurrected along with their friends. Because it has been reported that Imam Ali (a) said in the Battle of Jamal: *Today we are accompanied by those who are still in the loins of their fathers and uteruses of their mothers.*

(Āyatullāh Sayyid Ali al-Sistani *dāma zilluh*)

One of the main purpose of ziyārat

عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا ع يَقُولُ إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي عُنُقِ
أَوْلِيَائِهِ وَ شِيعَتِهِ وَ إِنْ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَ حُسْنِ الْأَدَاءِ زِيَارَةَ قُبُورِهِمْ فَمَنْ زَارَهُمْ
رَغْبَةً فِي زِيَارَتِهِمْ وَ تَصَدِيقًا بِمَا رَغِبُوا فِيهِ كَانَ أَيْمَتُهُمْ شُفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

Hasan b. Ali al-Washha reports that he heard Imam al-Rida (a) saying: For every Imam there is a covenant on the neck of his friends and followers (shi'ahs); the best and complete way to fulfilling this covenant is to visit their graves. One who goes there with a sincere desire of visiting them and with conviction, then their Imams will intercede on their behalf on the Day of Resurrection (*Al-Kafi*, v. 4, p. 567)

Wudhu made simple

- You can carry it on board, if it is 3 oz. or less,
- Easy to take it in your purse or pocket when going to Haram
- Ensure that you spray enough water
- Differentiate between the two washings and the two wiping
- Use bathrooms where possible, otherwise use spray bottles when travelling by plane, trains or coaches
- Renew your wudhu using spray bottle whilst in the Haram if you would like to keep your spot
- Ladies to ensure that not to expose hands & feet
- Check <https://www.youtube.com/watch?v=7q4pWFseBMk>

Saying salāt on board - 1

If you are scheduled to arrive at your destination early enough to go through security, perform wudhu, determine Qibla and find a suitable place to say your prayers then you are allowed to say your prayers at the destination, provided they do not get qadhā. Otherwise, you need to say your prayers on board.

1. Say Qasr salāt on board, except if you are a frequent traveler (*kathīrus safar*). Go to <https://al-m.ca/travel/> for easy rules

2. When traveling, it is advisable to maintain the *tabārah* (ritual purity) of your body and clothes till at least prayer time. For those who can retain their wudhu for longer time, it is advisable to perform the wudhu with the niyyat of *qurbatan ilallāh* (seeking nearness to God) before departing.

Saying salāt on board – 2

3. Ensure that the prayer time has begun before you say prayers. Use of app from www.halaltrip.com is helpful in finding prayer times when flying. Alternatively, if you have info on local sunrise and sunset timings while you are traveling then it is helpful in determining prayer timings.

4. Face completely towards qibla direction when saying takbīratul ihrām (i.e., the saying of first *Allāhu akbar* after the *niyyat*). Use of app from www.halaltrip.com is helpful in determining qibla direction on board. Alternatively, you can use TV screens in the airplane or ask member of the crew about the direction to Makkah. Do not be concerned about the change in direction of the airplane when you are saying your prayers. Of course, you will again determine qibla direction when you begin the next prayer, such as ‘asr after zuhr and ‘ishā after maghrib prayer.

Saying salāt on board - 3

5. Where possible observe all qiyām (standing), rukū (bowing), sajda (prostrating) and qu‘ūd (sitting) positions required in salāt. This can be done in the exit rows or in designated prayer places on some Muslim flights (e.g., Iran Air, Saudi Airline). Otherwise, after rising and facing towards Qibla during takbīratul ihrām, say your prayers on the assigned seats. Use gestures (*‘ishāra*) to determine the four position in salāt, such as sitting straight in lieu of qiyām, slight tilting for qu‘ūd, bending for ruku, further bending for sajad. (Note there is a difference of opinion between scholars on whether one should say the prayers in the aisles, washrooms, and serving corners/sections of the plane or confine to saying prayers in the designated seats. You may check with a local scholar and decide accordingly. It is essential that a Muslim does not face unnecessary harassments or profiling by airline crew or security officials. Saying prayer is personal devotion between the Almighty Lord and a humble servant.)

Praying full in Iraq despite being a traveler

- 1) Haram of Imam al-Husayn in the Haa'ir
- 2) Masjid Kūfa, rather the entire city of Kūfa
- One prayer is equal to 1000 prayers
- 1 wājib prayer = 1hajj with the Prophet; 1 mustahab prayer = umrah with the Holy Prophet (s).
- If people were to know its merits, they would come to it crawling (6I)
- Special prayer of Hajaat in the middle of it
- 1000 prophets & 1000 awsiyaa have prayed in it
- It will be the venue of payer for Imam Mahdi
- 3) Masjid Sahla – considered as part of new Kūfa

Message from the Academy for Learning Islam

Bismillah.

- 1, Thank you for participating in this webinar. Please pray that we can continue providing online services to pilgrims going for Hajj, ‘Umrah and Ziyārat.
- 2, Thank you to all those who offered donations when registering for the course. Our experience has shown that when people donate, even as little as \$5, never miss attending the webinar. Plus, you get the opportunity to contribute for so many activities that A.L.I. offers. Finally, it is counted as part of your ziyārat expense.
- 3, we need volunteers in your cities to promote our courses, publications and other activities. Please email director@academyofislam.com if you can spare 1 hour per week for this noble cause.

References and additional material

- *Chronicles of the Martyrdom of Imam Husayn*, M. Rayshahrī, Tr. Abbas Jaffer, ICAS, London, 2020.
- *Mafātīh al-Jinan*, Sh Abbas Qummī, Tr. Ali Quli Qarai, v. 1, 2019.
- History of Holy places: <http://www.al-islam.org>
- Significance of ziyārat: www.al-islam.org/revolution/2.htm
- Travel rules: <https://al-m.ca/travel/>
- Ziyārat manuals with translation: <http://www.asserattours.com>
- <https://www.academyofislam.com/ali-374/>
- <http://www.duas.org/walkoffree.htm>
& <http://www.duas.org/ziaratiraq.htm>