

***'Mashi*¹ – A Spiritual Cleansing**

¹ Walking from Najaf to Karbala during Arbaeen.

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ اَعْدَاءَهُمْ اَجْمَعِيْنَ

‘Mashi² – A Spiritual Cleansing

Introduction:

A short article on an individual's experience during *Mashi* (walking from Najaf Ashraf to Karbala Moulla) is presented, some Ahadith on rewards for a 'Zair' (a visitor to Holy Shrines) are given in Appendix I and advice of Masomeen^{-asws} on travelling manners is included in Appendix II.

The Word 'مَشْيٍ', مَشْيِكَ (Mashi, Mashiak) means to walk humbly, neither too fast nor too slow (lazily). For example, Allah^{-azwj} Says in Verse 19 of Sura Luqman:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ {31:19}

And be moderate in your walking and lower your voice[31:19]

When asked to describe the virtues of believers (Momineen), Amir-ul-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} says:

فَالْمُؤْمِنُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ، مَنْطِقُهُمُ الصَّوَابُ وَمَلْبَسُهُمُ الْاِقْتِصَادُ وَمَشْيُهُمُ التَّوَاضُعُ

The Momineen are the people of virtues. Their speaking is the correctness, and their clothing is the moderate, and their walking is (with) the humbleness.

خَضَعُوا لِلَّهِ بِالطَّاعَةِ فَمَضَوْا غَاضِينَ أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ، وَاقْفَيْنِ أَسْمَاعَهُمْ عَلَى الْعِلْمِ. نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّذِي نَزَلَتْ فِي الرِّخَاءِ، رَضِيَ عَنْ اللَّهِ بِالْقَضَاءِ

They are humble to Allah^{-azwj} with the obedience, and they shut their gazes from what Allah^{-azwj} has Prohibited upon them, and they devote their hearing to the knowledge. Their behaviour in afflictions is similar to their behaviour in prosperity; they are pleased with the Decision of Allah^{-azwj}.

لَوْلَا الْأَجَالُ الَّتِي كَتَبَ اللَّهُ لَهُمْ لَمْ تَسْتَقِرْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ، شَوْقًا إِلَى الثَّوَابِ وَخَوْفًا مِنَ الْعِقَابِ. عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ وَصَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ

If Allah^{-azwj} had not Decreed a term for them, their souls would not stay in their bodies for even the blink of an eye - in their desire for the Reward, and Fear from the Punishment. They

² Walking from Najaf to Karbala during Arbadeen.

consider the Creator to be Great for themselves, and everything else seems little in their eyes.³

Rewards for walking to the Holy Shrines:

In Ahadith, walking towards the holy shrine of Imam Hussain^{-asws} is encouraged and praised, e.g.,

كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ بَشِيرٍ السَّرَّاجِ عَنْ أَبِي سَعِيدٍ الْقَاضِي قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي غُرْفَةٍ لَهُ وَ عِنْدَهُ مُرَازِمٌ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَتَى قَبْرَ الْحُسَيْنِ مَا شِئَا كَتَبَ اللَّهُ لَهُ بِكُلِّ قَدَمٍ يَرْفَعُهَا وَ يَضَعُهَا عَنُقَ رَقَبَتِهِ مِنْ وَلَدِ إِسْمَاعِيلَ وَ مَنْ أَتَاهُ فِي سَفِينَةٍ فَكَفَّنَتْ بِهِمْ سَفِينَتُهُمْ نَادَى مُنَادٍ مِنَ السَّمَاءِ طِبُّكُمْ وَ طَابَتْ لَكُمْ الْجَنَّةُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhamad Bin Al-Husayn, from Ahmad Bin Bashir Al Sarraj, from Abu Saeed Al Qazy who said,

'I entered to see Abu Abdullah^{-asws} a chamber of his^{-asws}, and in his^{-asws} presence was Murazim. I heard Abu Abdullah^{-asws} saying: 'One who comes to the grave of Al-Husayn^{-asws} walking, Allah^{-azwj} will Write for him with every foot he raises and places, liberation of a neck from the children of Ismail^{-as}, and the one who comes to him^{-asws} in a ship, and the ship overturns, a caller calls out from the sky: 'You have been purified and the Paradise has been prepared for you!''⁴

كامل الزيارات أَبِي وَ جَمَاعَةُ مَشَاجِيحِي عَنْ سَعْدٍ وَ مُحَمَّدِ بْنِ يَحْيَى وَ الْحَمِيرِيِّ وَ أَحْمَدَ بْنِ إِدْرِيسَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ عَبْدِ الْجُبَّارِ النَّهْأَوْدِيِّ عَنْ أَبِي سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ ثَوْبَرٍ عَنْ أَبِي فَاجِتَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حُسَيْنُ مَنْ خَرَجَ مِنْ مَنْزِلِهِ يُرِيدُ زِيَارَةَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِنْ كَانَ مَا شِئَا كَتَبَ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ لِحِيٍّ عَنْهُ سِتْمَةٌ حَتَّى إِذَا صَارَ فِي الْحَيْرِ كَتَبَهُ اللَّهُ مِنَ الْمُفْلِحِينَ الْمُنْجِحِينَ حَتَّى إِذَا قَضَى مَنَاسِكَهَ كَتَبَهُ اللَّهُ مِنَ الْفَائِزِينَ حَتَّى إِذَا أَرَادَ الْإِنْصِرَافَ أَتَاهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص يُفَرِّئُكَ السَّلَامَ وَ يَقُولُ لَكَ اسْتَأْنَفِ الْعَمَلَ فَقَدْ غُفِرَ لَكَ مَا مَضَى.

(The book) 'Kamil Al-Ziyaraat' – My father and a group of my elders, from Sa'ad and Muhammad Bin Yahya, and Al Himeyri, and Ahmad Bin Idrees, altogether from Al-Husayn Bin Ubeydullah, from Ibn Abu Usman, from Abdul Jbbar Al Nahawandy, from Abu Saeed, from Ali Husayn Bin Suweyr Bin Abu Fakhta who said,

'Abu Abdullah^{-asws} said: 'O Husayn! One who goes out from his house intending Ziyarat of the grave of Al-Husayn^{-asws} Bin Ali^{-asws}, if he was walking, a good deed will be written for him with every step and an evil deed will be deleted from him until when he comes to be in the enclosure, Allah^{-azwj} will Write for him as being from the successful and the triumphant, until when he has fulfilled his rituals, Allah^{-azwj} will Write him as being from the winners, until when he intends to leave, an Angel comes to him. He says, 'Rasool-Allah^{-saww} conveys the greeting to you and says to you: 'Resume the deeds, for it has been Forgiven for you whatever has passed!''⁵

³ 849 H. 43, an extract كتاب سليم بن قيس الهلالي، ج2، ص:

⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 22 H 48

⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 26 H 17

كامل الزيارات عليّ بن الحسين عن سعد بن الحسن بن علي بن عبد الله عن العباس بن عامر عن جابر المكنوف عن أبي الصاميت قال سمعت أبا عبد الله ع وهو يقول من أتى الحسين ع ماشياً كتب الله له بكل خطوة ألف حسنة و محاً عنه ألف سيئة و رفع له ألف درجة

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Al-Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Jabir Al Makfouf, from Abu Al Samit who said,

'I heard Abu Abdullah^{-asws} and he^{-asws} was saying: 'One who comes to Al-Husayn^{-asws} walking, Allah^{-azwj} will Write for him with every step a thousand good deeds, and Delete from him a thousand evil deeds, and Raise for him a thousand ranks.

فإذا أتيت الفرات فاعْتَسِلْ وَ عَلَّقِ نَعْلَيْكَ وَ امشِ خافياً وَ امشِ مَشْيَ الْعَبْدِ الدَّلِيلِ فَإِذَا أَتَيْتَ بَابَ الْحَيْرِ فَكَبِّرِ اللَّهَ أَرْبَعاً وَ صَلِّ عِنْدَهُ وَ اسْأَلِ اللَّهَ حَاجَتَكَ.

When you come to the Euphrates, bathe and hang your slippers and walk bare-footed, and walk a walk of the humble slave. When you come to a door of the (Holy) enclosure, exclaim the Greatness of Allah^{-azwj} four times, and pray Salat in his^{-asws} presence, and ask Allah^{-azwj} your need!"⁶

كامل الزيارات أبي عن سعد بن محمد بن يحيى معاً عن محمد بن الحسين بن محمد بن إسماعيل عن صالح بن عتبة عن الحارث بن المغيرة عن أبي عبد الله ع قال: إن لله ملائكة موكلين بقبر الحسين فإذا هم بزيارته الرجل أعطاهم الله دُئوبه فإذا خطأ نحوها ثم إذا خطأ ضاعفوا له حسناته فما تزال حسناته تضاعف حتى تُوجب له الجنة

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad and Muhammad Bin Yahya, both together from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqbah, from Al Haris Bin Al Mugheira,

'From Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there are Angels^{-as} Allocated with the grave of Al-Husayn^{-asws}. When a man thinks of visiting him^{-asws}, Allah^{-azwj} Forwards his sins to them^{-as}. When he takes a step, they^{-as} delete these sins. Then, when he takes another step, they^{-as} double his good deeds for him. His good deeds do not cease to be doubled until the Paradise is obligated for him.

ثُمَّ اكْتَفَوْهُ وَ قَدَّسُوهُ وَ يُنَادُونَ مَلَائِكَةَ السَّمَاءِ أَنْ قَدِّسُوا زُورَ حَبِيبِ حَبِيبِ اللَّهِ

Then they surround him and sanctify him, and they call out to Angels of the sky: 'Sanctify the visitors of the beloved of the Beloved of Allah^{-azwj}!'

فَإِذَا اغْتَسَلُوا نَادَاهُمْ مُحَمَّدٌ ص يَا وَفَدَ اللَّهُ أَبَشِرُوا بِمُرَافَقَتِي فِي الْجَنَّةِ

When they bathe, Muhammad^{-saww} calls out to them: 'O delegation of Allah^{-azwj}! Receive glad tidings of my^{-saww} friendship in the Paradise!'

ثُمَّ نَادَاهُمْ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا ضَامِرٌ لِقَضَاءِ حَوَائِجِكُمْ وَ رَفْعِ الْبَلَاءِ عَنْكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 23

Then Amir Al-Momineen^{-asws} calls out to them: 'I^{-asws} am a guarantor for the fulfilment of your needs, and raising of the afflictions from you in the world and the Hereafter!'

ثُمَّ اتَّقَاهُمْ النَّبِيُّ ص عَنْ أُمَّائِهِمْ وَ عَنْ شَمَائِلِهِمْ حَتَّى يَنْصَرِفُوا إِلَى أَهْلِيهِمْ.

Then the Prophet^{-saww} meets them on their right as well as on their left until they leave to go to their families'.⁷

Mashi during Arbaeen:

During the days leading to Arbaeen⁸, Momineen mostly walk in groups from Najaf Ashraf to Karbala Moulla (perform *Mashi*). Prior to *Mashi*, one has to remind himself/herself the above qualities of a Momin as described by Amir-ul-Momineen^{-asws}, so that one would tread with humbleness and devotion to show his/her love to Imam Hussain^{-asws} and the Martyrs of Karbala.

In *Mashi*, we see Momineen⁹ from among children and elderly, walking towards Karbala Moulla with devotion and chanting 'Labaik Ya Hussain^{-asws}' (At your^{-asws} service Imam Husayn^{-asws}). They walk under challenging conditions and sometime under incredible circumstances, e.g., with tired legs and injured feet, disabilities, carrying children and pushing wheel chairs. Occasionally, we notice these but other times we miss out on such moving accounts while lost in the remembrance of our 'Mazloom' Imam^{-asws}.

We also see an unbroken chain of, free resting and food services, provided by the 'Moukkab'¹⁰ - make-shift, permanently built, big and small ones, run by hundreds of volunteer groups and thousands of individuals. It's hard to count the number of volunteers serving Momineen/Mominat spanning from little children to the elderly, they are eager to offer comfort to the tired bodies, by inviting you to eat-in, rest and sleep, massage and treat injured feet. Innocent children frequently offer water bottles, sweets and even tissue papers to register their love and care for the visitors of the great Imam^{-asws}. Small Moukkab are generally installed by the local Iraqis who are not very well off but their hospitality is amazingly rich. Once in the *Mashi*, one cannot thank the volunteers enough, both inside the Moukkab and standing at the roadsides, for their tireless devotion and relentless efforts, inviting the *Zair*¹¹ for food, drinks, foot-treatment, offering sleeping berths and use of shower/WC facilities.

On a personal note, I have tried to reflect on my own experiences during 'Mashi' in the following statement, which others may share. Still, it's a reminder of how seriously I fell short of my responsibilities to fellow walkers. Among many slips, some are: I was inexcusably inflexible, failed to slow down to keep up with those who had difficulty in walking and did not try hard enough to persuade those who were in higher spirit and valour to reach their beloved Imam^{-asws} and Mola Abbas^{-asws}'s *Harram*, to slightly hold back for slow-moving members of

⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 25 H 50

⁸ 40th day mourning ritual for Imam Hussain^{-asws} and martyrs of Karbala.

⁹ Believers

¹⁰ Camps set-up to look after Zaireen.

¹¹ Visitor to the Holy Shrine

the group. Sometimes, I was also inconsiderate when it came to taking a short break for a nap or comfort, and was hugely propelled by the desire of reaching my destiny with those who had the same passion.

I did not realise there, as I recollect today, I was more composed, more flexible and humble at the beginning of the *Mashi* but as my physical situation deteriorated, so did wane my superficial qualities which let my companions down - showing my lack of preparedness to serve the cause of my Imam^{-asws}, if at all I were given a chance! Hence, I devote this short write-up to the Imam^{-ajfi} of our time with seeking forgiveness and asking for help to enable me, and all of us, to behave as we claim to be when put to a trail - the conditions beyond our comfort zone!

Why did I say all of this?

One should look after all those who strive to visit Imam Hussain^{-asws}'s shrine. In a Hadith, for example,

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِنَقْرِ عَنْدَهُ وَ أَنَا حَاضِرٌ مَا لَكُمْ تَسْتَحْفُونَ بِنَا قَالَ فَقَامَ إِلَيْهِ رَجُلٌ مِنْ خُرَاسَانَ فَقَالَ مَعَاذَ لَوْجِهِ اللَّهُ أَنْ نَسْتَحِفَّ بِكَ أَوْ بِشَيْءٍ مِنْ أَمْرِكَ فَقَالَ بَلَى إِنَّكَ أَحَدٌ مَنِ اسْتَحَفَّ بِي فَقَالَ مَعَاذَ لَوْجِهِ اللَّهُ أَنْ أَسْتَحِفَّ بِكَ فَقَالَ لَهُ وَيْحَكَ أَوْ لَمْ نَسْمَعْ فُلَانًا وَ نَحْنُ بِقُرْبِ الْجُحْفَةِ وَ هُوَ يَقُولُ لَكَ احْمِلْنِي قَدَرِ مِيلٍ فَقَدْ وَ اللَّهُ أَغْيَيْتُ وَ اللَّهُ مَا رَفَعَتْ بِهِ رَأْسًا وَ لَقَدْ اسْتَحَفَّتْ بِهِ وَ مَنْ اسْتَحَفَّ بِمُؤْمِنٍ فِينَا اسْتَحَفَّ وَ صَبَّحَ حُرْمَةَ اللَّهِ عَزَّ وَ جَلَّ.

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazī'e, from Saleh Bin Uqba, from Abu Haroun, who has said:

Abu Abdullah^{-asws} having said to a number (of people) who were in his^{-asws} presence and I was present: 'What is the matter with you all that you take us^{-asws} lightly?' A man from Khurasan stood up and said, 'Allah^{-azwj} Forbid that we should take you^{-asws} or any of your^{-asws} commands lightly'.

He^{-asws} said: 'Yes, you are one of those who take me^{-asws} lightly'. He said, 'Allah^{-azwj} Forbid that I should take you^{-asws} lightly'. He^{-asws} said to him: 'Woe be unto you, or did you not hear so and so, and we were near *Al-Juhfa*, and he was saying to you, 'Give me a ride for about a mile, for By Allah^{-azwj}, I have become (very) tired'? By Allah^{-azwj}, you did not even raise your head and took him lightly by it, and the one who takes one who Believes in us^{-asws} lightly, has taken lightly and wasted the Sanctity of Allah^{-azwj} Mighty and Majestic'.¹²

Why are we walking from Najaf to Karbala?

On the day of Ashura, when our Imam Hussain^{-asws} was left alone, after the martyrdom of relatives and friends, Imam^{-asws} looked at the sky and invited all living creatures and souls to

¹² ص 102 ج 8 ؛ الكافي (ط - الإسلامية) ، Al-Kafi, Vol. 8, H. 14521

come forward and pledged their support. Imam^{-asws} invited them by saying: "Hal Min Nasirin Yansurna" ("Is there anyone to extend support"). The 'Nidah' (Call of the Imam^{-asws}) was heard by all living beings as well as the souls of the Momineen - residing in 'Alam-e-Arwah' (worlds of the Souls).

So, the Momineen replied with 'Labaik Ya Hussain^{-asws}' (At your^{-asws} service Imam Husayn^{-asws}) which was later embedded in the Momineen's nature. Today, we answer to this very call by reciting 'Labaik Ya Hussain^{-asws}'! Imam^{-asws} replies to our calls but our impurities, tarnished with the love of the world, hinder our hearing to greet the reply of our Imam^{-asws}. However, our souls are softly touched upon and our hearts cry out and tears start trickling through our eyes upon perceiving the warm welcome.

A Momin, when unable to listen to the replies of the Masomeen^{-asws} would say, what can I do for my Moola^{-asws}? Except for mourning and trying to observe, in my very little way, the suffering you^{-asws} and your^{-asws} family^{-asws} had experienced by those who usurped your^{-asws} properties, plundered your^{-asws} rights and violated your^{-asws} sanctity.

Masomeen^{-asws} and the Imam^{-ajfi} of our time deeply respect our sentiments and love towards Imam Hussain^{-asws} with our trembling and tired *bodies* slowly progressing towards Karbala! Sadly, one has to realise, our slogans naive due to our infirm commitment. Why? If we scrutinise ourselves, we will find out that the love of the world has empowered us and our commitment may only be short-term and our feelings are no more sincere than those of Kufis' pledges of allegiance to Muslim Ibn Aqeel^{-asws}!

On one side are our imperfect commitments but on the other side Mola^{-asws} is 'Kareem Ibn Kareem'¹³, so we all will be given a chance to assist the awaited Imam^{-ajfi}, as we all wish, regardless of our flaws and infirm commitments – either we triumph or loose!

How is that possible? We quote below a sermon of Amir-ul-Momineen^{-asws} from Nahjul Balagh:

نُحج البلاغة: قال أمير المؤمنين عليه السلام: الراضي بفعل قوم كالداخل فيه معهم، و على كل داخل في باطل إثماني: إثم العمل به و إثم الرضا به. و قال لما أظفره الله تعالى بأصحاب الجمل و قد قال بعض أصحابه «وددت أنّ أخي فلانا كان شاهدا ليرى ما نصرك الله على أعدائك» فقال: أهوى أخيك معنا؟ قال: نعم، قال: فقد شهدنا، و لقد شهدنا في عسكرنا هذا قوم في أصلاب الرجال و أرحام النساء سيرعف بهم الزمان و يقوى بهم الإيمان¹⁴.

When Allah^{-azwj} Gave Amir-ul-Momineen^{-asws} victory over the enemy at the Battle of Jamal one of his^{-asws} comrades said on that occasion, "I wish my brother 'so-and-so' had been present and he too would have seen what success and victory Allah^{-azwj} had given you^{-asws}," whereupon Amir-ul-Momineen^{-asws} said: "Did your brother hold me^{-asws} as a friend?"

He replied: "Yes,"

¹³ Merciful and son of Merciful

¹⁴ (2) ق: 21 / 85 / 117، ج: 96 / 100.

Then Amir-ul-Momineen^{-asws} said: 'In that case he was with us. Rather in this army of ours even those persons were present who are still in the loins of men and wombs of women. Shortly, time will bring them out and faith will get strength through them.¹⁵

So, maybe we are given an opportunity to assist the cause of Imam-e-Zamana^{-ajfi}, but we need to prepare ourselves, as best as we can, any remaining shortfall will be overlooked by the 'Kareem Ibn Kareem' Mola^{-asws} rectifying our bodies and souls, Insha Allah^{-azwj}!

Finally, *Mashi* also establishes and recreates the spirit of an 'ideal' *Ziyarah*, atmosphere - as it was performed centuries ago! These days we are accustomed to the luxuries of a modern lifestyle - we leave home on a ride, board a plane and arrive at a hotel near Harram of a Masoom^{-asws}, relatively with ease and little discomfort – even though this little effort is appreciated by the Masomeen^{-asws}. And we are rewarded for the our time and incurred expenses. The typical three-day 'Mashi', however, would enrich our experience and it prepares us for a simple and luxury-free way of approaching our beloved Imam^{-asws}. It also reminds us the sufferings and pain of the Ahl-Harram^{-asws}, who were made to walk to the court of Ibn Ziad^{-la} from Karbala to Kufa, which is adjacent to Najaf Ashraf.

Companions of Imam-e-Zamana^{-ajfi} will Operate as a Team:

I strongly feel, as an individual, we may have prepared ourselves to serve the Imam^{-ajfi} of our time but as a group, we are far from what would be required at the 'Saeh'¹⁶ we are all waiting for. For example,

عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ رَبِيعٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قِيلَ لِأَبِي جَعْفَرٍ ع إِنَّ أَصْحَابَنَا بِالْكُوفَةِ لَجَمَاعَةٌ كَثِيرَةٌ فَلَوْ أَمَرْتَهُمْ لَأَطَاعُوكَ وَاتَّبَعُوكَ

It has been narrated by Aban Ibn Tagheeb, who from Rabbi who from Bureed Al-Jayali who says:

'It was said to Abu Ja'far^{-asws}, 'Our companions at Al-Kufa are a large community, so if you^{-asws} were to order them (rise against government), they would obey you^{-asws} and follow you^{-asws}'.

قَالَ يَحْيَى أَخَذْتُكُمْ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ مِنْهُ حَاجَتَهُ فَقَالَ لَا

Imam^{-asws} said: 'Does one of you come to a money-bag of his brother, and he takes from it as per his need?' He said, 'No' (they are not like that!).

فَقَالَ هُمْ بِدِمَائِهِمْ أَتَخَلُّوْنَ ثُمَّ قَالَ إِنَّ النَّاسَ فِي هُدْنَةٍ نُنَاقِحُهُمْ وَنُؤَارِئُهُمْ حَتَّى إِذَا قَامَ الْقَائِمُ جَاءَتْ الْمُرَائِلَةُ وَآتَى الرَّجُلُ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ فَلَا يَمْنَعُهُ

Imam^{-asws} said: 'They are (then going to be) more stingy with their blood' (i.e., how will they sacrifice lives for each other?). Then he^{-asws} said: 'Surely, the people are in a truce. We (inter) marry them and inherit them, until when Al-Qaim^{-ajfi} rises, so in that phase (the Momineen)

¹⁵ Nahjul Balagha, Sermon no. 14.

¹⁶ The time of the appearance of the 12th Imam^{ajfi}

will be like when a man would come to a money-bag of his brother and he will take as per his need, and he would not prevent him'.¹⁷

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ ابْنِ فُتَيْبَةَ عَنْ ابْنِ شَازَانَ عَنِ الْبَزْطِيِّ قَالَ قَالَ أَبُو الْحَسَنِ عَ أَمَا وَاللَّهِ لَا يَكُونُ الَّذِي تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُمَيِّزُوا وَ تُخْصُوا وَ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا الْأَنْدَرُ

It has been reported by Ibn Ahmed Ibn Idris, who from Ibn Dagebah, who from Ibn Shazan, who has reported from Bazanati:

'Abu Al-Hassan^{-asws} said: 'But, by Allah^{-azwj}! It will not be happening, that which you are extending your eyes to (the appearance of Al-Qaim^{-ajfj}) until you are distinguished, and you are purified, and until there does not remain any from you except for the fewest.

ثُمَّ تَلَا أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَلُوا مِنْكُمْ وَ يَعْلَمِ الصَّابِرِينَ

Then the Imam^{-asws} recited: **Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard [9:16]**, and Allah^{-azwj} Knows the patient ones!¹⁸

After reviewing these Ahadith, one may reflect that I have miserably failed during *Mashi* and regret of being deficient, however, may my neck be rescued, as I have pleaded guilty in the court of the most merciful Imam^{-asws} (who is Kareem Ibn Kareem)¹⁹ – who just asks for a sigh or tear of regret and forgiveness and bounties start pouring in and in abundance.

'Mashi' is to prepare for Conditions of the Awaited 'Hour':

عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهَّائِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ بِالطَّوْافِ فَتَظَرَّ إِلَيَّ وَ قَالَ لِي يَا مُفَضَّلُ مَا لِي أَرَاكَ مَهْمُومًا مُتَعَبِّرَ اللَّوْنِ

It has been narrated by Abd Al-Wahid, who from Ahmed Ibn Hozah, who from Nawahandi, who from Abd Allah Ibn Hammad, who from Mofassil, who says:

'I was in the presence of Abu Abdullah^{-asws} in the Tawaaf, and he^{-asws} looked at me and said to me: 'O Mufazzal! What is the matter I^{-asws} see you worried and of changed colour (pale)?'

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ تَظَرِّي إِلَى بَنِي الْعَبَّاسِ وَ مَا فِي أَيْدِيهِمْ مِنْ هَذَا الْمُلْكِ وَ السُّلْطَانِ وَ الْجَبَرُوتِ فَلَوْ كَانَ ذَلِكَ لَكُمْ لَكُنَّا فِيهِ مَعَكُمْ

The narrator says, 'So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I looked at the clan of Abbas and what is in their hands of this kingdom, and the authority, and the grandeur. If only that was for you (Imams^{-asws}), we would be in it with you^{-asws} all'.

¹⁷ وسائل الشريعة ج : 5 ص : 121 . H. 6092.

¹⁸ بحار الأنوار ج : 52 ص : 113 . H. 24.

¹⁹ Generous and son of generous forefather

فَقَالَ يَا مُفَاضَّلُ أَمَا لَوْ كَانَ ذَلِكَ لَمْ يَكُنْ إِلَّا سِيَّاسَةُ اللَّيْلِ وَ سِيَّاحَةُ النَّهَارِ وَ أَكَلُ الْجُشْبِ وَ لُبْسُ الْحُثِينِ شِبْهُ أَمِيرِ الْمُؤْمِنِينَ وَ إِلَّا فَالْتَأَرْ قُرُوبِي ذَلِكَ عَنَّا فَصِرْنَا نَأْكُلُ وَ نَشْرَبُ وَ هَلْ رَأَيْتَ ظُلَامَةً جَعَلَهَا اللَّهُ نِعْمَةً مِثْلَ هَذَا

So, Imam^{asws} said: 'O Mufazzal! But, if it was that, nothing would happen except patrolling at night and journeying by the day, and eating the dry (tasteless food), and wearing the coarse (clothing) resembling (those of) Amir Al-Momineen^{asws}, or else (those who are avoiding such conditions) would be for the Fire.

However, these responsibilities have been lifted from us and this is the reason you are able to consume good food, have you seen a hardship turning into a blessing, as is the case in this era (for you).²⁰

وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ بْنِ يَعْقُوبَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ وَ وَهَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِذَا خَرَجَ الْقَائِمُ ع لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ الْعَرَبِ وَ فَرَنْشٍ إِلَّا السَّيْفُ مَا يَأْخُذُ مِنْهَا إِلَّا السَّيْفُ وَ مَا يَسْتَنْجِلُونَ بِخُرُوجِ الْقَائِمِ ع فَوَ اللَّهُ مَا طَعَامُهُ إِلَّا الشَّعِيرُ الْجُشْبُ وَ لَا لِبَاسُهُ إِلَّا الْغَلِيظُ الْخَبَرُ وَ مَا هُوَ إِلَّا السَّيْفُ وَ الْمَوْتُ تَحْتَ ظِلِّ السَّيْفِ

It has been narrated Ahmed Ibn Mohammed Ibn Uktada, who from Ahmed Ibn Yousif Ibn Yaqoob, who from Ismail Ibn Mahran, who from Al-Hassan Ibn Ali Ibn Abi Hamza, who from his father, who from Abu Basir:

'From Abu Abdullah^{asws} having said: 'When Al-Qaim^{ajfj} comes out (from Occultation), there would not happen to be between him^{ajfj} and the Arabs and Qureysh except for the sword. He^{ajfj} will not deal with them except by the sword, and do not be hastening with the appearance of Al-Qaim^{ajfj}, for, by Allah^{azwj} his^{ajfj} food will not be except for the dry barley (bread), nor would his^{ajfj} clothing be except of the coarse, the rough, and it would not be except for the sword, and the death would be beneath the shadow of the sword'.²¹

Being Judgemental and Expecting More from Others:

It is also noticed, while walking in the crowd and in small assemblies, we pick on the slips and weaknesses of other Momineen, which surely is an un-Islamic habit and has crept into our system due to our competitive lifestyle and gossiping habits. We also have had more expectations of righteousness from others. Imam^{asws} says, for example:

يَا عَيْسَى انْظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمَذْنِبِ الْخَاطِئِ وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمَنْزِلَةِ الرَّبِّ كُنْ فِيهَا زَاهِدًا وَ لَا تَزْعَبْ فِيهَا فَتَعَطَّبَ

(Allah^{azwj} Said to Prophet Isa^{as}) O Isa^{as}! Look into your^{as} affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord^{azwj}. Become an ascetic therein and do not be allured with regards to it, for you^{as} would be corrupted.²²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَا عُمَرُ لَا تَحْمِلُوا عَلَيَّ شَيْعَتَنَا وَ ارْقُطُوا بِهِمْ فَإِنَّ النَّاسَ لَا يَحْتَمِلُونَ مَا تَحْمِلُونَ

²⁰ H. 127, بحار الأنوار ج : 52 ص : 359

²¹ H. 3565- 10, مستدرک الوسائل ج : 3 ص : 275, H. 115, بحار الأنوار ج : 52 ص : 354

²² Al-Kafi, Vol. 8, hadith, 14551

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Umar ibn Hanzalah who has narrated the following:

'Abu Abd Allah^{-asws} once said: 'O 'Umar! You must not overburden our Shias! You must be kind to them because (general) people do not endure what you bear.²³

Amir-ul-Momineen^{-asws}'s Advice to his advancing soldiers:

وَأَيُّكُمْ وَالتَّفَرُّقُ فَإِذَا نَزَلْتُمْ فَأَنْزِلُوا جَمِيعاً وَإِذَا رَحَلْتُمْ فَأَرْحَلُوا جَمِيعاً وَإِذَا عَنِيبَكُمْ اللَّيْلُ فَزَلَّيْتُمْ فَخُفُّوا عَسْكَرَكُمْ بِالرِّمَاحِ وَالتَّرْسَةِ وَتَكُنْ رُمَاتُكُمْ مِنْ وَرَاءِ تَرْسَتِكُمْ وَرِمَاحُكُمْ يَلُوهُمُ وَ مَا أَقَمْتُمْ

(Amir ul-Momineen^{-asws} said:) And beware of separation. Whenever you encamp, then encamp all together, and whenever you depart, then depart all together, and when the night overcomes you and you have encamped, then protect your soldiers with the spears and the shields, and let your throwing be from behind your shields, and your spear should follow them and what you have set up. (an extract).²⁴

The Waking and What Assists in Walking:

مصباح الشريعة قَالَ الصَّادِقُ ع إِنَّ كُنْتَ عَاقِلاً فَقَدِمِ الْعَزِيمَةَ الصَّحِيحَةَ وَ النَّيَّةَ الصَّادِقَةَ فِي حِينَ قَصْدِكَ إِلَى أَيِّ مَكَانٍ أَرَدْتَ وَ أَنَّهُ النَّفْسُ مِنَ التَّحْطِي إِلَى تَحْدُورٍ وَ كُنْ مُتَفَكِّراً فِي مَشْيِكَ وَ مُعْتَبِراً لِعَجَائِبِ صُنْعِ اللَّهِ عَزَّ وَ جَلَّ أَيْنَمَا بَلَغْتَ وَ لَا تَكُنْ مُسْتَهْزِئاً وَ لَا مُتَبَحِّثاً فِي مَشْيِكَ وَ عُضَّ بَصْرَكَ عَمَّا لَا يَلِيْقُ بِالْإِيمَانِ وَ اذْكُرِ اللَّهَ كَثِيراً

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'If you were to be intellectual, present the correct determination, and the truthful intent during when you aim to go to whichever place you want, and it is the soul stepping to the danger, and be pondering during your walk, and taking lessons at the wondrous Making of Allah^{-azwj} Mighty and Majestic wherever you may reach, and neither be mocking, nor swagger (sway/showing-off) in your walk, and shut your eyes from what is not related with the religion, and mention (do Zikr) of Allah^{-azwj} a lot.

فَإِنَّهُ قَدْ جَاءَ فِي الْحَبْرِ أَنَّ الْمَوَاضِعَ الَّتِي يُذَكَّرُ اللَّهُ فِيهَا وَ عَلَيْهَا تَشْهَدُ بِذَلِكَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ وَ تَسْتَغْفِرُ لَهُمْ إِلَى أَنْ يُدْخِلَهُمُ الْجَنَّةَ

It has come in the Hadeeth that the place in which Zikr of Allah^{-azwj} is done will testify with that in the Presence of Allah^{-azwj} on the Day of Qiyamah and seek Forgiveness for them until it enters them into the Paradise.

وَ لَا تُكْثِرِ الْكَلَامَ مَعَ النَّاسِ فِي الطَّرِيقِ فَإِنَّ فِيهِ سُوءَ الْأَدَبِ وَ أَكْثَرَ الطَّرِيقِ مَرَاصِدُ الشَّيْطَانِ وَ مُنْجَرَّتُهُ فَلَا تَأْمَنُ كَيْدُهُ

And do not frequent the talking with the people in the road for in it are evil etiquettes, and most of the roads are ambushes of the Satan^{-la} and his^{-la} stall, so you will not be safe from his^{-la} plots.

²³ Al-Kafi, vol. 8, H 14970, h 522

²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 373 b

وَجْعَلْ ذَهَابَكَ وَحَيْفَكَ فِي طَاعَةِ اللَّهِ وَ الْمَشْيِ فِي رِضَاهُ فَإِنَّ حَرَكَاتِكَ كُلَّهَا مَكْتُوبَةٌ فِي صَحِيفَتِكَ

And make your going and coming to be in the obedience of Allah^{-azwj}, and the walking to be in His^{-azwj} Satisfaction, for your movements, all of them are written in your parchment (register of deeds).

قَالَ اللَّهُ تَعَالَى - يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Allah^{-azwj} the Exalted Said: **'On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24].**

وَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ.

And Allah^{-azwj} Mighty and Majestic Said: **And every human, We Fastened to him his fate in his neck, [17:13]**".²⁵

Walking with a Staff:

وَقَالَ ع قَالَ رَسُولُ اللَّهِ ص حَمْلُ الْعَصَا يَنْفِي الْفَقْرَ وَ لَا يُجَاوِزُهُ شَيْطَانٌ.

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Carrying the walking stick negates the poverty and Satan^{-la} will not be in his vicinity".²⁶

وَعَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَمْلُ الْعَصَا عَلَامَةُ الْمُؤْمِنِ وَ سُنَّةُ الْأَنْبِيَاءِ.

And from him (Anas the well known fabricator), said,

'Rasool-Allah^{-saww} said: 'Carrying the walking stick is a sign of the Momin and a Sunnah of the Prophets^{-as}".²⁷

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص الْمَشْيُ مَعَ الْعَصَا مِنَ التَّوَاضُعِ وَ يُكْتَبُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفُ حَسَنَةٍ وَ يُرْفَعُ لَهُ أَلْفُ دَرَجَةٍ.

From Umm Salamah^{-ra} having said, 'Rasool-Allah^{-saww} said: 'The walking with the walking stich is from the humility, and it will be written for him, with every step, a thousand good deeds, and a thousand ranks Raised for him".²⁸

جَع، جَامِعُ الْأَخْبَارِ قَالَ النَّبِيُّ ص مَنْ مَشَى مَعَ الْعَصَا فِي السَّعْرِ وَ الْخَضِرِ لِلتَّوَاضُعِ يُكْتَبُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفُ حَسَنَةٍ وَ يُحْيَى عَنْهُ أَلْفُ سَيِّئَةٍ وَ يُرْفَعُ لَهُ أَلْفُ دَرَجَةٍ.

(The book) 'Jamie Al Akhbar' –

²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 1

²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 12

²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 9

²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 10

'The Prophet^{-saww} said: 'One who walks with the staff during the journey and the staying for the humbleness, a thousand good deeds will be written for him with every step, and a thousand evil deeds will be deleted from him, and a thousand ranks will be raised for him'.²⁹

الخصال عَنْ مَاجِلَوَيْهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْبُخَارِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: سُرْعَةُ الْمَشْيِ يَذْهَبُ بِهَا الْمُؤْمِنُ.

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'Quickness of the walking removes the splendour of the Momin'.³⁰

Walking with a Staff of Bitter Almond:

وَقَالَ مَنْ أَرَادَ أَنْ تُطْوَى لَهُ الْأَرْضُ فَلْيَتَّخِذِ النَّقْدَ مِنَ الْعَصَا.

And he^{-saww} said: 'One who wants the ground to fold for him (his journey to pass quickly), let him take the stick of bitter almond'.³¹

وَقَالَ ع مَنْ أَرَادَ أَنْ تُطْوَى لَهُ الْأَرْضُ فَلْيَتَّخِذِ النَّقْدَ مِنَ الْعَصَا وَ النَّقْدُ عَصَا لَوْزٍ مُرٍّ.

And he^{-asws} said: 'One who wants the ground to fold for him (quick journey), let him take 'Al-Naqd' from the walking sticks, and 'Al-Naqd' from the walking stick is the bitter almond'.³²

ثَوَابُ الْأَعْمَالِ عَنِ ابْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنْ عَبْدِ الْجُبَّارِ وَ إِسْمَاعِيلَ وَ الرَّيَّانَ جَمِيعاً عَنْ يُونُسَ عَنْ عَدُوٍّ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص

(The book) 'Sawaab Al Amaal' – from Ibn Idrees, from his father, from Al Ashari, from Ibn Hashim, from Abdul Jabbar and Ismail and Al Rayyan altogether, from Yunus,

'From a number of companions of Abu Abdullah^{-asws}, he^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} that Rasool-Allah^{-saww} said:

مَنْ خَرَجَ فِي سَفَرٍ وَ مَعَهُ عَصَا لَوْزٍ مُرٍّ وَ تَلَا هَذِهِ الْآيَةَ- وَ لَمَّا تَوَجَّهَ تَلَفَاءَ مَدِينٍ إِلَى قَوْلِهِ وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ آمَنَهُ اللَّهُ مِنْ كُلِّ سَبْعٍ ضَارٍ وَ كُلِّ لَيْسٍ عَادٍ وَ كُلِّ دَابٍّ حُمَةٍ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ وَ مَنْزِلِهِ وَ كَانَ مَعَهُ سَبْعَةٌ وَ سَبْعُونَ مِنَ الْمُعَقِّبَاتِ وَ يَسْتَعْفِزُونَ لَهُ حَتَّى يَرْجِعَ وَ يَضَعَهَا.

'One who goes out in a journey and with him is a stick of **bitter almond**, and he recites this Verse: **And when he headed towards Madyan, [28:22]** – up to His^{-azwj} Words: **and Allah is a**

²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 2

³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 5

³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 1 c

³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 13

Witness upon what we are saying [28:28], Allah-^{azwj} will Secure him from every harmful wild animal, and every returning thief, and all with a sting, until he returns to his family and his house, and there will be seventy-seven from the successive Angels and they will be seeking Forgiveness for him until he return and places it down".³³

Supplication for pain relief in the legs and knees:

طَب، طَب الأئمة عليهم السلام حَنَانُ بْنُ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّرِيحِيِّ عَنِ الْحُسَيْنِ الْأَشَقَرِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ مُحَمَّدِ الْبَاقِرِ ع قَالَ: كُنْتُ عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِذْ أَتَاهُ رَجُلٌ مِنْ بَنِي أُمَيَّةٍ مِنْ شِيعَتِنَا فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا قَدَرْتُ أَنْ أُمِشِيَ إِلَيْكَ مِنْ وَجَعِ رِجْلِي

(The book) 'Tibb Al-Aimma-^{asws}', may the greetings be upon them-^{asws} – Hanan Bin Jabir, from Muhammad Bin Ali Al Sayrafi, from Al-Husayn Al Ashqar, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy,

'From Muhammad Al-Baqir-^{asws} having said: 'I-^{asws} was in the presence of Al-Husayn-^{asws} Bin Ali-^{asws} when a man from our Shias, from the clan of Umayya, came to him-^{asws}. He said to him-^{asws}, 'O son-^{asws} of Rasool-Allah-^{saww}! I am not able upon walking to you-^{asws} due to pain in my legs!'

قَالَ فَأَيْنَ أَنْتَ مِنْ عُودَةِ الْحُسَيْنِ بْنِ عَلِيٍّ

He-^{asws} said: 'So where are you from an amulet of Al-Hassan-^{asws} Bin Ali-^{asws}?'

قَالَ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا ذَاكَ

He said, 'O son-^{asws} of Rasool-Allah-^{saww}, and what is that?'

قَالَ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ إِلَى قَوْلِهِ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا

He-^{asws} said: '**Surely, We Opened for you a clear victory [48:1]** – up to His-^{azwj} Words: **and Allah was always Mighty, Wise [48:7]!**

قَالَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَمَا أَحْسَسْتُ بِغَدِّ ذَلِكَ بِشَيْءٍ مِنْهَا يَعُودُنِ اللَّهُ تَعَالَى.

He (the narrator) said, 'I did what he-^{asws} had instructed me with, and I did not feel anything from it after that, by the Support of Allah-^{azwj} the Exalted".³⁴

Verses 48:1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا {1}

³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 1 a

³⁴ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 76 H 1

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا {2}

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا {3}

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {4}

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا {5}

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظُلُّ السُّوءِ ۖ عَلَيْهِمْ دَائِرَةُ السُّوءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا {6}

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا {7}

Concluding Remarks:

I acknowledge, after all my shortcomings, my very kind and forgiving Mola^{-asws} accepted me as his^{-asws} guest and has enriched me enormously - with countless bounties, more than I could have ever imagined. I came as a sinner with superficial devotion and had slips after slips during *Mashi*, but my 'Kareem'³⁵ Mola^{-asws} cleansed me and uplifted my spiritual levels. Many of my wishes were fulfilled so soon - that I got worried of not offering enough thanks. I learnt so much during *Mashi*, each moment was an eye-opener, whether I could grasp it or not – it's beyond description so one really has to experience it. *Mashi* is a spiritual training for all ages, regardless of their religious knowledge, devoutness and understanding. I hope we could all preserve the spiritual cleansing without losing much of it by indulging into our worldly affairs, Ameen!

Finally, then came the saddest moment – the moment to say goodbye to my beloved Imam^{-asws}, Mola Ghazi Abbas^{-asws} and the martyrs of Karbala^{-as} – I recited, with tearful eyes, the words taught to us in a Hadith by our 6th Imam^{-asws}.

Imam Sadiq^{-asws} says: 'When you decide to bid farewell after having performed the Ziyarah (of Imam Hussain^{-asws}), turn your face towards his^{-asws} face, touch the grave, and recite (the following):

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ لِي جَنَّةٌ مِنَ الْعَذَابِ وَ هَذَا أَوَانُ انصِرَافِي عَنْكَ غَيْرَ رَاغِبٍ عَنْكَ وَ لَا مُسْتَبَدِّلٍ بِكَ سِوَاكَ وَ لَا مُؤْتِرٍ عَلَيْكَ غَيْرَكَ وَ لَا زَاهِدٍ بِي قُرْبِكَ

Salaam to you^{-asws}, O Wali of Allah^{-azwj}. Salaam to you^{-asws}, O Aba 'Abdillah^{-asws}. You^{-asws} are my protection from the chastisement (of the Hereafter). This is the time for me to leave you^{-asws} although I am not abandoning you^{-asws}, I am not replacing you^{-asws} with anyone other than you^{-asws}, nor am I giving preference to anyone else above you^{-asws}. I have not lost the desire to be near you^{-asws}.....

³⁵ Generous

وَ إِنِّ أَبْقَيْتَنِي يَا رَبِّ فَارْزُقْنِي الْعُودَ إِلَيْهِ ثُمَّ الْعُودَ بَعْدَ الْعُودِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And if You^{-azwj} keep me alive, then sustain me with coming to his^{-asws} Ziyarah again and again with Your^{-azwj} Mercy, O the Most Merciful of the merciful ones.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَشْغَلْنِي عَنْ ذِكْرِكَ بِإِكْتَارِ عَلَيَّ مِنَ الدُّنْيَا تُلْهِمْنِي عَجَائِبَ بَهْجَتِهَا وَ تَقْتِنِي زَهْرَاتِ زِينَتِهَا وَ لَا بِإِقْلَالٍ يَصُرُّ بِعَمَلِي كُدُّهُ وَ يَمْلَأُ صَدْرِي هُمُّهُ وَ أَعْطِنِي بِذَلِكَ غِنًى عَنْ شِرَارِ خَلْقِكَ وَ بَلَاغاً أَنَا لُ بِهِ رِضَاكَ يَا رَحْمَنُ

O Allah^{-azwj}! Send Your^{-azwj} blessing on Mohammed^{-saww} and the family of Mohammed^{-asws} and do not make me preoccupied with the blessings of this world such that I neglect Your^{-azwj} remembrance. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. (Also) do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your^{-azwj} creation and enough that I can attain Your^{-azwj} pleasure, O the Most Merciful....(an extract from a Hadith on bidding farewell to Imam Hussain^{-asws}).³⁶

Some Suggestions for the next Mashi (Insha Allah):

- All those who have the intention to complete the *Mashi* (walk from Najaf Ashraf to Karbala Moulla) are helped by the 'Host' (Masomeen^{-asws}), so rely on the Imam^{-asws} rather than on your strength or lack of it;
- Never fix targets, be flexible and walk with the pace set by the slowest;
- Walking in a group with the 'Alam Al-Abbas' and recitation always assists in keeping your thoughts focused;
- The total distance (80 kilometres) is going to take about 30 hours of walking, obviously Momineen walk faster in the start. Beware, walk moderately from the starting point as one develops blisters on feet, so build-up group's walk pace, gradually, slowly and vary it as per evolving situations;
- Take 10-15 minutes rest after every 50 poles (each pole is 50 meters' apart) is moderate for most group members, targeting 100 or more poles may be hard for children and some adults;
- *Mashi* in summer, requires one to walk in later hours and early mornings and try to catch-up with sleep during the hotter hours of the day;
- Also consider additional walking due to security detours, i.e., when entering Karbala Moulla, close to the day Arbreen, hence expect between one to two hours' additional walk from the last pole.

Appendix I: On Rewards of Visiting Holy Shrine of Imam Hussain^{-asws}

حَدَّثَنِي أَبِي وَ جَمَاعَةٌ مَشَاهِيظِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ يَحْيَى وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ وَ أَحْمَدَ بْنِ إِدْرِيسَ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ أَبِي عَثْمَانَ عَنْ عَبْدِ الْجُبَّارِ التَّهَانُودِيِّ عَنْ أَبِي سَعِيدٍ عَنْ الْحُسَيْنِ بْنِ نُؤَيْرٍ عَنْ أَبِي فَاخْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حُسَيْنُ مَنْ خَرَجَ مِنْ مَنَزِلِهِ يُرِيدُ زِيَارَةَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ص إِنْ كَانَ مَا شِئَا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ نَحَى عَنْهُ سَيِّئَةً حَتَّى إِذَا صَارَ فِي الْحَائِرِ كَتَبَهُ اللَّهُ مِنَ الْمُصْلِحِينَ الْمُتَتَجِبِينَ [الْمُفْلِحِينَ الْمُتَجِدِينَ]

³⁶ Kamil Al-Ziyarah, Ch. 84, h, 2

حَتَّى إِذَا قَضَىٰ مَنَاسِكَهُ كَتَبَهُ اللَّهُ مِنَ الْفَائِزِينَ حَتَّىٰ إِذَا أَرَادَ الْإِنْصِرَافَ أَتَاهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص يُقَرِّؤُكَ السَّلَامَ وَ يَقُولُ لَكَ اسْتَغْفِرَ الْعَمَلُ فَقَدْ غُفِرَ لَكَ مَا مَضَىٰ.

Imam Sadiq^{-asws} said to me (the narrator): Hussain! Allah^{-azwj} will Write a good deed for one who leaves his house to perform the Ziyarat of Imam Hussain^{-asws} on foot and Erase a sin from him for every step he takes. When he arrives at the holy shrine Allah^{-azwj} will Write him as the one who has achieved salvation and as the successful one.

After he completes the Ziyarat, Allah^{-azwj} will Write him as the successful one. When he decides to return, an angel will come to him and say: "Rasool Allah^{-saww} conveys his^{-saww} salutation on you and tells you that all your previous sins have been forgiven. So continue with good deeds."³⁷

حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ لَيَخْرُجُ إِلَى قَبْرِ الْحُسَيْنِ ع فَلَهُ إِذَا خَرَجَ مِنْ أَهْلِهِ بِأَوَّلِ خُطْوَةٍ مَغْفِرَةٌ ذُنُوبِهِ - ثُمَّ لَمْ يَزَلْ يُقَلِّدُ بِكُلِّ خُطْوَةٍ حَتَّى يَأْتِيَهُ فَإِذَا أَتَاهُ نَاجَاهُ اللَّهُ تَعَالَى فَقَالَ عَبْدِي سَلْنِي أُعْطِكَ ادْعُنِي أَجِبْكَ اطْلُبْ مِنِّي أُعْطِكَ سَلْنِي حَاجَةً أَقْضِيهَا [أَقْضِيهَا] لَكَ قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ حَقٌّ عَلَى اللَّهِ أَنْ يُعْطِيَ مَا يَدُلُّ

Imam Sadiq^{-asws} said: When a man leaves his family to visit the grave of Imam Hussain^{-asws}, with the first step he takes, all his sins are forgiven. Then as he travels, he will become further purified. Once he arrives at the grave of Imam Hussain^{-asws}, Allah^{-azwj} will Speak to him confidentially and say, "O My^{-azwj} servant! Ask Me^{-azwj} for anything and I^{-azwj} Will Grant it. Call Me^{-azwj}, for I^{-azwj} Will Answer you. Desire anything and I^{-azwj} Will Fulfil it and ask Me^{-azwj} for any of your needs so that I^{-azwj} May Grant it." Imam Sadiq^{-asws} added, "It is on the Almighty Allah^{-azwj} to Recompense him for that which he has spent (on Ziyarah)."³⁸

وَ يَهْدِي الْإِسْنَادَ عَنْ صَالِحِ بْنِ الْحَرْثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً مُوَكَّلِينَ بِقَبْرِ الْحُسَيْنِ ع فَإِذَا هُمْ بِزِيَارَتِهِ الرَّجُلُ أَعْطَاهُمُ اللَّهُ ذُنُوبَهُ فَإِذَا خَطَا تَحْوَاهَا ثُمَّ إِذَا خَطَا ضَاعُوا لَهُ حَسَنَاتِهِ فَمَا تَزَالُ حَسَنَاتُهُ تَضَاعَفُ حَتَّى تُوجِبَ لَهُ الْجَنَّةَ ثُمَّ اكْتَفَوْهُ وَ قَدَّسُوهُ وَ يُنَادُونَ مَلَائِكَةَ السَّمَاءِ أَنْ قَدِّسُوا زُورَ حَبِيبِ اللَّهِ فَإِذَا اغْتَسَلُوا نَادَاهُمْ مُحَمَّدٌ ص يَا وَفَدَ اللَّهُ أَتَشِيرُونَا بِمِرَافِقَتِي فِي الْجَنَّةِ ثُمَّ نَادَاهُمْ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا ضَامِنٌ لِقَضَاءِ حَوَائِجِكُمْ وَ دَفْعِ الْبَلَاءِ عَنْكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ التَّفَاهُمُ [اِكْتَفَوْهُمْ] النَّبِيُّ ص عَنْ أُمَّانِهِمْ وَ عَنْ شَتَائِلِهِمْ حَتَّى يَنْصَرِفُوا إِلَى أَهْلِيهِمْ

Imam Sadiq^{-asws} said: Allah^{-azwj} has some angels who are appointed at the grave of Imam Hussain^{-asws}. When a person decides to perform the Ziyarat of Imam Hussain^{-asws}, Allah^{-azwj} Gives his sins to these angels. With the first step that he takes, the angels will erase his sins and with any additional steps, they will multiply his good deeds until he becomes eligible for the Paradise. Then they will surround him and sanctify him. They will call out to the angels of the heavens, "Sanctify the visitor of the beloved of the beloved of Allah^{-azwj}."

When the visitor performs the Ghusl, (Prophet) Muhammad^{-saww} will call out to him: "O Guest of Allah^{-azwj}! Glad tidings to you, for you will join me^{-saww} in Paradise." Then Amir-ul-Momineen^{-asws} will call out, "I^{-asws} guarantee the fulfilment of your requests and to keep

³⁷ Kamil ul Ziyarah, Chapter 49, H. 1 كامِل الزيارات ؛ النص ؛ ص 132

³⁸ Kamil ul Ziyarah, Chapter 49, H. 2 كامِل الزيارات ؛ النص ؛ ص 132

afflictions away from you in this life and the Hereafter.” Then the Rasool Allah^{-saww} will join them and stay to their right and left until they return to their family.³⁹

وَحَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابَوَيْهِ وَجَمَاعَةٌ رَحِمَهُمُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ جَابِرِ الْمَكْمُوفِ عَنْ أَبِي الصَّامِتِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَهُوَ يَقُولُ مَنْ أَتَى قَبْرَ الْحُسَيْنِ ع مَاشِيًا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفَ حَسَنَةٍ وَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ دَرَجَةٍ فَإِذَا أَتَيْتَ الْفَرَاتَ فَاعْتَسِلْ وَعَلِّقْ نَعْلَيْكَ وَامْشِ خَافِيًا وَامْشِ مَشْيَ الْعَبْدِ الدَّلِيلِ فَإِذَا أَتَيْتَ بَابَ الْحَائِرِ فَكَبِّرْ أَرْبَعًا ثُمَّ امْشِ قَلِيلًا ثُمَّ كَبِّرْ أَرْبَعًا ثُمَّ أَتِ رَأْسَهُ فَقِفْ عَلَيْهِ فَكَبِّرْ أَرْبَعًا [فَكَبِّرْ وَصَلِّ عِنْدَهُ وَاسْأَلْ] وَصَلِّ أَرْبَعًا وَاسْأَلِ اللَّهَ حَاجَتَكَ

Imam Sadiq^{-asws} said: The Almighty Allah^{-azwj} Records a thousand good deeds and erases a thousand sins for every step taken by one who performs the Ziyarat of Imam Hussain^{-asws} on foot. He will also increase their status a thousand times for every step.

Then Imam^{-asws} said: When you arrive at Euphrates, perform Ghusl,

‘وَعَلِّقْ نَعْلَيْكَ وَامْشِ خَافِيًا وَامْشِ مَشْيَ الْعَبْدِ الدَّلِيلِ’ and remove your shoes and walk barefoot like the ‘Mashi’ (walk) of a humble servant. Once you arrive at the door of the holy shrine, recite Takbir four times. Then walk a little and repeat this four more times. Then come near his head, stand there and repeat it four more times. Pray near his grave and ask Allah^{-azwj}, the Exalted for your needs.⁴⁰

حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَمَّنْ حَدَّثَهُ عَنْ عَلِيٍّ بْنِ مِثْمُونٍ الصَّائِفِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا عَلِيُّ زُرْ الْحُسَيْنَ وَ لَا تَدَعُهُ قَالَ قُلْتُ مَا لِمَنْ أَتَاهُ مِنَ الْقَوَابِ قَالَ مَنْ أَتَاهُ مَاشِيًا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَحَسَنَةً وَرَفَعَ لَهُ دَرَجَةً فَإِذَا أَتَاهُ وَكَلَّ اللَّهُ بِهِ مَلَكَ يَكْتُبَانِ مَا خَرَجَ مِنْ فِيهِ مِنْ خَيْرٍ وَ لَا يَكْتُبَانِ مَا يَخْرُجُ مِنْ فِيهِ مِنْ شَرٍّ وَ لَا غَيْرَ ذَلِكَ فَإِذَا انْصَرَفَ وَدَعُوهُ وَ قَالُوا يَا وَلِيَّ اللَّهِ مَغْفُورًا لَكَ أَنْتَ مِنْ حِزْبِ اللَّهِ وَ حِزْبُ رَسُولِهِ وَ حِزْبُ أَهْلِ بَيْتِ رَسُولِهِ وَ اللَّهُ لَا تَرَى النَّارَ بَعِيْنِكَ أَبَدًا وَ لَا تَرَكَ وَ لَا تَطْعَمُكَ أَبَدًا

Imam Sadiq^{-asws} said, “O Ali! Perform the Ziyarat of Imam Hussain^{-asws} and do not abandon it.” Ali asked, “What is the reward for one who goes to his Ziyarat?” Imam^{-asws} replied: Allah^{-azwj} Will Record a good deed and erase a sin for every step taken by one who performs the Ziyarat of Imam Hussain^{-asws} on foot. He^{-azwj} will also Add a rank to his rank. When he arrives at the grave, Allah^{-azwj} will Appoint two angels to him who will only write the good that he speaks and not write anything else that he might say or do. When he leaves, they (the angels) will bid farewell to him and say: “O friend of Allah^{-azwj}! You have been forgiven. You are from the party of Allah^{-azwj}, party of Rasool Allah^{-saww} and party of Ahl Al-Bayt^{-asws} of Rasool Allah^{-saww}. By Allah^{-azwj}, you will never see Hellfire and it will never see or burn you.”⁴¹

حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْقُرَشِيُّ الرَّزَّازُ عَنْ خَالِهِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ أَحْمَدَ بْنِ بَشِيرٍ السَّرَّاجِ عَنْ أَبِي سَعِيدٍ الْقَاضِي قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي غُرْفَتِهِ لَهُ وَ عِنْدَهُ مُرَازِمٌ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَتَى قَبْرَ الْحُسَيْنِ ع مَاشِيًا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ وَ بِكُلِّ قَدَمٍ يَرْفَعُهَا وَ يَضَعُهَا عَنْقَ رَقَبَتِهِ مِنْ وَلَدٍ إِسْمَاعِيلَ وَ مَنْ أَتَاهُ بِسُفِينَةٍ فَكَفَّتْ بِهِمْ سَفِينَتُهُمْ نَادَى مُنَادٍ مِنَ السَّمَاءِ طِبُّكُمْ وَ طَابَتْ لَكُمْ الْجَنَّةُ

Imam Sadiq^{-asws} said: The Almighty Allah^{-azwj} will Record the reward of freeing a servant from the children of Ismail for one who performs the Ziyarat of Imam Hussain^{-asws} on foot with every step he takes and each time he raises his foot and places it on the ground. And one who

³⁹132 Kamil ul Ziyarah, Chapter 49, H. 3 كامل الزيارات ؛ النص ؛ ص

⁴⁰132 Kamil ul Ziyarah, Chapter 49, H. 4 كامل الزيارات ؛ النص ؛ ص

⁴¹132 Kamil ul Ziyarah, Chapter 49, H. 6 كامل الزيارات ؛ النص ؛ ص

performs the Ziyarat of Imam Hussain^{-asws} by ship, if his ship wrecks, a herald from the heavens will call out, "Glad tidings to you; enjoy the pleasures of Paradise." ⁴²

⁴² Kamil ul Ziyarah, Chapter 49, H. 9 كامل الزيارات ؛ النص ؛ ص 132

Appendix II: Ahadith on Travelling Manners

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَقُّ الْمُسَافِرِ أَنْ يُقِيمَ عَلَيْهِ أَصْحَابُهُ إِذَا مَرَضَ ثَلَاثًا

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaquob Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A right of the traveller is that his companion stands over him (staying with him) when he is sick, for three (days)'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الشَّيْطَانَ أَشَدَّ مَا يَهْمُ بِالْإِنْسَانِ إِذَا كَانَ وَحْدَهُ فَلَا تَبِعَ وَحْدَكَ وَلَا تُسَافِرَنَّ وَحْدَكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Satan^{-la} is the most troublesome with the human being when he was alone, therefore do not sleep alone, nor travel alone'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادٍ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي وَصِيَّةٍ لِقُتَيْبَانَ لَا إِلَهَ إِلَّا أَنِّي سَافِرٌ بِسِنْفِكَ وَ حَقْلِكَ وَ عِمَامَتِكَ وَ خَبَائِكَ وَ سِقَائِكَ وَ إِبْرَتِكَ وَ لَحْيُوطِكَ وَ مِجْرِكَ وَ تَرَوُّدَ مَعْلِكَ مِنَ الْأَذْوِيَةِ مَا تَنْتَفِعُ بِهَا أَنْتَ وَ مَنْ مَعَكَ وَ كُنْ لِأَصْحَابِكَ مُوَافِقًا إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ.

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad Al-Qasany, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated the following:

Abu Abdullah^{-asws} having said: 'Luqman^{-as} advised his^{-as} son: 'O my^{-as} son! Travel with your sword, and your slippers, and your turban, and your tent, and your water container, and your needle, and your threads, and your shoe-repair kit, and your provision of medicines which are beneficial for you and the one is with you. And be in concordance with your companion except if it is in the disobedience to Allah^{-azwj} Mighty and Majestic'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْكُمْ بِالسَّفَرِ بِاللَّيْلِ فَإِنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ

Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah^{-asws} has said: 'The Rasool Allah^{-saww} said: 'It is on you to travel at night, for the ground folds up at night'.⁴⁶

⁴³ Al Kafi V 2 – The Book Of Social Relationships CH 26 H 4

⁴⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 69 H 9

⁴⁵ Al-Kafi, Vol. 8, H. 14914

⁴⁶ Al-Kafi, Vol. 8, H. 14937

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لُقْمَانُ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَكَ إِيَّاهُمْ فِي أَمْرِكَ وَأُمُورِهِمْ وَأَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ وَكُنْ كَرِيماً عَلَى زَادِكَ وَإِذَا دَعَوْكَ فَأَجِبْهُمْ وَإِذَا اسْتَعَاثُوا بِكَ فَأَعِنْهُمْ وَاعْلِيْلَهُمْ بِثَلَاثٍ بِطَوْلِ الصَّمْتِ وَكَثْرَةِ الصَّلَاةِ وَسَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ دَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated the following:

Abu Abdullah^{-asws} has said; 'Luqman^{-as} said to his^{-as} son: 'Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَاسْهَدْهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ ثُمَّ لَا تَعِزِّمْ حَتَّى تَنْبِتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَتَعَدَّ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرَكَ وَ حِكْمَتَكَ فِي مَشُورَتِهِ فَإِنَّ مَنْ لَمْ يُحْضِ الصَّيْحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

And if they ask you to testify to 'الحَقُّ' the truth, so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and Pray, and you are utilising your thoughts and your wisdom with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah^{-azwj} Crucifies his opinion, and Removes from him the trust.

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَامْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَاَعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطَوْا قَرْضاً فَأَعْطِ مَعَهُمْ وَ اسْمَعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِتّاً وَ إِذَا أَمْرُوكَ بِأَمْرٍ وَ سَأَلُوكَ فَعَلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عِيَّ وَ لَوْمْ وَ إِذَا خَيَّرْتُمْ فِي طَرِيقِكُمْ فَانْزِلُوا وَ إِذَا شَكَكْتُمْ فِي الْقَصْدِ فَعَقُّوا وَ تَأَمَّرُوا

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you, so say, 'Yes', and do not say, 'No', for the 'No' is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصاً وَاحِداً فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَشِيرُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْفَلَاةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْناً لِلصُّلُوصِ أَوْ يَكُونَ هُوَ الشَّيْطَانُ الَّذِي خَيَّرَكُمْ وَ اخْذَرُوا الشَّخْصَيْنِ أَيْضاً إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا أَبْصَرَ بَعَيْنَيْهِ شَيْئاً عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَائِبُ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan^{-la} who confused you. And be cautious of two persons as well, unless you can see what I^{-as} don't, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُنَيَّ وَ إِذَا جَاءَ وَفْتُ صَلَاةٍ فَلَا تُؤَخِّرْهَا لَشَيْءٍ وَ صَلِّهَا وَ اسْتَرْحْ مِنْهَا فَإِنَّهَا دِينٌ وَ صَلٍّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ رُجٍّ وَ لَا تَنَامَنَّ عَلَى دَابَّتِكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبْرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحُكَمَاءِ إِلَّا أَنْ تَكُونَ فِي حِمْلِ ثَمَرِكَ التَّمَدُّدُ لِاسْتِزْخَاءِ الْمَفَاصِلِ

O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قُرِئْتَ مِنَ الْمَنْزِلِ فَانْزِلْ عَنْ دَابَّتِكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتَ التَّوَلَّ فَعَلَيْكَ مِنْ بَقَاعِ الْأَرْضِ بِأَحْسَنِهَا لَوْ أَنَّ وَ أَلْيَبَهَا تُزْنَةً وَ أَكْثَرَهَا عُشْبًا وَ إِذَا نَزَلْتَ فَصَلِّ رَكَعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَأَبْعِدِ الْمَذْهَبَ فِي الْأَرْضِ وَ إِذَا ارْتَحَلْتَ فَصَلِّ رَكَعَتَيْنِ وَ وَدِّعِ الْأَرْضَ الَّتِي خَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بُقْعَةٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so Pray two cycles before you sit down. And if you intend to fulfill your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَامًا حَتَّى تَبْدَأَ فَتَتَصَدَّقْ مِنْهُ فَأَفْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِبًا وَ عَلَيْكَ بِالتَّسْبِيحِ مَا دُمْتَ عَامِلًا وَ عَلَيْكَ بِالذِّعَاءِ مَا دُمْتَ خَالِيًا وَ إِتَاكَ وَ السَّيْرِ مِنْ أَوَّلِ اللَّيْلِ وَ عَلَيْكَ بِالتَّغْرِيسِ وَ الدَّلْجَةِ مِنْ لَدُنْ نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِتَاكَ وَ رَفْعِ الصَّوْتِ فِي مَسِيرِكَ

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah^{azwj} Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night. And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel'.⁴⁷

⁴⁷ Al-Kafi, Vol. 8, H. 14994