

3RD
EDITION

AN ILLUSTRATED ZIYĀRAH GUIDE TO

IRAQ

Imam Hussain Holy Shrine
International Media Center

and

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Ziyārah Guide to Iraq

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Entirely Merciful, the Especially Merciful
All praise is for Allah, the Lord of the worlds*

Dear Zā'ir,

Every person has a goal and purpose for embarking upon a trip, whether it be to conduct business, visit family, or for leisure. Likewise, there is also a purpose upon embarking to perform ziyārah of the Ma'şūmīn (‘a), who are our connection to Allah and the guides to His path. Thus, the goal of a zā'ir (visitor) is to express gratitude, passion, and love towards the Ahl al-Bayt and attain ma'rifah (deep understanding) in order to receive the blessings of Allah. Upon returning from ziyārah, a zā'ir should have attained a level of ma'rifah much higher than before. A zā'ir who embarks on a journey to Iraq will have the privilege of visiting the graves of six Imāms (‘a). To have such an opportunity is truly a privilege and blessing from Allah, and one should thank Allah for endowing him/her with this opportunity. The benefits of ziyārah can be seen in this world, as well as the hereafter. The least of these benefits is that the Ma'şūmīn will visit the zā'ir and accompany him or her during the dark, difficult nights in the grave, especially on the first night.

As I mentioned earlier, the goal of a zā'ir is to increase the ma'rifah and love of the Ahl al-Bayt (‘a). An increased understanding of the Ahl al-Bayt (‘a) naturally results in increased love for them. This eventually leads to obedience and following the Ahl al-Bayt (‘a) in every matter of life. This natural effect is the sole

purpose for ziyārah. Ziyārah helps us connect to our Maʿšūmīn such that we attain the highest level of maʿrifah of Allah, and in turn, our actions become a reflection of the actions of the Ahl al-Bayt (ʿa).

In order to achieve these lofty goals, one must be physically, mentally, and spiritually prepared for this magnificent journey. It is important for one to be aware and knowledgeable about the various locations of ziyārah, including the ādāb (etiquette), duʿās, and relevant historical facts. This book has been written to help a zāʾir achieve exactly this purpose. Although not all historical facts have been mentioned, the primary objective is for the zāʾir to understand the significance of the places he or she will be visiting, as well as the duʿās and ziyārat that are highly recommended to recite in the holy places.

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**Wassalam,
Nabi R. Mir (Abidi)
Head of Al-Kisa Foundation**

Introduction

Whoever venerates the rituals of Allah – indeed, it is from the piety of hearts.

Noble Qur’ān (22:32)

Visiting the holy shrines of the Infallibles (‘a) is one of the most important rituals propagated in Islam. It is a certification of one’s belief in the Infallibles, peace be upon them, and their noble humanitarian message.

It has even been mentioned in some narrations and traditions that this visitation is a sign of one’s faith.

There are many blessings that individuals attain when they regularly visit the shrines of the Prophet and his family, peace be upon them all.

One major benefit is being able to renew their connection to Islam and their covenant to Allah in front of the ones they are visiting.

The visitation is also an affirmation of the divine covenant and a commitment to adhere to and preserve the religion.

As Shī‘āh and followers of the Infallibles (‘a), it is our responsibility to live in accordance with their morals, attend their shrines, and recite the various ziyārāt. Our Imāms (‘a) have given special instructions and heavily encouraged their Shī‘ah to visit the shrines of the Prophet and his holy family, peace be upon them.

Moreover, the visitation helps a person connect to the visited, and align their personal mission with that of the Prophets, Messengers, and Infallibles.

As we recite in Ziyārat ‘Āshurā’, “O Allah, please make me in this current situation one who receives Your blessings, mercy, and forgiveness.

O Allah, please make me live my life the same way Muḥammad and his household lived, and make me die upon the same principles that Muḥammad and his household died.”

This special ritual of visitation has evolved into a spiritual and social movement to spread intellectual and spiritual awareness. In the end, the visitation — especially the visitation of Imām Ḥusayn (‘a) — includes an explicit condemnation of all tyrants and those who deviate from the path of Islam at any time and in any place.

Hence, this humble effort that we offer with the blessing of the Master of Martyrs, Imām Ḥusayn, peace be upon him, aims to consolidate the meanings of the visitation, and urge the believers to adhere to the path of the Infallibles, obey their orders, and leave what they forbid, in order to obtain goodness in this world and abundant rewards in the Hereafter.

Transliteration Key

Arabic has been transliterated according to the following key:

ء	a, u, i (initial form)	ز	z	ك	k	ـَ	a
ع	’	س	s	ل	l	ـُ	u
ب	b	ش	sh	م	m	ـِ	i
ت	t	ص	ṣ	ن	n	ـَا	ā
ث	th	ض	ḍ	ه	h	ـُو	ū
ج	j	ط	ṭ	و	w (as a consonant)	ـِي	ī
ح	ḥ	ظ	ẓ	ي	y (as a consonant)		
خ	kh	ع	‘	ة	ah (without idāfah)		
د	d	غ	gh	ة	at (with idāfah)		
ذ	dh	ف	f	ال	al-		
ر	r	ق	q				



Prelude

Etiquette of Travelling

Before Travelling

It is *mustaḥab* to perform the following actions before embarking on your journey:

- Ask Allah for *khayr*.
- Inform your relatives and friends about your departure and ask for their forgiveness.
- Prepare a will, especially for those things that are *wājib*. Settle your loans, debts, and khums.
- Read and learn about the holy personalities you are about to visit.
- Pick a good time to travel; it is good to commence travel on Sunday, Tuesday, Thursday, or Saturday. It is *makrūh* to travel before Jum'ah prayers. If you must leave on any of the other days, it is good to give *ṣadaqah* first.
- Fast for three days prior to your departure.
- Perform a *ghusl* on the third day with the intention of ziyārah.
- Next, recite a two-raka'āt ṣalāh (like Fajr) and ask Allah for goodness.
- Gather your family and recite the following du'ā:
-

O Allah, today I am certainly entrusting you with my life, my family, my wealth, my children, and all those on the same path as me, whether they are present or absent.

اَللّٰهُمَّ اِنِّیْ اَسْتَوْدِعُكَ الْیَوْمَ نَفْسِیْ وَ اَهْلِیْ
وَ مَالِیْ وَ وُلْدِیْ وَ مَنْ کَانَ مِنِّیْ بِسَبِیْلِ
الشَّاهِدِ مِنْهُمْ وَ الْغَائِبِ

O Allah, surely, we seek refuge with You from the dangers of travelling, a negative ending, and misfortunes for our families, wealth, and offspring, in this world and the hereafter.

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ
وَ كَاَبَةِ الْمُنْقَلَبِ وَ سُوءِ الْمَنْظَرِ فِي الْاَهْلِ
وَ الْمَالِ وَ الْوَلَدِ فِي الدُّنْیَا وَ الْاٰخِرَةِ

O Allah, certainly I turn to You, asking for Your pleasure and closeness to You.

اَللّٰهُمَّ اِنِّيْ اَتُوْجَّهُ اِلَيْكَ هٰذَا التَّوَجُّهَ طَلَبًا
لِمَرْضَاتِكَ وَتَقَرُّبًا اِلَيْكَ

O Allah, so deliver to me that which I hope and wish from you and your close ones, O the Most Merciful!

اَللّٰهُمَّ قَبِّلْغَنِيْ مَا اُوْمِّلُهُ وَاَرْجُوْهُ فَيْكَ وَفِيْ
اَوْلِيَّائِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

- Next, recite Āyat ul-Kursī, praise Allah, recite ṣalawāt, and then this du'ā:

O Allah I turn my face towards You, and I have left with you my family, wealth, and all my possessions. I have faith in You, so do not disappoint me, O He who does not disappoint the one who asks Him and does not lose the trusts given to Him.

اَللّٰهُمَّ اِلَيْكَ وَجَّهْتُ وَجْهِيْ وَ عَلَيكَ
خَلَّفْتُ اَهْلِيْ وَ مَالِيْ وَ مَا خَوَّلْتَنِيْ وَ قَدْ
وَثَّقْتُ بِكَ فَلَا تُخَيِّبْنِيْ يَا مَنْ لَا يُخَيِّبُ مَنْ
اَرَادَهُ وَلَا يُضَيِّعُ مَنْ حَفِظَهُ

O Allah, bless Muḥammad and his family, and protect everything I have left behind, and do not leave me to myself, O the Most Merciful.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِهِ وَاَحْفَظْنِيْ
فِيْمَا غَبِطُ عَنْهُ وَلَا تَكِلْنِيْ اِلَى نَفْسِيْ يَا
اَرْحَمَ الرَّاحِمِيْنَ

- After this du'ā, recite the tasbīḥ of Sayyidah Fāṭimah (ʿa) and Sūrah al-Fātiḥah.

- Recite Āyat al-Kursī.
- Recite Sūrah al-Ikhlāṣ 11 times, Sūrah al-Qadr once, Āyat al-Kursī once, Sūrah an-Nās once, Sūrah al-Falaq once, and then begin travel.
- If you have a turbah or tasbīh made from the soil of Imām Ḥusayn (‘a), then recite the following:

اَللّٰهُمَّ هٰذِهِ طِيْنَةُ قَبْرِ الْحُسَيْنِ عَلَيْهِ
السَّلَامُ وَلِيِّكَ وَابْنِ وَلِيِّكَ اِتَّخَذْتُهَا حِرْزًا لِّمَا اَخَافُ وَمَا لَا اَخَافُ

O Allah, this is the dust from the grave of Imām Ḥusayn (‘a), who is your *walī* (appointed guardian) and the son of your *walī*. I have taken this dust as my refuge from that which I fear and even from that which I do not fear.

- Recite Sūrah al-Fātiḥah once towards the right side and once towards the left.
- Give *ṣadaqah*.

Imām aṣ-Ṣādiq (‘a):

اَلْمُرُوَّةُ فِي السَّفَرِ كَثْرَةُ الزَّادِ وَطَيِّبُهُ وَبَدَلُهُ لِمَنْ كَانَ مَعَكَ وَكِتْمَانُكَ عَلَى الْقَوْمِ اَمْرُهُمْ
بَعْدَ مُفَارَقَتِكَ اِيَّاهُمْ وَكَثْرَةُ الْمِرَاجِ فِي غَيْرِ مَا يُسَخِطُ اللّٰهَ عَزَّوَجَلَّ

Traveling graciously consists of the following: being generous, sharing what you have brought with others, and keeping their secrets after you finish your travels. Be jolly with those whom you travel with in a manner that does not make Allah angry.

While Travelling

- Have the best akhlāq with your travel partners.
- Throughout your journey, help those who are weak and sick.
- Give *ṣadaqah* to the poor within the places you travel.

Special Du'ā for Ziyārah of Imām Ḥusayn (‘a)

When you intend to perform ziyārah of Imām Ḥusayn (‘a), recite the following before leaving your home:

O Allah, today I am certainly entrusting You with my life, my family, my wealth, my children,

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ الْيَوْمَ نَفْسِي وَأَهْلِي
وَمَالِي وَوَلَدِي

and all those on the same path as me, whether they are present or absent.

وَكُلِّ مَنْ كَانَ مِنِّي بِسَبِيلِ الشَّاهِدِ مِنْهُمْ
وَالْغَائِبِ

O Allah, protect us with Your protection, protect our faith, and be a protector over us.

اللَّهُمَّ احْفَظْنَا بِحِفْظِكَ احْفَظِ الْإِيمَانَ
وَاحْفَظْ عَلَيْنَا

O Allah, place us under Your protection, do not remove from us Your blessings, do not alter the blessings and health You have given us,

اللَّهُمَّ اجْعَلْنَا فِي حِرْزِكَ وَلَا تَسْلُبْنَا نِعَمَتَكَ
وَلَا تُغَيِّرْ مَا بَنَا مِنْ نِعْمَةٍ وَعَافِيَةٍ

and increase Your favors upon us. Surely, we are longing for You.

وَزِدْنَا مِنْ فَضْلِكَ إِنَّا إِلَيْكَ رَاغِبُونَ

As you leave your home, keep reciting the following dhikr with humility:

There is no god except Allah! Allah is the Greatest! All praise is for Allah!

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ

Special Du‘ā for Ziyārah of Imām ‘Alī (‘a)

When you decide to perform the ziyārah of Imām ‘Alī (‘a), perform *ghusl*, wear clean clothes, and apply perfume. When leaving your house, recite the following:

O Allah, I have left my house seeking Your grace

اَللّٰهُمَّ اِنِّيْ خَرَجْتُ مِنْ مَنْزِلِيْ اُبْغِيْ فَضْلَكَ

to visit the successor of Your Prophet, may Your blessings be upon both of them.

وَ اَزُوْرُ وَصِيَّ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِمَا

O Allah, please make this easy for me.

اَللّٰهُمَّ فَيَسِّرْ ذَلِكَ لِيْ

Help me internalize [what I attain] and treasure from this visit to him,

وَ سَبِّبِ الْمَزَارَ لَهُ

and take care of my affairs and possessions while I am away in the best manner.

وَ اَخْلُفْنِيْ فِيْ عَاقِبَتِيْ وَ حُزَانَتِيْ بِاَحْسَنِ الْخِلَافَةِ

O The Most Merciful!

يَا اَرْحَمَ الرَّاحِمِيْنَ

Recite this *dhikr* throughout your journey:

All praise is for Allah! All glory be to Allah!
There is no god except Allah!

اَلْحَمْدُ لِلّٰهِ وَ سُبْحَانَ اللّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ

Practical Laws (Aḥkām) for Ziyārah

- It is mustaḥab to offer ṣalāh in the ḥarams of the Imāms (‘a); in fact, it is better than praying in a masjid because all of the ḥarams are, in fact, masājīd.
- It is good to have ādāb (respect) and be careful not to pray “ahead” of the grave of the Prophet (ṣ) and Imāms (‘a) in a manner that would be considered disrespectful to the owner of that grave.
- The ḥaram of Imām Ḥusayn (‘a), Masjid al-Kūfah, Masjid al-Ḥarām, and Masjid an-Nabī are the four places where a traveler can choose to pray a full prayer or shortened prayer (please see individual chapters for a more detailed explanation).
- It is mustaḥab to enter the ḥarams of the Imāms or their descendants with wuḍū’.
- It is *iḥtiyāt al-wājib* (obligatory precaution) that a person who is in the state of *janābah*, *ḥayḍ*, or *nifās* should not enter the ḥaram of a Ma’ṣūm and remain there (passing through is okay). The ḥaram, in this context, is that room that falls underneath the dome, where the ḍarīh is built.

The Special Days of the Ma’ṣūmīn

According to our aḥādīth, each day of the week has been dedicated to some of the Ma’ṣūmīn. It is recommended to visit the Ma’ṣūm on that specific day and has more thawāb. The days are as follows:

- Saturday: Prophet Muḥammad (ṣ)
- Sunday: Imām ‘Alī (‘a) and Sayyidah Fāṭimah (‘a)
- Monday: Imām Ḥasan (‘a) and Imām Ḥusayn (‘a)
- Tuesday: Imām as-Ṣajjād (‘a), Imām al-Bāqir (‘a), and Imām aṣ-Ṣādiq (‘a)
- Wednesday: Imām Mūsā al-Kāẓim (‘a), Imām ar-Riḍā (‘a), Imām al-Jawād (‘a), and Imām al-Hādī (‘a)
- Thursday: Imām Ḥasan al-Askari (‘a)
- Friday: Imām al-Mahdī (‘aj)

Ṣalāh of Ziyārah and the Gifted Ṣalāh

- Reciting the Ṣalāt al-Ziyārah has only been recommended for the Ma'sūmīn and a few others, such as Prophet Ādam (‘a), Prophet Nūḥ (‘a), and the martyrs of Karbalā.
- For everyone else, it is good to read a Ṣalāh after ziyārah with the intention of gifting the thawāb to their souls (e.g., the other descendants of the Imāms (‘a), the scholars, parents, friends, relatives, etc.).

Ziyārat an-Niyābah (Ziyārah on Behalf of Somebody)

- It is good to perform ziyārah on behalf of someone else (whether they are alive or passed away).
- Both the *nā'ib* (the one performing the ziyārah) and *manūb 'anhu* (the one on whose behalf the ziyārah is being performed) will gain the reward of the ziyārah.
- In aḥādīth, it is mentioned that Dāwūd Surmī said to Imām Ḥasan al-ʿAskarī (ʿa), “I have performed the ziyārah of your father and have made a nīyyah (intention) for the thawāb to be given to you.” The Imām (ʿa) replied, “There is a supreme reward for you from Allah, and from us, there is praise towards you.”
- In another narration, some of the Imāms were asked, “Is there a reward for someone who offers a two-rakaʿāt prayer, fasts for a day, performs Hajj or ʿUmrah, or performs the ziyārah of the Prophet (ṣ) or one of the Imāms (ʿa), and gifts that thawāb to their mother, father, or brother/sister in faith?” In response, it was said, “The thawāb of that action goes to the one on whose behalf it was done without taking away any thawāb from the one performing the action.”
- In the book *Tahdhīb*, Shaykh Ṭūsī mentions that the performer (nā'ib) should recite the following salām at the end of their ziyārah:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ عَنْ "فُلَانِ بْنِ فُلَانٍ"

Peace be upon you, O my master, on behalf of
so-and-so.

أَتَيْتُكَ زَائِراً عَنْهُ فَاشْفَعْ لَهُ عِنْدَ رَبِّكَ

I have come to visit you on behalf of him/her, so intercede for him/her to your Lord.

- Someone who would like to recite ziyārah on behalf of all of the believers or a specific group of believers can make the nīyyah verbally or in his/her heart before reciting the ziyārah.
- After the ziyārah is recited, offer a two-raka'āt prayer for the ziyārah and recite the following:

O Allah, surely I have made this visitation and prayed these two raka'āt.

اَللّٰهُمَّ اِنِّى زُرْتُ هَذِهِ الزِّيَارَةَ وَصَلَّيْتُ
هَاتَيْنِ الرَّكَعَتَيْنِ

And I give the reward of these acts as a gift from me to my master on behalf of my brothers (and sisters), all the believing men and women,

وَجَعَلْتُ ثَوَابَهُمَا (هَدِيَّةً مِنِّى اِلَى
مَوْلَايَ) عَنْ جَمِيعِ اِخْوَانِي الْمُؤْمِنِيْنَ
وَالْمُؤْمِنَاتِ

and on behalf of all those who have asked me to perform ziyārah and supplicate on their behalf.

وَعَنْ جَمِيعِ مَنْ اَوْصَانِي بِالزِّيَارَةِ
وَالدُّعَاءِ لَهُ

O Allah, accept this from me and them, by Your mercy, O the Most Merciful!

اَللّٰهُمَّ تَقَبَّلْ ذَلِكَ مِنِّى وَ مِنْهُمْ بِرَحْمَتِكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ

- After the du‘ā, when you return and see one of these brothers and sisters in faith, say, “I performed the ziyārah of the Ma‘šūm on your behalf,” and this statement will be true.

Ṣalāh for Marḥūmīn

- According to aḥādīth, Imām aṣ-Ṣādiq (‘a) would offer a two-raka‘āt ṣalāh every night for his children and every day for his parents. In the first rak‘ah, he would recite Sūrah al-Qadr after Sūrah al-Fātiḥah. In the second rak‘ah, he would recite Sūrah al-Kawthar after Sūrah al-Fātiḥah, and gift the reward of this prayer to their souls.
- In another ḥadīth from Imām aṣ-Ṣādiq (‘a), it is said that the reward of an action done for those who have passed away has rewards for the deceased, as well as the one performing it.



Preparing for Your Journey

Dear Respected Zā'ir,

You are soon going to embark upon a journey, but this is no ordinary journey — this is a spiritual journey. Just as you would prepare for any other trip, you must also prepare for this trip. However, this is different to your typical vacation, and thus requires more preparation. You must ensure that you are prepared in every way — mentally, spiritually, and physically.

Mental Preparation

Perhaps the most important preparation for this trip is the mental preparation. As you embark on this spiritual journey, you will be visiting a country that is very different to your home country. Therefore, the circumstances, customs, culture, climate, and weather will all be different. Since this is a journey of self-development and perfection, you must expect that conditions may be difficult and challenges may occur. Therefore, you must shift your perspective and have a positive outlook, for if you do not go in with this mindset, you may miss the true beauty of ziyārah and not enjoy it the way you should. If you go in with the correct mindset, however, you will view each challenge as being beautiful in its own way, for it is a stepping stone in helping you attain that spiritual perfection you are seeking. Therefore, the key is to be prepared for the challenges ahead.

Being in another country, you will see that people have different customs and cultures, so you must be open-minded, flexible, forgiving, and positive. Do not be overwhelmed; rather than dwelling on these differences, appreciate them. There may be a language barrier, but still try to communicate with others by focusing on your similarities, namely your love for the Ahl al-Bayt ('a).

Spiritual Preparation

Before embarking on this journey, try to strengthen your spiritual health so that your soul can truly benefit.

Some ways to do this include:

- ☐ Listening to lectures and majālis
- ☐ Reading about the history and culture of the places you are about to visit
- ☐ Learning about the history of the Imāms you will be visiting
- ☐ Perform a'māl or acts of worship and gifting it to the Imāms you will be visiting
- ☐ Listening to or reciting du'ās and Qur'ān
- ☐ Equipping yourself with tawakkul and ikhlāṣ

Physical Preparation

As there will be a lot of walking and physical exertion, you must take care of your health and physically prepare yourself for this journey. Additionally, remember that the weather may be different, so prepare accordingly.

Making the Most of Your Journey***Bonding with Your Family***

If travelling with your family, take this opportunity to strengthen your bonds and become closer to each other. Make this a joyful and memorable experience for your family. The Ahl al-Bayt (‘a) are a source of love, and we need to be a source of love for our families. How can you do this?

- Hold your children's hands as you walk to the ḥaram.
- Sit with your children and recite du‘ās with them.
- Have good conversations with your children in the ḥaram; this is worship, too!
- Keep a light atmosphere and joke with your family.
- Teach your children about the great personalities you are visiting and *why* you are visiting them.

Etiquette (Ādāb) of Ziyārah

When visiting the Ma'sūmīn, there are certain etiquette to follow. Some of these are mentioned below:

- Perform a *ghusl* and enter the ḥaram in a state of ṭahārah.
- Wear clean, preferably white, clothes and perfume (within the parameters of fiqh).
- Avoid engaging in vain discussion about worldly matters.
- Walk towards the ḥaram with slow, small steps, with humility.
- Reciting dhikr as you're walking towards the ḥaram, especially *Allahu Akbar* and *Alḥamdulillāh*.
- Ask for permission to enter (*idhn ad-dukhūl*) along with *khuḍū'* (external humbleness) and *khushū'* (internal humbleness).
- Enter the ḥaram with your right foot.
- Reciting takbīr 100 times before reciting the ziyārah.
- Face the ḍarīh with your back towards the Qiblah while reciting the ziyārah.
- Afterwards, offer a two-raka'āt prayer with the intention of ziyārah of the Ma'sūm.
- Make du'ā and ask for your ḥājāt (lawful wishes) after completing the Ṣalāh of Ziyārah.
- Recite Qur'ān and gift that thawāb (reward) to the Ma'sūm.
- Have *hudhūr al-qalb* (presence of heart).
- Seek istighfār (forgiveness) for your sins.
- Every time you return to your place of stay, your focus should be to rest and eat and then return to ziyārah.
- When bidding farewell, recite Du'ā al-Widā (farewell du'ā) as your last ziyārah.
- Recite Du'ā al-Widā, as you are exiting, try not to have your back towards the ḍarīh.
- When you finish your visitation, you should leave the ḥaram quickly, maintaining the excitement of ziyārah. (When one tends to stay long periods of time and socialize excessively, the excitement of ziyārah may decrease.)
- Every ziyārah should be more spiritually uplifting than the previous one.
- Give *ṣadaqah*.

Suggested Packing List

BASICS

- ☐ Passport & color copies
- ☐ Flight itinerary & hotel details
- ☐ Ziyārah group details
- ☐ Mobile charger
- ☐ Cash & international credit card
- ☐ Small bag to take to the ḥaram
- ☐ Earphones
- ☐ Emergency contact information
- ☐ Notebook/pen
- ☐ Travel adaptor
- ☐ Prescribed medicines
- ☐ Additional medicine (e.g., tylenol, imodium, cough drops, bandaids etc.)

PRAYER

- ☐ Qur'ān
- ☐ Ziyārah guide
- ☐ Du'ā books
- ☐ Travel prayer rug & turbah

CLOTHING

- ☐ Shirts
- ☐ Comfortable pants
- ☐ 2-4 Abayas (for women)
- ☐ Chador (for women)
- ☐ Hijābs & caps (for women)
- ☐ Comfortable walking shoes
- ☐ Flip flops (for the restroom)
- ☐ Socks (1 pair per day)
- ☐ Sweater/jacket
- ☐ Gloves, hat, scarf (if going in winter)

Note:

1. For women, a chador and socks are required for entry into the ḥaram. Additionally, refrain from excessive make-up, as you may be prohibited from passing through the checkpoint.

My Spiritual Goals

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