

The Chosen Reformer

(Degrees and Statues of Imam Hussain's Pilgrim)

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Imam Sadiq (a.s.) said: “Those who don’t come to visit the grave of Imam Hussein (a.s.) until he dies, are lack in faith and their belief is incomplete; and even if they enter Paradise, their position will be lower than that of believers”.

Imam Sadiq (a.s.) said: "O Hussein, Allah will write a good deed for one who leaves his house to perform the *Ziyarat* of Imam Hussein (a.s.) on foot and erase a sin from him for every step he takes. Till he arrives at the holy shrine, Allah will write him as one who has achieved salvation and as the chosen reformers. After he completes the *Ziyarat*, Allah will write him as the successful one. When he decides to return, an angel will come to him and say: Allah’s Messenger conveys his salutation on you and tells you that all your previous sins are forgiven. So, start your work from the beginning continue good deeds”.

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Introduction

The issue of *Ziyarat* of the house of God, as well as the shrine of the infallible Imams and other Divine Saints, is one of the pillars of the spiritual system of Muslims and even non-Muslims. For example, tens of millions of pilgrims from around 90 countries annually participate in the wonderful combination of Shiites, Sunnis, Christians, Jews, Zoroastrians, Sa'ebians and even the secular people in the massive march of *Arba'een* and perform the *Ziyarat* of the holy shrines of Imam Hussein (a.s.).

Though a large crowd also attends the *Ziyarat* of Amir al-Momenin's grave in Najaf and the *Ziyarat* of Kazimain and Askarian in the cities of Kadhimiya and Samarra. On the one hand, the importance and unique effect of this issue on the spiritual, social and political life of the *Ummah* of Islam and the rest of the world; and on the other hand, the emphasis of the infallible Imams on the importance of knowledge in the pilgrimages, led to the compilation of this book.

In this book, among hundreds of narratives related to the *Ziyarat* of *Ahl al-Bayt's* graves, especially the *Ziyarat* of Imam Hussein (a.s.), a number of narratives were selected with a specific and precise selection, in addition to encouraging people to the *Ziyarat*, some components of knowledge are also presented to dear readers. Obviously, as much as the knowledge in the *Ziyarat* is

greater, the world and the Hereafter' benefits will be greater for the pilgrims.

After thanking God for His successes, it is necessary to thank the efforts of my dear wife, as well as Mr. Mohammadi Amin, and Ms. Hojjati and Mr. Reza Naseri who have helped me a lot in preparing this book.

**And Praise be to Allah, the Cherisher and Sustainer of the worlds
May 2018
Holy Qum
Mohammad Shojaie**

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Chapter 1

The Importance of *Ziyarat*

1. Ziyarat of Imam Hussein (a.s.) is obligatory on all.

عَنْ أَبِي جَعْفَرٍ □ قَالَ: مُرُوا شِيعَتَنَا بِزِيَارَةِ قَبْرِ الْحُسَيْنِ □ فَإِنَّ إِيْتَانَهُ مُفْتَرَضٌ عَلَى كُلِّ مُؤْمِنٍ يُقِرُّ لِلْحُسَيْنِ □ الْإِمَامَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ.¹

Imam Baqir (a.s.) said: "Command the Shias to go on and visit the grave of Hussein (a.s.) because it is obligatory on every believer who testifies that Hussein (a.s.) is an Imam appointed by God, the Mighty and Sublime".

٢- عَنْ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا □ يَقُولُ: إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي عُنُقِ أَوْلِيَائِهِ وَشِيعَتِهِ وَ إِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَ حُسْنِ الْأَدَاءِ زِيَارَةُ قُبُورِهِمْ فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَ تَصَدِيقاً لِمَا رَغِبُوا فِيهِ كَانَ أُنْمَتْهُمْ شَفَعَاءُهُمْ يَوْمَ الْقِيَامَةِ.²

Vasha narrated: "I heard Imam Reza (a.s.), saying:" Each Imam has a covenant with his followers and Shias, and the most perfect and the best way to fulfill this covenant is to visit the grave of that Imam, so whoever visits them with longing and believe in that which he has been commanded to believe, their (infallible) Imams will be his intercessors on the Day of Judgment".

٣- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: لَوْ أَنَّ أَحَدَكُمْ حَجَّ دَهْرَهُ ثُمَّ لَمْ يَزُرِ الْحُسَيْنَ بْنَ عَلِيٍّ □ لَكَانَ تَارِكاً حَقّاً مِنْ حُقُوقِ اللَّهِ وَ حُقُوقِ رَسُولِ اللَّهِ □ لِأَنَّ حَقَّ الْحُسَيْنِ □ فَرِيضَةٌ مِنَ اللَّهِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ.³

¹ Kamil al-Ziyaraart, chapter 34, hadith 1, Page 284.

² Kamil al-Ziyaraart, chapter 43, hadith 2, Page 229.

³ Kamil al-Ziyaraart, chapter 43, hadith 4, Page 230.

Imam Sadiq (a.s.) said: “If one of you goes for Hajj during his life but does not perform the *Ziyarat* of Imam Hussein (a.s.), certainly he has forsaken the God's rights and the rights of the Prophet of God, because the right of Hussein (a.s.) is a certain duty and Fulfilling one's obligation to Imam Hussein (a.s.) is necessary and obligatory on every Muslim”.

2. *Ahl al-Bayt* are our greatest relative.

We know that, making the relationship and communicate with relatives is the divine duty in Islam, and abandoning this duty is the great immorality in religious terms. Due to this fact, God the Most Exalted has promised to punish anyone who cuts his bondage with his relatives, and He has devoted a number of verses to this subject in the Holy Qur'an. In *Sura Ra'd*, in describing the owners of the wisdom, he says:

□ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ...□⁴

"Those who joins with whom Allah has commanded to be joined".

«مَنْ ذَلِكَ صَلَّةُ الرَّحِمِ وَ غَايَةُ تَأْوِيلِهَا صَلَّتُكَ إِيَّانَا»⁵

Imam Sadiq (a.s.) says about this verse: One of the examples for making relationship, is communicating with the people, and the end of the esoteric interpretation of the verse is your joining with us.

This sentence can be interpreted as follows:

⁴ Sura Ra'd, Verse 21.

⁵ Mustadrak a-Wasail, Vol. 15, P. 236.

We are your highest relatives, and it is essential for you to be bonded to us. In other words: "We do not have anyone or relatives, more faithful than *Ahl al-Bayt* in the world".

Since cutting the relationship with the earth's relatives is a great sin and forbidden; the suspension of this relation with the Heaven's relative (*Ahl al-Bayt* Family who named as a family in the sky) is also a great sin and irrecoverable in religious beliefs. The true believers and real Shias are the ones who love their heavenly family and kinship (*Ahl al-Bayt*) more than his earth's family and relatives, and his friendship and dedication to his heavenly family are higher than his friendship and his dedication to his earth's family.

3. “*Ahl al-Bayt* are our true fathers”

Our parents are the corporal roots of our animal, materiality, and worldly dimensions, while the *Ahl al-Bayt* are our origin, principle and the truth of our soul and nature, and the roots of our humanity, divinity and eternal dimension.

The relation of the *Ahl al-Bayt* to us is much closer, stronger and more powerful to us than our parents, therefore; after all, they are dearer and more important to us even than our parents and all our loved ones in the world.

They are the origin and our pure and holy parents, who are the mediators of our love for God and they are real promoters and our guide to the Exalted Truth. The infallible Imams are those who, without being associated with them, and without starting from them, our bondage and true connection with God is impossible.

As in the *Ziyarat* of the *Jami'at al-Kabirah*, we read this fact:

«مَنْ أَرَادَ اللَّهَ بَدَأَ بِكُمْ»^٦

“Anyone who wants to reach God, will start from you.”

They are the divine straight path and the doors which open to God. For this reason, we are ready to sacrifice everything if necessary, and to follow their path: as far as we say:

«بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي...»^٧

My father and my mother, and myself, and all of my families and my wealth may be sacrificed on you!

It means that we are ready to sacrifice what is related to our physical and natural aspect to achieve our holy and divine truth; it means that the heart and emotional relationship with the creatures and our relatives in the world never hinders us from flying to the eternal origin and the true parents and our main true home.

The Prophet (pbuh), who is the great mercy upon all people in the world says:

«لَا يُؤْمِنُ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ يَكُونَ عِزَّتِي أَحَبَّ إِلَيْهِ مِنْ عِزَّتِهِ وَ يَكُونَ أَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَ تَكُونَ ذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ»^٨

No servant has faith in God until believe in me more than his own self and loves my progeny more than his own family and believe in my

⁶ Mafatih al-Jinan, Ziyarat Jami'ah Kabirah.

⁷ Ibid.

⁸ Bihar al-Anwar. Vol. 27. P. 86.

Ahl al-Bayt more than his own family and loves my being more than his own being" .

Surely, Prophet Muhammad (pbuh) and Allah the Most Exalted, who are the divine spirits, are our true nature; therefore, the meaning of the phrase "to love my essence more than its own essence" can mention likely to this sentences that he should love his origin, holy, divine, and celestial essence more than its earthly, natural, and animal nature, which lasts temporally with him, and with the death, all of them will be separated from him.

And, in other words, faith in the Lord and the Hereafter and eternal life, without the preference of the divine and eternal origin on the temporary and earth origin is not possible, and it is no longer livelihood.

Indeed, *Ahl al-Bayt* are our true origin and root, and our return is to them and our final reckoning is upon them, in fact, with connecting to our origin and reaching home, we will be calm and happy.⁹

٤- عن أبي عبد الله □ : حَقُّ عَلَى الْغَنِيِّ أَنْ يَأْتِيَ قَبْرَ الْحُسَيْنِ □ فِي السَّنَةِ مَرَّتَيْنِ وَ حَقُّ عَلَى الْفَقِيرِ أَنْ يَأْتِيَهُ فِي السَّنَةِ مَرَّةً^{١٠}.

Imam Sadiq (a.s.) said: It is an obligation on wealthy to perform the Ziyarat of Imam Hussein (a.s.) twice a year and on the poor, once a year

⁹ Adopted from the book Reconciliation with the Imam of Time from the same author and publisher.

¹⁰ Kamil al-Ziyaraart, chapter 98, hadith 1, Page 512.

٥- قَالَ الصَّادِقُ □ :...أَمَّا الْقَرِيبُ فَلَا أَقَلَّ مِنْ شَهْرٍ وَ أَمَّا بَعِيدُ الدَّارِ فَفِي كُلِّ ثَلَاثِ سِنِينَ فَمَا جَازَ الثَّلَاثَ سِنِينَ فَقَدْ عَقَّ رَسُولَ اللَّهِ □ وَ قَطَعَ رَحِمَهُ إِلَّا مِنْ عِلَّةٍ.^{١١}

Imam Sadiq (a.s.) said: “It is not permissible to forsake his visiting for longer than a month for those who live nearby (close to the grave of Imam Hussein's holy shrine). But for those who live far, it should be performed at least once every three years. If three years pass and they don't go to his pilgrimage, they are ungrateful to Allah's Messenger and they have dishonored him, except those who have an acceptable excuse”.

¹¹ Kamil al-Ziyaraart, chapter 98, hadith 14, Page 517.

Chapter 2

Effects of abandoning the *Ziyarat* of Imam Hussein (a.s.)

1- Forsaking the Ziyarat is oppression to Imam Hussein (a.s.)

٦- قَالَ أَبُو عَبْدِ اللَّهِ ﷺ زُورُوا الْحُسَيْنَ ﷺ وَلَا تَجْفُوهُ فَإِنَّهُ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ وَ سَيِّدُ الشُّهَدَاءِ.^{١٢}

Imam Sadiq (a.s.) said: "Go and visit the grave of Imam Hussein (a.s.) and do not be unfaithful in his right, because he is the master of all paradise youth and is the master of all martyrs."

Avoiding the *Ziyarat* of the grave of Imam Hussein (a.s.) means disrespect to the one who sacrificed his all being, his family and his property to save people from darkness and ignorance. Forsaking the *Ziyarat* of *Ahl al-Bayt* means disrespect to our own humanity and disregard to our original heavenly family. Abandoning the *Ziyarat* of *Ahl al-Bayt* means to humiliate their human goals and their sacred aspirations. Avoiding the pilgrimage of *Ahl al-Bayt* means being away from the heavens and approaching Hell patterns. Omitting the *Ziyarat* of *Ahl al-Bayt* means moving away from our own heavenly truth and dominance of a Hell and dark personality over human existence.

¹² Kamil al-Ziyaraart, chapter 37, hadith 1, Page 208.

2. Forsaking the Ziyarat of the the grave of Imam Hussein (a.s.) for fear results in regret and causes deprivation from the prayer of Infallible Imams.

٧- لَا تَدَعْ زِيَارَةَ قَبْرِ الْحُسَيْنِ □ لِخَوْفٍ فَإِنَّ مَنْ تَرَكَ زِيَارَتَهُ رَأَى مِنَ الْحَسْرَةِ مَا يَتَمَنَّى أَنَّ قَبْرَهُ كَانَ عِنْدَهُ أَوْ مَا تُحِبُّ أَنْ يَرَى اللَّهُ شَخْصَكَ وَ سَوَادَكَ فَيَمُنَّ بِدَعْوَى لَهُ رَسُولُ اللَّهِ □ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْأَئِمَّةُ □^{١٣}

7- Imam Sadiq (a.s.): "Do not forsake the Ziyarat of the grave of Hussein for fear, because anyone who abandons the Ziyarat will fall in such a regret that he will wish that his grave was beside him. Do you not like that God see you among those for whom the Prophet, Ali and Fatima and the Imams pray?"

3. Abandoning the Ziyarat of the grave of Imam Hussein (a.s.) results in deprivation of abundant good and shortens life

٨- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: مَنْ لَمْ يَزُرْ قَبْرَ الْحُسَيْنِ □ فَقَدْ حُرِمَ خَيْرًا كَثِيرًا وَ نُقِصَ مِنْ عُمْرِهِ سَنَةً.^{١٤}

8- Imam Sadiq (a.s.) said: "Anyone who does not go to visit the grave of Imam Hussein (a.s.), he shall be deprived of numerous abundance, and a year from his life will be reduced by Allah."

¹³ Kamil al-Ziyaraart, chapter 40, hadith 1, Page 219.

¹⁴ Kamil al-Ziyaraart, chapter 61, hadith 3, Page 285.

Those who are deceived by the devil and by the pretext of action and a large amount of life's work, and refuse to have a relationship with their heavenly father and avoids visiting their graves, be sure that their lifespan will be diminished and will be deprived of blessing.

Imam Sadiq (a.s.) in response to those who were tempted by the evil and by the pretext of lack of time or they forsook the *Ziyarat*, says:

٩- اِنَّ اَيَّامَ زَائِرِي الْحُسَيْنِ □ لَا تُحْسَبُ مِنْ اَعْمَارِهِمْ وَلَا تُعَدُّ مِنْ اَجَالِهِمْ.^{١٥}

“The days spent in *Ziyarat* of Imam Hussein (a.s.) are not counted as part of one’s lifespan, and are not considered as their time of death.”

As much as the importance and value of a work be higher, the devil's temptation to turn away the human being will be more than that. The cursed devil does not cause temptation in any affair as much as he makes temptation and fear in the heart of human for worshiping God and visiting the grave of the infallible imams. The most places where people are tricked by Satan and get devastating blows from Satan are at the times and places of worship. The Satanic temptations in this important and decisive issue are varied and different, to which we briefly mention some of them:

A. Sometimes Satan tempts those who are financially and economically weak, saying: How you will meet the cost of this trip? Or, if you go to this trip you will get in trouble and financial shortage.

¹⁵ Kamil al-Ziyaraart, chapter 51, hadith 1, Page 257.

The Holy Qur'an and the infallible imams have responded well to this temptation and the way to overcome this temptation and they have closed the way of devil's attack on the human heart.

Human, even if they borrow some money for the *Ziyarat* of Imam Hussein (a.s.) and other infallible imams, eventually they will gain a lot of worldly and Hereafter values, and very soon the debt of *Ahl-al-Bayt* pilgrim will be compensated from the divine unseen treasury.

B. Sometimes Satan tempts the hardships and life-threats and the problem of cold and heat in the heart of mankind that the next narratives are a good response to this temptation.

C. Sometimes Satan tempts such that if you go to the *Ziyarat*, you will not accomplish your worldly affairs and you will recede from your business and will lose your job or academic affairs.

This is also a lie and deception. Because as God compensates for the costs of pilgrims and blesses to his property in financial matters, He is a very generous compensator for those who dedicated their time to the *Ziyarat* of the House of God and to the visitation of the graves of the infallible Imams. The blessing of life and blessing in all worldly and spiritual affairs certainly are from the undeniable effects of pilgrimage to the House of God and the *Ziyarat* of the graves of the *Ahl al-Bayt*.

Ahl al-Bayt, as the perfect person and the closest one to God, have the highest level of glory and popularity with Him. They are the scale of human actions and the divisors of Paradise and Hell as well as the sultans of Paradise. On the other hand, they are the origin of the human beings and their heavenly family. Obviously, no sane person can ever leave his fellowship with his celestial family in Paradise, and

prefer the position and worldly pleasure to eternal residence alongside them in the eternal divine Paradise. The passion for the heavenly family lies in the essence of every believer.

That passion and affection to them, which is the result of self-knowledge and the position of *Ahl al-Bayt* in the system of the universe, makes it possible for their followers to regulate their lifestyle in the world accompany with *Ahl al-Bayt* in the world and the Hereafter.

Ahl al-Bayt are capable to fulfill all needs of the people all over the world; and many people in the world, even with the ideological and religious differences, ask their needs from them, and this is not something strange or wrong. Obviously, people appeal to them to achieve their needs and to respond to their prayers.

Has not the Holy Quran invited all people to make the Imams as a means of approaching Allah and a means of asking Allah for their needs?¹⁶

But what makes the *Ahl al-Bayt*' enthusiasts to visit their graves is affection and friendship with knowledge.

4. Forsaking the *Ziyarat* causes a defect in the religion and faith and the deprivation from Allah's blessing in the Hereafter.

١٠- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: مَنْ لَمْ يَأْتِ قَبْرَ الْحُسَيْنِ □ حَتَّى يَمُوتَ كَانَ مُنْقَصَ الدِّينِ مُنْقَصَ
الإيمانِ وَإِنْ دَخَلَ الْجَنَّةَ كَانَ دُونَ الْمُؤْمِنِينَ فِي الْجَنَّةِ.^{١٧}

¹⁶ O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed. (Al-Ma'idah, the verse 35).

Imam Sadiq (a.s.) said: “Those who don’t come to visit the grave of Imam Hussein (a.s.) until he dies, are lack in faith and their belief is incomplete. And even if they enter Paradise, their position will be lower than that of believers”.

١١- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: مَنْ لَمْ يَأْتِ قَبْرَ الْحُسَيْنِ □ وَهُوَ يَزْعُمُ أَنَّهُ لَنَا شِيعَةٌ حَتَّى يَمُوتَ فَلَيْسَ هُوَ لَنَا بِشِيعَةٍ وَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَهُوَ مِنْ ضَيْفَانِ أَهْلِ الْجَنَّةِ.^{١٨}

Imam Sadiq (a.s.) said: “One who thinks he is a Shia but does not perform the *Ziyarat* of Imam Hussein (a.s.) until he dies, is not our Shia and even if he is of those who enter Paradise, he will be treated as a guest of the inhabitants of Paradise”.

5. Avoiding the *Ziyarat* of graves of the Imams causes regret in the Hereafter.

١٢- هشام بن سالم عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ لَهُ هَلْ يُزَارُ وَالِدُكَ؟ فَقَالَ □ نَعَمْ قَالَ فَمَا لِمَنْ زَارَهُ؟ قَالَ □ الْجَنَّةُ إِنْ كَانَ يَأْتُمُّ بِهِ قَالَ فَمَا لِمَنْ تَرَكَهُ رَغْبَةً عَنْهُ؟ قَالَ □ الْحَسْرَةُ يَوْمَ الْحَسْرَةِ.^{١٩}

Hisham ibn Salim narrated from Imam Sadiq (a.s.) that: A person came to Imam Sadiq (a.s.), and asked him: “Is your father’s pilgrimage performed? The Imam replied: “Yes, of course”.

¹⁷ Kamil al-Ziyaraart, chapter 78, hadith 2, Page 357.

¹⁸ Kamil al-Ziyaraart, chapter 78, hadith 3, Page 357.

¹⁹ Kamil al-Ziyaraart, chapter 78, hadith 7, Page 359.

The man said: What is the reward for one who performs his *Ziyarat*”?
Imam (a.s.) replied. “Paradise, provided for who he believes in his Imamate and follows him”.

The man asked: “What about one who forsakes it intentionally”?

Imam (a.s.) replied: “He will regret it on the Day of Regret (the Day of Judgment)”.

6. The dangerous consequences of abandoning deliberately Imam Hussein's pilgrimage

١٣- عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ سَأَلْتُهُ عَنْ تَرْكِ الزِّيَارَةِ زِيَارَةَ قَبْرِ الْحُسَيْنِ
بْنِ عَلِيٍّ □ مِنْ غَيْرِ عِلَّةٍ قَالَ هَذَا رَجُلٌ مِنْ أَهْلِ النَّارِ.^{٢٠}

The narrator says: I asked Imam Sadiq (a.s.) about one who forsakes the Ziyarat of Imam Hussein (a.s.) for no reason. Imam (a.s.) said, “He will be from the people of Hell.”

As previously mentioned, *Ahl al-Bayt*, in addition to being legally conceived as the proof of Allah and our leader, and so respecting and honoring them are obligatory, in terms of actual, they are our true origin and our heavenly family, and abandoning their *Ziyarat* is like cutting relationship with them. For this reason, negligence on their pilgrimage is the cause of regret on the Day of Resurrection and will results in entering

²⁰ Kamil al-Ziyaraart, chapter 78, hadith 5, Page 358.

Hell. We seek refuge in God's kindness from negligence and weakness of knowledge and from our laziness and impatience.

Chapter 3

Worldly effects of the *Ziyarat* of Imam Hussein (a.s.) and mourning for him

1- Imam Hussein's Pilgrim (a.s.) is subjected to divine forgiveness.

١٥- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: إِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ □ تَحْضُرُ لِزُورِ قَبْرِ ابْنِهَا الْحُسَيْنِ □ فَتَسْتَغْفِرُ لَهُمْ ذُنُوبَهُمْ.^{٢١}

Imam Sadiq (a.s.) said: Indeed Fatima (s.a.) daughter of Muhammad (pbuh), visits whoever performs the *Ziyarat* of the grave of her son, Imam Hussein (a.s.) and seeks forgiveness for his sins.

١٦- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: إِنَّ زَائِرَ الْحُسَيْنِ جَعَلَ ذُنُوبَهُ جِسْرًا بَابَ دَارِهِ ثُمَّ عَبَّرَهَا كَمَا يُخْلَفُ أَحَدُكُمْ الْجِسْرَ وَرَاءَهُ إِذَا عَبَّرَ^{٢٢}

Imam Sadiq (a.s.) said: The pilgrim of Imam Hussein (a.s.) will turn his sins into a bridge upon the door of his house, and will pass upon it as you pass upon the bridge while leaving it behind”.

١٧- عَنْ جَابِرِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ □: فِي حَدِيثٍ طَوِيلٍ فَإِذَا انْقَلَبْتَ مِنْ عِنْدِ قَبْرِ الْحُسَيْنِ □ نَادَاكَ مُنَادٍ لَوْ سَمِعْتَ مَقَالَتهُ لَأَقَمْتَ عُمْرَكَ عِنْدَ قَبْرِ الْحُسَيْنِ □ وَهُوَ يَقُولُ: طُوبَى لَكَ أَيُّهَا الْعَبْدُ قَدْ غَنِمْتَ وَ سَلِمْتَ قَدْ غَفِرَ لَكَ مَا سَلَفَ فَاسْتَأْنِفِ الْعَمَلَ.^{٢٣}

Jabir J'ufi narrated that Imam Sadiq (a.s.) said in a long narrative: When you intend to return from visiting the grave of Imam Hussein (a.s.), an

²¹ Kamil al-Ziyaraart, chapter 40, hadith 4, Page 223.

²² Kamil al-Ziyaraart, chapter 62, hadith 1, Page 287.

²³ Kamil al-Ziyaraart, chapter 62, hadith 4, Page 289.

announcer (angel) will announce to you. If you could hear that call, you would stay there for the rest of your life. The announcer will say, “Glad tidings to you, O servant of Allah! Surely you have succeeded and you are safe. Surely your past sins have been forgiven. So start the remission of action and continue with good deeds.”

١٨ - عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: عَجَبًا لِأَقْوَامٍ يَزْعُمُونَ أَنَّهُمْ شِيعَةُ لَنَا وَ يُقَالُ إِنَّ أَحَدَهُمْ يَمُرُّ بِهِ دَهْرُهُ وَ لَا يَأْتِي قَبْرَ الْحُسَيْنِ ﷺ جَفَاءً مِنْهُ وَ تَهَاوَنَ وَ عَجَزَ وَ كَسِلَ أَمَّا وَ اللَّهِ لَوْ يَعْلَمُ مَا فِيهِ مِنَ الْفَضْلِ مَا تَهَاوَنَ وَ لَا كَسِلَ. قُلْتُ: جُعِلْتُ فِدَاكَ وَ مَا فِيهِ مِنَ الْفَضْلِ؟ قَالَ ﷺ: فَضْلٌ وَ خَيْرٌ كَثِيرٌ أَمَّا أَوَّلُ مَا يُصِيبُهُ أَنْ يُغْفَرَ لَهُ مَا مَضَى مِنْ ذُنُوبِهِ وَ يُقَالُ لَهُ اسْتَأْنَفَ الْعَمَلَ.

Sulayman ibn Khalid narrated that I heard Imam Sadiq (a.s.) saying: It is strange that some think that they are our Shia but they don't visit the grave of Imam Hussein (a.s.) even once in their lifetime because of their negligence, carelessness, incompetence or laziness. I swear to Allah, if they knew its excellence and virtue, they would not have been careless or lazy about it. I asked, “May I be sacrificed on you, what is the excellence of Imam Hussein's (a.s.) *Ziyarat*”? Imam (a.s.) replied: “There are many excellences and blessings in it. The first is that all his past sins will be forgiven and he will be told: So start now and continue with good deeds”.

2- Imam Hussein's pilgrim is subjected to the blessings in the world and the Hereafter.

١٩- عَنْ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِيمَنْ تَرَكَ زِيَارَتَهُ وَهُوَ يَقْدِرُ عَلَى ذَلِكَ؟ قَالَ □: أَقُولُ إِنَّهُ قَدْ عَقَّ رَسُولَ اللَّهِ □ وَ عَقْنَا وَ اسْتَحَفَّ بِأَمْرِ هُوَ لَهُ وَمَنْ زَارَهُ كَانَ اللَّهُ لَهُ مِنْ وَرَاءِ حَوَائِجِهِ وَ كُفِيَ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ إِنَّهُ لَيَجْلِبُ الرِّزْقُ عَلَى الْعَبْدِ وَ يُخْلِفُ عَلَيْهِ مَا أَنْفَقَ وَ يَغْفِرُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً وَ يَرْجِعُ إِلَى أَهْلِهِ وَ مَا عَلَيْهِ وَزْرٌ وَ لَا خَطِيئَةٌ إِلَّا وَ قَدْ مُحِيتْ مِنْ صَحِيفَتِهِ فَإِنْ هَلَكَ فِي سَفَرِهِ نَزَلَتْ الْمَلَائِكَةُ فَغَسَلَتْهُ وَ فَتَحَتْ لَهُ أَبْوَابَ الْجَنَّةِ وَ يَدْخُلُ [وَ فَتَحَ لَهُ بَابٌ إِلَى الْجَنَّةِ يَدْخُلُ] عَلَيْهِ رَوْحُهَا حَتَّى يُنْشَرَ وَ إِنْ سَلِمَ فَتُحِلَّ لَهُ الْبَابُ الَّذِي يَنْزِلُ مِنْهُ الرِّزْقُ وَ يُجْعَلُ لَهُ بِكُلِّ يَوْمٍ أَنْفَقَهُ عَشْرَةَ آلَافٍ يَوْمَهُمْ وَ دُخْرَ ذَلِكَ لَهُ فَإِذَا حُسِرَ قِيلَ لَهُ لَكَ بِكُلِّ يَوْمٍ عَشْرَةَ آلَافٍ يَوْمَهُمْ وَ إِنْ اللَّهُ نَظَرَ لَكَ وَ دَخَرَهَا لَكَ عِنْدَهُ.^{٢٤}

The narrator says: “I told Imam Sadiq (a.s.): May I be sacrificed on you! What do you say about someone who, having power, abandons the *Ziyarat* of Imam Hussein (a.s.)? He replied: I say: This man has been deprived of the Prophet’s mercy and our, *Ahl al-Bayt*’s mercy and he has disrespected what is in his favor.

And whoever visits that holy imam, Allah will meet his needs and He is sufficient for what the things of the world matter to him, and also his visitation causes the pilgrim to earn sustenance for his *Ziyarat*. He replaces everything that he has spent on this way, and his fifty-year sins are forgiven, and returns to his family while there is no charge against him, and every sin has been erased from his action letter. If the pilgrim dies on a pilgrimage journey, the angels will descend and wash him (give him a

²⁴ Kamil al-Ziyaraart, chapter 46, hadith 2, Page 241.

ghusl), and the doors of Paradise are opened to him, and its gentle breeze blows on him until his resurrection in the grave. And if he stays healthy during his *Ziyarat*, the door of provision will be opened for him, and he will be given 10,000 dirhams against any dirham that he has spent, and it will be stored for him, and when he was resurrected and came out of the grave, he was told: “For every dirham you spent on your journey, ten thousand dirhams are yours; and God has mercy on you and has stored them for you.”

How wretched is life without blessing and to be spent in a way other than friend's way, and what a great regret is for the one whom has been deprived of the spending of his life and property in the cause of God and his heavenly family. Whatever is spent in a way other than Allah's path is mortal and will be destroyed, and whatever is spent on His path is eternal and lasting. Those who are stingy of spending their lives and their property on the right path will carry a rotten corpse that its awful smell of horrible ugliness will be endured until the Day of Resurrection.

٢٠- عَنْ أَبِي جَعْفَرٍ □ قَالَ: مُرُوا شِيعَتَنَا بِزِيَارَةِ قَبْرِ الْحُسَيْنِ □ فَإِنَّ إِثْيَانَهُ يَزِيدُ فِي الرِّزْقِ وَ يَمْدُ فِي الْعُمُرِ وَ يَدْفَعُ مَدَافِعَ السَّوْءِ وَ إِثْيَانَهُ مُقْتَرَضٌ عَلَى كُلِّ مُؤْمِنٍ يُقِرُّ لِلْحُسَيْنِ بِالْإِمَامَةِ مِنَ اللَّهِ .
٢٥

Imam Baqir (a.s.) said: Direct our Shi'a to visit the grave of Hussein bin Ali (a.s.), for the *Ziyarat* of Imam Hussein (a.s.) will increase the provision

²⁵ Kamil al-Ziyaraart, chapter 61, hadith 1, Page 284.

and prolong the life and it will repel the calamities, and it has been made obligatory by Allah, the Mighty, the Sublime, upon every believer who confess the imamate of Imam Hussein (a.s.) from Allah, the Most Exalted.

In the previous discussion, we have explained that the *Ziyarat* is the same as making communication with the relatives, which is obligatory even for the earth relatives, and of course, it is more obligatory for the heavenly family.

According to the Islamic teachings, anyone who cuts the relationship with his family, his life will be reduced, and everyone who keeps communication with his family, his life will be prolonged. These effects also apply to the cessation or keeping the relationship with the heavenly family.

٢١- قَالَ أَبُو عَبْدِ اللَّهِ: مَنْ أَتَى قَبْرَ أَبِي عَبْدِ اللَّهِ فَقَدْ وَصَلَ رَسُولَ اللَّهِ ﷺ وَوَصَلْنَا وَحَرُمَتْ غَيْبَتُهُ وَحَرَّمَ لَحْمُهُ عَلَى النَّارِ وَأَعْطَاهُ اللَّهُ بِكُلِّ دِرْهَمٍ أَنْفَقَهُ عَشْرَةَ أَلْفِ مَدِينَةٍ لَهُ فِي كِتَابِ مَحْفُوظٍ وَكَانَ اللَّهُ لَهُ مِنْ وَرَاءِ حَوَائِجِهِ وَحُفَظَ فِي كُلِّ مَا خَلَفَ وَلَمْ يَسْأَلِ اللَّهُ شَيْئاً إِلَّا أَعْطَاهُ وَاجَابَهُ فِيهِ إِمَّا أَنْ يُعَجِّلَهُ وَإِمَّا أَنْ يُؤَخِّرَهُ لَهُ.^{٢٦}

Imam Sadiq (a.s.) said: One who performs the *Ziyarat* of Imam Hussein (a.s.) has connected with Allah's Messenger and with us. It is unlawful to slander him and it is unlawful for Hell to touch his flesh. Allah will compensate him for every Dirham he spends with ten thousand cities, which will be written for him in a scroll. Allah will

²⁶ Kamil al-Ziyaraart, chapter 46, hadith 1, Page 241.

look after all of his needs and everything that he leaves behind will be protected. He will not ask Allah for anything without Him granting it either immediately or with a delay in future.

Let's refer to a few points about spending of the property in the way of God and His religion:

1. According to the explanation concerning *Ahl al-Bayt* and their position as God's successors on the earth, as well as the position of their heavenly family with us, spending of the property on the path of Allah and *Ahl al-Bayt* is not only recommended but also it is one of the greatest divine obligations. If spending the property on the way of earth family is obligatory, then it is certainly more obligatory to spend it in the cause of Allah and the heavenly family.

2. God is Absolute rich, and He has in no need to us and our property. The existence of all human beings and their life, as well as all the blessings that they hold, are granted to them by God. God is the True Owner of all creatures, with their material and spiritual assets.

3- Commandments for obligatory charities, such as: *khums*, *zakat*, *kaffarat*, *fitriyeh*... have many reasons that some of them are:

A) The charity in the cause of God is a trial so that the truth of God's servitude to be known. Servitude means accepting the fact that all my material and spiritual assets belong to Allah, and I do not own any property and option in my life or property. One who refuses to spend of his life and property in the way of God, in his claim of servitude.

B) The opportunity of charity in the cause of God and *Ahl al-Bayt* is the opportunity of love. Is not it true that every lover wants to give his beloved one the best of his belongings? And as the dearest beloved is, the gift of

the lover will be more valuable and more expensive. So true lover not only has no fear and worries about the spending of his life and property in the way to his beloved and heavenly heart, but it is his pleasure to give his most valuable asset to her/his.

C) The worldly life and the opportunity to spend of the property in the religion is an incredible and irreversible opportunity to approach the true beloved, namely, Allah, and also to the heavenly family. The approaching of every human being to God and *Ahl al-Bayt* depends on his commitment to the degree of similarity and personality to them. Is not Allah the Almighty, Merciful, very Kind, Generous and Compassionate? So, without purification of life and property, how he can be likened to the heavenly beloved one in these traits?

قال علي □: لَيْسَ لِأَحَدٍ مِنْ دُنْيَاهُ إِلَّا مَا أَنْفَقَهُ عَلَى آخِرَاهُ.^{٢٧}

Imam Ali (a.s.) said: “No one has any benefit from his life, save what he is spending for his Hereafter.”

4- God, who is in no need of the servants, guarantees that anyone who spends (of his property) in His path, He will reimburse him one to seven hundred times in the same world and, in addition, he will enjoy the divine satisfaction and rewards in the Hereafter.

□ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ
حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.^{٢٨} □

²⁷ Ghurar al-Hikam, Hadith 7516.

“The example of those who spend their property in the way of Allah is like a grain of corn that sprouts seven ears, in every ear a hundred grains. Allah multiplies to whom He will; Allah is the Embracer, the all-Knower”.

□ وَ مَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ^{٢٩} □

And whatever good you spend shall be repaid to you in full.

قال علي □ : مَا قَدَّمْتَ مِنْ دُنْيَاكَ فَلِأَنْفُسِكَ، وَ مَا أَخَّرْتَ مِنْهَا فَلِلْعَدُوِّ. ^{٣٠}

Imam Ali (a.s.) said: "Whatever you spend from your world, it shall be yours; and whatever you left behind is for enemy”.

قال علي □ : مَنْ أَيْقَنَ بِالْخَلْفِ جَادَ بِالْعَطِيَّةِ. ^{٣١}

Imam Ali (a.s.) said: “Whosoever is certain in return (financial compensation from God), is surely spending good”.

²⁸ Sura Baqara, Verse 261.

²⁹ Sura Baqara, Verse 272.

³⁰ Ghurar al-Hikam, Hadith 9615

³¹ Nahj al-Balaghah, Wisdom 138.

3- Spending in charity during the Ziyarat of Imam Hussein (a.s.) results in connecting with Allah's Messenger and with *Ahl al-Bayt*

٢٢- عَنْ الْأَصَمِّ عَنِ ابْنِ سَنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ﷺ جُعِلْتُ فِدَاكَ إِنَّ أَبَاكَ كَانَ يَقُولُ: فِي الْحَجِّ يُحْسَبُ لَهُ بِكُلِّ دِرْهَمٍ أَنْفَقَهُ أَلْفُ دِرْهَمٍ فَمَا لِمَنْ يُنْفِقُ فِي الْمَسِيرِ إِلَى أَبِيكَ الْحُسَيْنِ ﷺ قَالَ ﷺ: يَا ابْنَ سَنَانٍ يُحْسَبُ لَهُ بِالدَّرْهَمِ أَلْفٌ وَ أَلْفٌ حَتَّى عَدَّ عَشْرَةَ وَ يُرْفَعُ لَهُ مِنَ الدَّرَجَاتِ مِثْلُهَا وَ رِضَا اللَّهِ خَيْرٌ لَهُ وَ دُعَاءُ مُحَمَّدٍ ﷺ وَ دُعَاءُ امِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ ﷺ خَيْرٌ لَهُ.³²

Ibn Sanan narrates: I said to Imam Sadiq (a.s.): May I be sacrificed on you! Your honorable father advised us concerning the *Hajj* and said: For any dirham that the person spends, it will be considered a thousand dirhams by God. What is the reward of anyone who spends in charity for your father, Hussein (a.s.) in his pilgrimage journey? He replied: "O Ibn Sinan, for every Dirham that he spends, thousands and thousands of dirhams will be stored for him ... and he counted to reach 10,000, and all of them will be meant for him and his degrees will be increased, and the glad tidings of God and the prayers of Muhammad and Amir al-Mu'minin and the infallible Imams are better than that for him".

4- Imam Hussein's pilgrim is subject to the blessings and purity in the world and he is the owner of spiritual authority.

٢٣- قَالَ أَبُو عَبْدِ اللَّهِ ﷺ يَا حُسَيْنُ! مَنْ خَرَجَ مِنْ مَنْزِلِهِ يُرِيدُ زِيَارَةَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ﷺ إِنْ كَانَ مَا شِئَا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مَحَى عَنْهُ سَيِّئَةً حَتَّى إِذَا صَارَ فِي الْحَائِرِ كَتَبَهُ اللَّهُ مِنَ الْمُصْلِحِينَ الْمُتَنَجِّبِينَ [الْمُفْلِحِينَ الْمُنْجِحِينَ] حَتَّى إِذَا قَضَى مَنَاسِكَهُ كَتَبَهُ اللَّهُ مِنَ الْفَائِزِينَ

³² Kamil al-Ziyaraart, chapter 46, hadith 4, Page 243.

حَتَّى إِذَا أَرَادَ الْإِنْصِرَافَ أَنَّهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ اسْتَغْفِرِ الْعَمَلِ
فَقَدْ غُفِرَ لَكَ مَا مَضَى.³³

Imam Sadiq (a.s.) said: "O Hussein, Allah will write a good deed for one who leaves his house to perform the *Ziyarat* of Imam Hussein (a.s.) on foot and erase a sin from him for every step he takes. Till he arrives at the holy shrine, Allah will write him as one who has achieved salvation and as the chosen reformers. After he completes the *Ziyarat*, Allah will write him as the successful one. When he decides to return, an angel will come to him and say: Allah's Messenger conveys his salutation on you and tells you that all your previous sins are forgiven. So, start your work from the beginning continue good deeds".

About this noble narrative and its awesome and exciting content, there are few remarkable points to say:

- 1- This narration is a great glad tiding to the pilgrims who go on foot, especially in the *Arba'een*, to visit the grave of Imam Hussein (a.s.).
- 2- These very precise and beautiful phrases explain the stages of conduct and the growth of pilgrims in such a way to create an indescribable joy in the reader. In the first step, the pilgrim receives goodness with every step, and with that goodness, he approaches a degree to God the Most Exalted, and at the same time every sin and obstacle are erased from his heart. This progress continues with the gradual cleansing until the pilgrim reaches to the shrine around the

³³ Kamil al-Ziyaraart, chapter 49, hadith 1, Page 250.

grave of Imam Hussein (a.s.). In the second step, the pilgrim achieves the very high degree known as "the Chosen Reformer" by reaching Hussein's shrine. That is, the reformer whom God has chosen him! Perhaps the dear reader asks himself why the pilgrim reaches to such a great position and what is the relationship between his marching, and position of "the chosen reformer"? We try to give explanations in this regard as much as we can.

In the third stage, when the pilgrim finishes the visiting then he attained the status of "the Prosperous", he receives the result of his effort of reforming and succeeds. In the final stage, when he decides to return, like the first day of his birth, he will be erased of all sins, and then he will be addressed by an angel who says: "The Messenger of Allah salutes you and says: "Start from the beginning and good news to you that all your sins have been forgiven".

But concerning the position of "the chosen reformer", it should be mentioned that although the pilgrim has corrected himself by doing so and by forgiving all his sins, but the word "*Muslih* (reformer)" is usually used for someone whose work of correction has external and internal effect and also includes the others. This is the place where we explore more about the effects of the marches and mass movements based on Seyed al-Shuhada (the master of martyrs). Although the Imam Hussein's pilgrim, who marches alone, reaches such enlightenment and spiritual status that this light also includes others, and he himself has done a reforming on others, but this extent of reformation has the least effect on the others.

When the peak effect of "the chosen reformer" is well imagined that the pilgrim's march takes place in a group marching. As the more

community of pilgrims is, the constructive effect of this movement will be more over the marchers and also over other people who participated in the march. Certainly, the community of pilgrims on foot is a luminous and unique gathering that has great effect on the participants.

That is why millions of people are gathered every year in the huge crowd of *Arba'een's* march, and we are witnessing the amazing and constructive effects of this movement on the pilgrims, even on the followers of other religions, such as Sunni brothers, Christians, Jews and Hindus. Perhaps if the global movement of *Arba'een* was not, the real meaning of "the Chosen Reformer" would not be understood. Today we see that the pilgrims, with the unique purity and clarity that they received from the *Ziyarat* of Seyed al-Shuhada, after returning to their homeland, how they transmitted the lightness and beauty of morality that they had during the march, to their fellow citizens, and have a good social effects on their audiences and families.

The effect of reform has progressed in such a way that today the "global movement of *Arba'een*" has turned into an epic and "universal revolution" in perfect peace and friendship. The amazing effects of this global movement are becoming more and more evident. Every year, tens of thousands of followers of other religions are added to this unique world community. Effects of this reform and the personal and social changes of *Arba'een* have come out of the borders of Iran, Iraq, and other Islamic countries, and its magnificence and miraculous effects have reached to all corners of the world. This wave of lightness and global evolution has caused tens of millions of pilgrims from around 90 countries to participate in the last march of

Arba'een, and each year, the number of participating countries and their unique population increases.

"The Miracle of *Arba'een*" will be well understood when we see that the news of this global movement is always subjected to be censored by the international mass media. Nevertheless, its lightness, impressive and constructive effects beyond all sanctions and censorship, conquers the hearts of millions of people all over the world, and takes them romantically to itself; and this is where we understand why Imam Sadiq (a.s.), during the time when Imam Hussein's pilgrimage was considered a mass crime, and when many human and financial dangers were threatening pilgrims, and the number of pilgrims was very low; he emphatically proclaimed the position of "the chosen reformer", from God, for the pilgrim of Imam Hussein (a.s.).

If the understanding of this position at that time and until recent years - when the pilgrimage of *Arba'een* has been forbidden by the dictator of Iraq - was hard, but nowadays, one can well understand why *Arba'een* pilgrim reaches the great position of "the chosen reformer". Yes, *Arba'een-e Husseini* is about to become a universal inclusive revolution and an effective on the whole of the planet and will pave the way for "the reappearance of the promised savior of religions and the great divine civilization".

5- Ziyarat of Imam Hussein fulfills the wishes and dreams.

٢٤- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: إِنَّ الرَّجُلَ لَيَخْرُجُ إِلَى قَبْرِ الْحُسَيْنِ □ فَلَهُ إِذَا خَرَجَ مِنْ أَهْلِهِ بِأَوَّلِ خُطْوَةٍ مَغْفِرَةٌ ذُنُوبِهِ ثُمَّ لَمْ يَزَلْ يُقَدَّسُ بِكُلِّ خُطْوَةٍ حَتَّى يَأْتِيَهُ فَإِذَا أَتَاهُ نَاجَاهُ اللَّهُ تَعَالَى فَقَالَ عَبْدِي سَأَلَنِي أُعْطِكَ اذْغُنِي أُجِبَكَ اطْلُبْ مِنِّي أُعْطِكَ سَأَلَنِي حَاجَةً أَقْضِيهَا [أَقْضِيهَا] لَكَ. قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ □ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُعْطِيَ مَا بَدَّلَ.^{٣٤}

24- Imam Sadiq (a.s.) said: “A person who goes to visit the grave of Imam Hussein (a.s.), when he is separated from his family, with his first step, his sins are forgiven, and with every step that he takes, he is continuously purified until he reaches the grave, and when he reaches there Allah, the Almighty whispers to him and says: "My servant, ask Me to give you, call Me to respond you, ask Me to give you, and ask your need from Me to fulfill it.

The narrator says that Imam Sadiq (a.s.) said: “It deserves God to give what he has spent in charity”.

٢٥- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: مَنْ أَرَادَ اللَّهُ بِهِ الْخَيْرَ قَدَفَ فِي قَلْبِهِ حُبَّ الْحُسَيْنِ □ وَ حُبَّ زِيَارَتِهِ وَ مَنْ أَرَادَ اللَّهُ بِهِ السُّوءَ قَدَفَ فِي قَلْبِهِ بُغْضَ الْحُسَيْنِ وَ بُغْضَ زِيَارَتِهِ.^{٣٥}

Imam Sadiq (a.s.) said: “When Allah intends good for a person, He places the love of Hussein (a.s.) and the love of his *Ziyarat* in his heart. When Allah intends evil for a person, He places the hatred of Hussein (a.s.) and the hatred of his *Ziyarat* in his heart”.

³⁴ Kamil al-Ziyaraart, chapter 62, hadith 2, Page 287.

³⁵ Kamil al-Ziyaraart, chapter 55, hadith 3, Page 267.

It is not unfair for God to want evil for His servant. God is Entirely Compassionate and loves all his servants. Sometimes a servant with his own will and authority, take a path that is subject to divine wrath that causes him to be deprived of His grace and mercy.

6- Reward of Imam Hussein's pilgrim is equal to the *Hajj* performed with the Messenger of Allah (pbuh).

٢٦- قَالَ أَبُو عَبْدِ اللَّهِ □: مَنْ أَتَى قَبْرَ الْحُسَيْنِ □ عَارِفًا بِحَقِّهِ كَانَ كَمَنْ حَجَّ ثَلَاثَ حَجَجٍ مَعَ رَسُولِ اللَّهِ □.^{٣٦}

Imam Sadiq (a.s.) said: “The one who goes to visit the grave of Imam Hussein (a.s.), being cognizant of his rights, will be equal to the one who has performed *Hajj* three times accompanying the Prophet of Allah (pbuh)”.

٢٧- عَنْ أَبِي جَعْفَرٍ □ قَالَ: زِيَارَةُ قَبْرِ الْحُسَيْنِ □ وَ زِيَارَةُ قَبْرِ رَسُولِ اللَّهِ □ وَ زِيَارَةُ قُبُورِ الشُّهَدَاءِ تَعْدِلُ حَجَّةً مَبْرُورَةً مَعَ رَسُولِ اللَّهِ □.^{٣٧}

Imam Baqir (a.s.) said: “Ziyarat of the grave of Imam Hussein (a.s.) and the grave of Allah's Messenger (pbuh) or the graves of the martyrs is equivalent to an accepted *Hajj* with Allah's Messenger (pbuh)”.

³⁶ Kamil al-Ziyaraart, chapter 54, hadith 16, Page 265.

³⁷ Kamil al-Ziyaraart, chapter 64, hadith 1, Page 295.

7- Ziyarat of Imam Hussein (a.s.) is the best of deeds.

٢٨- عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ سَأَلْتُهُ عَنْ زِيَارَةِ قَبْرِ الْحُسَيْنِ □ قَالَ □ إِنَّهُ أَفْضَلُ مَا يَكُونُ مِنَ الْأَعْمَالِ.^{٣٨}

The narrator says: "I asked Imam Sadiq (a.s.) concerning the *Ziyarat* of Hussein's grave, He replied: "Indeed, the *Ziyarat* of the Imam Hussein (a.s.) is the best of deeds".

Understanding the wonderful effects of the *Ziyarat* of Imam Hussein throughout the history, clearly shows that why the best deed and the best worship is the *Ziyarat* of Imam Hussein (a.s.).

8- Ziyarat of Imam Hussein (a.s.) is like visiting Allah the Almighty on His Throne.

٢٩- عَنْ بَشِيرِ الدَّهَّانِ قَالَ: كُنْتُ أَحُجُّ فِي كُلِّ سَنَةٍ فَأَبْطَأْتُ سَنَةً عَنِ الْحَجِّ فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَجْتُ وَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ □ فَقَالَ لِي يَا بَشِيرُ مَا أَبْطَأَكَ عَنِ الْحَجِّ فِي عَامِنَا الْمَاضِي قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا لَكَ كَانَ لِي عَلَى النَّاسِ خِفْتُ ذَهَابَهُ غَيْرَ أَنِّي عَرَفْتُ عِنْدَ قَبْرِ الْحُسَيْنِ □ فَقَالَ: فَقَالَ لِي مَا فَاتَكَ شَيْءٌ مِمَّا كَانَ فِيهِ أَهْلُ الْمَوْقِفِ يَا بَشِيرُ! مَنْ زَارَ قَبْرَ الْحُسَيْنِ □ عَارِفًا بِحَقِّهِ كَانَ كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ.^{٣٩}

Bashir Dahan quoted that, I used to go to *Hajj* every year but one year I did not go. The following year, after *Hajj* I met Imam Sadiq (a.s.), who asked me, "O Bashir! What prevented you from *Hajj* last year"?

³⁸ Kamil al-Ziyaraat, chapter 58, hadith 3, Page 276.

³⁹ Kamil al-Ziyarat, Chapter 59, Hadith 11, P. 280.

I replied, “May I be sacrificed on you! Some people owed me money and I was worried that I might lose it. So I spent ‘*Arafah Day* at the grave of Imam Hussein (a.s.). Imam (a.s.) said, “Then you did not miss anything compared to those who were present at ‘Arafat. Bashir, one who performs the *Ziyarat* of Imam Hussein (a.s.) with recognition of his rights, is like one who visits Allah on His Throne”.

This noble narrative clearly demonstrates that the *Ziyarat* with love and knowledge to what extent makes the humans to be closer and beloved in the sight of God, and also shows that what position Imam Hussein has with God, which has made his *Ziyarat* equal with His pilgrimage on the throne.

٣٠- عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ: شَهِدْتُ أَبَا عَبْدِ اللَّهِ □ وَ قَدْ أَتَاهُ قَوْمٌ مِنْ أَهْلِ خُرَاسَانَ فَسَأَلُوهُ عَنْ
إِثْنَيْنِ قَبْرِ الْحُسَيْنِ □ وَ مَا فِيهِ مِنَ الْفَضْلِ قَالَ □ : حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ كَانَ يَقُولُ مَنْ زَارَهُ
يُرِيدُ بِهِ وَجْهَ اللَّهِ أَخْرَجَهُ اللَّهُ مِنْ ذُنُوبِهِ كَمَوْلُودٍ وَلَدَتْهُ أُمُّهُ وَ شَيعَتْهُ الْمَلَائِكَةُ فِي مَسِيرِهِ فَرَفَرَتْ
عَلَى رَأْسِهِ قَدْ صَفُّوا بِأَجْنِحَتِهِمْ عَلَيْهِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ وَ سَأَلَتِ الْمَلَائِكَةُ الْمَغْفُورَةَ لَهُ مِنْ رَبِّهِ وَ
غَشِيَتْهُ الرَّحْمَةُ مِنْ أَعْنَانِ السَّمَاءِ وَ نَادَتْهُ الْمَلَائِكَةُ طِبْتَ وَ طَابَ مَنْ زُرْتَ وَ خُفِظَ فِي أَهْلِهِ.^{٤٠}

Abdullah ibn Muskan narrates: I was with Imam Sadiq (a.s.) when some people of Khurasan came to him, and began to ask about visiting the grave of Imam Hussein (a.s.) and its reward.

Imam Sadiq (a.s.) said: "My father quoted from the Holy Prophet that the one who visits him for the sake of Allah, Allah will forgive his sins similar to a newly born, and the Angels will accompany him in his journey, they

⁴⁰ Kamil al-Ziyarat, Chapter 62, Hadith 8, P. 290.

lined the top of his head, opened his wings so he returned to his family, and also angels ask God to bless him. Then from the heaven, the vast mercy of God covers him and the angels call on him and say to him: “You are blessed and pure, and the one whom you visited is also pure”; He will be continuously protected along with his kin.

9- Ziyarat of Imam Hussein (a.s.) is equivalent to dozens of Hajj.

٣١- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: زِيَارَةُ الْحُسَيْنِ □ تَعْدِلُ عَشْرِينَ حَجَّةً وَ أَفْضَلُ مِنْ عَشْرِينَ حَجَّةً.^{٤١}

Imam Sadiq (a.s.) said: “Visiting the grave of Imam Hussein (a.s.) is equal to twenty *Hajjs*, but it is better than twenty *Hajjs*”.

10- Ziyarat of Imam Hussein (a.s.) on the night and day of ‘Ashura has the reward of martyrdom with Imam Hussein (a.s.) in Karbala.

٣٢- عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ □ فِي يَوْمِ عَاشُورَا فَقَالَ لِي: هَؤُلَاءِ رُؤَاؤُ اللَّهِ وَ حَقُّ عَلَى الْمَرْوَرِ أَنْ يُكْرِمَ الزَّائِرَ مَنْ بَاتَ عِنْدَ قَبْرِ الْحُسَيْنِ □ لَيْلَةً عَاشُورَا لَقِيَ اللَّهَ مُلْطَحًا بِدَمِهِ يَوْمَ الْقِيَامَةِ كَأَنَّمَا قُتِلَ مَعَهُ فِي عَرْصَتِهِ [عَصْرِهِ] □ وَقَالَ مَنْ زَارَ قَبْرَ الْحُسَيْنِ □ أَيَّ يَوْمِ عَاشُورَا □ [أَوْ] بَاتَ عِنْدَهُ كَانَ كَمَنْ اسْتَشْهَدَ بَيْنَ يَدَيْهِ.^{٤٢}

⁴¹ Kamil al-Ziyarat, Chapter 66, Hadith 1, P. 304.

⁴² Kamil al-Ziyarat, Chapter 71, Hadith 1, P. 324.

32- Jabber narrated: On the Day of *'Ashura*, I went to Imam Sadiq (a.s.) and he said to me: "These – visitors of Imam Hussein (a.s.) are the visitors of Allah and it is an obligation on the host to honor the visitor. One who spends the night of *'Ashura* at the grave of Imam Hussein (a.s.) will meet Allah on the Day of Judgment stained with his blood as if he was slain with him in Karbala. One who performs the *Ziyarat* of Imam Hussein a.s.) on *'Ashura* Day and spends the night near his grave is like one who was martyred in the presence of Hussein (a.s.)".

Chapter 4

***Ziyarat of Imam Hussein (a.s.) and being familiarity
with the prophets and angels***

1- Angels' craving to visit Imam Hussein (a.s.)

٣٣- عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ سَمِعْتُهُ يَقُولُ لَيْسَ مِنْ مَلَكٍ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا وَهُوَ يَسْأَلُونَ اللَّهَ عَزَّ وَجَلَّ أَنْ يَأْذَنَ لَهُمْ فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ □ فَوَجَّ يَنْزِلُ وَفَوَجَّ يَعْرُجُ.^{٤٣}

The narrator says that I heard from Imam Sadiq (a.s.) that he said: “There is not any angel in the heavens and the earth unless he ask Allah for permission to come to visit the grave of Imam Hussein (a.s.). So there is always a crowd descending and a crowd ascending”

2- Accompaniment of the angels in the Ziyarat of Imam Hussein (a.s.)

٣٤- قَالَ أَبُو عَبْدِ اللَّهِ □: أَرْبَعَةُ آلَافٍ مَلَكٍ عِنْدَ قَبْرِ الْحُسَيْنِ □ شُعْتُ غُبْرُ يَكُونُهُ إِلَى يَوْمِ الْقِيَامَةِ رِئِيسُهُمْ مَلَكٌ يُقَالُ لَهُ مَنْصُورٌ وَ لَا يَزُورُهُ زَائِرٌ إِلَّا اسْتَقْبَلُوهُ وَ لَا يُودَّعُهُ مُودِّعٌ إِلَّا شَيَّعُوهُ وَ لَا يَمْرَضُ إِلَّا عَادُوهُ وَ لَا يَمُوتُ إِلَّا صَلَّوْا عَلَيْهِ [وَ عَلَى جَنَازَتِهِ] وَ اسْتَغْفَرُوا لَهُ بَعْدَ مَوْتِهِ.^{٤٤}

Imam Sadiq (a.s.) said: “There are four thousand angels by the grave of Imam Hussein (a.s.) disheveled and sorrowful. They will cry over him until the Day of Judgment. Their chief is an angel called Mansur. These angels welcome all who come to the *Ziyarat* of Imam Hussein (a.s.) and accompany them when they bid farewell to Imam Hussein (a.s.), visit them if they become ill and pray for them at their funerals when they die and seek forgiveness for them after their death”.

⁴³ Kamil al-Ziyarat, Chapter 89, Hadith 4, P. 476.

⁴⁴ Kamil al-Ziyarat, Chapter 41, Hadith 1, P. 224.

What happiness is greater than that we are accompanied by God's lovely angels at the pilgrimage of Imam Hussein (a.s.). In fact, man imitates from his companion mood and becomes friends with his companion. Oh, how exciting and enjoyable is, to traveled with the divine respectful angels of God! How blessing is, to become friendship with the innocent servants of the Most Merciful God! How merciful is our God, who gives us the love and a glory accompaniment of the angels in this journey till the end of our life! Let our eyes be opened in all our lives to see this beautiful and magnificent accompaniment, and of its unspeakable joy, let go all the worries of the world and its desperate sadness.

٣٥- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: لَا تَدَعُ زِيَارَةَ الْحُسَيْنِ □ أَمَا تُحِبُّ أَنْ تَكُونَ فِيْمَنْ تَدْعُو لَهُ الْمَلَائِكَةُ.^{٤٥}

Imam Sadiq (a.s.) said: “Do not abandon the *Ziyarat* of (Imam) Hussein (a.s.), do you not like to be among those for whom the angels pray”?

٣٦- عَنْ عُبَيْسَةَ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ سَمِعْتُهُ يَقُولُ وَكَّلَ اللَّهُ بِقَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ □ سَبْعِينَ أَلْفَ مَلَكٍ يَعْبُدُونَ اللَّهَ عِنْدَهُ الصَّلَاةُ الْوَاحِدَةُ مِنْ صَلَاةٍ أَحَدِهِمْ تَعْدِلُ أَلْفَ صَلَاةٍ مِنْ صَلَاةِ الْأَدَمِيِّينَ يَكُونُ ثَوَابُ صَلَاتِهِمْ لِرُؤَاةِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ □ وَ عَلَى قَاتِلِهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ أَبَدَ الْأَبَدِينَ.^{٤٦}

⁴⁵ Kamil al-Ziyarat, Chapter 41, Hadith 3, P. 225.

⁴⁶ Kamil al-Ziyarat, Chapter 42, Hadith 1, P. 228.

Imam Sadiq (a.s.) said: “Allah the Almighty has appointed seventy thousand angels to pray at the grave of Imam Hussein (a.s.). Each of their prayers equals a thousand prayers of a human being and the reward for their prayers is recorded for the visitors of the grave of Imam Hussein (a.s.) – may Allah’s curse, curse of the angels and curse of all people be always on his murderer.

٣٧- عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَمِعْتُ أبا عبد الله ﷺ يَقُولُ إِنَّ إِلَى جَانِبِكُمْ قَبْرًا مَا أَتَاهُ مَكْرُوبٌ إِلَّا نَفَسَ اللَّهُ كُرْبَتَهُ وَفَضَى حَاجَتَهُ وَ إِنَّ عِنْدَهُ أَرْبَعَةُ آلَافٍ مَلَكٍ مُنْذُ يَوْمٍ فُيْضَ شُعْثًا غُبْرًا يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ زَارَهُ شَيَّعُوهُ إِلَى مَأْمَنِهِ وَ مَنْ مَرِضَ عَادُوهُ وَ مَنْ مَاتَ اتَّبَعُوا جَنَازَتَهُ.^{٤٧}

It is narrated from Abi al-Sabah al-Kinani that I heard from Imam Sadiq (a.s.) who said: “On your side there is a grave that no sorrowful person will come to its *Ziyarat* unless Allah the Almighty removes his grief and fulfills his needs. and from the day when the Imam was martyred, four thousand angels who are all sad and sorrowful around her grave, constantly cry for him until the Day of Resurrection, and whoever visits him, these angels convoy him to his homeland, and if he becomes sick, they will visit him, and if he dies, they follow and burry his body in funeral”.

⁴⁷ Kamil al-Ziyarat, Chapter 77, Hadith 3, P. 352.

3- The prophets' passion for the *Ziyarat* of Imam Hussein (a.s.)

٣٨- عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ □ يَقُولُ: لَيْسَ نَبِيٌّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا يَسْأَلُونَ اللَّهَ تَعَالَى أَنْ يَأْذَنَ لَهُمْ فِي زِيَارَةِ الْحُسَيْنِ □ فَفَوْجٌ يَنْزِلُ وَفَوْجٌ يَصْعَدُ [يَعْرُجُ].^{٤٨}

Imam Sadiq (a.s.) said: “There is no prophet in the heavens or the earth but he asks Allah’s permission to perform the *Ziyarat* of Imam Hussein (a.s.). Thus a crowd descends to perform the *Ziyarat* of Imam Hussein (a.s.) and a crowd ascends back to the heavens”.

The prophets’ passion for the *Ziyarat* of Imam Hussein (a.s.) shows their unique position with Allah, and that the prophets approach this position with the *Ziyarat* of Imam Hussein (a.s.). This is the inner secret of the world that not only the prophets, but their followers of Christian, Jewish, Zoroastrian, and even followers of other non-heavenly religions, are so eager for the *Ziyarat* of Imam Hussein (a.s.) and mourning and visiting his heavenly shrine.

Every year, tens of thousands of followers of other heavenly and non-heavenly religions come together with the Shiites, to participate in the ceremonies of *Arba’een*, and like the Shiites, they love their heavenly origin and the perfect manifestation of humanity and God’s successor in the earth. This is the desire of Hussein ibn Ali (a.s.) and his *Arba’een* heritage that can bring tens of millions of people together with racial and

⁴⁸ Kamil al-Ziyarat, Chapter 38, Hadith 1, P. 212.

religious differences to link them with his revenger and the global government. This is the power of *Arba'een-e Hussein*, that can lead tens of millions of honest and free people from all over the world to Karbala, to teach all of them the lesson of the fight against injustice and global corruption, which are the main obstacle to the advent of the savior of the world.

This noble hadith teaches us that everyone who fails to visit the grave of Seyed al-Shuhada (a.s.) has deprived himself of the special approach of the prophets and God and the holy shrine of Imam Hussein (a.s.). We who seek guidance in our daily prayers from God to the path of the prophets, the faithful, the martyrs and the righteous, should not fail to participate in their caravan filled with love to Hussein ibn Ali (a.s.) and his pilgrimage.

Laziness in carrying out religious commandments, including the love to Imam Hussein, *Ahl al-Bayt* and their pilgrimage, destroys our lives in the world and the Hereafter. Imam Ali (a.s.) said: "The laziness destroys the human life in the Hereafter".

Laziness in approaching to our heavenly family deprives us of the goodness of the world and the Hereafter and Paradise, and their visitation, as well as the sweet life in their proximity. Truly, the loss to this great extent is conceivable.

Chapter 5

Effects of the *Ziyarat* of Imam Hussein (a.s.) in the Hereafter

1- Visiting the grave of Imam Hussein leads to divine special approach and to companionship with Imam Hussein (a.s.) and other infallible Imams in the Hereafter.

٣٩- عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ اِبَاعِدَالله ﷺ وَ [أَوْ] أَبَا جَعْفَرٍ ﷺ يَقُولُ: مَنْ أَحَبَّ أَنْ يَكُونَ مَسْكَنُهُ الْجَنَّةَ وَ مَأْوَاهُ الْجَنَّةَ فَلَا يَدْعُ زِيَارَةَ الْمَظْلُومِ قُلْتُ: مَنْ هُوَ؟ قَالَ: الْحُسَيْنُ بْنُ عَلِيٍّ ﷺ صَاحِبُ كَرْبَلَا مَنْ أَتَاهُ شَوْقًا إِلَيْهِ وَ حُبًّا لِرَسُولِ اللهِ ﷺ وَ حُبًّا لِفَاطِمَةَ وَ حُبًّا لِأَمِيرِ الْمُؤْمِنِينَ ﷺ أَفْعَدَهُ اللهُ عَلَى مَوَائِدِ الْجَنَّةِ يَأْكُلُ مَعَهُمْ وَ النَّاسُ فِي الْحِسَابِ.^{٤٩}

Abu Basir narrated that I heard Imam Sadiq (a.s.), saying: “whoever would like to make Paradise his dwelling place, he should not abandon visiting the oppressed Imam. I asked: Who is the oppressed? He replied: Hussein ibn Ali (a.s.), the owner of Karbala.

Whoever comes to visit Imam Hussein, for the sake of enthusiasm for that Imam, and for the sake of the love of the Prophet of God and for the love of Fatima and for the love of the Imam Ali, then God the Most Exalted will bring him along with them over the heavenly tables eating with them, while the people are still in the reckoning (Day of Judgment).”

٤٠- عَنْ عَبْدِ اللهِ الطَّحَّانِ عَنْ أَبِي عَبْدِ اللهِ ﷺ قَالَ سَمِعْتُهُ وَ هُوَ يَقُولُ: مَا مِنْ أَحَدٍ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ يَتَمَنَّى أَنَّهُ مِنْ زُوَارِ الْحُسَيْنِ ﷺ لِمَا يَرَى مِمَّا يُصْنَعُ بِزُوَارِ الْحُسَيْنِ ﷺ مِنْ كَرَامَتِهِمْ عَلَى اللهِ تَعَالَى.^{٥٠}

The narrator says: I heard from Imam Sadiq (a.s.), who said: “There is no one but that on the Day of Judgment he will wish to be among the visitors

⁴⁹ Kamil al-Ziyarat, Chapter 52, Hadith 2, P. 258.

⁵⁰ Kamil al-Ziyarat, Chapter 50, Hadith 1, P. 255.

of Imam Hussein (a.s.), because they will see the way in which the visitor of Imam Hussein (a.s.) is honored and treated by Allah the Almighty.”

Forgiveness, purity and membership in the party of God and *Ahl-al-Bayt*, and the glad tidings of dignity and high position of Imam Hussein’s pilgrim in the Hereafter, gives a unique sense of security and unbeatable peace to mankind, which the knowledgeable pilgrim of Hussein can only understand its sweet taste.

٤١- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: مَا مِنْ شَهِيدٍ إِلَّا وَ يُحِبُّ أَنْ يَكُونَ مَعَ الْحُسَيْنِ □ حَتَّى يَدْخُلُونَ [يَدْخُلُوا] الْجَنَّةَ مَعَهُ.^{٥١}

Imam Sadiq (a.s.) said: “There is no martyr unless he likes to be with Hussein to enter Paradise with him”.

This noble hadith states that gathering with *Ahl al-Bayt* and companionship with them in Paradise is strong desire of the true believers in the Day of Resurrection”.

٤٢- عَنْ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ □ يَقُولُ: إِنَّ لِرُؤَاةِ الْحُسَيْنِ بْنِ عَلِيٍّ □ يَوْمَ الْقِيَامَةِ فَضْلاً عَلَى النَّاسِ قُلْتُ وَ مَا فَضْلُهُمْ قَالَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ النَّاسِ بِأَرْبَعِينَ عَاماً وَ سَائِرُ النَّاسِ فِي الْحِسَابِ وَ الْمَوْقِفِ.^{٥٢}

Abdullah ibn Zurarah narrates: I heard from Imam Sadiq (a.s.), who said: “The pilgrims of Hussein ibn Ali on the Day of Judgment are superior to other people.

⁵¹ Kamil al-Ziyarat, Chapter 37, Hadith 7, P. 211.

⁵² Kamil al-Ziyarat, Chapter 53, Hadith 1, P. 260.

I asked: "What is their superiority? He replied: "They enter Paradise forty years before the people, while all other people are in the reckoning and attitude".

٤٣- عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ □ مَا لِمَنْ أَتَى قَبْرَ الْحُسَيْنِ □ قَالَ: مَنْ أَتَاهُ شَوْقًا إِلَيْهِ كَانَ مِنْ عِبَادِ اللَّهِ الْمُكْرَمِينَ وَكَانَ تَحْتَ لَوَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ □ حَتَّى يُدْخِلَهُمَا اللَّهُ الْجَنَّةَ.^{٥٣}

Mohammed ibn Muslim narrated: I asked Imam Sadiq (a.s.): What is the reward for the person who visits the grave of Hussein (a.s.)? He replied: "The one who came to him longing for him is one of the honored worshipers of Allah and he will be under the standard of Hussein (a.s.) until God make them both enter the Paradise".

2- Imam Hussein's pilgrim is subjected to the special intercession of the infallible Imamas

٤٤- قَالَ رَسُولُ اللَّهِ □: يَا عَلِيُّ! مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَوْتِكَ أَوْ زَارَ ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَوْتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخْلَصَهُ مِنْ أَهْوَالِهَا وَشَدَائِدِهَا حَتَّى أُصِيرَهُ مَعِيَ فِي دَرَجَتِي.^{٥٤}

The Messenger of Allah (pbuh) said: "O Ali! I guarantee to one who performs my *Ziyarat* during my lifetime or after my passing away, or performs your *Ziyarat* during your lifetime or after your passing away, or performs the *Ziyarat* of your two sons during their lives or after their

⁵³ Kamil al-Ziyarat, Chapter 56, Hadith 4, P. 270.

⁵⁴ Kamil al-Ziyarat, Chapter 1, Hadith 3, P. 26.

passing away, that I will save him from terrors and difficulties of Judgment Day and take him with me to my level”.

Certainly, the visiting of *Ahl al-Bayt* in their life and after their martyrdom, if performed with sincerity and awareness, has such a power to make the humans gain the intercession of those great Imams; and this intercession takes place in this world before it is done in the Hereafter. The sincere and knowledgeable pilgrim of *Ahl al-Bayt* receives such a lightness and effect of their pilgrimage that he never refuses to separate his lifestyle from the lifestyle of his celestial family, rather he would like to have the same life and death of Muhammad and his purified Progeny, and that is why he always asks Allah:

"O Allah, Make my death like the death of the Prophet and his Progeny and make my life like the life of the Prophet and his Progeny."⁵⁵

He is always ready to sacrifice himself for the religion and its values. Considering what has been said about the worldly effects of visiting the grave of Imam Hussein (a.s.), especially its spiritual effects, it is noteworthy that the pilgrim is subject to the intercession in this world, and will be saved from many spiritual types of disasters. As we have seen in many hadiths, divine forgiveness encompasses the pilgrim in this world. The pilgrim with each pilgrimage of the shrine of those great Imams reaches to such a unique purity that leads him to approach to the proximity of the Prophet (pbuh) and his purified Progeny (a.s.). What happens to the pilgrims in the Hereafter is the rise of the forgiveness and worldly supremacy.

⁵⁵ Mafatih al-Jinan, Ziyarat ‘Ashura.

٤٥- قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ زَارَنِي أَوْ زَارَ أَحَدًا مِنْ ذُرِّيَّتِي زُرْتُهُ يَوْمَ الْقِيَامَةِ فَأَنْقَذْتُهُ مِنْ أَهْوَالِهَا.^{٥٦}

45- The Messenger of Allah (pbuh) said: "Whoever visits me or visits anyone from my Progeny I will visit him on the Day of Judgment and save him from the horrors of that day".

3- Tears and grief for the sake of *Ahl al-Bayt* lead to the salvation and proximity (to *Ahl al-Bayt*) in the Hereafter.

٤٦- عَنْ أَبِي جَعْفَرٍ ﷺ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ﷺ يَقُولُ: أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ لِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ ﷺ دَمْعَةً حَتَّى تَسِيلَ عَلَى خَدِّهِ بَوَّاهُ اللَّهِ بِهَا فِي الْجَنَّةِ غُرَفًا يَسْكُنُهَا أَحْقَابًا وَ أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى خَدِّهِ فِينَا لِأَذَى مَسَّنَا مِنْ عَدُوِّنَا فِي الدُّنْيَا بَوَّاهُ اللَّهُ بِهَا فِي الْجَنَّةِ مَبْرَأً صِدْقٍ وَ أَيُّمَا مُؤْمِنٍ مَسَّهُ أَذَى فِينَا فَدَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى خَدِّهِ مِنْ مَضَاضَةٍ مَا أُوذِيَ فِينَا صَرَفَ اللَّهُ عَنْ وَجْهِهِ الْأَذَى وَ آمَنَهُ يَوْمَ الْقِيَامَةِ مِنْ سَخَطِهِ وَ النَّارِ.^{٥٧}

Imam Baqir (a.s.) said: Imam Sajjad (a.s.) constantly said: "Any believer who weeps over Imam Hussein (a.s.) with a single tear will be rewarded by Allah for it; he will be made to dwell in rooms in Paradise for long ages. Any believer who cries over us with even a single tear; because of his grief over the way in which our enemies hurt us in this life, will be rewarded by Allah for it; he will be made to dwell in good settlements in Paradise. And any believer, who cries with a single tear, because of his suffering from the pain of being hurt in our way, will be kept away from

⁵⁶ Kamil al-Ziyarat, Chapter 1, Hadith 4, P. 26.

⁵⁷ Kamil al-Ziyarat, Chapter 32, Hadith 1, P. 190.

the difficulties of the Day of Judgment by Allah and will be safe from Allah's wrath and Hellfire".

٤٧- قَالَ أَبُو عَبْدِ اللَّهِ □ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ □ أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا اسْتَعْبَرَ.^{٥٨}

Imam Sadiq (a.s.) said: Imam Hussein (a.s.) said: "I am the martyr of tear (on whom was teared), no believer remembers me unless he weeps".

٤٨- مِسْمَعُ بْنُ عَبْدِ الْمَلِكِ كِرْدِينِ الْبَصْرِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ □ يَا مِسْمَعُ أَنْتَ مِنْ أَهْلِ الْعِرَاقِ أَمَا تَأْتِي قَبْرَ الْحُسَيْنِ □ قُلْتُ لَا أَنَا رَجُلٌ مَشْهُورٌ عِنْدَ أَهْلِ الْبَصْرَةِ وَ عِنْدَنَا مَنْ يَتَّبِعُ هَوَى هَذَا الْخَلِيفَةِ وَ عَدُوْنَا كَثِيرٌ مِنْ أَهْلِ الْقَبَائِلِ مِنَ النَّصَابِ وَ غَيْرِهِمْ وَ لَسْتُ أَمْنُهُمْ أَنْ يَرْفَعُوا حَالِي عِنْدَ وَلَدِ سُلَيْمَانَ فَيَمْتَلُونَ بِي قَالَ لِي أَمَا تَذْكُرُ مَا صُنِعَ بِهِ قُلْتُ نَعَمْ قَالَ فَتَجَزَّعُ قُلْتُ إِي وَ اللَّهِ وَ اسْتَعْبِرْ لِذَلِكَ حَتَّى يَرَى أَهْلِي أَنْزَلَ ذَلِكَ عَلَيَّ فَأَمْتَنُ مِنَ الطَّعَامِ حَتَّى يَسْتَبِينَ ذَلِكَ فِي وَجْهِهِ قَالَ رَحِمَ اللَّهُ دَمْعَتَكَ أَمَا إِنَّكَ مِنَ الَّذِينَ يُعْدُونَ مِنْ أَهْلِ الْجَزَعِ لَنَا وَ الَّذِينَ يَفْرَحُونَ لِفِرْحَانَا وَ يَحْزَنُونَ لِحُزْنِنَا وَ يَخَافُونَ لَخَوْفِنَا وَ يَأْمَنُونَ إِذَا أَمِنَّا أَمَا إِنَّكَ سَتَرَى عِنْدَ مَوْتِكَ حُضُورَ آبَائِي لَكَ وَ وَصِيَّتُهُمْ مَلَكَ الْمَوْتِ بِكَ وَ مَا يُلْقُونَكَ بِهِ مِنَ الْبِشَارَةِ أَفْضَلُ وَ لَمَّا لَكَ الْمَوْتُ أَرْقُ عَلَيْكَ وَ أَشَدُّ رَحْمَةً لَكَ مِنَ الْأُمِّ الشَّقِيقَةِ عَلَى وَلَدِهَا...

...وَ مَا بَكَى أَحَدٌ رَحْمَةً لَنَا وَ لِمَا لَقِينَا إِلَّا رَحِمَهُ اللَّهُ قَبْلَ أَنْ تَخْرُجَ الدَّمْعَةُ مِنْ عَيْنِهِ فَإِذَا سَأَلَتْ دُمُوعُهُ عَلَى خَدِّهِ قَالُوا أَنْ قَطْرَةً مِنْ دُمُوعِهِ سَقَطَتْ فِي جَهَنَّمَ لِأَطْفَافَتْ حَرًّا حَتَّى لَا يُوجَدَ لَهَا حَرٌّ وَ إِنَّ الْمَوْجَعَ لَنَا قَلْبُهُ لَيَفْرَحُ يَوْمَ بَرَانَا عِنْدَ مَوْتِهِ فَرَحَهُ لَا تَرَالُ تِلْكَ الْفَرَحَةُ فِي قَلْبِهِ حَتَّى يَرِدَ عَلَيْنَا الْحَوْضَ وَ إِنَّ الْكَوْثَرَ لَيَفْرَحُ بِمُحِبِّنَا إِذَا وَرَدَ عَلَيْهِ حَتَّى إِنَّهُ لَيَذِيقُهُ مِنْ ضُرُوبِ الطَّعَامِ مَا لَا يَسْتَنْهِي أَنْ يَصْنُرَ عَنْهُ.^{٥٩}

⁵⁸ Kamil al-Ziyarat, Chapter 36, Hadith 3, P. 206.

⁵⁹ Kamil al-Ziyarat, Chapter 23, Hadith 6, P. 193.

Misma' says: Imam Sadiq (a.s.) said to me: "You are from Iraq, don't you want to come to the grave of Hussein?" I said: No, I am a famous man from Basra, and there is someone among us, who follows the caliph's request, and we have many enemies among the tribes and other people, and I am not safe, because they report me to Solomon's son, and they torture me (therefore, I am cautious and do not go to the *Ziyarat* of the Imam.

He asked me: "Do you remember the afflictions that were befallen upon him?" I replied: "Yes. Imam Sadiq (a.s.) said: Do you weep and are impatient?" I replied: Yes. I swear to God, for the sake of remembering their great afflictions, I become so sad and doleful that my family can see its effects in me, and it changes my status as much that I refuse to eat, and the signs of grief and sadness appear in my face. Imam said: God bless your tear! Definitely, you are considered to be one who has been saddened for us and rejoices through our happiness and despised for our sake and fearful for our fear; and when we are safe, they are also safe; be aware that when you die, you will see that my forefathers will be present for your sake, and they will advise about you to the angel of death, and the glad tidings that they will give you will be better than everything , and the angel who is in the charge of your death will be kind to you from a kind mother to her son .

No one weeps for our kindness and what we are faced with, unless before the appearance of tears, God's mercy will be upon him! And when his tears flowed into his face, if one of the drops of his tears falls in Hell, it will turn off its heat, so that he would no longer have any fire.

And anyone whose heart filled with sadness for us, the day when he sees us at the time of his death, he will become so happy that the joy

خَضِرَاءَ وَكَأَنِّي بِالْمُؤْمِنِينَ يَزُورُونَهُ وَ يُسَلِّمُونَ عَلَيْهِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ أَوْلِيَّائِي سَلُونِي فَطَالَ مَا أُوْنِيْتُمْ وَ تُلَلْتُمْ وَ اضْطَهْتُمْ فَهَذَا يَوْمٌ لَا تَسْأَلُونِي حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ إِلَّا قَضَيْتُهَا لَكُمْ فَيَكُونُ أَكْلُهُمْ وَ شَرْبُهُمْ فِي الْجَنَّةِ فَهَذِهِ وَ اللَّهِ الْكَرَامَةُ الَّتِي لَا انْقِضَاءَ لَهَا وَ لَا يُدْرِكُ مُنْتَهَاهَا.⁶¹

Imam Sadiq (a.s.) said: “By Allah, as if I can see angels crowding around believers at the grave of Imam Hussein (a.s.). I (the narrator) asked, “Do the believers see them”? Imam (a.s.) replied, “Never, by Allah, they are attached to the believers and touch their faces. Every morning and night, Allah the Almighty sends down food for the visitors of Imam Hussein (a.s.) from Paradise and the angels are their servants. If they request for any matter related to this life or the Hereafter, Allah grants it to them”. I said, “By Allah, it is a great honor”. Imam (a.s.) asked, “Should I tell you more”? I replied, “Yes, my Master”. Imam (a.s.) said: As if I can see a throne of light, which has been laid. A dome of red ruby decorated with gems has been placed on it and ninety thousand green domes surround it. As if I can see Imam Hussein (a.s.) sitting on his throne and believers going for his Ziyarat and saluting him. Allah the Almighty will say, “My friends! Ask Me anything, because you were hurt, humiliated and oppressed since long. But today you will not ask Me for anything related from this life or Hereafter but that I will grant it”. Imam (a.s.) added: Their foods and drinks are in Paradise, by Allah, this is the unending honor and its greatness cannot be gauged”.

⁶¹ Kamil al-Ziyarat, Chapter 50, Hadith 3, P. 256 .

٥١- قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ □: نَظَرَ النَّبِيُّ □ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ □ وَهُوَ مُقْبِلٌ فَأَجْلَسَهُ فِي حُجْرِهِ
وَقَالَ إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا ثُمَّ قَالَ □ بِأَبِي قَتِيلٍ كُلِّ عَبْرَةٍ قِيلَ
وَمَا قَتِيلٌ كُلِّ عَبْرَةٍ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لَا يَذْكُرُهُ مُؤْمِنٌ إِلَّا بَكَى.^{٦٢}

Imam Sadiq (a.s.) said: The Prophet looked at Hussein ibn Ali and he was coming, so he sat him in his chamber; he said: For the martyrdom of Hussein, there is a heat in the hearts of believers that never cool. Then he said: May my father be sacrificed on the martyr of tear (on whom was teared)!” Imam Sadiq (a.s.) was asked: “What is the martyr of tear?” He replied: “No believer remembers me unless he weeps”.

٥٢- قَالَ رَسُولُ اللَّهِ □: أَلَا وَصَلَّى اللَّهُ عَلَى الْبَاكِينَ عَلَى الْحُسَيْنِ رَحْمَةً وَشَفَقَةً وَاللَّاعِنِينَ لِأَعْدَائِهِمْ
وَالْمُمْتَلِينَ عَلَيْهِمْ غَيْظًا وَحَقًّا، إِنَّ اللَّهَ لَيَأْمُرُ مَلَائِكَتَهُ الْمُقَرَّبِينَ أَنْ يَتْلَقُوا دُمُوعَهُمُ الْمَصُوبَةَ لِقَتْلِ
الْحُسَيْنِ إِلَى الْخُرَّانِ فِي الْجَنَّةِ فَيَمْزُجُونَهَا بِمَاءِ الْحَيَوَانِ فَتَزِيدُ عُذُوبَتَهَا وَطِيبُهَا أَلْفَ ضِعْفٍ.^{٦٣}

The Messenger of Allah (pbuh) said: “Be aware, God bless those who weep at Hussein, mercy and compassion; and hostility and curse to their enemies overflowing with rage and resentment. God the Almighty commands his close angels to send the tears that flowed in the martyrdom of Imam Hussein (a.s.) to the keepers of Paradise to mix it with the running water of Paradise so that its pleasant smell can be as much as a thousand times.”

⁶² Mustadrak, Vol. 10, P. 386.

⁶³ Bihar al-Anwar, Vol. 8, P. 311.

٥٣- قَالَ الصَّادِقُ □: نَفْسُ الْمُهْمُومِ لِظُلْمِنَا تَسْبِيحٌ وَ هُمُّهُ عِبَادَةٌ وَ كِتْمَانُ سِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ
ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ يَجِبُ أَنْ يُكْتَبَ هَذَا الْحَدِيثُ بِالذَّهَبِ.^{٦٤}

53- Imam Sadiq (a.s.) said: “The breath of one who is grieved for our oppression is *tasbih* (praising), and his grief and sorrow for us is worship, and the concealing our secret is Jihad in the way of God”. Then he added: “This hadith should be written in gold”

٥٤- قَالَ الصَّادِقُ □: رَحِمَ اللَّهُ شِيعَتَنَا شِيعَتَنَا هُمْ وَ اللَّهُ الْمُؤْمِنُونَ فَقَدْ وَ اللَّهُ شَرَكُونَا فِي الْمُصِيبَةِ
بِطُولِ الْحُزْنِ وَ الْحَسْرَةِ.^{٦٥}

54- Imam Sadiq said: “May God have mercy on our Shias (followers). By God, truly our Shiites are the believers, and By God, they are our partners in the disaster along with grief and sorrow”.

The honest tears for the afflictions of the celestial family have two amazing and miraculous effects:

- 1- Making mercy and kindness to the celestial family in the heart of man, as well as increasing their respect and sacred purposes for which they were martyred. Such tears and mercy make a mournful person never violate the values and sanctities of the life of his celestial family and cause him to respect these values in thought and action.
- 2- Sincere tears produce the sacred hatred for the enemies of the Imams, and cause their ugly and inhumane culture to be hated in the mournful heart, and as a result they never confirm the lifestyle of the enemies of

⁶⁴ Bihar al-Anwar, Vol. 44, P. 292.

⁶⁵ Bihar al-Anwar, Vol. 43, P. 222.

their celestial family and they oppose and fight, as far as possible, with their false and hellish lifestyle of the enemies. That is why the true mourner has the position of truth in Paradise in proximity with the infallible Imams. Because the meaning of the truth is that the mourner should be honest in his lifestyle with his celestial family and be faithful to the values of their lives. Such a person is not only afraid of killing in the way of God, but also considers the martyrdom a great success and salvation. His true and honest slogan during his lifetime is to address his celestial family, saying: “I surrender to those who surrendered to you, and I fight with those who fought with you until the Day of Resurrection”⁶⁶

Obviously, such a pilgrim is not only subject to their intercession and companionship with them in the Resurrection, but also he will be resurrected with them and their rank. This position has been given to him for his companionship with his celestial family in the world. Because it is impossible for anyone in the world who has separated himself from his celestial family and has completely separated his lifestyle from them, to be able to reach their position in the Hereafter. But anyone who does not respect the values of *Ahl al-Bayt*’s life certainly will not be honest with them and his life will be hypocritical.

٥٥- عَلِيٌّ بْنُ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ الْبُكَاءَ وَالْجَزَعَ مَكْرُوهٌ
لِلْعَبْدِ فِي كُلِّ مَا جَزَعَ مَا خَلَا الْبُكَاءَ وَالْجَزَعَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ □ فَإِنَّهُ فِيهِ مُأْجُورٌ.^{٦٧}

⁶⁶ «إِنِّي سَلِّمٌ لِمَنْ سَالَمَكُمْ وَ حَرْبٌ لِمَنْ حَارَبَكُمْ إِلَى يَوْمِ الْقِيَامَةِ» Mafatih al-Jinan, Zitarat ‘Ashura.

⁶⁷ Kamil al-Ziyaraart, chapter 32, hadith 2, Page 190.

55- “Crying and weeping is unacceptable and detestable to mankind over any matter except crying and mourning over Hussein ibn Ali (a.s.). Indeed, one who cries and acts impatiently on Imam Hussein (a.s.) will be rewarded.

٥٦- عَنْ أَبِي هَارُونَ الْمُكُفُوفِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ □ : مَنْ ذَكَرَ الْحُسَيْنَ □ عِنْدَهُ فَخَرَجَ مِنْ عَيْنَيْهِ [عَيْنَيْهِ] مِنَ الدُّمُوعِ مِقْدَارُ جَنَاحِ ذُبَابٍ كَانَ ثَوَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ لَمْ يَرْضَ لَهُ بِدُونِ الْجَنَّةِ.^{٦٨}

56- Imam Sadiq (a.s.) said: “One who sheds tears for Imam Hussein (a.s.) when he is mentioned before him will be rewarded by Allah Himself, even if their tears are as small as the wing of a fly. And Allah will not be pleased with any reward for them lesser than Paradise”.

Tear shedding is the pleasant moment of the connection of human heart to the character of Imam Hussein (a.s.) and to his lofty goals. Weeping for Imam is the cause of ascension of man and excellence of the human heart. With tears on our innate and spiritual father, our hearts are released from the hellish favorites and are linked to the Heavenly beloved, and therefore the mourner becomes of the dweller of Paradise.

٥٧- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: مَنْ ذَكَرْنَا عِنْدَهُ فَفَاضَتْ عَيْنَاهُ حَرَّمَ اللَّهُ وَجْهَهُ عَلَى النَّارِ.^{٦٩}

⁶⁸ Kamil al-Ziyaraart, chapter 32, hadith 3, Page 191.

⁶⁹ Kamil al-Ziyaraart, chapter 32, hadith 10, Page 197.

57- Imam Sadiq (a.s.) said: “Allah the Almighty prohibited Hell to scorch the face of anyone who sheds tears when we are mentioned in his presence”.

٥٨- عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: لِكُلِّ شَيْءٍ ثَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.^{٧٠}

58- Imam Sadiq (a.s.) said: “There is a fixed and a certain reward for every act, except for shedding tears on us *Ahl al-Bayt* (which no one knows its reward)”.

Tears for the *Ahl al-Bayt* are healing drugs and vital water that create an enormous power of repentance and reconciliation with the celestial family in humans. What a great moment is the moment of repentance and reconciliation with our true family namely Muhammad and his purified Progeny. Weeping on Imam Hussein (a.s.) is crying on human truth, and is crying on the caliph of God, indeed it is the manifestation of all the names and attributes of the Exalted Truth. In fact, it is a kind of return to his divine origin and truth; hence it is like a great repent that a drop of that tear can turn flaming fire of Hell off, and it is the salvation and the return of man.

4- Allame Tabatabai's view about the reward of mourning

The late Allameh Tabatabai, who himself was of the people of crying and mourning, in responding to the question of how, according to the Imam Sadiq (a.s.), a drop of mourner's tear can turn flaming fire of Hell off?⁷¹

⁷⁰ Kamil al-Ziyaraart, chapter 33, hadith 6, Page 202.

⁷¹ Bihar al-Anwar, Vol. 44, P. 290.

Replies: “What is the problem with the tear drop, by Allah’s permission, to let the fire of Hell off? In fact, a drop of tears is like repentance that causes the sins to be forgiven, and it fades away the effects of sins and eliminates the torment. There is also disbelief in the opposite side, which causes the destruction of good deeds and heavenly blessings and causes the torment to heat up.”⁷²

5- Degrees and happiness in the Hereafter for someone when drinking water, remembers Imam Hussein (a.s.) and curses his enemies

٥٩- عَنْ دَاوُدَ الرَّقِّي قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ □ إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ قَدْ اسْتَعْبَرَ وَ اغْرُورَقَتْ عَيْنَاهُ بِدُمُوعِهِ ثُمَّ قَالَ لِي يَا دَاوُدُ لَعَنَ اللَّهُ قَاتِلَ الْحُسَيْنِ □ فَمَا مِنْ عَبْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنِ □ وَ لَعَنَ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ حَطَّ عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ أَلْفِ دَرَجَةٍ وَ كَانَتْ أَعْتَقَ مِائَةَ أَلْفِ نَسَمَةٍ وَ حَسَرَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ ثَلَاثَ أَلْفِ دَرَجَةٍ.^{٧٣}

“Davood Raghi says: When I (the narrator) was with Imam Sadiq (a.s.) he asked for some water. After he drank it, his eyes were filled with tears and he began to weep. He (a.s.) said: Dawood, Allah’s curses the murderer of Hussein (a.s.). There is no one who drinks water, remembering Imam Hussein (a.s.) and cursing his killer, but that Allah will write a hundred thousand goods deeds for him. He will wipe out a hundred thousand sins from his record and add a hundred thousand ranks to his status; and it will be as if he has freed a hundred thousand

⁷² Dar Mahzar-e Allame Tabatabaie, P. 182.

⁷³ Kamil al-Ziyarat, Chapter 34, Hadith 1, P. 203.

slaves. God the Almighty will resurrect him on the Day of Judgment while his heart filled with joy and happiness”

Love and hate are two sides of a coin. As much as man loves someone, equally he hates his enemies. Claiming friendship with *Ahl al-Bayt*, and the lack of declaration of hostility to their enemies, is a great lie. The claim of love for the *Ahl al-Bayt*, and being compassion with their enemies is a betrayal to the *Ahl al-Bayt*.

Cursing the enemies of *Ahl al-Bayt* means to declare that the enemies of *Ahl al-Bayt* are far from God's mercy, because the enemies of *Ahl al-Bayt* have committed the greatest and the worst crime. These crimes are:

- 1- Depriving billions of people of the sovereignty of the infallible Imams.
- 2- Depriving billions of people of their companionship with their celestial family and depriving humans of pure human life.

6- Safety and happiness of the Hereafter for one who visits him (his grave) in fear (of the enemies).

٦٠- عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ □ مَا تَقُولُ فِيْمَنْ زَارَ أَبَاكَ عَلَى خَوْفٍ؟ قَالَ □: يُؤْمِنُهُ اللَّهُ يَوْمَ الْفَزَعِ الْأَكْبَرِ وَ تَلْقَاهُ الْمَلَائِكَةُ بِالْبِشَارَةِ وَ يُقَالُ لَهُ لَا تَخَفْ وَ لَا تَحْزَنْ هَذَا يَوْمُكَ الَّذِي فِيهِ فَوْزُكَ.^{٧٤}

Zurarah narrated that I asked Imam Sadiq (a.s.): What do you say about those who visited your father in fear (of the enemies)? Imam replied: On

⁷⁴Kamil al-Ziyarat, Chapter 45, Hadith 1, P. 238.

the day of great terror (Judgment Day), Allah will keep him safe and the angels will welcome him, saying to him: Do not be afraid, do not be sad, today is the day you are successful therein.”

٦١- عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: قُلْتُ لَهُ إِنِّي أَنْزِلُ الْأَرْجَانَ وَ قَلْبِي يُنَازِعُنِي إِلَى قَبْرِ أَبِيكَ □ فَإِذَا خَرَجْتُ فَقَلْبِي وَجِلٌّ مُشْفِقٌ حَتَّى أَرْجِعَ خَوْفًا مِنَ السُّلْطَانِ وَ السُّعَاةِ وَ أَصْحَابِ الْمَسَالِحِ فَقَالَ □ يَا ابْنَ بُكَيْرٍ أَمَا تُحِبُّ أَنْ يَرَاكَ اللَّهُ فِيْنَا خَائِفًا أَمَا تَعْلَمُ أَنَّهُ مَنْ خَافَ لِحَوْفِنَا أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ وَ كَانَ مُحَدَّثُهُ الْحُسَيْنِ □ تَحْتَ الْعَرْشِ وَ أَمَنَهُ اللَّهُ مِنْ أَفْرَاحِ يَوْمِ الْقِيَامَةِ يَفْرَحُ النَّاسُ وَ لَا يَفْرَحُ فَإِنْ فَرَحَ وَفَّرْتُهُ [فَوْتُهُ] الْمَلَائِكَةُ وَ سَكَّنَتْ قَلْبُهُ بِالْبِشَارَةِ.^{٧٥}

Ibn Bukayr narrated that I said to Imam Sadiq (a.s.): “I often travel to Arjan and my heart pulls me to the *Ziyarat* of Imam Hussein (a.s.); but when I go, I am afraid of the rulers, their governors and their guards until I return”. Imam (a.s.) said: Ibne Bukair! Don’t you want Allah to see you in fear for us? Don’t you know that Allah will shelter one who is in fear because of us, under the shade of His throne and that Imam Hussein (a.s.) will be speaking to him under the throne? That Allah will keep him safe from terrors of Judgment Day? He will not be afraid whereas others will be terrified. And if he is scared, angels will pacify him and soothe his heart by giving them glad tidings”.

٦٢- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: يَا مُعَاوِيَةُ! لَا تَدْعُ زِيَارَةَ قَبْرِ الْحُسَيْنِ □ لِحَوْفٍ فَإِنَّ مَنْ تَرَكَهُ رَأَى مِنَ الْحَسْرَةِ مَا يَتَمَنَّى أَنْ قَبْرَهُ كَانَ عِنْدَهُ أَمَا تُحِبُّ أَنْ يَرَى اللَّهُ شَخْصَكَ وَ سَوَادَكَ فِيمَنْ يَدْعُو لَهُ رَسُولُ اللَّهِ □ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْأَيْمَةُ □؟ أَمَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَنْقَلِبُ بِالْمَغْفِرَةِ لِمَا مَضَى وَ

⁷⁵ Kamil al-Ziyarat, Chapter 45, Hadith 2, P. 238.

يُغْفَرُ لَهُ ذُنُوبُ سَبْعِينَ سَنَةً؟ أَمْ مَا تُحِبُّ أَنْ تَكُونَ مِمَّنْ يَخْرُجُ مِنَ الدُّنْيَا وَ لَيْسَ عَلَيْهِ ذَنْبٌ يُنْبَعُ بِهِ؟
أَمْ مَا تُحِبُّ أَنْ تَكُونَ عَدَاً مِمَّنْ يُصَافِحُهُ رَسُولُ اللَّهِ ﷺ؟^{٧٦}

Imam Sadiq (a.s.) said: "O Mu'aviyah! Do not avoid visiting the grave of Imam Hussein for the fear, because the person, who abandons his *Ziyarat*, will regret so much and wish that his grave would had been close to him. Do you not want Allah the Almighty make you among those for whom His Messenger, Ali, Fatimah and the infallible Imams pray? Do you not like to be of those whose past sins have been forgiven, and the forgiveness will be asked for the sins seventy years later? Do you not like to be among those who have died while they do not have sin to be charged for? Do you not want to be among those with whom the Messenger of Allah will shake hands on the Day of Resurrection?

7- Membership of pilgrim who goes for *Ziyarat* on foot in the party of God and the Household.

٦٣- عَنْ أَبِي عَبْدِ اللَّهِ ﷺ قَالَ: يَا عَلِيُّ! زُرِ الْحُسَيْنِ ﷺ وَ لَا تَدَعُهُ قَالَ قُلْتُ مَا لِمَنْ أَتَاهُ مِنَ الثَّوَابِ؟
قَالَ مَنْ أَتَاهُ مَا شِئَا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مَحَى عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً فَإِذَا أَتَاهُ وَكَلَّ
اللَّهُ بِهِ مَلَكَئِينَ يَكْتُتَانِ مَا خَرَجَ مِنْ فِيهِ مِنْ خَيْرٍ وَ لَا يَكْتُتَانِ مَا يَخْرُجُ مِنْ فِيهِ مِنْ شَرٍّ وَ لَا غَيْرَ
ذَلِكَ فَإِذَا انْصَرَفَ وَدَّعُوهُ وَ قَالُوا يَا وَلِيَّ اللَّهِ مَغْفُوراً لَكَ أَنْتَ مِنْ حِزْبِ اللَّهِ وَ حِزْبِ رَسُولِهِ وَ
حِزْبِ أَهْلِ بَيْتِ رَسُولِهِ ﷺ وَ اللَّهُ لَا تَرَى النَّارَ بِعَيْنِكَ أَبَداً وَ لَا تَرَكَ وَ لَا تَطْعَمُكَ أَبَداً.^{٧٧}

⁷⁶ Kamil al-Ziyarat, Chapter 45, Hadith 3, P. 239.

⁷⁷ Kamil al-Ziyarat, Chapter 49, Hadith 6, P. 252.

“It is narrated from Imam Sadiq (a.s.) that Imam said: “O Ali, visit (the grave of) Imam Hussein (a.s.) and do not forsake it.” Ali asked: What is the reward for the one who visits him? Imam (a.s.) replied: Allah will record a good deed and erase a sin for every step taken by one who performs the *Ziyarat* of Imam Hussein (a.s.) on foot. He will also add a rank to his rank. When he arrives at the grave, Allah will appoint two angels on 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 will bid farewell to him and say: O friend of Allah! You are forgiven. You are from the party of Allah, party of His Messenger and party of *Ahle Bayt* (a.s.) of His Messenger. I swear to Allah that you will never see Hellfire and it will never see you at all and you will not be its prey”.

As it has been mentioned previously Allah the Most Exalted, and *Ahl al-Bayt* (a.s.) do not need anything from us. Religion and all religious assignments have been made for man and for his development and guidance. Membership in the party of God the Almighty the Prophet (pbuh) and his purified Progeny (a.s.), after being cleansed and forgiven, reflects the extent of the growth of pilgrim’s position of Imam Hussein (a.s.). This position, is not a nominal matter and this word, is not a merely a nominal saying. But it is a true growth and a spiritual transformation that the pilgrim can achieve. Then you will be addressed by the divine angels that you are from the party of Allah and the infallible Imams.

Joining the *Ahl al-Bayt* party is a great honor that no other party can be compared with its luminous approach. The pilgrim of Imam Hussein (a.s.) with the unique and universal power of *Arba’een*

stream that has huge political, social, cultural and religious function goes ahead to fulfill the promise of God in the Qur'an.

□ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ □^{٧٨}

“And We wished to be Gracious to those who were being depressed in the land, to make them leaders and make them heirs.”

And also He promised to make the religion of dominate over the other religions:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ^{٧٩}

It is He Who has sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

Arba'een is the prelude to the event of the government of the oppressed against the oppressors and the promised universal government of the religions. *Arba'een* is the dominance of religion of truth and the pure Islam of Mohammad (pbuh) all over the world. The participation of thousands of non-Muslim pilgrims at the ceremony of *Arba'een* shows the unique power of *Arba'een-e Husseini* in conquering the hearts of the oppressed people of the world and the followers of other religions.

⁷⁸ Sura Qasas, Verse 5.

⁷⁹ Sura Tawba, Verse 33.

Participation of *Arba'een* pilgrims in this epic is a blessed and effective membership of God Party against the satanic party and the devil army. He is an effectual member of the global epic and the Divine Party, which brings together and organizes the promised savior army from around the world. Obviously, his evil deed will be forgiven by his membership in such an army, and will be companion of the Lord and the *Ahl al-Bayt*.

8- Easy death

٦٤- قَالَ الصَّادِقُ □: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَتَهْوَنَ عَلَيْهِ سَكْرَةُ الْمَوْتِ وَ هُوَ الْمُطَّلَعُ فَلْيُكْثِرْ زِيَارَةَ قَبْرِ الْحُسَيْنِ □ فَإِنَّ زِيَارَةَ الْحُسَيْنِ □ زِيَارَةُ رَسُولِ اللَّهِ □.^{٨٠}

Imam Sadiq (a.s.) said: Whoever likes to look at Allah on the Day of Judgment, and reduce his troubles of dying, and fear for that which is coming and the day of reckoning, should perform the *Ziyarat* of Imam Hussein (a.s.) more, because the *Ziyarat* of Imam Hussein (a.s.) is the *Ziyarat* of Allah's Messenger.

9- The power of intercession of Imam Hussein's pilgrim

٦٥- عَنْ سَيْفِ الثَّمَارِ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: سَمِعْتُهُ يَقُولُ زَائِرُ الْحُسَيْنِ □ مُشَفَّعٌ يَوْمَ الْقِيَامَةِ لِمَائَةِ رَجُلٍ كُلُّهُمْ قَدْ وَجِبَتْ لَهُمُ النَّارُ مِمَّنْ كَانَ فِي الدُّنْيَا مِنَ الْمُسْرِفِينَ.^{٨١}

⁸⁰ Kamil al-Ziyarat, Chapter 60, Hadith 1, Page 282.

⁸¹ Kamil al-Ziyarat, Chapter 68, Hadith 2, Page 311.

Saif Tammar narrated that Imam Sadiq (a.s.) said: “On the Day of Judgment, a visitor of Imam Hussein (a.s.) will be able to intercede for a hundred sinful persons, who were the dwellers of the fire and of the profligates in this world”.

٦٦- عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِائَةَ أَلْفٍ لَحْظَةً إِلَى الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ مِنْهُ وَ يُعَذِّبُ مَنْ يَشَاءُ مِنْهُ وَ يَغْفِرُ لِزَائِرِي قَبْرِ الْحُسَيْنِ □ خَاصَّةً وَ لِأَهْلِ بَيْتِهِمْ وَ لِمَنْ يَشْفَعُ لَهُ يَوْمَ الْقِيَامَةِ كَانِنًا مَنْ كَانَ وَ إِنْ كَانَ رَجُلًا قَدْ اسْتَوْجَبَهُ النَّارُ قَالَ □ قُلْتُ وَ إِنْ كَانَ رَجُلًا قَدْ اسْتَوْجَبَهُ النَّارُ قَالَ وَ إِنْ كَانَ؛ مَا لَمْ يَكُنْ نَاصِبِيًّا.⁸²

Soleiman ibn Khalid said: "I heard from Imam Sadiq (a.s.) saying:" Verily, every day and night Allah glances at the earth a hundred thousand times through which He forgives whomever He wants and punishes whomever He wills. Allah specially forgives the visitors of Imam Hussein (a.s.), their family members and those for whom they will intercede on Judgment Day, regardless of who they may be, even if they be of those upon whom Hell is decreed. I (the narrator) asked, “Even if Hell is decreed for them?” Imam (a.s.) replied, “Yes, but they should not be *Nasibi* (enemies of *Ahl al-Bayt*)”.

٦٧- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ زُوَارُ الْحُسَيْنِ بْنِ عَلِيٍّ □ فَيَقُومُ عَنْقُ مِنَ النَّاسِ لَا يُحْصِيهِمْ إِلَّا اللَّهُ تَعَالَى فَيَقُولُ لَهُمْ مَا أَرَنْتُمْ بِزِيَارَةِ قَبْرِ الْحُسَيْنِ □؟ فَيَقُولُونَ يَا رَبِّ أَنْتِنَاهُ حُبًّا لِرَسُولِ اللَّهِ وَ حُبًّا لِعَلِيِّ وَ فَاطِمَةَ □ وَ رَحْمَةً لَهُ مِمَّا أَرْتَكِبُ مِنْهُ فَيَقَالُ لَهُمْ هَذَا مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ □ فَالْحَقُّوا بِهِمْ فَأَنْتُمْ مَعَهُمْ فِي دَرَجَتِهِمْ الْحَقُّوا بِلِوَاءِ رَسُولِ اللَّهِ □ فَيَنْطَلِقُونَ

⁸² Kamil al-Ziyarat, Chapter 68, Hadith 4, Page 313.

إِلَى لَوَاءِ رَسُولِ اللَّهِ ﷺ فَيَكُونُونَ فِي ظِلِّهِ وَاللَّوَاءُ فِي يَدِ عَلِيٍّ ﷺ حَتَّى يَدْخُلُونَ [يَدْخُلُوا] الْجَنَّةَ جَمِيعاً
فَيَكُونُونَ أَمَامَ اللَّوَاءِ وَعَنْ يَمِينِهِ وَعَنْ يَسَارِهِ وَمِنْ خَلْفِهِ.⁸³

Imam Sadiq (a.s.) said: On the Day of Judgment, an announcer will call out, “Where are the visitors of Hussein ibn Ali (a.s.)?” A large number of people, who cannot be counted by anyone other than Allah the Almighty, will come forward. Then Allah will ask them: “What impelled you to perform the Ziyarat of Hussein (a.s.)? They will reply: “O Lord! We went to him for our love for Allah’s Messenger and love for Ali and Fatima and to sympathize with him for all that which was committed against him.” They will be told: “Here are Muhammad, Ali, Fatima, Hassan and Hussein (a.s.); join them, for you will be with them at their stage in Paradise. Follow the standard of Allah’s Messenger (pbuh).” So they will go to the standard of Allah’s Messenger (pbuh), which will be held by Ali (a.s.); they will remain under it, before it, to its right, to its left and behind it, until all of them enter Paradise.

⁸³ Kamil al-Ziyarat, Chapter 55, Hadith 1, Page 266.

Chapter 6

Pilgrimage Customs

٦٨- عَنْ أَبِي الصَّامِتِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ □ وَهُوَ يَقُولُ: مَنْ أَتَى الْحُسَيْنَ □ مَاشِياً كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ أَلْفَ دَرَجَةٍ فَإِذَا أَتَيْتَ الْفُرَاتَ فَاغْتَسِلْ وَ عَلِّقْ نَعْلَيْكَ وَ امْشِ حَافِئاً وَ امْشِ بِمَشْيِ الْعَبْدِ الدَّلِيلِ فَإِذَا أَتَيْتَ بَابَ الْحَائِرِ فَكَبِّرِ اللَّهُ أَرْبَعاً وَ صَلِّ عِنْدَهُ وَ اسْأَلْ [سَلِّ اللَّهُ] حَاجَتَكَ.^{٨٤}

Imam Sadiq (a.s.) said: Allah the Almighty records a thousand good deeds and erases a thousand sins for every step taken by one who performs the *Ziyarat* of Imam Hussein (a.s.) on foot. He will also increase their status a thousand times for every step. Then Imam (a.s.) said: When you arrive at Euphrates, perform *Ghusl*, carry your shoes and walk barefoot like 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, the Exalted for your needs.

1- No pleasure and fun on the pilgrimage route

٦٩- قَالَ أَبُو عَبْدِ اللَّهِ □ بَلَغَنِي أَنَّ قَوْماً أَرَادُوا الْحُسَيْنَ □ حَمَلُوا مَعَهُمُ السُّفْرَ فِيهَا الْحَلَاوَةُ وَ الْأَخْبِصَةُ وَ أَشْبَاهُهَا لَوْ زَارُوا قُبُورَ أَحِبَّائِهِمْ مَا حَمَلُوا مَعَهُمْ هَذَا.^{٨٥}

Imam Sadiq (a.s.) said: “I have come to know that some people go to the *Ziyarat* of Imam Hussein carrying different kinds of foods including sweet meats and other deserts. Indeed, if they had gone to visit the graves of their loved ones, they would not have done thus”.

⁸⁴ Kamil al-Ziyarat, Chapter 79, Hadith 13, Page 395

⁸⁵ Kamil al-Ziyarat, Chapter 47, Hadith 1, Page 245

2- Observing the personal and social rights of others

٧٠- عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: قُلْتُ لَهُ إِذَا خَرَجْنَا إِلَى أَبِيكَ أَ فَكُنَّا [أَفَلَسْنَا] فِي حَجٍّ؟ قَالَ □ بَلَى قُلْتُ فَيَلْزَمُنَا مَا يَلْزَمُ الْحَاجَّ قَالَ □ مِنْ مَاذَا؟ قُلْتُ: مِنَ الْأَشْيَاءِ الَّتِي يَلْزَمُ الْحَاجَّ قَالَ □: يَلْزَمُكَ حُسْنُ الصَّحَابَةِ لِمَنْ يَصْحَبُكَ وَ يَلْزَمُكَ قَلَّةُ الْكَلَامِ إِلَّا بِخَيْرٍ وَ يَلْزَمُكَ كَثْرَةُ ذِكْرِ اللَّهِ وَ يَلْزَمُكَ نَظَافَةُ الثِّيَابِ وَ يَلْزَمُكَ الْغُسْلُ قَبْلَ أَنْ تَأْتِيَ الْحَائِرَ وَ يَلْزَمُكَ الْخُشُوعُ وَ كَثْرَةُ الصَّلَاةِ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ □ وَ يَلْزَمُكَ التَّوَقُّيرُ لِأَخْذِ مَا لَيْسَ لَكَ وَ يَلْزَمُكَ أَنْ تَغْضُ بَصْرَكَ وَ يَلْزَمُكَ أَنْ تَعُودَ إِلَى أَهْلِ الْحَاجَةِ مِنْ إِخْوَانِكَ إِذَا رَأَيْتَ مُنْقَطِعًا وَ الْمُوَاسَاةَ وَ يَلْزَمُكَ التَّقِيَّةُ الَّتِي قِوَامُ دِينِكَ بِهَا وَ الْوَرَعُ عَمَّا نُهِيتَ عَنْهُ وَ الْخُصُومَةُ وَ كَثْرَةُ الْإِيمَانِ وَ الْجِدَالِ الَّذِي فِيهِ الْإِيمَانُ. فَإِذَا فَعَلْتَ ذَلِكَ تَمَّ حُجُّكَ وَ عُمَرَتُكَ وَ اسْتَوْجِبْتَ مِنَ الَّذِي طَلَبْتَ مَا عِنْدَهُ بِنَفَقَتِكَ وَ اغْتِرَابِكَ عَنْ أَهْلِكَ وَ رَغْبَتِكَ فِيمَا رَغِبْتَ أَنْ تَنْصَرِفَ بِالْمَغْفِرَةِ وَ الرَّحْمَةِ وَ الرِّضْوَانِ.^{٨٦}

Imam Sadiq (a.s.) was asked, “When we perform the Ziyarat of your respected father [Imam Hussein (a.s.)], are we in Hajj condition? Imam (a.s.) replied, “Yes.” I asked, “Then does that which applies to Hajjis apply to us?” Imam (a.s.) asked, “What are you referring to?” I replied, “The behavior of one who goes for Hajj” Imam (a.s.) said: You should be a good companion to those who accompany you, speak less and say only that which is good; mention Allah often, wear purified clothes, perform *Ghusl* before going to the holy shrine, be humble, pray more, invoke blessings on Muhammad and Progeny of Muhammad (a.s.), be honorable by not taking that which does not belong to you, nor look at that which is not permitted, help your needy brothers, give solace to them and act with

⁸⁶ Kamil al-Ziyarat, Chapter 48, Hadith 1, Page 247.

Taqiyyah, which is the pillar of your religion. You should abstain from that which is forbidden, from fighting, from taking oaths and from quarrelling which leads to taking oaths. If you follow this, your Hajj and *Umrah* will be complete. And being away from your family and by your inclination to the *Ziyarat* of Imam Hussein (a.s.) you will earn forgiveness, mercy and pleasure of Allah, whose blessings you sought by spending money on your journey.

٧١- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ □ فَزُرْهُ وَ أَنْتَ كَنِيبٌ حَزِينٌ مَكْرُوبٌ شَعْنًا مُغْبِرًا جَائِعًا عَطْشَانًا فَإِنَّ الْحُسَيْنَ قَتِلَ حَزِينًا مَكْرُوبًا شَعْنًا مُغْبِرًا جَائِعًا عَطْشَانًا وَ سَلَّهُ الْحَوَائِجَ وَ انْصَرَفَ عَنْهُ وَ لَا تَتَّخِذْهُ وَطَنًا.^{٨٧}

Imam Sadiq (a.s.) said: “When you intend to go to the *Ziyarat* of Imam Hussein (a.s.), go while you are saddened, distressed, grief-stricken, disheveled, covered with dust, hungry and thirsty, for indeed Imam Hussein (a.s.) was martyred while he was saddened, distressed, disheveled, covered with dust, hungry and thirsty. Then ask him for your needs and leave. Don’t settle down there”.

٧٢- قَالَ الصَّادِقُ □: إِنَّ لِلَّهِ مَلَائِكَةً مُوَكَّلِينَ بِقَبْرِ الْحُسَيْنِ □ فَإِذَا هَمَّ بِزِيَارَتِهِ الرَّجُلُ أَعْطَاهُمُ اللَّهُ ذُنُوبَهُ فَإِذَا خَطَا مَحْوَهَا ثُمَّ إِذَا خَطَا ضَاعَفُوا لَهُ حَسَنَاتِهِ فَمَا تَزَالُ حَسَنَاتُهُ تَضَاعَفُ حَتَّى تُوجِبَ لَهُ الْجَنَّةَ ثُمَّ اكْتَنَفُوهُ وَ قَدَّسُوهُ وَ يُنَادُونَ مَلَائِكَةَ السَّمَاءِ أَنْ قَدَّسُوا زُورَ حَبِيبِ اللَّهِ فَإِذَا اغْتَسَلُوا نَادَاهُمْ مُحَمَّدٌ □ يَا وَفَدَ اللَّهُ أَبَشِرُوا بِمِرَافَقَتِي فِي الْجَنَّةِ ثُمَّ نَادَاهُمْ امِيرُ الْمُؤْمِنِينَ □ أَنَا ضَامِنٌ لِقَضَاءِ حَوَائِجِكُمْ وَ دَفْعِ الْبَلَاءِ عَنْكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ التَّقَاهُمْ [اكَتَنَفَهُمْ] النَّبِيُّ □ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ حَتَّى يَنْصَرِفُوا إِلَى أَهَالِيهِمْ.^{٨٨}

⁸⁷ Kamil al-Ziyarat, Chapter 48, Hadith 3, Page 248.

⁸⁸ Kamil al-Ziyarat, Chapter 49, Hadith 3, Page 251

72- Imam Sadiq (a.s.) said: Allah has some angels who are appointed at the grave of Imam Hussein (a.s.). When a person decides to perform the Ziyarat of Imam Hussein (a.s.), Allah 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 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.” When the visitor performs the *Ghusl*, Muhammad will call out to him: “Guests of Allah! Glad tiding to you, for you will join me in Paradise.” Then Amir al-Momineen (a.s.) will call out, “I guarantee the fulfillment of your requests and to keep afflictions away from you in this life and hereafter.” Then the Holy Prophet (pbuh) will join them and stay to their right and left until they return to their kin.

Given the brief explanation mentioned above, understanding the causes of these magnificent, dramatic and life-giving words of the Prophet and Amir al-Mu'minin about the Imam Hussein's pilgrims is easier.

٧٣- عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ □ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ □ مِنْ الْفَضْلِ لَمَاتُوا شَوْقًا وَ تَقَطَّعَتْ أَنْفُسُهُمْ عَلَيْهِ حَسَرَاتٍ قُلْتُ وَ مَا فِيهِ؟ قَالَ □ مَنْ أَتَاهُ تَشَوُّقًا كَتَبَ اللَّهُ لَهُ أَلْفَ حِجَّةٍ مُتَقَبَّلَةٍ وَ أَلْفَ عُمْرَةٍ مَبْرُورَةٍ وَ أَجْرَ أَلْفِ شَهِيدٍ مِنْ شُهَدَا بَدْرٍ وَ أَجْرَ أَلْفِ صَائِمٍ وَ ثَوَابَ أَلْفِ صَدَقَةٍ مَقْبُولَةٍ وَ ثَوَابَ أَلْفِ نَسَمَةٍ أُرِيدَ بِهَا وَجْهُ اللَّهِ وَ لَمْ يَزَلْ مَحْفُوظًا سَنَّتَهُ مِنْ كُلِّ آفَةٍ أَهْوَنُهَا الشَّيْطَانُ وَ وَكَّلَ بِهِ مَلَكٌ كَرِيمٌ يَحْفَظُهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ

شِمَالِهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ مِنْ تَحْتِ قَدَمِهِ فَإِنْ مَاتَ سَنَّهُ حَضَرَتْهُ مَلَائِكَةُ الرَّحْمَةِ يَحْضُرُونَ
 غُسْلَهُ وَ أَكْفَانَهُ وَ الْإِسْتِغْفَارَ لَهُ وَ يُشَيِّعُونَهُ إِلَى قَبْرِهِ بِالْإِسْتِغْفَارِ لَهُ وَ يُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ
 وَ يُؤْمِنُهُ اللَّهُ مِنْ ضَنْغَطَةِ الْقَبْرِ وَ مِنْ مُنْكَرٍ وَ نَكِيرٍ أَنْ يُرَوِّعَانَهُ [يُرَوِّعَاهُ] وَ يُفْتَحُ لَهُ بَابٌ إِلَى
 الْجَنَّةِ وَ يُعْطَى كِتَابُهُ بِيَمِينِهِ وَ يُعْطَى لَهُ يَوْمَ الْقِيَامَةِ نُورًا [نُورٌ] يُضِيءُ لِنُورِهِ مَا بَيْنَ الْمَشْرِقِ وَ
 الْمَغْرِبِ وَ يُنَادِي مُنَادٍ هَذَا مَنْ زَارَ الْحُسَيْنَ شَوْقًا إِلَيْهِ فَلَا يَبْقَى أَحَدٌ يَوْمَ الْقِيَامَةِ إِلَّا تَمَنَّى يَوْمَئِذٍ
 أَنَّهُ كَانَ مِنْ زَوَارِ الْحُسَيْنِ □.^{٨٩}

Imam Baqir (a.s.) said: “If people knew the reward for performing the *Ziyarat* of Imam Hussein (a.s.), their souls would leave their bodies in remorse and they would die longing for it. I asked: “What is the reward for going to his *Ziyarat*?” Imam (a.s.) replied: Allah will record the reward of a thousand accepted *Hajjs*, a thousand accepted *Umrachs*, a thousand martyrs of Badr, fasting of a thousand people, a thousand accepted prostrations and the reward of freeing a thousand slaves in the way of Allah for one who goes to the *Ziyarat* of Imam Hussein (a.s.) longing for him. He will be protected for a whole year from every calamity, the least of which is Satan. And Allah will appoint a noble angel to protect him from front, behind, right, left, above and below. If he dies that year, angels of divine mercy will be present with him, bathe and shroud him and seek forgiveness for him. They will also follow him till the grave and widen it as far as the eye can see and Allah will keep him safe from the squeeze of the grave and from fear of angels, *Munkar* and *Nakir*. A door will also be opened from his grave to Paradise. On Judgment Day, scroll of deeds will be given in his right hand and he will shine with a light, which illuminates

⁸⁹ Kamil al-Ziyarat, Chapter 56, Hadith 3, P. 269.

from the east to west. And an announcer will call out, “He is one who performed the *Ziyarat* of Imam Hussein (a.s.) with enthusiasm.” After that no one will remain on Judgment Day who will not wish that he had also performed the *Ziyarat* of Imam Hussein (a.s.).

3- The Sincere intention of the pilgrimage

٧٤- عَنْ أَبِي عَبْدِ اللَّهِ □ قَالَ: مَنْ زَارَ الْحُسَيْنَ □ مُحْتَسِباً لَا أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً مُحْصَتٍ عَنْهُ ذُنُوبُهُ كَمَا يُمَحَّصُ التَّوْبُ بِالْمَاءِ فَلَا يَبْقَى عَلَيْهِ دَنَسٌ وَ يُكْتَبُ لَهُ بِكُلِّ خُطْوَةٍ حَجَّةٌ وَ كُلٌّ مَا رَفَعَ قَدَمًا عُمْرَةً.^{٩٠}

74- Imam Sadiq (a.s.) said: One who performs the *Ziyarat* of Imam Hussein (a.s.) expecting divine rewards, without arrogance and ungratefulness and without seeking fame or to show off, will be purified of his sins just as clothes are purified with water. And no impurity will remain on them. With every foot he places, a *Hajj* will be written for him and every time he raises his foot, an *Umrah* will be written for him.

In order to attain special levels and special authorities, pilgrims of Imam Hussein (a.s.) should eradicate the impurities and scientific and practical pollution from their heart. It is necessary to abandon indifference and selfishness and narcissism. Particularly during certain pilgrimage days when crowds and congestion of the population and the constraints of facilities are a natural thing, we

⁹⁰ Kamil al-Ziyarat, Chapter 57, Hadith 1, Page 272

must be careful and avoid laziness and various sensual emotions, lest the dear and honorable pilgrims are harassed. The atmosphere of pilgrimage, especially in the days of *Arba'een-e Hosseini*, is the atmosphere of humility and sacrifice and affection:

“In our neighborhood, they only buy broken hearts
The market for self-sellers (Who sells herself cheap) is elsewhere” ⁹¹

⁹¹ Divan Hafiz, poem No. 39.

Chapter 7

Ziyarat of Imam Hussein (a.s.) with knowledge

٧٥- عَنْ أَبِي الْحَسَنِ الْمَاضِي □ قَالَ: مَنْ زَارَ الْحُسَيْنَ □ عَارِفًا بِحَقِّهِ غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ
 ذَنْبِهِ وَمَا تَأَخَّرَ.^{٩٢}

Imam Kazim (a.s.) said: Allah will forgive all past and future sins of one who performs the *Ziyarat* of Imam Hussein (a.s.) with recognition of his rights.

This narrative is very exciting and shocking. There is a profound knowledge in this narrative that we mention some of them:

- 1- Every year, tens of millions of people from dozens of countries with different beliefs and religions - even those who do not have religion -for various occasions- such as Muharram, ‘*Arafah* and *Arba’een* come to visit the grave of Imam Hussein (a.s.). As we have said before, the commonality aspect of all pilgrims is having divine nature and common human inherence, which is the same spirit of God and *Ahl al-Bayt*. The same spirit has caused all human beings, consciously or unconsciously, to be led toward the perfect man who is the manifestation of all the goodness and beauties. All the pilgrims, including Shiites, Sunnis, Christian Jews, etc. within themselves, they feel a kind of fidelity to their heavenly origin.
- 2- The merciful God and His successors on the earth are generous and have mercy upon all people on the earth, whether they are believers or non-believers, the mercy that is called “the divine vast compassion”.
- 3- It is obvious that everyone whether Muslim or non-Muslims, who go to visit *Ahl al-Bayt*, because of the general mercy of God, they will not return empty handed and will surely receive a reward.

⁹² Kamil al-Ziyarat, Chapter 54, Hadith 9, Page 263.

4- But Allah and *Ahl al-Bayt* have another form of mercy called "Especial Mercy". This special blessing is only for believers, and it belongs to those whose pilgrimage is based on their deep knowledge and faith in their own celestial family. Many degrees and authorities, as well as rewards that are considered for pilgrims of *Ahl al-Bayt*, are especially for the faithful and knowledgeable people.

5- The basic question is: What is the knowledge that is the condition of getting to those levels and authorities? Here are some of the main pillars of this knowledge as a reminder and enjoyment of the dear readers:

1- Knowledge differs from science

Science is called knowledge when it includes the faith and heart belief. Everyone knows that darkness and dead should not be afraid of, but there are some who not believe this rational commandment and they are afraid of darkness and dead. In other words, their hearts which is the main part of their character, do not accept their wisdom. Or many people know that performing the religious commandments such as prayer, hijab, and paying *Khums* are obligatory, and forsaking them is unlawful, but practically they do not follow them. These people, despite the fact that any failure to observe the religious obligations leads to be away from God and *Ahl al-Bayt*, as well as depriving them of their mercy and special attention, but they prefer the command of Satan and their own desires to Allah's command. Their awareness of the religion and the divine commandments does not affect their practice and the observance of divine orders. Practically, they are the same with those who are ignorant of God and His religion.

Their knowledge of *Ahl al-Bayt* has not had any effect on their lifestyle, even it does not caused them to love the *Ahl al-Bayt's* lifestyle. If this people are asked: Do you not want to be companion with *Ahl al-Bayt* in Paradise? Their answer will be yes. But actually, they do nothing to accompany *Ahl al-Bayt* in Paradise. If they are asked: Would you like to go to Hell? They all will say: No, we do not like Hell, but their lifestyle is full of evil acts and hellish morals. When the cognition of man about God and *Ahl al-Bayt*, as well as divine religion, affects the lifestyle of man and his heart, then this knowledge will be called "true knowledge".

2- The infallible Imams are the most perfect patterns.

Among the things that matter fundamentally to the realization of knowledge is the belief in the fact that *Ahl al-Bayt* are God's chosen ones to direct humans to the proper rank of humanity and divine glory. As God emphasizes in the Holy Qur'an, *Ahl al-Bayt* are the bearers of divine knowledge and the most knowledgeable people about God and religion and His book. For this reason, they have special infallibility to be able to have the most complete patterns for the growth and guidance of humans to the highest divine position.

3- Obedience to the infallible Imam in their lifestyle

It is obligatory to obey the infallible Imams and the violation of their commands deters from Allah's grace and leads to Hell. Because anyone who does not follow their commands and their paths in the lifestyle, in terms of personality, does not reach to high level of humanity and it is automatically deprived of Paradise and human degrees. Are the students

of a teacher or a coach able to reach his grade or accompany him when they do not follow his orders?

4- Allah is not pleased that someone other than the twelve Imams to guide mankind and rule the earth.

Allah has commanded humans to follow the infallibles, so that they do not suffer hard and to make their way to the happiness easy and safe. And He emphasizes that only the infallibles are the true leaders in the guidance, and warns the people not to choose those who do not have any specialization and control over a very great humanity, and says: “O you who believe! Fear Allah and be with those who are true (in word and deed)”.

اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ^{٩٣}

Imam Baqir (a.s.) was asked about this verse. He replied: “We are the purpose of this verse.”

The phrase “Fear Allah” has a special meaning before Allah’s command to accompany the truthful. This phrase is a threat from God that if people refuse to be with the Imams, they will deviate from the true path of bliss and become corrupted and ruined and eventually they will suffer torture. The torment that they have provided for themselves is the torment of not achieving the deserving perfection and depriving himself of what is needed and necessary for prosperity.

⁹³ Sura Noor, Verse 119.

«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: لَأُعَذِّبَنَّ كُلَّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرِّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَ لَأَعْفُوَنَّ عَنْ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرِّعِيَّةُ فِي أَنْفُسِهَا ظَالِمَةً مُسِيئَةً»⁹⁴

Imam Baqir (a.s.) said: God the Most Exalted said: "I torment any nation living in Islam with the followings of the tyrant Imam who is not from Allah, although this nation is good and righteous in its actions; and I forgive any nation that lives in Islam by following the righteous Imam, even if that nation is oppressive and malicious to itself".

By the explanation of Imam Baqir (a.s.), the meaning of the phrase "Fear of God" became clearer, before the command to go along with truthful Imams. With these explanations it became clear that the most important thing in providing the happiness of the world and the Hereafter is to have an expert divine leader and a perfect and innocent pattern. So, if we are deprived of this pattern, no matter how much we try to do good, we will not come to a conclusion; but with the infallible pattern, we will certainly come to the conclusion, although there are mistakes in our work. The Holy Qur'an says:

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follows his own lusts,

⁹⁴Usul Kafi, Vol. 1, P. 376.

devoid of guidance from Allah? For Allah guides not people given to wrong-doing.⁹⁵

Therefore, human beings are subject to God's specialty and knowledge and guidance, which in this case, they will be guided to the prosperity, or they will be subjected to their own desire without the benefit of the divine guidance, which they will then be misled and misguided.

Imam Kazim (a.s.) says about this verse:

«مَنْ اتَّخَذَ دِينَهُ رَأْيَهُ بِغَيْرِ إِمَامٍ مِنْ أئِمَّةِ الْهُدَى؛

“The most mislead is the one who, without the Imam of the guidance Imams, takes his religion with his own opinion.”⁹⁶

5- Cordiality differs from kindness

Cordiality of the *Ahl al-Bayt*, according to the Qur'an, is an obligatory divine command and a condition of true religiosity. Cordiality differs from kindness. Cordiality means being friendship with obedience and loyalty.

All Muslims in history, despite religious differences, they love *Ahl al-Bayt* and express their affection for them. But the important question is that if all Muslims, according to God's command, and the Holy Qur'an and the Prophet's frequent commands, love the Imams and especially the Lady Fatima, so why were they all killed by those who claimed to be Muslims? Why were they killed?! Why has the Imam Mahdi, who is the only *Hujjat* and the live Imam on the earth, been

⁹⁵ Sura Qasas, Verse 50.

⁹⁶ Usul Kafi, Vol. 1, P. 374

left alone for more than 1180 years? Why cannot he come to rescue his children and all people of the world? All of this is due to the fact that all Muslims love the Prophet but not of cordiality.

Note that Imam Ali (a.s.) as the first oppressed one in the history, talks about the loneliness and innocence of his son, Imam Mahdi who is his heir in greater innocence, and then see how Imam Ali (a.s.) introduces him:

«هُوَ الطَّرِيدُ الشَّرِيدُ الْفَرِيدُ الْوَحِيدُ»⁹⁷

He (the Imam of Time) was driven from his own city, displaced and all alone.

Muslims, although they know that the *Hujjat* of Allah and His successor on the earth is alone, and he is displaced and oppressed seeking of their help every day, but they do not do anything for his reappearance. Has he not announced that the first and important condition for his reappearance is the Shiite loyalty and their sympathy? So why do we not create empathy and loyalty in ourselves and our community in order to realize his reappearance? Impartial attitude to the oppression and loneliness of Imam Mahdi and the lack of efforts to eliminate the obstacles of reappearance is not only an oppression to that Imam and oppression to ourselves, but it is also a betrayal to Allah and *Ahl al-Bayt* and betrayal to ourselves and all the people of the world as well. According to Imam Khomeini, each of the officials of the Islamic Republic, if they do not try to remove the obstacles of his reappearance and do not pave the way to his universal

⁹⁷ Ghaybat N'umani, P. 179, Hadith 24.

government, certainly are traitors and dangerous, even if they provide people with other services.⁹⁸

These are some of the main elements of the knowledge to the right of *Ahl al-Bayt*, if they created in a pilgrim, he will reach to a degree that God will forgive his past and future sins. The knowledgeable pilgrim knows that the purpose of *Ahl al-Bayt's* pilgrimage, especially the visiting of Imam Hussein (a.s.), especially in the *Arba'een* Day, is a renewing of commitment to Imam Hussein (a.s.) to continue his path and fight against the enemies of humanity. The pilgrim is well aware that *Arba'een* is the best time and Karbala is the best place to make loyalty and universal sympathy for the reappearance of "the promised of all religions" and "the savior of all human beings."

The knowledgeable pilgrim will use all his material and spiritual potential to make the ceremony of *Arba'een* be organized more beautiful. He, according to the knowledge of the role of *Arba'een* for the unification of the Imam Mahdi's nation on the earth, loves and serves all the participants in *Arba'een* from any religion and nationality.

The more the pilgrim's love and his knowledge for Imam Hussein is, the more he will pay attention to the Imam of Time and the savior of mankind. Therefore, the pilgrim will endeavor with all knowledge to make the atmosphere of *Ahl al-Bayt's* congregation, especially *Arba'een*, fit the thought of *Mahdism*.

⁹⁸ Sahife Imam Khomeini, Vol. 21, Pp. 108 & 107

6- Imam Hussein's pilgrim is certainly *Mahdavi*.

The most important slogan of the knowledgeable pilgrim in *Arba'een* is: "*Labbayk O Mahdi*". He knows well that the inner meaning of the beautiful word "*Lebbayk O Hussein*" is the practical slogan of "*Labbayk O Mahdi*". He knows the fact that without the "*Labbayk O Mahdi*" the slogan "*Labbayk O Hussein*" never leads to the realization and any action, and it is just remains as a slogan without support.

The pilgrim is well aware and confident that, in order to avenge the blood of Hussein (a.s.) and the blood of all the prophets and divine saints, only and only he should bring himself to the tent of the savior of all religions and make himself of his true helpers.

The pilgrim is certain that without the scientific and practical fighting with the culture of the enemies of humanity and world arrogance that are the main obstacles to the reappearance, he cannot accompany with the avenger of the blood of Hussein (a.s.). He knows well that the slogan "*Labbayk O Hussein*" and the claim of the love of Imam Hussein (a.s.) without a serious fighting against the enemies of Hussein (a.s.) and his son's enemies, who is the Savior of all the people of the world, is a mere lie, because it is only a hollow slogan and an absurd claim.

Eventually, the pilgrim is surely convinced that if he does not become of the Mahdi's true helpers and if he does not work to remove the obstacles of the advent of the Imam of Time, then verily he will betray Allah, all the people of the world and himself.

Everyone who knows *Arba'een* and its global effects and the determining role of *Arba'een* in preparation for "advent of the savior of the religions", understands well that why the Ziyarat of Imam

Hussein is so rewarding. The *Ziyarat* of Seyed al-Shuhada (the master of all martyrs) and its mourning ceremonies are the main factor in the survival of divine religion throughout the history. These effects have led to the universal epic of *Arba'een*, which has become the largest gathering of free people and lovers of truth and justice.

Today, *Arba'een* is the largest center for the organization of the Imam's troops based on loyalty and sympathy for the Imam. The unique global capacity of *Arba'een* should be recognized by all, and its potential should provide the necessary preconditions and preparations for the reappearance of the promised Mahdi (a.s.).

Chapter 8

**Reward for one who recites couplets about Imam Hussein (a.s.),
weeps and makes others weep**

1- God the Most Exalted recites couplets about Imam Hussein (a.s.)

٧٦ -... قَالَ يَا مُوسَى أَعْفُو عَمَّنِ اسْتَغْفَرَنِي إِلَّا قَاتِلَ الْحُسَيْنِ قَالَ مُوسَى يَا رَبِّ وَمَنِ الْحُسَيْنِ □ قَالَ لَهُ: الَّذِي مَرَّ ذِكْرُهُ عَلَيْكَ بِجَانِبِ الطُّورِ قَالَ يَا رَبِّ وَمَنْ يَقْتُلُهُ قَالَ يَقْتُلُهُ أُمَّةٌ جَدُّهُ الْبَاغِيَةُ الطَّاغِيَةُ فِي أَرْضٍ كَرْبَلَاءَ وَ تَنْفِرُ فَرَسُهُ وَ تُحْمِجُ وَ تُصْبِلُ وَ تَقُولُ فِي صَهِيلِهَا الظَّالِمَةَ الظَّالِمَةَ مِنْ أُمَّةٍ قَتَلَتْ ابْنَ بِنْتِ نَبِيِّهَا فَيَقْتُلِي مُلْقَى عَلَى الرِّمَالِ مِنْ غَيْرِ غُسْلٍ وَ لَا كَفْنٍ وَ يُنْهَبُ رَحْلُهُ وَ يُسَبَى نِسَاؤُهُ فِي الْبُلْدَانِ وَ يُقْتَلُ نَاصِرُهُ وَ تُشْهَرُ رُءُوسُهُمْ مَعَ رَأْسِهِ عَلَى أَطْرَافِ الرَّمَاحِ يَا مُوسَى! صَغِيرُهُمْ يُمِيتُهُ الْعَطَشُ وَ كَبِيرُهُمْ جِلْدُهُ مِنْكَمِشٍ يَسْتَعْيِثُونَ وَ لَا نَاصِرَ وَ يَسْتَجِيرُونَ وَ لَا خَافِرَ. قَالَ فَبَكَى مُوسَى □ وَ قَالَ: يَا رَبِّ وَمَا لِقَاتِلِيهِ مِنَ الْعَذَابِ قَالَ: يَا مُوسَى عَذَابٌ يَسْتَعْيِثُ مِنْهُ أَهْلُ النَّارِ بِالنَّارِ لَا تَنَالُهُمْ رَحْمَتِي وَ لَا شَفَاعَةُ جَدِّهِ وَ لَوْ لَمْ تُكُنْ كَرَامَةً لَهُ لَخَسَفَتْ بِهِمُ الْأَرْضُ. قَالَ مُوسَى بَرِئْتُ إِلَيْكَ اللَّهُمَّ مِنْهُمْ وَ مِمَّنْ رَضِيَ بِفِعَالِهِمْ فَقَالَ سُبْحَانَهُ يَا مُوسَى! كَتَبْتُ رَحْمَةً لِتَابِعِيهِ مِنْ عِبَادِي وَ أَعْلَمُ أَنَّهُ مَنْ بَكَى عَلَيْهِ أَوْ أَبَكَى أَوْ تَبَاكَى حَرَمْتُ جَسَدَهُ عَلَى النَّارِ.⁹⁹ «

[Prophet Moses asked God for forgiveness for the sinners].

God said: O Moses! Whoever asks Me to forgive him, I will forgive him except for Hussein's murderer. Moses said: O my Lord, who is Hussein?

God said to him: Whom you were reminded about by the side of Tur mount. Moses asked: Who kills him? God replied: He will be killed by the transgressing, tyrant people of his grandfather's nation in the land of Karbala.

His horse was repeating these words: "Retribution! Retribution against a nation that killed the son of its Prophet's daughter!" His body will be left unburied and without shroud on the desert soil, his tents are looted, his

⁹⁹ Bihar al-Anwar, Vol. 44, P. 308.

family is captured and is turned around in the cities, his companions are murdered and their heads with the Imam's head are raised on the spear and are taken city to city and place to place.

O Moses! Their children will die of thirst, and their elders' skin [because of the severe thirst) will be gathered. Whatever they ask help, nobody helps them, and they seek refuge but no one shelters them. Then Moses cried and said: "My Lord!" What will be the torment of his murderers? He said: O Moses! They will find so much retribution that they will seek refuge in the torment of another fire, and my mercy and the intercession of Muhammad did not reach them. And if there was not the honor of that great Imam, I would have commanded the earth to swallow them.

And when Moses heard it, he said: O my Lord! I am disgusted from them towards you, and from everyone who is pleased with their deeds.

“O Moses, whoever follows Hussein, My mercy will be upon him. Be aware, whoever weeps for him or makes others weep or takes crying mode, I will forbid his body to the fire of Hell”.

2- The Prophet and Fatima recite couplets about Imam Hussein (a.s.)

٧٧- رَوَى أَنَّهُ لَمَّا أَخْبَرَ النَّبِيُّ ﷺ ابْنَتَهُ فَاطِمَةَ بِقَتْلِ وَلَدِهَا الْحُسَيْنِ وَ مَا يَجْرِي عَلَيْهِ مِنَ الْمَحَنِ بَكَتْ فَاطِمَةُ بُكَاءً شَدِيداً وَ قَالَتْ يَا أَبَةَ مَتَى يَكُونُ ذَلِكَ؟ قَالَ: فِي زَمَانٍ خَالٍ مِنِّي وَ مِنْكَ وَ مِنْ عَلِيٍّ ﷺ. فَاسْتَدَّ بُكَاءُهَا وَ قَالَتْ يَا أَبَةَ فَمَنْ يَبْكِي عَلَيْهِ؟ وَ مَنْ يَلْتَزِمُ بِإِقْلَامَةِ الْعِزَاءِ لَهُ؟ فَقَالَ: النَّبِيُّ ﷺ. يَا فَاطِمَةُ! ﷻ! إِنَّ نِسَاءَ أُمَّتِي يَبْكُونَ عَلَى نِسَاءِ أَهْلِ بَيْتِي وَ رِجَالُهُمْ يَبْكُونَ عَلَى رِجَالِ أَهْلِ بَيْتِي وَ يُجَدِّدُونَ الْعِزَاءَ جَيْلاً بَعْدَ جَيْلٍ فِي كُلِّ سَنَةٍ فَإِذَا كَانَ الْقِيَامَةُ تَشْفَعِينَ أَنْتِ لِلنِّسَاءِ وَ أَنَا أَشْفَعُ لِلرِّجَالِ وَ

كُلُّ مَنْ بَكَى مِنْهُمْ عَلَى مُصَابِ الْحُسَيْنِ □ أَخَذْنَا بِيَدِهِ وَ أَدْخَلْنَاهُ الْجَنَّةَ يَا فَاطِمَةُ □ ! كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ
الْقِيَامَةِ إِلَّا عَيْنٌ بَكَتْ عَلَى مُصَابِ الْحُسَيْنِ □ فَإِنَّهَا ضَاحِكَةٌ مُسْتَبْشِرَةٌ بِنَعِيمِ الْجَنَّةِ^{١٠٠}

It was narrated when the Prophet (pbuh) announced his daughter Fatima (a.s.) from the martyrdom of Imam Hussein and what is going on it from adversity, Fatima deeply wept, then asked: Dad! When will this story take place? He said: "When I and you and Ali are not." The cry of Hazrat Zahra (a.s.) became more intense and asked: Father, who cries for him? Who mourns for him?

The Prophet said: "O Fatima! The women of my nation cry for the women of my *Ahl al-Bayt*, and their men cry for the men of my *Ahl al-Bayt*, and generation after generation, they mourn every year. And when the Resurrection is set up, you will intercede women and I will intercede men, and anyone who has wept for Imam Hussein, we will take his hand and bring him to Paradise. O Fatima! All eyes are crying on the Day of Resurrection except the eye that shed tears in mourning for Hussein, which is very happy to enjoy the blessings of Paradise".

٧٧. قَالَ الصَّادِقُ □ يَا أبا هَارُونَ! مَنْ أُنْشِدَ فِي الْحُسَيْنِ □ شِعْراً فَبَكَى وَ أَبَكَى عَشْراً كُتِبَتْ لَهُ
الْجَنَّةُ وَ مَنْ أُنْشِدَ فِي الْحُسَيْنِ □ شِعْراً فَبَكَى وَ أَبَكَى خَمْسَةً كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أُنْشِدَ فِي
الْحُسَيْنِ □ شِعْراً فَبَكَى وَ أَبَكَى وَاحِداً كُتِبَتْ لَهُمَا الْجَنَّةُ وَ مَنْ ذَكَرَ الْحُسَيْنِ □ عَنْدهُ فَخَرَجَ مِنْ
عَيْنِهِ [عَيْنَيْهِ] مِنَ الدُّمُوعِ مَقْدَارُ جَنَاحِ دُبَابٍ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ لَمْ يَرْضَ لَهُ بِثَوْنِ الْجَنَّةِ.^{١٠١}

¹⁰⁰ Bihar al-Anwar, Vol. 44, P. 292.

¹⁰¹ Kamil al-Ziyarat, Chapter 33, Hadith 1, Page 198

Imam Sadiq (a.s.) said: “Abu Harun! If one recites an elegy about Hussein (a.s.) and weeps and makes ten people weep, Paradise will become obligatory on him and them. If one recites an elegy on Imam Hussein (a.s.) and weeps and makes five people weep, Paradise will become obligatory on him and them. If one recites an elegy on Imam Hussein (a.s.) and weeps and makes one person weep, Paradise will become obligatory on him and for he that weeps. One who sheds tears when Imam Hussein (a.s.) is mentioned before him will be rewarded by Allah Himself, even if his tears are as small as the wing of a fly. And Allah will not be pleased with any reward for him less than Paradise”.

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