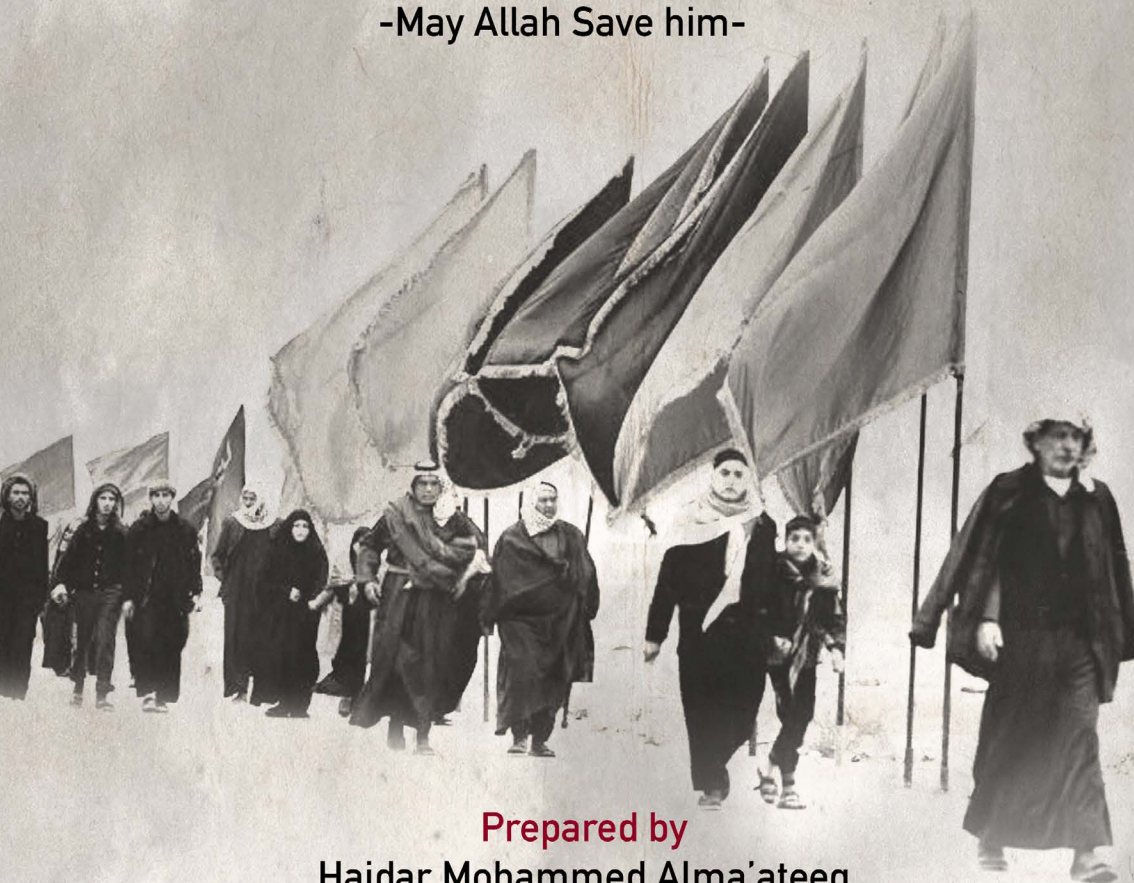


The Path to Al Husain (AS)

A report of lectures presented by
Eminence sayyid Dhia sayyid Adnan Alkhabbaz Alqatifi
-May Allah Save him-



Prepared by
Haidar Mohammed Alma'ateeq

Translated by
Abdullah Faisal Alkassar

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Light in the title: “Steps or Path”

One of the problems I usually face as a translator is finding an accurate meaningful translation to the native language for the target language speakers. This book title is a good example. Literally, the author chose Step to Al Husain (AS). There are probably two reasons behind this title. It is common in the Arabic language, so it is just few steps in the case of nearly arriving at a destination or achieving a goal. Also, it may refer to one of the social norms between Shia communities, which is going to Ziarat Al Hussain (AS) on foot. In translation process, I prefer to change the ‘Steps’ to ‘Path’ as it is well-known in religious texts in terms of a journey that is taken towards some religious destinations in order to strength a religious relationship or performance a kind of worships . In these few lines, I would like to thank Madeleine Collinge, who has worked well to edit my translated works.

Abdullah



Dedication

﴿When Joseph's brothers came again to Joseph, they said 'O noble chief! Distress and poverty have fallen upon us and our family so that we brought a scanty amount of money. We were wondering if you gave our fairly measured goods and showed us your generous charity. Surely, Allah would reward such charity﴾

88, Surah Joseph

Introduction of the eminent lecturer

In the Name of Allah,

the Most Beneficent, the Most Merciful

And his prayer upon the most honoured prophet Mo-
hamed and his purified progeny,
and a lasting curse upon their enemies.

Lecturing about Imam Al Husain (AS) is a multiple horizon that can be taken from different perspectives, such as: its legitimacy and finding out some answers for questions that arise by Shia's enemies.

It can be taken from the jurisprudence (Fiqh) and its associated rules, such as whether it is obligatory to perform Ziarat Al Husain (AS) once in a person's life – as is the opinion of some great Shia scholars – or is it recommended, and so on.

On the other hand, it can be studied from a virtuous perspective to look at its importance, its position among all forms of worship and its physical and metaphysical effects in the religion.

These papers – dear reader – between your hands cov-

er these essential points about Ziarat Al Husain (AS). Please consider that I do not claim that I have covered all topics about Ziarat Al Husain (AS) because it is impossible to cover all its aspects. However, these papers shed light on the most important effects, rewards and judgmental issues about Ziarat Al Husain (AS), based on a number of Islamic narrations. As a result, it shows the ability to learn some of its secrets and present reasonable answers for a range of questions.

Haidar Almaateeq is smart young person who wears the beauty of curiosity, faith and politeness. He has presented a great effort in writing these lectures and bringing all supporting evidence. If it pleases Allah, make these papers as an introductory for his rich future covered by divine prosperity.

At the end, if it pleases Sayyid Alshuhda' (master of martyrdom) Imam Al Husain (AS) to accept this tiny work by his great acceptance, count us as his loyal servants with honour and free us from all horrible circumstances on the Day of Judgement.

Dhia Alsayyid Adnan Alkhabbaz
The Sacred Qom
Thursday, 17/ 10/ 1435 H.

Introduction to the report of lectures

In the Name of Allah,

the Most Beneficent, the Most Merciful

And the best prayers upon the prophet of all nations; the chosen prophet from the heavens and his household family. All peace upon Imam Al Husain, the son of the prophet who was killed in Karbla’.

Although Imam Al Husain’s (AS) rituals have a foremost position in the field of belief, these rituals have various branches that cannot be covered simply. It is well known that, if you cannot cover a whole topic, try to cover as much as you can. Therefore, these papers are a part of the great guidance which is known as Al Husain’s rituals and they focus on one of these great rituals, which is the Ziarat Al Husain (AS) ritual.

It is important to mention that these lectures are presented by the great eminence sayyid Dhia Alkhabbaz Alqatifi – may Allah save him and honour us by his knowledge – as recorded videos to some television channels.

His great eminence revised this report with great care, edited some parts and added some clarifying phrases, which made it a rich report.

Overall, this report is prepared by illustrating how the

narrations' contexts treat the Ziarat Al Husain (AS), and by concentrating on the reasonable answers about the sorts of questions about this worship. It is suitable material that can be presented to a visitor of Imam Al Husain's grave to help them in completing their religious concepts about this topic.

If it pleases Allah to accept this little work, record us in the list of loyal people of Imam Al Husain (AS) and having the opportunity to fight for justice and fair-play along with and under the leadership of the rightly guided guide from the sacred progeny of prophet Mohammed (AS). Allah is all-hearer and answerer.

Haidar Almaateeq
Divine protected place: Qatif
Beginning of holy month of Ramadan
1435 H.

Translator's Introduction

In the name of Allah,
the All-merciful, the All-compassionate
Praise be to Allah. Blessing and peace be upon our
prophet Mohammed and his household (AS)

﴿Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them﴾ Surah Al-baqarah ﴿﴾ Verse 3

Historically, people around the world experience the pandemic diseases, natural disasters or the variety of difficulties in this life in different circumstances. Although all scientists in their work fields try to present various solutions to help people to face these afflictions, religion confirms the importance of maintaining the balance between physical and metaphysical aspects. Creating a separation between these two types of aspects either prevents people from achieving their superior goal or shows incomplete solutions regarding variable life circumstances. Religious rituals represent the metaphysical. One of these rituals that takes an profound role in Islamic narrations is Ziarat Alhusain (AS). Ziarat is one of the popular concepts in Islam, which means visiting someone. However, in this context, it is associated with visiting after the martyrdom of Imams, which clearly

means visiting a place relating to the Imam, such as his grave, holy shrine, or historical place. The holy Qur'an verses mention their reality: "Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision."

Besides the exceptional benefits mentioned in the narrations, Ziarat Alhusain (AS) shapes fascinating power for all Shia around the world. In Ziarat seasons, millions of people all gather around Imam Alhusain's (AS) grave to do this worship. It's questionable image motivates others to think about this extreme relationship towards Imam Alhusain (AS).

In this book⁽¹⁾, the eminence sayyid Dhia Alkhabbaz – may Allah save him – presents some important explanations for these narrations that we need to understand, as it has a significant effect on our understanding of the high rank of Imam Alhusain (AS).

(1) In this book, I use the translated version of Kamil Al Ziarat, sheikh Bin Quluyah Al Qummi, Translated by Syed Jazib Reza Kazmi, Wilayat Mission* Publications, with some editing.

I am pleased if Allah accepts our little deeds towards our Imams (AS) and records us among those who have honestly sacrificed themselves for their Imams.

Abdullah Alkassar
Wellington – New Zealand
The Great Eid; Eid Alghadeer
18/ 12/ 1441 H.

Preface

Al Hussain Rituals are Religious Rituals

There are many religious rituals which are considered as a guides or signs to knowledge, foundations, values and goals. Similarly, there are many rituals related to Imam Al Hussain (PBUH) regarding to his sacrifices of his excellent self, accompanying and all he had owned, which are also considered signs of his values and goals. These rituals are the spiritual relationship between him and his beloved.

Because of Imam Al Hussain's (PBUH) sacrificed to save Islam, his name is coupled with the religion. Therefore, his rituals are the path to gain a strong relationship with religion. His rituals are imbedded in religious rituals, as Allah says in the Holy Qur'an: "respecting Allah's rituals leads to the piety of hearts" – 32 Surah Alhaj.

Philosophy of Imam Al Hussain's (AS) Ritual Variations

The variety of rituals presents a precious opportunity to all people who are looking for a good spiritual relationship with Imam Al Hussain (PBUH), so each kind of ritual has some people who tend to apply and repeat it. Imam Al Hussain's (PBUH) rituals are the same as reli-

gious rituals that are not confined in one method.

In order to keep to the path of the relationship with Imam Al Hussain (PBUH) wide, all Imams (PBUT) used to expand the rituals. The crying ritual, for instance, is one method designed for those feel empathy with Imam Al Hussain's (PBUH) tragedy, which led to his martyrdom. As saying of Imam Al Sadiq (PBUH), which was narrated by Abi Aron in the long and well-known Hadith, : “One in whose presence Al Husain is remembered, and tears equal to a mosquito's wing flow (as a result), his reward is with Allah Who will not be satisfied with anything except heaven for that person?”⁽²⁾ Many Hadiths were reported by Imams (PBUT) that talked about the crying ritual. On the other hand, Hadiths shed light on spiritual interactive crying for those who do not reach the level of physical crying. With spiritual interactive crying, a pre-song can gain the same rewards as physical crying, as the Hadith says: “Who cries and makes someone cry will be rewarded by Heaven”⁽³⁾. Although tears are the obviously different between physical crying and spiritual crying, we should know that spiritual interactive crying requires a high level of empathetic feelings and emotions, which may lead to physical crying.

(2)Thawab Ala'mal, sheikh Alsadooq, 83

(3)Allohoof Fe Qatla Altofoof, P10

Furthermore, attending the gathering meetings (Al Majalis), which are remarked upon in the name of Imam Al Hussain (PBUH), is one of Al Hussain's rituals. Imam Al Sadiq (PBUH) asked Al Fudhail: "Do you and your friends sit together, talk and discuss amongst yourselves?" Fudhail replied: "Yes." The Imam then said: "I approve of these sittings. So keep our 'issue' (Imamate) alive. May Allah exhibit mercy on those who revive our issue and mission and those who participate in those meetings will reserve life for his heart at the moment all hearts are impaled"⁽⁴⁾. This Hadith opens a new window of rituals to merge the path to strengthen the relationship with Imam Al Hussain (PBUH) by means of attending these Al Majalis to remember Imam Al Hussain (PBUH).

In addition, many rituals are mentioned in Hadiths, such as: slapping the chest and deeply mourning the sorrowful tragedy of Imam Al Hussain's (PBUH) martyrdom. Visiting Imam Al Hussain's grave is one of those rituals that is also mentioned in the Hadiths. It is one of the important rituals – if not, the most important – regarding the results and benefits of applying it. It has the ability to attract all people to Imam Al Hussain (PBUH) and enhance the spiritual relationship with his tragedy. It is narrated by Abo Khadijha when he asked Imam Al Sadiq (PBUH) about visiting the grave of Imam Al Hus-

(4) Wasa'l Shia, 10, 66, the recommended of crying upon Imam Al Hussain (AS) and Ahl Albayt tragedy (AS), 4

sain (PBUH), and the Imam said: “It is one of the best worships.”⁽⁵⁾

Obviously, the previous statement of the Hadith shows the different ranks of worship like prayer, fasting and Al Haj, but visiting the Imam’s grave is the best.

(5)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 276

Importance of Visiting Imam Al Hussain (PBUH)

Hadiths were narrated by Imams and show the importance of visiting Imam al Hussain's (PBUH) grave in three aspects:

First style: mentioning the host's highness

The importance, value and honour of any visitors are related to the importance and honour of the host, so that visiting your parents has an extraordinary priority that is greater than visiting others. In the same way, visiting a religious scholar is different from visiting others, and in itself will be varied in describing the religious scholar as virtuous and honourable.

In this stage, many Hadiths talk about the highness of Imam Al Hussain (PBUH) as narrated by Imam Al Sadiq (PBUH): "Go to the grave of Imam Al Hussain (PBUH) as he is the master of martyrs and master of the young of paradise"⁽⁶⁾. At the time the Hadith commands us to visit Imam Al Hussain's (PBUH) grave. It clarifies that the reason behind the importance of visiting this grave refers to the host, Imam A Hussain (PBUH), regarding to his highness as a master of martyrs and master of the young in paradise.

(6)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 217

To have a deep understanding of this meaning, we need to explain what master means in this context.

“Master” in the Arabic lexicon has a variety of meanings. One of the meanings that can be isolated from the word itself is ‘honour’; the master of a group means he is the most honoured of his group. Many Hadiths use this meaning in different contexts to describe the highness of Ahlu-Al Bayt (PBUT) as the prophet (PBUH) said: “I am the master of Adam’s sons, without any pride”, “Ali is the master of Arabs and non-Arabs” and “Lady Fatimah is the mistress of all women”. In all previous Hadiths, master reflects honour.

Based on this introduction, we can understand the meaning of Imam Al Hussain’s (PBUH) mastery over all Muslim and non-Muslim martyrs. He is the most honoured of all. As we know from the holy Qur’an, Allah gives some specialties to martyrs, such as giving them precious last life after their death. As the Qur’an says: “Don’t imagine that those killed in defence of Allah’s religion have died. They are alive in a special life rewarded by Allah” – 169, Surah Al Imran. Although all martyrs are given these specialties, Imam Al Hussain should be given more and more than these specialties as befits his mastery.

To go further, we can go back to the description of Imam Al Husain in the well-known Hadith of prophet Mohammed (PBUH): “Al Hassan and Al Hussain are masters of young people in paradise”. As we know, paradise is last place for all believers including angels, prophets, messengers and creatures from all over the worlds. The mastery of Imam Al Hussain is assumed in the Hadith at the stage of covering all existences in the paradise. Some are expected from this mastery rank, as mentioned in other Hadiths, as his grandfather, his father, his mother and his brother (PBUT), while all others are included in Imam Al Husain mastery.

Thus, we know that the importance and honour of visiting Imam Al Hussain’s grave refers to his honour and highness.

Second style: quantity

Usually religious texts use this style to show the importance of an issue. A single mention of the issue is not enough compared with many repetitions of the same issue in different circumstances. It is the same as using this style in laws designed by official governments, for

instance, so they focus on the specific rule to attract all eyes to the importance of it. In religious texts, we can find many examples in different topics:

1. Prohibition of AlQyas (analogy):

About five hundred Hadiths refuse to apply AlQyas in jurisprudence – regarding Aytoall Alkhoei – although it can be mentioned in just one or two texts. It reflects that applying AlQyas in jurisprudence has a serious impact on understanding religious rules, which leads to destroying religious jurisprudence at all. As the Hadith says: “if qiyas is made in the religion, then the religion will be wiped out”⁽⁷⁾.

2. The doctrine of Raj’ah (return):

In Shia beliefs, the prophet and his holy household (PBUT) will come back at the end of this life. This belief is based on more than three hundred Hadiths narrated by Imams, as counted by AlHorr Alamelly in “Al’eqad Min Alhaja’ah” and more than double of this number in Wasal Shia. It is clear that focusing on the issue is behind the numerous number of Hadiths. The quantity breaks down any doubts or denials about this belief.

(7)Wasal Shia, 27:6, Chapter prohibition of applying personal opinions and analogy procedures in judgment, 10

3.Crying about the tragedy of Imam Al Hussain (PBUH):

Hadiths that talk about this issue do not elaborate but number more than five hundred Hadiths, as some scholars have counted. We firmly understand that this ritual is one of the most important religious rituals. As a result, it is considered a source to sustain our relationship with Imam Al Hussain (PBUH) in a highly emotional stage.

Thus, quantity is used to represent the importance of an issue. Visiting Imam Al Hussain's (PBUH) grave is also an example of this usage. In fact, if we look for Hadiths that talk about visiting his grave, we will be astonished by the huge number of Hadiths, which is one thousand two hundred Hadiths. Shedding light on this visiting and revealing its details and precious secrets by Imams reflects its importance in religious laws, and its great benefits.

Third style: quality

There is also another style in which religious texts are used to show the importance of an issue. In this style, religious Hadiths talk about the great effects of a specific issue, and its cons or pros. Embodying the high effects of the issue in a Hadith will reveal its importance. For instance, see how Hadiths talk about the loan in condition of returning with some interests charge (Al Reba), as Imam Al Sadiq (AS) said: “The coin of Al Reba is more dangerous than committing seventy cases of adultery with a married woman”⁽⁸⁾. In this Hadith, the Imam made a comparison between Al Reba and adultery seventy times with married woman, which clearly shows the ugliness of Al Reba. Another example that can be presented is Friday Ghusl, which is a highly recommended ghusl. The Hadith used the qualification style, as the prophet (PBUH) said to Imam Ali (AS): “O Ali do ghusl every Friday even in case you are forced to buy water instead of buying your daily food. There is nothing much more than doing this ghusl”⁽⁹⁾. The mentioned Hadith assumes that you have money enough for either your food or ghusl water and what is recommended in the Hadith is buying water even if you will stay starving that day. It shows the importance of Friday ghusl.

(8) The Holy Alkafi, Sheikh Al Kolaini, 5:147:12

(9) Mustadark Alwas'1, Eminent Alnoori, 2: 503, chapter: highly recommended of Friday ghusl in travel

In the same style, many Hadith mention to the importance of visiting the grave of Imam Al Hussain (PBUH) by declaring the high benefits and some secrets, which will be mentioned in the next part.

Context One

Visitation (Ziarat) to Imam Al Hussain (AS) is visitation to Allah (SW)

This context is frequently narrated in the Hadiths:

-Zayed Alshaham asked Imam Alsadiq (AS): “What is the reward of visitation to Imam Al Hussain (AS)?” “It is in reality visitation to Allah (SW),” the Imam said. So, what is the reward of visitation to one of the other Imams? The Imam said it is visitation to the prophet (PBUH).⁽¹⁰⁾”

-Basheer Aldahhan said that Imam Al Sadiq (AS) told him: “O Basheer, listen and tell the fully faithful that visitation to Imam Al Hussain (AS) on Arfah Day is visitation to Allah”⁽¹¹⁾.

-It is narrated by Imam Al Redha (AS): “Those who visit Al Hussain’s grave, which is on the side of Al-forat river, visit Allah (SW) on the throne”⁽¹²⁾.

It is important to understand the context particularly, which requires clarification of two points:

1. The literary and general usage meaning of visitation is being at a closed place with the host with the

(10)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 257:59:1

(11) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 298:70:9

(12) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 258:59:7

intention and desire to reflect respect. We can't say that someone visits another without intention, although we use this term in case of sending Alslam's phrases from far places. It is not the reality of visitation but a kind of metaphor as a result of being enclosed to the host through a spiritual side. Also, we cannot say it is visitation if someone went to a man in order to hit or kill him.

2. Throne has many meanings. One of those meanings is: a holy place in the upper worlds. There are two holy places mentioned in the Hadiths: AlBayt Alma'moor, which is located in the fourth layer of the upper world, as cited in some Hadiths, and the Throne, which is located in the seventh layer. Some Hadiths explain that these two areas and Alka'bah are connected by a straight metaphysical line. Imam Sadiq (AS) said: "If a stone were to be thrown down from the 'arsh (throne) it would fall on the back of al-Baytu 'l-Ma'mur, and if it were to be thrown from al-Baytu 'l-Ma'mur, it would fall on the back of al-Baytu'l-Haram (Alka'bah)"⁽¹³⁾.

However, in some Hadiths, as in the Hadith of the Prophet's ascension (Almi'raj), it is understood that the throne reflects the closest spiritual place to almighty Allah as described by the prophet (PBUH) that ascension night reached the divine throne area, which is mentioned in the holy Qur'an as: "He became in one chord or two bows or closer" 9, Surah Al Najm.

(13) Bihar Alanwar, Eminent Almajlisi, 55:8:5

One of these meanings is that Allah addressed his throne as place around which all his angels circle, as people circle around Alka'bah. Imam Sadiq (AS) said: "Allah didn't create the throne to accommodate, but to attribute it to honour Allah and enable angels to worship him as he created Alka'bah on the earth, neither as self-demand nor to live in, but for his creations. He attributed it to himself in order to honour it, and to motivate people to worship him beside that building"⁽¹⁴⁾.

The meaning of this attribution is what is called the honoured genitive. The honouring is understood by the cognitive case as in "Alka'bah is Allah's house" and "Allah's soul", although surely there is no physical specific house and soul for Allah. The genitive case is a literal combination between two things, which reflects either a physical or metaphysical connection.

Based on these two points, as Allah is beyond time and space, visiting Allah means looking for being spiritually close to him by reaching his satisfaction. Furthermore, as we mentioned, the throne means being in a spiritual relationship with Allah. Therefore, visiting him in his throne means looking for being at a high level of this relationship. Finally, we understand that visiting Al Hussain (AS) is a way to be spiritually close to Allah.

(14)Tashih Ale'tiqad, 76

Context Two

Allah's manifestation to visitors of Imam Al Hussain on the Day of Arafat before Pilgrims in the Arafat land

This questionable context is reported in various holy narrations, such as:

-Ibn Maskan said that Imam Alsadiq (AS) said: "On the Day of Arafat, the Mercy of Allah will be revealed to those who perform the Ziarat of the grave of Hussain (AS) before those who were in Arafat land"⁽¹⁵⁾.

-It is narrated that someone asked Imam Alsadiq (AS): "On the eve of Arafat, Allah (SW) looks at the zuwar (visitors) of the grave of Hussain (AS) first even before looking at the people who are in Arafat's land?" And Imam (AS) replied, "Yes."⁽¹⁶⁾

Two questions are revealed through these narrations: First question: It is mentioned in narrations as well as in the holy verses of the Qur'an. The verse says: "Then when his lord manifested to the mountain, Allah sent it crashing down into pieces and therefore Moses fell down unconscious" 143, Surah Ala'raf. What does Allah's manifestation mean?

(15)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 287: 68: 1

(16)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 295: 70: 2

The answer is:

Literally, the meaning of manifestation is the action of showing something. According to the mental and religious evidence, it is impossible to bind Allah or abstract him as a body, which reflects a particular kind of manifestation in dimension of his affects, attributes or signs.

In the narration context, it is suitable to say that Allah manifests to visitors of Imam Al Hussain (AS) in his mercy and forgiveness. This is supported by Abdullah Ibn Maskan who said that Imam Alsadiq (AS) said: “On the Day of Arafat, Allah (swt) reveals His mercy to the Zuwar of the grave of Hussain (AS) before He does to the people who are in Arafat. He fulfills their needs, forgives their sins, and accepts their Shafa’h (intercession). Afterwards, He then attends to the people in Arafat and blesses them in the same way.”⁽¹⁷⁾

Moreover, it is narrated by Hannan Ibn Sudair, by his father that Imam Alsadiq (AS) said: “On the Day of Arafat, Allah (SW) looks towards the visitors of the grave of Aba Abdullah Al Hussain (AS) and says, ‘Go forward and only do good deeds, for I have forgiven you.’ Then He looks towards the people in Arafat.”⁽¹⁸⁾

(17) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 296: 70: 4

(18) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 297: 70: 7

The second question is:

what is the reason behind this mentioned order that Allah firstly looks at visitors of Imam Al Hussain (AS) and then looks at pilgrims in the land of Arafat?

The answer is:

It is quite possible that Allah (SW) wants to exhibit high honour to Imam Al Hussain (AS) as regards his significant efforts to preserve the religious rituals. For instance, Alhaji (pilgrimage) and practising worship in Arafat land do not remain to this day unless by Imam Al Hussain (AS). Therefore, his visitors deserve such mercy before pilgrims in Mecca, as the Imam is the reason to enable them to practise their worship.

The great eminence A'yt Allah Alsheikh Ali Aljishi (may Allah bless him), who is poet of jurists and jurist of poets, said:

“If it is not for the grandson’s stand in Karbala’ ..
You are not going to see Islam nor a stand..”⁽¹⁹⁾

(19) “If it is not for the grandson’s stand in Karbala’ .

You are not going to see Islam nor a stand.”

Translator’s note: This part of the translation is suggested by the poet and translator, Raed Aljishi. To clarify and give meaningful structure, ‘stand’ has two different meanings. Originally, it shows either the literal meaning or a metaphoric meaning of confronting someone or something. In Arabic, someone stands in front of something which means he faces this particular challenge. In this context, Al Husain’s (AS) standing was to face Yazeed in order to save the religion. The second ‘stand’ refers to one part of Al Hajj (pilgrimage), which is conducted in a place called Arafah. It is mentioned in many narrations: “the pilgrimage is all about standing in Arafah”

Context Three

Visiting Imam Al Hussain (AS) is one of the Angels' concerns

Ishaq ibn Ammar narrated: “I heard Aba Abdullah (Imam Jafar Sadiq AS) said: ‘There is no angel in the upper worlds that does not ask Allah for permission to perform the Ziarat of the grave of Al-Hussain (AS). There is a continuous assembly of angels descending to perform the Ziarat of Hussain (AS) whilst another is ascending back to the heavens.’”⁽²⁰⁾

This holy Hadith with an extremely outstanding reporting style presents how the angels consider their performance of visiting the Imam's grave as one of their concerns.

The common prayer of all angels in their different ranks is asking Allah to have this permission which enables them to perform this worship.

Ishaq ibn Ammar reported another Hadith by Imam Al-Sadiq (AS): “There is an angel's path from between Al Hussain's (AS) grave and the upper worlds.”⁽²¹⁾

Abo Basir, narrated by Imam AlSadiq (AS) said: “Allah had dedicated seventy thousand angels to Al Hussain (AS). Each one is dishevelled and covered with dust.

(20)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah,334

(21)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah,179

They have sent blessings upon Hussain (AS) every day since the day He was martyred and will do so until that time which only Allah has knowledge of (the reappearance of Imam e Zaman). They recite in their prayer: “O Allah, those visitors of Imam Al Hussain (AS) reveal the best for them”⁽²²⁾. This narration illustrates the tie of the angels with the Imam’s grave and their care for visitors. This context boosts our wholehearted attention to the importance of this blessed ritual.

This leads to a profound question that should be answered: angels are concern with the Imam’s visitors: what does it stand for?

In order to answer such a question, we need to recognise the reality of angels.

I would like to clarify that angels are a part of a creature’s mind without intrinsic desires, as narrated by Imam Ali (AS): “Allah, the Exalted, gave the Angels intellect without desires, He gave the animals desires without intellect, and He gave both to humans”⁽²³⁾.

Understanding this definition leads us to find out the denotation of the Holy Qur’an in many verses, as: “They never ever disobey the command of Allah and they do as

(22)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 233

(23)Ill Alsharai, sheikh Alsadooq, 1:4

they are told” – 6, Surah Altahreem. Therefore, the holy verse consists of two parts: there is no any sin that can be committed by angels, and they immediately respond to what Allah asks them as they are merely of the mind. As they are merely of the mind, they never commit any sins. They are usually in the field of obeying Allah.”

Another verse explains the same idea too. The verse says: “They said: the most gracious has taken a son. He is holy. They are honoured servants, they don’t precede him in speech and they only carry out his bidding” - 26,27, Surah AlAnbia. the verses mean that we cannot imagine any angel tends to do an impartial distance from Allah’s commands. It is common in usual daily usages: “Someone doesn’t precede another’s speech”, which reflects that he is under his fully control in both commands and prohibitions. Angels are accurately like this reflection.

Based on the previous generalization of angels, the previous narrations on the relationship between the angels and Imam Al Hussain (AS) and their emphasis to have Allah’s permission for visitation have two denotations: Firstly, the mere mind angels find that visitation to Imam Al Hussain (AS) has positive effects, which leads to make it one of their concerns.

Some think that Shia tend to visit Imam Al Hussain (AS) and they sacrifice all they own as a result of having ex-

treme psychological emotions towards the Imam. It can be true in reference to Shia people. However, it cannot be imagined and belongs to angels.

Secondly, the angels' willingness, according to the previous verses, is bound completely to Allah's willingness. Therefore, angels' deeds reflect Allah's willingness, as they never ever precede him in his speech. Obviously, their consistency in visiting Imam Al Hussain (AS) reveals how Allah looks for this worship. Angels notice that visitation of Imam Al Hussain (AS) is their way to reach high spiritual ascension and get close to Allah. This is the reason behind keeping the visitation in their concerns.

This can be understood in the narration of Imam Al Sadiq (AS): "I swear by Allah that Allah glorifies those who perform the Ziarat (visitation) of Al Hussain (AS) to the high-ranking angels and to the carriers of His Arsh (throne) who welcome those who arrive at the grave of Hussain (AS). Allah says to them: 'Do you not see the zuwar (visitors) of the grave of Hussain (AS) who have come to Him while having a desire for Him and for Syeda Fatima (AS), the Daughter of Rasool Allah (SAW)? I swear by My Glory, My Magnificence, and by My Greatness that I will decree for them to be honoured. I will take them to My Jannah (paradise), the Jan-

nah that I have prepared for My Awliya' (allies), prophets, and messengers. O My angels! These are the zuwar of Al Hussain (AS), who is the Beloved of Muhammad (SAW), My Messenger and Muhammad (SAW) is My Beloved. Those who love Me, love the one whom I love, and those who love the one I love, also love the one beloved by Him (Imam Hussain AS).”⁽²⁴⁾

(24) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 272

Context Four

Angels' affection for Imam Al Husain's (AS) visitors

The previous narrations reflect another questionable part. Angels care for the Imam's visitors as well as their concern to visit his grave.

The reason behind this is that the visitation is an additional concept, which cannot occur without two parts: the visitor and the host. The combination of both these two parts produces another term, called 'visitation'. Visitation cannot occur if one of these parts is missing.

Moreover, the honour of this visitation, as I mentioned before, is extracted from the host. Your visitation, for instance, to a knowledgeable scholar varies from visiting an ordinary man. Surprisingly, the narrations shed light on the influence of this visitation attracting an honour based on the honoured host as well as the visitor gaining this honour.

Here are some of the ways that angels show care towards the Imam's (AS) visitors:

First aspect: They are solicitous to the visitor from the moment of his intention to visit Imam Al Husain's (AS) grave.

It is clear narration that Imam (AS) asked Almuffaddal ibn Amr: “Would you like for Me to give you joyous news? Should I cause you great joy by telling you some of its rewards?” Mufaddal replied, “May I sacrifice my soul upon You! Yes.” Imam (AS) replied, “When a man from amongst you beings is preparing to perform His (Husain AS) Ziarat, the inhabitants of the heavens give one another the good news about him (zawir). As soon as he departs from his home, either by foot or on mule, Allah devotes four thousand angels to him who send blessings upon him until the zawir arrives at the grave of Husain (AS).”⁽²⁵⁾

Second aspect: Angels are keen to gain the spiritual benefits of Imam Al Hussain’s (AS) visitors.

Mufaddal ibn Umar clearly narrated: Abo Abdullah Imam Jafar Sadiq (AS) said, “I swear by Allah it is as if I can see an assembly of angels around the momin (believers) beside the grave of Al Hussain (AS).”

I asked, “Do they appear for the momin (believer)?” Imam (AS) replied, “I swear by Allah they are attached to the momin and the angels please to touch the faces of momin with their hands.”⁽²⁶⁾

(25)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 375

(26) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 259

Third aspect: Being busy with prayer for visitors and asking Allah to forgive them.

It is narrated by Imam Alsadiq (AS): “Allah has dedicated an angel known as Mansoor along with four thousand other angels, who mourn over Imam Hussain (AS). They pray for and seek the forgiveness of those who perform His Ziarat (visitation).”⁽²⁷⁾

Fourth aspect: Angels’ testimony to honest of visitors.

It is narrated by Imam Alsadiq (AS): “Allah has devoted four thousand dishevelled and dust-covered angels to the grave of Al Hussain (AS). They mourn over Hussain (AS) from dawn until midday. Then, they are replaced by another assembly of four thousand angels who mourn over Him until dawn and deliver their testimony about visitors honesty.”⁽²⁸⁾

Fifth aspect: Angels send the rewards of their deeds to the Imam’s visitors as a gift.

Sadeer narrated that Abo Abdullah; Imam Jafar Sadiq (AS) asked me, “O Sadeer! Do you perform the Ziarat of the grave of Hussain (AS) daily?”

I (Sadeer) replied, “No.” Imam (AS) said, “how negligent

(27) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 176

(28) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 175

the people are. Do you perform His Ziarat weekly?
I replied, “No.”

Imam (AS) asked, “Do you perform His Ziarat monthly?” I replied, “No.”

Imam (AS) asked, “Do you perform His Ziarat yearly?” I replied, “Sometimes.” Imam (AS) said, “O’ Sadeer! How the people are towards Hussain (AS). Do you not know Allah has one thousand dishevelled angels covered with dust who mourn and weep over Hussain (AS), who perform the Ziarat of His grave continuously without any pause? The reward of their deeds is recorded for those who perform the Ziarat of Hussain (AS).”⁽²⁹⁾

In another narration, Imam Jafar Sadiq (AS) said: “Allah has dedicated seventy thousand disheveled angels covered with dust to the grave of Imam Hussain (AS). They mourn over Him and will do so until the Day of Judgment. They establish prayers by His grave. Each one of their prayers is equal to one thousand prayers from mankind and the reward of their salat will be written for those who go to the Ziarat of the grave of Imam Hussain (AS).”⁽³⁰⁾

(29)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 487

(30)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 176

Sixth aspect: Angels foster their care towards visitors after performing their worship.

Their leader is an angel named Mansoor. These angels welcome everyone who performs the Ziarat of Hussain (AS) and accompany the zuwar (visitors) as they bid farewell to Hussain (AS). The angels visit the zuwar if they become ill. The angels perform prayers for the zuwar at their funerals when the zuwar dies and the angels seek forgiveness for the zuwar after their death. All of these angels wait upon the earth for the reappearance of al Qaim -may Allah hasten his reappearance-(31).

Seventh aspect: Angels foster their care towards visitors after their death.

When a man leaves his home in order to perform the Ziarat of Hussain (AS), seven hundred angels accompany him. They surround him from above his head, under his feet, to his right, to his left, and from behind him until he arrives safely.

After he performs the Ziarat of Hussain (AS), a crier will call out to the visitor: You have been forgiven. Go forth and perform only good deeds.

These angels accompany him until he returns back to his home. When they arrive at his house, they will say to him: We leave you in the protection of Allah.

(31) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 232

These angels will visit him repeatedly until his death. After his death, the angels will continue performing the Ziarat (visitation) of the grave of Hussain (AS) every day, and their reward will be recorded for that person.”⁽³²⁾

Eighth aspect: Angels foster their care towards visitors in the Day of Judgment.

Muhammad ibn Muslim narrated that Imam Muhammad Baqir (AS) said, “If people knew the reward for performing the Ziarat of the grave of Al Hussain (AS), their souls would leave their bodies out of remorse for not having performed the Ziarat and they will die while longing for it.”

I asked, “What is the reward for performing His Ziarat?” Imam (AS) replied, “Allah will record those who performed the Ziarat of Al Hussain (AS) while longing for Him the reward of one thousand accepted Hajj, one thousand accepted Umrah, one thousand martyrs from the martyrs of the battle of Badr, the fasting of one thousand people, one thousand accepted sadqa (acts of charity) and the reward of freeing one thousand slaves in the way of Allah.

He will be protected for one year from every plague, the least evil of which is Shaitan. And Allah will devote an

(32)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 351

honourable angel who will protect him from the front, from behind, from the left side, from the right side, from above his head, and under his feet.

If he dies within that year, the angels of mercy will attend his ablution and shrouding. They will follow his funeral while seeking forgiveness for him.

His grave will be widened as far as he can see. Allah will keep him safe from the squeezing of the grave and remove his fear from the angels Munkar and Nakir. A door from his grave to Jannah will be opened.

On the Day of Judgement his book of deeds will be placed in his right hand, and he will be illuminated by a light so bright that it will brighten everywhere from the east to the west.

A crier will call out, ‘This is a person who performed the Ziarat of Hussain (AS) while longing for Him.’

There will be no one on the Day of Judgement who will not wish he had performed the Ziarat of Al Hussain (AS).”⁽³³⁾

(33)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 270- 271

What is profound secret behind this caring in various situations?

Based on a previous clarification that angels are concerned with the visitors rather than only the visitation itself, the secret behind this is seen in understanding how angels who watch the visitors are rewarded by Allah, which probably cannot be approached even for angels. This can be supported by Thareehs' narration that Imam Alsadiq (AS) said: "I swear by Allah that Allah glorifies those who perform the Ziarat of Hussain (AS) to the high-ranking angels and to the carriers of His Arsh (throne) who welcome those who arrive at the grave of Hussain (AS)."

Allah says to them, "Do you not see the zuwar of the grave of Hussain (AS) who have come to Him while having a desire for Him and for Syeda Fatima (AS), the Daughter of Rasool-Allah (AS)? I swear by My Glory, My Magnificence, and by My Greatness that I will decree for them to be honoured."⁽³⁴⁾

(34) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 251

Context Five

The interest of prophets and Imams in visiting Imam Al Hussain (AS) grave

As there are many patterns showing the angels' concern for Imam Al Hussain visitors and his visitation, prophets and Imams have their own patterns in terms of interpreting this interest. Prophets and Imams have the same interest the in visitation and visitors of Imam Al Hussain (AS):

First pattern: taking the Ziarat Al Husain (AS) (visitation) into consideration.

Ishaq ibn Ammar narrates:

I heard Aba Abdullah Imam Jafar Sadiq (AS) say, "There is a known boundary for the location of the grave of Hussain (AS) ibn Ali (AS) and whoever knows it and seeks refuge while in it will be protected."

I said, "May I be sacrificed upon You! Describe its boundary for me."

Imam (AS) replied, "According to the current location of His grave, it measures twenty-five ells (approximately 18 inches) from the direction of His feet, twenty-five ells from the direction of His face, twenty-five ells from the direction of His back, and twenty-five ells from the direction of His head.

The location of the grave of Hussain (AS) has been a garden in the gardens of Jannah since the day He (Hussain AS) left this world, and the deeds of the zuwar (visitors) ascend to the heavens from its location. There is neither a prophet nor any angel in the heavens that does not seek the permission of Allah to perform the Ziarat of the grave of Hussain (AS). There is always a continuous assembly descending to perform His Ziarat and an assembly ascending back to the heavens.”⁽³⁵⁾

Also, it is narrated by Abi Hashem al Jafari: When Abu Al Hasan; Imam Ali Naqi (AS) was ill, He sent for me and Muhammad ibn Hamzah.

Muhammad ibn Hamza arrived before I did. When I arrived, he (Muhammad ibn Hamza) informed me that the Imam (asws) had repeatedly said, “Send someone to the Ha’yr on My behalf.”⁽³⁶⁾

Based on this narration, we understand that holy Imams (AS) have sent someone to perform Ziyarah (visitation worship) on behalf of them in hard circumstances that prevent them from doing it themselves. It means that this worship on their concern priorities.

(35) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 457

(36) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 459-460

The question is:

what is the reason behind this extra concern shown by the prophets as they strongly asked Allah to help them to perform this visitation and Imams have sent someone on behalf of them to perform it?

The answer requires us to understand a main point:

Shia believe in the tied links between religious rules and a sort of beneficial and detrimental effects. It is an image of belief in divine wisdom, which means that everything referring to Allah should be completely reasonable and objective. No objectiveless thing can be attributed to Allah. In addition, we believe that Allah does not need anything and he is the absolute self-sufficient who all creatures need to be empowered by his support. Therefore, the sort of beneficial and detrimental effects are designed for creatures. Thus, these rules are produced by Allah, which means they are under divine wisdom, and it is not necessary that we know the effects. We may know some of these effects. It is unlikely that all benefits of religious rules are approachable by all infallible people, prophets and Imams. This is one of their high self-secrets, as the infallibility in a range is associated with knowledge. Initially, an infallible person is an ordinary creature that avoids committing a sin when they know its real harm. Similarly, if someone recognises that there is a poison

in a cup, surely he will not think about drinking the cup based on his cognition.

This leads us to understand the secret behind the high concern of prophets and Imams to perform the worship of Ziyarah Al Husain (AS). They recognise the high quality benefits that result from performing this worship.

Second pattern: taking the Zwar (visitors) into consideration.

Many narrations expand on the prophets' and Imams' interest, which includes even the visitors of Imam Al Husain (AS) and all people who live around his holy shrine. One of these is narrated by Imam Jafar Sadiq (AS):
“Allah has devoted angels to the grave of Hussain (AS). When someone decides to go for the Ziarat of Hussain (AS), Allah will give his sins to these angels. The angels will erase his sins when he takes his first step and the angels will multiply his good deeds with every step he takes. His good deeds will keep increasing until he has earned Jannah.

Then the angels will surround him and bless him. They will call out to the angels in the heavens and say, ‘Bless the zuwar of the Beloved who is beloved of Allah (Rasool-Allah SAW).’

After the zuwar perform ghusl, Muhammad (SAW) will call out to them and say, 'O' guests of Allah! Be pleased, for you shall join Me in Jannah.'

Then, Ameerul-Momineen (AS) will call out to them and say, 'I guarantee the fulfilment of your requests and to keep the afflictions away from you in this life and in the Hereafter.'

Then, Rasool-Allah (SAW) will join them on their right and left side until they return to their families.'⁽³⁷⁾

(37)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 254

Context Six

The great reward of Ziarat Al Husain (AS)

It is important to admit that we cannot inquire into all the narrations that describe the countless rewards that may be given to visitors. I will mention some of these narrations, which absolutely motivate people to perform this incredible worship.

First array: Ziarat rewards equal to performing pilgrimage to Mecca (Al Hajj and Al Umrah)

There are many narrations that describe the Ziarat rewards with a different range of rewards. Here are some examples:

-Muhammad ibn Sinan narrated: I heard Abul Hasan Imam Reza (AS) said: “Allah will record an accepted Hajj for those who perform the Ziarat of the grave of Hussain (AS).”⁽³⁸⁾

-Basheer Aldahhan narrated that Imam Alsadiq (AS) said, “Allah will record twenty purified and accepted Hajj, twenty purified and accepted Umrah, and the reward of fighting in twenty battles with one of Allah’s messengers or a Just Imam (AS) for that believers who

(38) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 294

performs the Ziarat of the grave of Hussain (AS) whilst having His marifat (recognition) on any day other than Eid.”⁽³⁹⁾

-More rewards are found in some other narrations, such as Malik Bin Atyyah’s narration that Imam Jafar Sadiq (AS) narrates: “Allah will record eighty accepted Hajj for those who perform the Ziarat of Hussain (AS).”⁽⁴⁰⁾

-The most rewards mentioned in this array are narrated by Muhammad ibn Muslim that Imam Muhammad Baqir (AS) said, “If people knew the reward for performing the Ziarat of the grave of Hussain (AS), their souls would leave their bodies out of remorse for not having performed Ziarat and they will die while longing for it.” I asked, “What is the reward for performing His Ziarat?” Imam (AS) replied, “Allah will record for those who perform the Ziarat of Hussain (AS) while longing for Him the reward of one thousand accepted Hajj, one thousand accepted Umrah, one thousand martyrs from the martyrs of the battle of Badr, the fasting of one thousand people, one thousand accepted sadqa (acts of charity) and the reward of freeing one thousand slaves in the way of Allah.”⁽⁴¹⁾

(39) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 340

(40) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 304

(41) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 270-271

The question is:
why do these different narrations bring different rewards for the same worship?

This differentiation may refer to different ranks of visitors, Ziarat purification, time of Ziarat and the way of Ziarat. Here, I will mention each one of these varieties in some detail:

First reason: variety of individual visitors

Different circumstances of visitors may have some different effects. Some visitors can perform worship without any difficulties, while some probably face some kinds of threat. Each individual circumstance has its own rewards.

It is narrated by Muhammad ibn Muslim that Abu Jafar Muhammad (AS) ibn Ali (AS) (Imam Muhammad Baqir AS) asked me, “Do you visit the grave of Hussain (AS)?”

I replied, “Yes. But I do so in fear and dread.”

Imam (AS) replied, “The amount of reward for performing His Ziarat is based upon the amount of fear and apprehension involved. The greater the fear, the greater the reward.”

On the Day of Judgment when people are raised for the Lord of the Worlds, Allah will make peaceful the hearts of those who performed the Ziarat Al Hussain (AS) while in fear.

Those who go for the Ziarat of Hussain (AS) while in fear will return forgiven. The angels say salam (peace) to them and Rasool-Allah (ASW) will perform their Ziarat and will pray for them.

They will return “with Grace and bounty from Allah: no harm ever touches them: For they followed the good pleasure of Allah: And Allah is the Lord of infinite bounties” (Quran 3:174).⁽⁴²⁾

This narration clarifies a general rule, which is: the rewards can be dominated by the levels of fear and calmness that visitors may feel.

Second reason: variety of Ziarat levels

Some visitors may do more good deeds as part of their worship, as some are recommended to do it during the visiting of the grave, while some do not. It is significant that whoever presents more worshipful deeds deserves more rewards. This can be understood by the narration of Abi Ali al Harranee. He said, I asked Aba Abdullah

(42)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 244-245

Imam Jafar Sadiq (AS), “What is the reward for those who perform the Ziarat of the grave of Hussain (AS)?” Imam (AS) replied, “Allah will record the reward of performing a Hajj and an Umrah for those who go to the grave of Hussain (AS), perform His Ziarat, and pray two or four raka’t (units) of prayer.”

I asked, “May I be sacrificed upon You! Is this reward the same for those who perform the Ziarat of the grave of other Imams (AS) whose obedience is wajib (obligatory)?”

Imam (AS) replied, “The reward is the same for anyone who performs the Ziarat of the graves of the other Imams (AS) whose obedience is wajib.”⁽⁴³⁾

Third reason: variety of Ziarat times

This reason leaves a clear effect on the reward of the visitation (ziarat). The reward of performing the Ziarat on the day of Arafat is different from the day of Ashura (the day of Imam AL Husain AS martyrdom, 10th of Muharram), which is different from performing his Ziarat on the day of Alarbaeen (20th of Safar, fourteen nights after Imam’s martyrdom). Each time has its own rewards.

(43)Tahtheeb Alahkam, sheikh Altoosi, 6:79

It is narrated by Imam Muhammad Baqir (AS), “Those who perform the Ziarat of Hussain (AS) on the tenth day of Muharram and spend the night beside Him, weeping over Him, will meet Allah (AS) with the reward of two million Hajj and two million Umrah and the reward of fighting in two million battles in the way of Allah. Also, the reward of those who have performed Hajj and Umrah and have fought alongside Rasool-Allah (AS) and the Righteous Imams (AS).”⁽⁴⁴⁾

Also, it is narrated by Basheer that he had heard Imam Alsadiq (AS) say: “O’ Basheer! Every time one of you raises a foot or places it down—after performing ghusl in the River Furat and begins walking toward the grave of Hussain (AS) and while having His marifat (cognition)—Allah will record the reward of one hundred accepted Hajj and one hundred accepted Umrah and the reward of fighting in one hundred battles with one of Allah’s messengers against His enemies and the enemies of His messenger.”

O’ Basheer! Listen carefully and inform only those whose hearts can bear this, “Those who perform the Ziarat of Hussain (AS) on the Day of Arafah are like those who perform the Ziarat of Allah on His Arsh (throne).”⁽⁴⁵⁾

(44) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 326

(45) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 320

The result of these narrations is that the reward may be based on the variety of times and speciality of each time.

Fourth reason: variety of Ziarat

The reward of Ziarat (visitation) can be counted by the method used to reach the grave of Imam Al husain (AS).

Some narrations raise differences between using a transportation vehicle to reach the holy grave, walking on foot or by ship from the sea. It is literally mentioned in the narration of Hussain ibn Thuwair ibn Abi Fakhitah: Aba Abdullah Imam Jafar Sadiq (AS) said:

“O’ Hussain! Allah will record one good deed for those who travel on foot in order to perform the Ziarat of the grave of Hussain (AS) ibn Ali (AS) and erase one bad deed from them for every step they take.

When they arrive at the Ha’yr (burial place of Imam Hussain (AS) and surrounding area), Allah will record them as amongst those who have achieved salvation and amongst those who are successful. After they complete the rituals of the Ziarat, Allah will record them amongst the victorious.

When they decide to return, an angel will come to them and say, ‘Rasool-Allah (SAW) sends His salam to you and says to inform you that all of your previous sins have

been forgiven. Now continue with good deeds.”⁽⁴⁶⁾

Another narration reported by Imam Alsadiq (AS) is that he said: “Allah will record the reward of freeing a slave from the children of Ismael (AS) for each step taken by those who perform the Ziarat of the grave of Husain (AS) on foot, for every time they raise their foot off the ground and then place it back down.”

Regarding those who travel for Ziarat of Hussain (AS) by ship, if their ship about to sink, a crier from the heavens will call out to them, “Be joyous and enjoy the pleasures of Jannah (heaven).”⁽⁴⁷⁾

To conclude:

The variety of rewards mentioned in different narrations may result from one of these four reasons and may refer to some different circumstances that should be taken in consideration during this worship.

Second array: Ziarat results in forgiveness of sins and rewards

it is narrated by Imam Al Ridha (AS): “O’ Ibn Shabeeb, if you would like to go to Allah in the Day of Judgement in a happy condition without any sins, do perform Ziarat Al Husain (AS).”⁽⁴⁸⁾

(46)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 253

(47) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 257

(48)Alamali, sheikh Al Sadoq, 139

Also, Imam Alridh (AS) said: “whosoever visits Imam Al Husain (AS), fully cognitive of Imam’s position, Allah forgives his early and late sins.”

Third array: Ziarat will secure visitors in the Day of Judgement

It is narrated by Abu Usama Zaid al Shaham. He said: I heard Aba Abdullah Imam Jafar Sadiq (AS) said: “Allah will record those who perform the Ziarat of the grave of Hussain (AS) while having a strong desire to visit Imam Hussain (AS) in their heart amongst those who will be safe on the Day of Judgement. He will give them their book of deeds in their right hands and they will be under the flag of Hussain (AS) until they enter Jannah. Hussain (AS) will make them dwell at His station in Jannah. Allah is all Mighty and Wise.”⁽⁴⁹⁾

Also, Huthaifah Bin Mansoor narrated that Imam Jafar Sadiq (AS) said: “Those who perform the Ziarat of the grave of Hussain (AS) for the sake of Allah and in the way of Allah will be free from the hellfire by Allah. They will be kept safe by Him on the Day of the Great Terror. They will not ask Allah for anything in this world or the hereafter that Allah will not grant for them.”⁽⁵⁰⁾

(49) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 270

(50) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 275-276

Similarly, tens of narrations carry the same meaning, which reflects that this worship explains protection in the Day of the Great Terror (Day of Judgement), and Day of Fears. Zawar (visitors) will be in extreme calmness under the flag of Al Hussain (AS).

Temptation argument

One of the discussions raised by opponents is that these narrations may make committing sins up, as the ziarat (visiting) has the great effect of Allah's forgiveness.

Two discussions:

1-Identical style:

This context is mentioned in some verses of the Holy Qur'an. The holy Qur'an says: "If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]" - 31, Surah Alnisa'. Is not it correct to say that it is acceptable to commit tiny sins while we are staying away from the great sins?

Another verse says: "Surely, Allah doesn't forgive who believes in associated partner with Allah but he forgives everything of other sins. Whoever associates a partner with Allah has indeed committed a great sin." - 48, Su-

rah Alnisa'. Do these verses motivate people to commit a sin because it will be forgiven while they avoid enthusiasm or multiple worshippers' beliefs?

Any answer to the question can be used in the issue of rewards for Ziarat Al Husain (AS).

2-Solution style:

These sort of narrations about Ziarat Al Husain (AS) do not match sins that can be committed after performing the Ziarat (visitation). The forgiveness covers prior sins committed before performance of Ziarat. To clarify: people who perform this worship can be divided into two types:

First type: people who perform this worship and immediately face their final fate and pass away after finishing this worship. Without doubt, this type deserve the blessed rewards of Allah regarding the great deeds of Ziarat Al Husain (AS) as their perfect final fate. This clear meaning can be understood from the previous narrations.

Second type: people who live a new stage of their lives after performance of this worship. The Ziarat is allocated between two blocks of their lives: pre and post Ziarat. The previous narrations such as, "who performs the Ziarat, Allah will forgive him" clearly deal with the pre-Zi-

arat period. There is no any guarantee for the post-Zi-arat period. It means that if the visitor returns home and commits sins, the Ziarat may not give him the great effect of forgiveness.

Similarly, the rewards of some kind of worship, such as performing the pilgrimage (Alhajj), which are narrated by all Muslim books.

It is narrated in Shia books: Abo baser narrated by Imam Alsadiq (AS): any worshipper who starts his journey to Al Hajj (pilgrimage), Allah will record him a positive mark for each step and erase a negative mark, and upgrade him. When the pilgrim stands on Arafat land, Allah will remove all his negative marks and he will be called: “go back to home and start new life stage.”⁽⁵¹⁾

Also, it is narrated in Sunnah books by Abi Hurairah that he had heard the prophet (SAW) say: “Any pilgrim who performs his Hajj (pilgrimage) without any obscenity nor any wrangling will go back home as a new-born.”⁽⁵²⁾

This leads us to understand that pilgrims will be forgiven once they perform Al Hajj (pilgrimage), and will be forgiven for all pre-Hajj sins. He will have a new paper to record his new marks, which can be filled with positive

(51) Tafser Alaiashi, 1:100

(52) Albukhari, 2:141

or negative marks based on his deeds. He can choose his upcoming future for his final fate – either some good deeds to help him to reach paradise or some bad deeds that may send him to hell. This is exactly the same clarification of Ziarat Al Husain’s (AS) narrations.

Fourth array: Ziarat rewards equals rewards of martyrs (Alshuhada’; those who are killed after taking part in Imam’s army)

As narrated in one of the previous narrations by Muhammad ibn Muslim that Imam Muhammad Baqir (AS) said, “If people knew the reward for performing the Ziarat of the grave of Al Husain (AS), their souls would leave their bodies out of remorse for not having performed Ziarat and they will die while longing for it.”

I asked, “What is the reward for performing His Ziarat?” Imam (AS) replied, “Allah will record for those who performing the Ziarat of Hussain (AS) while longing for Him the reward of one thousand accepted Hajj, one thousand accepted Umrah, and one thousand martyrs from the martyrs of the battle of Badr.”⁽⁵³⁾

Clearly, the narration shows the reward of this worship is equal to Alshuhda’ rewards. It is not a normal rank of

(53) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 270- 271

usual people of Alshuhda', but it is a special rank among all Alshuhda' which is Shuhda' of Badr battle.

Fifth array: Ziarat rewards elevate the ranks of visitors

It is narrated by Imam Alsadiq (AS): "Whosoever visits Imam Al Husain (AS) in full cognition of the Imam's position, Allah raises his rank to top ranks (A'ala Aleen)."⁽⁵⁴⁾

Sixth array: Ziyarah rewards for liberation and Aljihad worship

It can be seen from the same narration of Muhammad ibn Muslim that Imam Muhammad Baqir (AS) said, "If people knew the reward for performing the Ziarat of the grave of Al Husain (AS), their souls would leave their bodies out of remorse of not having performed Ziarat and they will die while longing for it."

I asked, "What is the reward for performing His Ziarat?" Imam (AS) replied, "Allah will record for those who performing the Ziarat of Hussain (AS) while longing for Him the reward of one thousand accepted Hajj, one thousand accepted Umrah, one thousand martyrs from the martyrs of the battle of Badr, the fasting of one thousand people, one thousand accepted sadqa (acts of charity) and the reward of freeing one thousand slaves in the way of Allah."⁽⁵⁵⁾

((54) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 279

((55) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 270 - 271

Discussion: Non-equivalence of the deed of worship and its reward

Based on the previous narration, we recognise the great rewards of this worship, which are hardly to be counted. This has prompted some people to create an argument about the equivalence between the reward and the worship itself. It is known that in our social life, which is related to interactions between people, we can see the relationship between the presented works and its reward. In contrast, in these narrations, we cannot find the equivalence between the Ziarat and its reward.

The answer can be supported by understanding two points:

Firstly, neither the basis of this discussion nor the result is accurate. The view of this basis is counted by usual human calculations, while there is a giant difference between human rewards and divine rewards. Here are some examples from the holy Qur'an:

-“Whoever shall come [before God] with a good deed will gain ten times the like thereof; but whoever shall come with an evil deed will be requited with no more than the like thereof; and none shall be wronged.”
– 160, Surah Ala'nām.

-“Who has scored a good deed, we multiply its goodness. Indeed, Allah is forgiving and responsive.” – 23, Surah Alshura.

-“Who will lend (present) a generous loan to Allah? He will multiply it for him and he shall receive a generous wage.” – 245, Surah Albaqarah.

The holy Qur’an illustrates that the divine reward is based on the reward being duplicated many times, which means that the basis of the mentioned discussion is incorrect.

Secondly, some deeds cannot be restricted by time. Therefore, each piece of good work can be judged by different circumstances, and it may be judged by its quantum effects. A small work can leave a lasting impact, which is evaluated by the list of great impacts. It is narrated, for instance, that saying La Ilah Illa Allah (no God but Allah) is easy in speech measurement and heavy in Almizan (scale of the Day of Judgement).⁽⁵⁶⁾

This statement takes a few seconds and clearly does not require any effort, but it has a special weight in the divine measurements as a result of its great impacts, such as its effect on our belief and the most important pillar

((56)Tafseer Mawahib Al Rahman, sayyid Al Sibzawari, 1:315

of religion; Altawheed (belief in Allah). Another example, the reward of saying Allahm Sali Al' Mohammed Wa'l Mohammed (May Allah keep his peace and blessings upon Mohammed and his household family AS).

It is narrated by Imam Albaqir and Alsadiq (AS): “Nothing in Almizan is heavier than praying for Mohammed Wa'l Mohammed (AS).”⁽⁵⁷⁾ The concept of this statement is related to our belief in loyalty for Mohammed Wa'l Mohammed (AS) (Alwalayah), which is one of the profound parts of our religion.

Therefore, Ziarat Al Hussain requires a few hours from one perspective but it contributes in commemorating Al Hussain (AS) and his values. It is an appreciable example of honouring the religion. This means the reward of Ziarat is a tidy link to the exceptional effects of this worship.

Seventh array: physical and metaphysical effects of Ziarat Al Husain.

Besides the great rewards of Ziarat AL Husain (AS), the physical and metaphysical blessing and illumination of this Ziarat is an essential part in the narrations of this worship.

57) The Holy Alkafi, sheikh Al Kolaini, 2:678

Here are some of those narrations:

Mohammed bin Muslim narrated that Imam Muhammad Baqir (AS) said: “Inform Our Shia to perform the Ziarat of the grave of Hussain (AS). Performing His Ziarat increases rizq (sustenance), prolongs life, and keeps afflictions away.”⁽⁵⁸⁾

The narration clarifies that there are physical benefits of Ziarat, such as aiding in increasing visitors’ Rizq, lengthening their lives and keeping them away from a terrible life, which leads to happy results by the blessing of Imam AL Husain (AS).

In another narration, Haroon ibn Kharija narrates: Imam Jafar Sadiq (AS) said, “Hussain (AS) said, ‘I am the martyr of tears. I will be killed in downhearted condition. Any sorrowful believer who visits Me will return full hearted.’”⁽⁵⁹⁾

The physical effect mentioned in this narration is that the Ziarat is the reason for being happy by supporting in removing all sad emotions and general woes in this life as a psychological recovery.

The third narration is reported by Muhammed Bin Muslim that he had heard both Imam Albaqir And Alsadiq

(58)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 247

(59)Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 247

(AS) say: “Allah honoured Imam Hussain (AS) towards his martyrdom by three privileged queries: the position of Imamate to the offspring of Imam Hussein (AS), shifa (healing) in the clay (turbat) of his tomb, fulfilment of duas near his grave and so forth. Moreover, Allah honoured Imams’ visitors that their days of Ziarat are not counted as part of the fate of their lives.”⁽⁶⁰⁾

The last narration concentrates on two physical effects. Firstly, accepted prayer (dua’) beside Imam’s grave which initially may be accepted and may not regard the benefits or the unaccepted reasons such as some sins, which prevent prayers from being accepted. All of these dark reasons can be disappeared with performance of Ziarat Al Husain (AS), which leads to accepted prayers.

Secondly, the period of Ziarat Al Husain (AS) is not counted as part of the visitor’s total life days. This effect is mentioned in several narrations, such as the narration of Imam Ridha (AS), who reported that his father Imam Alsadiq (AS) said: “The days which one spends performing the Ziarat of Hussain (AS) are not counted as part of their lives; those days do not deduct from their appointed life span⁽⁶¹⁾” This effect deserves some thought. It is a questionable effect: what is the reality behind this effect?

(60) Was’l Shia, Alhur Ala’mili, 14: 537

(61) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 136

There are two possible meanings:

First: it means giving extra days for the total amount of one's fate depending on the number of days that have been spent in Ziarat Al Husain (AS). In case of the visitor living for 30 years and spending 30 days in performance of this worship, his life will be extended to 30 years and 30 days. This meaning can be supported by one of the previous narrations that it is reported that Imam Muhammad Albaqir (AS) narrates: "Inform Our Shia to perform the Ziarat of the grave of Hussain (AS). Performing His Ziarat increases rizq (sustenance), which prolongs life."⁽⁶²⁾

Similarly, the reward of paying charity and caring for peoples' relatives are both reasons in Islam for prolonging age, as well as in Ziarat Al Husain (AS).

Second: it is a type of bend of space-time. In this context it is probably understood by the ability of spending a short time in achieving a goal that initially requires a long period. One of the Qu'ranic examples that clarifies the idea is mentioned in prophet Suliman (AS) when he asked someone to bring Balqees's throne (she is the queen of Sheba'). At that time, Asif bin Barkhiya, who is the successor of Suliman (AS) brought it in a time that was shorter than usual via the bend of space-time. The

(62) Kamil Al Ziarat, sheikh Jafar Bin Muhammad Bin Quluyah, 262

verse is: “He said, O notables, which one of you will bring me her throne before they come to me in submission? An imp of the sprites said, “I will bring it to you before you rise from your seat. I am strong and reliable enough to do it. He who had knowledge from the Book said, “I will bring it to you before your glance returns to you. And, when he saw it settled before him, he said, “This is from the grace of my Lord, to test me, whether I am grateful or ungrateful. He who is grateful, his gratitude is to his own credit; but he who is ungrateful—my Lord is Independent and Generous.” – 38- 40, Surah Alnaml.

The verse illustrates how Asif was able to bring the throne from Yemen to Palestine before Suliman had blinked an eye. Originally, this action requires a long time to be achieved. This leads to simplifying and clarifying the following narration: “The days which one spends performing the Ziarat of Hussain (AS) are not counted as part of their lives.” The 30 days, for example, that have been spent in Ziarat Al Husain (AS) are folded as a moment from his life. Therefore, it is not counted as a blessed effect of performance of Ziarat Al Husain (AS).

In this context, there are many great effects that cannot be listed in such brief lines as these, as well as many effects that cannot be understood and known by anyone except infallible Imams (AS).

To conclude, I am pleased Allah covers us with all precious rewards that cover all visitors of Imam Al Husain (AS), guide us to this perfect worship to reach its great benefits in this world and in the Day of Judgement, support us in afflicted times, give strength to our faith and do not prevent us from Ziarat Al Husain (AS).

Alssalamu al' al Husain, wa al' Ali ibn Al Husain, wa al' Awwalad Al Husain, wa al' Ashab Al Husain
Peace be upon Al Husain, upon `Ali ibn al-Husain, upon the sons of Al Husain, and upon the companions of Al Husain.

Allahumma irzuqni shafa`ata Al Husain yawma alwurod, wa thabbit le qadam sidqin indaka ma Al Husain wa ashab Al Husain allatheen bathalo muhajjahum doona Al Husain (AS)

O Allah, (please) grant me the intercession of Al Husain on the Day of Coming (to You) and make for me with You a firm step of honesty with al-Husain and the companions of al-Husain who sacrificed their souls in defence of al-Husain, peace be upon him.

In the name of Allah The Beneficent, the Merciful

O Allah, be, for Your representative,
the Hujjat (proof), son of AlHasan,
Your blessings be on him and his forefathers,
in this hour and in every hour,
a guardian, a protector, a leader, a helper, a proof, and
an eye.
until You make him live on the earth, in obedience (to You),
and cause him to live in it for a long time

