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SECRETS

BEHIND VISITING

KARBALA

The Eminent Grand Islamic Authority and Jurist

Ayatollah Sayid Sadiq Hussaini Shirazi

Presented and Translated by:

Brother Tawhidi



In the name of Allah, Lord of the worlds.
May peace and blessings be bestowed upon the Messenger
of Allah, Mohammad, and his pure progeny,
along with the severest curses upon their enemies
until the Day of Judgment.

"Whoever was to visit the grave of Imam Hussain (a.s) by the Euphrates River is similar to the one who has visited Allah Almighty above His throne".

- Imam Retha (a.s)

Al Tahthib, Volume 6, Chapter 16, Page 45, Hadith:13.

Regret on the Day of Judgment 27
The visitation and the length of life..... 28
The accountability on the Day of Judgment 29
The remission of sins 30
The status of the pilgrim in the hereafter..... 32
The visitation to Allah Almighty 33
The elect of Allah Almighty 34
The intention of the pilgrim 35
Gathering along with Imam Hussain (a.s) 36
Under the banner of Imam Hussain (a.s) 38
Imam Hussain (a.s) seeks forgiveness for his pilgrims 38
If they knew, they would die out of eagerness..... 40
The pilgrim of Imam Hussain (a.s) and eternal happiness..... 43
The visitor of Imam Hussain (a.s) and rebirth..... 45
The answering of supplications..... 46
Continual visits to the grave of Imam Hussain (a.s)..... 47
Infinite remission and forgiveness 49
A fearful visitation 51
The one who does not visit the grave of Imam Hussain (a.s) 54

Contents

Foreword..... 1
Questions and Answers..... 7
Visiting Imam Hussain (a.s) is a vital deed..... 7
His visit is obligatory upon men and women..... 8
Angels welcome visitors to Imam Hussain (a.s)..... 8
The Ka'ba and Karbala..... 9
The soil of Karbala exceeds the seven heavens 11
The status of the water of the Euphrates River..... 12
Prophets yearn to visit the grave of Imam Hussain (a.s)..... 14
The reward of visiting Karbala 15
Similar to the reward of the angels..... 16
Imam Hussain (a.s)'s pilgrim saved on Judgment Day..... 18
Visiting Imam Hussain (a.s) while thirsty, sorrowful and sinful 18
The Prophet (saww) visits the pilgrims of Imam Hussain (a.s) 19
Fatimatul Zahra (a.s) and the pilgrims of Imam Hussain (a.s)..... 20
Allah Almighty is satisfied with the pilgrim of Imam Hussain (a.s)21
The minimum reward for the pilgrim of Imam Hussain (a.s)..... 22
The pilgrim of Imam Hussain (a.s) and hell fire 23
The ostentation of Allah Almighty 24
The reward of the pilgrim of Imam Hussain (a.s)..... 26

Foreword

All praise is due to Allah Almighty, and may the prayers be bestowed upon Mohammad and his pure progeny, along with the severest curses upon their enemies until the Day of Judgment.

Indeed, the love of Imam Hussain (a.s) is present in the heart of every Shi'i Muslim, and that the mystery behind the permanence of Shi'ism is its inspiration from the principles of the incident which took place in the holy land of Karbala on the day of Ashuraa'.

There are four people who are known to be better than Imam Hussain (a.s). These being his grandfather, the Messenger of Allah Almighty (saww), his father Imam Ali (a.s), his mother Fatimatul Zahra (a.s) and his brother Imam Hassan (a.s). Imam Hussain (a.s) stated in Karbala: "My grandfather is better than me, my father is better than me, my mother is better than me and my brother is better than me, and for me and every Muslim is an excellent example in the Messenger of Allah Almighty".[1]

1 Al Awaalim lil Imam al Hussain, Page 246.

However, the tragedy of Imam Hussain (a.s) gives rise to gatherings which entail mourning, weeping, rituals, feeding Muslims and other various services within the twenty four hours of the 10th of Muharram.

These rituals most evidently exceed those which take place for the tragedies of the other holy thirteen infallibles (a.s) throughout the entire year. It is apparent that the participants in the gatherings and rituals of Imam Hussain (a.s) are a lot greater in number and undoubtedly, this is due to the fact that it is only Allah Almighty who wishes for this to occur. He (swt) has made Imam Hussain (a.s) and his matter an exception, just as the Prophet (saww), Imam Ali (a.s), Fatimatul Zahra (a.s) and all the Imams (a.s) up until Imam Mahdi (a.s) had dealt with the incident of Ashuraa' in an exclusive manner.

In regards to Imam Hussain (a.s), Imam Mahdi (a.s) said: *"And for you, I shall shed blood instead of tears"*.[1]

Imam Mahdi (a.s) mentioned the shedding of blood for his grandfather Al-Hussain (a.s), something which he (a.s) never expressed for any other from amongst his infallible forefathers (a.s) or even his grandmother Fatimatul Zahra (a.s).

1 Al Mazaar, By: Mohammad bin al Mahdi (r.a), Page 501

It is therefore crystal clear that the matter of Imam Hussain (a.s) is exclusive in all aspects.

Imam Hussain (a.s) is unique and distinguished due to several reasons. This is evident by the intensified mourning upon him, the established rituals in remembrance of his tragedy and the travelling towards his holy shrine on every important Islamic occasion. The narrations which have been narrated by AhlulBayt (a.s) make great emphasis on the pilgrims of Imam Hussain (a.s) and also on those who maximize their rituals in their love for him (a.s). Such individuals are said to be due unprecedented rewards.

As for the day of Ashuraa', it has been narrated that Imam Hassan (a.s) said to his brother Imam Hussain (a.s): “There is no day like your day O’ father of Abdullah”.[1]

This brings to mind the phrase which a vast majority of people tend to quote: “Every land is Karbala and every day is Ashuraa”. This phrase uttered is actually incorrect, since it contradicts what has been narrated from the infallibles (a.s), in that, “There is no land like Karbala and no day similar to Ashuraa”.

1 Bihaarul Anwaar, Volume 45, Page 218

As for the land of Karbala, It has been narrated from Imam al Sadiq (a.s):

"The land of the Ka'ba said: *"Which land is like me? For the house of Allah has been built on me; people come towards me from far distances and I have been made the shrine of Allah and his safe place. Allah Almighty then addressed it stating: Enough and keep quiet, the grace of what you have been favored with is like a drop on a needle that has been placed into the ocean and lifted up from the ocean of grace that I have favored Karbala with. And if it was not for the soil of Karbala I would have not favored you and if it was not for whom Karbala had embraced [i.e. Imam Hussain (a.s)] I would not have created you or the house you have prided yourself with (the Ka'ba above you). Therefore, calm down, do not utter and be obedient, humble and submissive toward the land of Karbala*."[1]

It has also been narrated in a long hadith from the Messenger of Allah Almighty (saww), that he stated: “Karbala…it is the best part of the earth, and of greatest sanctity.”[2]

1 Kaamil al Ziyaraat, Chapter 88, Page 450
2 Ibid. Page 447

Therefore the duty of the believers is that they increase their efforts for the sake of spreading the imperishable teachings of Karbala and the establishment of the rituals of Imam Hussain (a.s), along with enduring hardships and difficulties, the same way the believers had endured them in the past; since Allah Almighty deals with whatever is related to Imam Hussain (a.s) in a very special manner.

Throughout history, the Eminent Islamic Shi'i Jurisdictions adhered to the values of Ashuraa'. An example of these Eminent Islamic Jurisdictions is the sacred Jurisdiction of the honorable Shirazi family, who specifically, in the past two decades have revived the matter of Imam Hussain (a.s) due to their devotion and love for him (a.s) and are thus acknowledged for their piety and sincerity.

The Grand Islamic Authority and Jurist late Imam Sayid Mohammad Shirazi (May Allah Almighty elevate his statuses) along with the current Marj'a Taqlid of the Shi'a world, The Grand Islamic Authority and Jurist Ayatollah Sayid Sadiq Shirazi, have constantly emphasized the importance of reviving the principles of Karbala and the values of Ashuraa' in every instant. The two eminent jurists have and still urge for the revival of the rituals and the establishment of mourning gatherings upon the martyrdom

of Imam Hussain (a.s). This is a reality that is most certainly sensed through their various valuable publications and writings.

This booklet between your hands is a compilation of questions that have been directed to The Eminent Grand Islamic Authority Ayatollah Sayid Sadiq Hussaini Shirazi along with their answers, teachings and phrases that have been translated for the benefit of Muslims residing in Western and English speaking countries. This booklet also includes various religious enquiries which have been forwarded to his eminence in the same respect.

I ask Allah Almighty to include us in His absolute bounty, and to rescue us from His indignation and wrath that He has placed upon those that opposed, oppose or shall oppose Imam Hussain (a.s) and his rituals. May He (swt) help the believers to be from amongst those who encourage the establishment of Hussaini rituals and bestow upon them enough strength to endure hardships and difficulties in the path of Imam Hussain (a.s).

And May the peace and blessings be bestowed upon the Noble Prophet and Messenger Mohammad (saww) and upon his pure progeny.

Questions and Answers

Visiting Imam Hussain (a.s) is a vital deed

Question (1): Is visiting the shrine of Imam Hussain (a.s) a vital deed for every Muslim and believer?

Answer: Yes, undoubtedly. Many narrations exist regarding this matter and from amongst them is the following narration from Imam Sadiq (a.s):

"If any of you performs Hajj his entire lifetime but does not visit the shrine of Imam Hussain (a.s), he would have left a right of the rights of the Prophet (saww); because the right of Imam Hussain (a.s) is a duty from Allah Almighty upon every Muslim that it be fulfilled."[1]

Visiting the shrine of Imam Hussain (a.s) has also proven to be a necessity in which the benefits and blessings one may receive have been emphasized in the following narration of Imam Baqir (a.s):

“Order our Shi'a to visit the shrine of Imam Hussain (a.s), since doing so increases sustenance, extends life, and removes evil; and that visiting the grave of Imam Hussain

1 Al-Tahthib. Volume 6, Chapter 16 Fathl Ziyarat Al-Imam Al-Hussain (a.s), Page 42, Hadith number 2.

(a.s) is a duty upon every believer who believes in Imamate from Allah Almighty."[1]

His visit is obligatory upon men and women

Question (2): Is this necessity allocated to men alone or are women also included?

Answer: It includes women as well, and various venerable narrations have confirmed that there is no difference between men and women in this matter.

It has been narrated from Um Saeed Al-Ahmasiyah that she said: "I was asked by Imam Sadiq (a.s): Do you visit the shrine of Imam Hussain (a.s)?

I replied: Yes, I do.

He then said: visit him because the visiting of Imam Hussain (a.s) is obligatory upon both men and women."[2]

Angels welcome visitors to Imam Hussain (a.s)

The grand Islamic Authority and Ayatollah Sayid Sadiq Hussaini Shirazi then added: The pilgrims of Imam Hussain (a.s) have a high and great status near Allah Almighty, and

1 Wasa'il Al-Shia, Volume 14, Chapter 37, Ta'kid Istihbab Ziyarat Al-Hussain (a.s), Page 413, Hadith number 19483.

2 Wasa'il Al-Shia, Volume 6, Chapter 39 Istihbaab Ziyarat Al-Nisa' Al-Hussain (a.s), Page 437, Hadith 19537.

that the angels greet, welcome and convoy them when they are leaving the Holy shrine.

Imam Sadiq (a.s) said: "Four thousand angels with tousled and dusty hair are crying on the grave of Imam Hussain (a.s) till the judgment day, and their leader is an angel called Mansour. All the pilgrims are greeted and welcomed by these angels and when the pilgrim is leaving, they bid farewell and convoy him and if he was to become ill, they would visit him or if he dies they will pray on his body and ask for his remission after his death."[1]

This narration highlights the magnificence, greatness and uniqueness of visiting the shrine of Imam Hussain (a.s) and the exclusivity of his visitation.

The Ka'ba and Karbala.

Question (3): Are there any exclusives with regards to Karbala and the land which Imam Hussain (a.s) is buried in?

Answer: Yes, the same way there are exclusives for the lovers of Imam Hussain (a.s), the same applies to his pure land.

Imam Sadiq (a.s) had stated that: "The land of the Ka'ba said: "Which land is like me? For the house of Allah has

1 Furu' Kafi, Volume 4, Page 581, Hadith: 7

been built upon me; people come towards me from far distances and I have been made the shrine of Allah and his safe place. Allah Almighty then addressed it stating: Enough and keep quiet, the grace of what you have been favored with is like a drop on a needle that has been placed into the ocean and lifted up from the ocean of grace that I have favored Karbala with. And if it was not for the soil of Karbala I would have not favored you and if it was not for whom Karbala had embraced (i.e. Imam Hussain (a.s)) I would not have created you or what you are proud of (the Ka'ba above you). Therefore, calm down, do not utter and be obedient, humble and submissive toward the land of Karbala; and do not become arrogant towards the land of Karbala, otherwise I shall wipe you to the fire of hell."[1]

Imam Sadiq (a.s) also states in regards to the soil of Karbala: "In the soil of Karbala is a remedy of every illness and it is the greatest medicine."[2]

His eminence then expressed another narration confirming that the land of Karbala is a portion from heaven:

1 Wasa'il al Shia, Volume 14, Chapter 68, Page 514, Hadith: 19720
2 Man la Yahtharuhu al Faqih, Volume 2, Page 599, Hadith: 3204

Imam Ali Ibn Al-Hussain (a.s) said: "God has chosen the land of Karbala as a safe and blessed shrine twenty four thousand years before creating the land of the Ka'ba, and if Allah Almighty was to cause the earth to quake, He shall uplift the land of Karbala with its glowing soil to the sky and place it in the finest garden of heaven and it is the best settlement in heaven, whereby none other than Prophets and Messengers would reside there; and that this land will shine for the inhabitants of the heaven as a luminous star that shines for the people of earth. Its light shall make the inhabitants of heaven stare as it calls: I am the pure, holy and blessed land of Allah Almighty that has embraced the prince of martyrs within it."[1]

The soil of Karbala exceeds the seven heavens

Imam Sadiq (a.s) stated:

"If one was to complete one round of prayer beads made from the clay of Karbala by seeking forgiveness from Allah Almighty or any other prayer, Allah Almighty shall count it as seventy times and that prostrating upon it [during prayer]

1 Kaamil al Ziyaraat, Chapter 88, Page 268, Hadith: 5.

would penetrate through the seven heavens [while the prayer is being lifted up]."[1]

This truly is an amazing narration which, after pontification, aids us to recognize the grandeur and generosity of Almighty Allah (swt), in that He has bestowed upon us such great rewards for something which is not so difficult to carry out. It is incumbent upon us that we be thankful and grateful towards Him as He (swt) has given us such a blessed advantage of being able to prostrate on the soil of Imam Hussain (a.s).

The status of the water of the Euphrates River

Question (4): Just like the land of Karbala and its exclusiveness from other lands, does the water of Euphrates have any form of exclusivity as well? Is there any difference between the water of Euphrates and other rivers of the world?

Answer: Yes. The water of Euphrates is an exception the same way in which there is an exclusivity in the status of the soil of Imam Hussain (a.s)'s grave, his lovers, pilgrims and mourners. There are several narrations evidencing this reality which are as follows:

1 Wasaa'il al Shia, Volume 6, Chapter 16, Page 456, Hadith: 8430.

Imam Ali (a.s) said: "Euphrates is the best of waters in this world and the hereafter."[1]

Ibn Qowlowaih has narrated: "Imam Ali ibn Al-Hussain (a.s) said: “Every night an angel comes to earth along with three ounces of musk from Heaven, and places them in the Euphrates, and there is neither a river in the east or west with greater blessings than it."[2]

Another narration that has reached us in respect of the Euphrates River had been narrated from Imam Hussain (a.s), as he said: "Heavenly drops fall into the Euphrates daily."[3]

Indeed, the splendor of Allah Almighty is ever so great and His generosity upon his creation is abundant in that He has glorified the believers on the visitation of Karbala and has given them special treatment by inviting them through his beloved Prophet (saww) and His pure progeny (a.s). They are given a chance to purify themselves and drink from the water of the river Euphrates which itself, has its own specific holy qualities, as well as concluding by visiting the

1 Ibid. Volume 14, Chapter 34, Page 407, Hadith: 19472.
2 Mustadrak al Wasa'il, Volume 17, Chapter 19, Page 22, Hadith: 2.
3 Kaamil al Ziyaraat, Chapter 13, Page 48, Hadith: 8.

holy shrine of Imam Hussain (a.s). This is of the mercy and affection from Allah Almighty towards the pilgrims of Imam Hussain (a.s). Our duty is only but to thank Allah Almighty for His bestowment of such a wonderful blessing.

Prophets yearn to visit the grave of Imam Hussain (a.s)

Question (5): Is yearning to visit the shrine of Imam Hussain (a.s) related to his lovers and his Shi'a alone? And in another phrase: How do Prophets deal with the matter of Imam Hussain (a.s)?

Answer: The visitation of Imam Hussain (a.s) is not specialized in the loving Shi'a alone. In fact, even the Prophet's (a.s) of Allah Almighty yearn to visit the holy shrine of Imam Hussain (a.s).

Imam Sadiq (a.s) stated: "There is no Prophet in the heaven and on earth that does not ask Allah Almighty to provide him with permission in order to visit the shrine of Imam Hussain (a.s), and therefore a group of Prophets descend down to the earth and a group ascends."[1]

1 Furu' Kafi, Volume 4, Page 588, Hadith: 6.

Another narration that indicates the visiting of the angels to the shrine of Imam Hussain (a.s) is as follows:

Imam Sadiq (a.s) said: "Between the grave of Imam Hussain (a.s) and the seventh heaven are descending and ascending angels."[1]

The reward of visiting Karbala

Question (6): The pilgrims of Imam Hussain (a.s) are many, and therefore, what is the reward that Allah Almighty shall reward them with?

Answer: Noble ahadith confirm that Allah Almighty has assigned great reward and many advantages for the pilgrims of Imam Hussain (a.s), of them are: the remission of sins, right of intercession, and more as mentioned in the following noble narration:

It has been narrated that Hussain bin Ali Al-Washa' said: "I asked Imam Retha (a.s): What is the reward of one who visits the grave of one of the Imams (a.s)?

Imam Retha (a.s) replied: It is similar to visiting the grave of Imam Hussain (a.s).

1 Man la Yahtharuhu al Faqih, Volume 2, Page 579, Hadith: 3168. Note that the context of this noble narration aims to express the continuous visitation of the angels to the grave of Imam Hussain (a.s).

I then asked: And what is the reward of the person who visits the grave of Imam Hussain (a.s)?

Imam Retha (a.s) replied: "I vow by Allah Almighty that its reward is heaven."[1]

Similar to the reward of the angels

Question (7): In several noble ahadith, it is confirmed that Allah Almighty has appointed angels near the grave of Imam Hussain (a.s) to worship Him Almighty. Therefore, what is the relation between the angels worshipping Allah Almighty at the grave of Imam Hussain (a.s) and the pilgrims that head towards the holy shrine of Imam Hussain (a.s)?

Answer: The pilgrims of Imam Hussain (a.s) shall participate in the reward of their worshipping in that sacred and pure place, as well as enjoying its moral and spiritual atmosphere.

Imam Sadiq (a.s) stated: "Allah Almighty has appointed seventy thousand angels to worship him around the grave of Imam Hussain (a.s). One of their prayers is equal to one thousand prayers of a human's prayers; the reward of their prayers shall be counted for Imam Hussain (a.s)'s pilgrims,

1 Mustadrak al Wasa'il, Volume 10, Chapter 2, Page 183, Hadith: 5.

and upon his killers are the curses of Allah Almighty, the angels and the humans altogether for eternity."[1]

It is worth mentioning that AhlulBayt (a.s) have encouraged their Shi'a and their lovers in visiting the grave of the prince of martyrs Imam Hussain (a.s) despite being in the state of fear or danger.

Mu'awiyah bin Wahab had narrated: Imam Sadiq (a.s) had said to me: "O Mu'awiyah, do not stop visiting Imam Hussain's (a.s) grave, because the one who stops visiting Imam Hussain (a.s) would regret doing so as much as he wishes that his own grave would be near the grave of Imam Hussain (a.s). Would you not like that Allah Almighty considers you of those who the Holy Prophet (saww), Lady Fatima (a.s) and the Imams (a.s) had prayed for them? Would you not like to be of those whose past faults were forgiven so that their book of deeds changes and thus their sins during seventy years are remitted? Would you not like to be as those who leave this world while they are pure? Would you not like to be of those who the Holy Prophet (saww) shakes their hands during the Day of Judgment?"[2]

1 Kaamil al Ziyaraat, Chapter 43, Page 121, Hadith: 1.
2 Al Tahthib, Volume 6, Chapter 16, Page 47, Hadith: 18.

Imam Hussain (a.s)'s pilgrim saved on Judgment Day

Question (8): How shall the situation of the pilgrim of Imam Hussain (a.s) during the Day of Judgment be?

Answer: Imam Hussain's (a.s) pilgrim shall be included in many advantages during the Day of Judgment as narrated by Imam Baqir (a.s):

"Zurarah inquired from Imam Baqir (a.s): What do you say regarding one that visits the grave of Imam Hussain (a.s) in the state of fear?"

Imam Baqir (a.s) replied: "Allah Almighty shall secure him during the day of great horror and that the angels shall approach him with good tidings and shall state: Do not be afraid, today is your day, the day you shall be successful and victorious in."[1]

Visiting Imam Hussain (a.s) while thirsty, sorrowful and sinful

Question (9): Imam Hussain (a.s) was martyred while thirsty, sorrowful, compelled and oppressed. Therefore, is there any difference between the pilgrim who heads

1 Wasaa'il al Shia, Volume 14, Chapter 47, Page 456, Hadith: 19591.

towards the holy shrine of Imam Hussain (a.s) thirsty, sorrowful, and compelled from the one who visits the holy shrine in a normal state?

Answer: This difference is reported in the following narration by Imam Baqir (a.s):

His eminence had stated: "Hussain, the one residing in Karbala was martyred while oppressed, woeful and thirsty. Therefore, Allah Almighty has promised that whenever a sick, thirsty, sad and sinful pilgrim visits the shrine of Imam Hussain (a.s) and asks Imam Hussain (a.s) to intercede for him towards Allah Almighty, Allah Almighty shall remove his sadness, forgive his sins, bless him with a long life and increase his sustenance so that it may be a lesson and an example for those of vision."[1]

The Prophet (saww) visits the pilgrims of Imam Hussain (a.s)

Question (10): Does the Noble Prophet (saww) interact with the pilgrims of Imam Hussain (a.s) in a special manner during the Day of Judgment?

1 Mustadrak al Wasa'il, Volume 10, Chapter 26, Page 239, hadith: 17.

Answer: Indeed, and the minimum reward is that the Messenger of Allah Almighty visits the pilgrims of Imam Hussain (a.s) and venerates them.

It has been narrated that Imam Hussain (a.s) had asked his grandfather the Messenger of Allah Almighty saying: "Dear father, what is the reward of one that visits you? The Holy Prophet (saww) replied saying: My son, the one who visits me when I am alive or dead, or if he visits your father, your brother or your sister, it becomes vital that I visit them during the Day of Judgment and release them from their sins."[1]

Fatimatul Zahra (a.s) and the pilgrims of Imam Hussain (a.s)

Question (11): Certainly Fatimatul Zahra (a.s) had felt special affection towards Imam Hussain (a.s) as we witness in many narrations, that Imam Hussain (a.s) was the dearest one to her, therefore how shall her eminence deal with the pilgrims of her son Imam Hussain (a.s)?

Answer: According to various narrations, Fatimatul Zahra (a.s) shall be present on the land of Karbala and shall

1 Furu' Kafi, Volume 4, Page 548, Hadith: 4.

intercede for the remission of the sins of Imam Hussain (a.s)'s pilgrims.

Imam Sadiq (a.s) had said: "Indeed Fatima (a.s), Prophet Mohammad (saww)'s daughter, shall be present for the pilgrims of the grave of her son Imam Hussain (a.s) and shall ask for the remission of their sins."[1]

Allah Almighty is satisfied with the pilgrim of Imam Hussain (a.s)

Question (12): It has been mentioned in many narrations that giving donations during Hajj is a good deed. However, does this apply to the visitation of Imam Hussain (a.s) as well?

Answer: Certainly. In fact, Allah Almighty shall greatly multiply the reward of whoever donates in the path of Imam Hussain (a.s).

Ibn Sinan said: "I asked Imam Sadiq (a.s): Your eminent father had once said: For the one who donates several Dirhams during Hajj, each Dirham shall be counted as one thousand Dirhams. Therefore, what is the reward of the one who donates in the way of visiting your grandfather Imam Hussain (a.s)?

1 Kaamil al Ziyaraat, Chapter 40, Page 118, Hadith: 4.

Imam Sadiq (a.s) replied saying: O' Ibn Sinan, each Dirham shall be counted as a thousand and a thousand, and Imam Sadiq (a.s) continued counting thousands until he reached ten thousand. He then said: the rewards of one that donates in the way of visiting Imam Hussain (a.s) shall be elevated similarly, along with the acceptance and satisfaction of Allah Almighty and the prayers of Mohammad (saww), Imam Ali (a.s) the noble Imams (a.s) are better for him [and superior than any other reward]."[1]

The minimum reward for the pilgrim of Imam Hussain (a.s)

Allah Almighty stands in protection and support of the pilgrims of Imam Hussain (a.s) as witnessed in several narrations.

Abdullah Bin Hillal stated: "I asked Imam Sadiq (a.s) saying: May I be a sacrifice for you O' Imam, may you tell me the minimum reward of the visitor of the grave of Imam Hussain (a.s)?

Imam Sadiq (a.s) replied to me saying: O' Abdullah, the minimum reward is that Allah Almighty shall protect him and his family until he returns back to them and during the Day of Judgment Allah Almighty shall be his protector."[2]

1 Wasaa'il al Shia, Volume 14, Chapter 58, Page 481, Hadith: 19651.
2 Kaamil al Ziyaraat, Chapter 39, Page 133, Hadith: 5.

The pilgrim of Imam Hussain (a.s) and hell fire

Angels give good news to the pilgrims of Imam Hussain (a.s) and state: "We vow before Allah Almighty that you shall never witness the fire of hell with your eyes."

Ali Ibn Maymoon had narrated that Imam Sadiq (a.s) had said to him: "O' Ali, visit the grave of Imam Hussain (a.s) and do not stop doing so.

Ali Ibn Maymoon then asked: "What is the reward of the one who visits him?"

Imam Sadiq (a.s) replied: The one who walks to his grave shall be granted a reward for each of his steps towards his holy grave and by every step a sin shall be erased and his status shall be elevated higher. And when the visitor approaches the grave, Allah Almighty appoints two angels to accompany him in order to record the good he utters and that they shall not record bad utterances; and if he was to return, they convoy him saying: O' companion of Allah, you have been forgiven, you are of the group of Allah Almighty, the group of his Holy Prophet (saww) and his pure progeny (a.s), and that we vow that you shall never

witness the fire of hell, that the fire of hell shall never see you and neither shall it consume you".[1]

Indeed, the angels shall bring about many good tidings to the pilgrims of Imam Hussain (a.s) and state: If the pilgrim of Imam Hussain (a.s) knew of such good tidings, he would spend his entire life beside the grave of Imam Hussain (a.s) until the emergence of death.

Jabir al Ja'fi had narrated: "Imam Sadiq (a.s) remarked in a detailed statement: If you were to return from the grave of Imam Hussain (a.s), a caller shall call out to you and if you were to hear his call, you would spend your entire life near the grave of Imam Hussain (a.s). As he shall be saying: Blessed are you O' servant [of Allah Almighty], indeed you have achieved, attained and that you are safe; and that Allah Almighty has forgiven your past sin, and your actions are now fresh. "[2]

The ostentation of Allah Almighty

Question (13): The last two narrations have displayed good tidings from the infallible and the angels to the visitor of

1 Ibid. Hadith: 6.
2 Mustadrak al Wasaa'il, Volume 10, Chapter 26, Page 248, Hadith: 34.

the grave of Imam Hussain (a.s). However, what are the promises of Allah Almighty to the pilgrim of Imam Hussain (a.s)?

Answer: Allah Almighty bestows one that visits the grave of Imam Hussain (a.s) with the highest degree and status, and that the carriers of His throne and His Prophets display pride by Him. And to know the greatness of the status of the pilgrim of Imam Hussain (a.s), it is worth mentioning this narration from Tharih al Muharibi, as he said:

"I told Imam Sadiq (a.s) what I would be receiving of reactions from my nation if I was to inform them the reward of approaching the grave of Imam Hussain (a.s). And Imam Sadiq (a.s) replied saying: O' Tharih, let people go to what they wish, for I vow by Allah that Allah Almighty prides with the pilgrim of Imam Hussain (a.s) and the entrant [to his shrine] is welcomed by the near angels to Allah Almighty and the carriers of His throne, and that Allah Almighty shall say to them: Do you not see the visitors of the grave of Hussain? They have come out of their eagerness and to Fatima the daughter of the Messenger of Allah; and I swear by My Pride, Lordliness

and Greatness, I shall make My honor upon them a must, and I shall enter them My paradise that I had prepared for those loyal to Me, My Prophets and Messengers.

O' angels of Mine, these are the pilgrims of Hussain, the loved one by My Messenger Mohammad, and Mohammad is my loved one, and whoever was to love Me was to love My loved one, and whoever was to love My loved one was to love who he loves, and whoever angers My loved one has indeed angered Me, and whoever was to anger Me would make it of my right to punish him with My intense and most severe punishment and burn him with the heat of My fire, and make hellfire his place of residence and his abode, and I shall punish him with a punishment I shall never bestow upon anyone in the worlds".[1]

The reward of the pilgrim of Imam Hussain (a.s)

Question (14): The following phrase has been mentioned in the Ziyarat of Imam Hussain (a.s): "I wish I had been amongst you, for I shall win a great winning". What is the effect of us mentioning such a phrase? And what have noble narrations stated regarding it?

1 Kaamil al Ziyaraat, Chapter 56, Page 143, Hadith: 5.

Answer: There is no doubt that such a phrase possesses a positive outcome upon the morale of the human being, as it increases his loyalty and attachment towards Imam Hussain (a.s). It is reported in the following noble narration:

"Rayyan Ibn Shabib had reported that Imam Retha (a.s) had said to him: O' Ibn Shabib, If meeting Allah Almighty [while being] sinless pleases you, then visit Hussain (a.s), O' Ibn Shabib, if living in built rooms along with the Prophet (saww) in paradise pleases you, then curse the killers of Hussain (a.s), O' Ibn Shabib, if having the same reward as those martyred alongside Hussain (a.s) pleases you, therefore state: "I wish I had been amongst them, for I would have won a great winning."[1]

Therefore mentioning this glorious phrase acquires one with rewards in the hereafter, and whoever was to mention it, would be expressing what he or she hopes and wishes for deep inside their hearts, and it is: wishing for being in Karbala and being martyred between the hands of Imam Hussain (a.s).

Regret on the Day of Judgment

Another narration that indicates to such a meaning, although from a different aspect, has been narrated from

1 Amaali by Shaikh al Sadouq, Majlis 27, Page 129, Hadith: 5.

Abdullah al Tahaan, that he said: I heard Imam Sadiq (a.s) state: During the day of Judgment, everyone shall wish that they were of the pilgrims of Imam Hussain (a.s), after they witness their destinations and honors from Allah Almighty.

The visitation and the length of life

Question (15): We sometimes hear believers stating to their friends: "Leave everything else and participate in the mourning gatherings of Imam Hussain (a.s), since the hours of your participation are not deducted from one's lifetime". Does such a statement have any basis from the noble narrations?

Answer: Indeed, noble narrations have mentioned this matter, and of them is the narration of Mohammad Bin Muslim, as he said: "I heard Imam Baqir (a.s) and Imam Sadiq (a.s) state: Allah Almighty had favored Imam Hussain (a.s) by making the Imams (a.s) from his offspring, a cure in the soil of his grave, and that the days of his visitation shall not be deducted from one's lifetime, whether it be coming [to his grave] or returning from it."[1]

1 Amaali by Al Tousi, Majlis 11, Page 317, Hadith: 91.

The accountability on the Day of Judgment

Question (16): Another phrase that we constantly hear from lecturers and eulogists is that: The accountability of the lover of Imam Hussain (a.s) shall be easier and quicker than other people. What is your opinion regarding such a claim?

Answer: This is not only the case, rather a place in paradise shall be assigned for the pilgrim of Imam Hussain (a.s), and that he shall be blessed by the blessings of paradise while others are being held accountable. As this has been reported in many noble narrations, such as the narration of Abi Baseer, as he said: "I heard Imam Sadiq or Imam Baqir (a.s) state: Whoever wishes for his place of residence and abode to be paradise, they then should not stop visiting the oppressed.

I then asked: And who is he?

He replied saying: Hussain Ibn Ali Ibn Abi Taleb, in Karbala. Whoever was to approach him with eagerness for him and out of love for the Messenger of Allah Almighty (saww), Fatima, and the commander of the faithful Ali [peace be upon them], Allah Almighty shall place him on

the food spreads of paradise as he shall eat with them, while others shall be held accountable."[1]

The remission of sins

Question (17): Is it true that the sins of the pilgrim of Imam Hussain (a.s) are forgiven?

Answer: This matter had been reported throughout the noble narrations. However, it is not in the sense of absoluteness, and is limited by conditions. It has been narrated from Hussain Bin Mohammad, as he said: Imam Musa Bin Ja'far had said: "The minimum reward that the pilgrim of Imam Hussain (a.s) besides the Euphrates River shall be rewarded with if he was to know his right, sanctity and his guardianship, is that all of his past and future sins shall be forgiven."[2]

Therefore as narrations have stated, that knowing the Imam, his importance, and his status with a truthful knowing is of the fundamental conditions for achieving the reward of the visitation. And here I shall mention another narration in this respect:

1 Kaamil al Ziyaraat, Chapter 55, Page 141, Hadith: 2.
2 Furu' Kaafi, Volume 4, Page 582, Hadith: 9.

"Hind al Hanaat had stated: I heard Imam Sadiq (a.s) saying: Whoever was to visit Imam Hussain (a.s) while knowing his right and considering him as his Imam, Allah Almighty shall forgive all of his past and future sins".[1]

Also, it has been narrated from Qa'ed that he said: I entered [to where] Imam Musa Bin Ja'far was and said to him: May I be a sacrifice for you, people who know this matter and who are denying it are all visiting his grave, and that women are travelling to his grave, and that the visitation to his grave has become public. Therefore I have stopped [out of fear] when I had noticed that his visitation has become public [before the eyes of everyone (since it was dangerous to visit the grave of Imam Hussain (a.s) during the time)].

He then paused from replying to me and then approached me and said: O' Iraqi, if they have made themselves publically known [for being visitors to the grave of Imam Hussain (a.s)], then you yourself do not make yourself [publically known in being a pilgrim to the grave of Imam Hussain (a.s)]. I vow by Allah Almighty, whoever was to approach the grave of Imam Hussain (a.s) while being knowledgeable of his right, his past and future sins shall be forgiven."[2]

1 Kaamil al Ziyaraat, Chapter 54, Page 139, Hadith: 6.
2 Mustadrak al Wasaa'il, Volume 10, Chapter 26, Page 236, Hadith: 9.

Therefore, for the pilgrim to know Imam Hussain (a.s) is of the conditions of the acceptance of the visitation, and the achieving of its reward.

The status of the pilgrim in the hereafter

Question (18): Have noble narrations indicated to the status and degree of the pilgrim of Imam Hussain (a.s) in the hereafter?

Answer: Indeed, it is apparent from several narrations that the status of the pilgrim of Imam Hussain (a.s) is at the 'illiyyun[1]. Of these narrations is the narration of Utaibah, as he reported from Imam Sadiq (a.s) that he said: Whoever was to approach the grave of Imam Hussain (a.s) while knowing his right, Allah Almighty shall include them amongst the 'illiyyun.

Therefore the narration indicates that the status of 'illiyyun is to be written for the pilgrim that knows the right of Imam Hussain (a.s). There is also another narration that expresses another status for the pilgrim of Imam Hussain (a.s), and it has been narrated by Mohammad Bin Abi Jarir, as he said:

1 The Arabic word: "'illiyyun" is used to refer to the most exalted places near Allah Almighty.

I heard Imam Retha (a.s) inform my father: Whoever was to visit Hussain Ibn Ali Ibn Abi Taleb, while being knowledgeable of his right, shall be amongst those that speak and communicate with Allah Almighty above His throne; he then recited: ***"Indeed, the righteous will be among gardens and rivers, In a seat of honor near a Sovereign, Perfect in Ability.[1]"***.[2]

This begs the question, is this not a high and valuable status? Indeed, the visitation of Imam Hussain (a.s) brings about great rewards to the believers.

The visitation to Allah Almighty

Question (19): Is it true that visiting Imam Hussain (a.s) is similar to visiting Allah Almighty? Since Allah Almighty is not designated in a specific place nor is He limited by a body, and as the Quran states: ***"Exalted is He and high above what they describe."***[3]

Answer: Yes, it is a duty upon the human being to constantly turn to Allah Almighty and to seek refuge in Him. However, according to your question, it has been

1 The Holy Quran, Chapter 54, Surat Al-Qamar (The Moon), Verse: 54-55.

2 Mustadrak al Wasaa'il, Volume 10, Chapter 26, Page 251, Hadith: 41.
3 The Holy Quran, Chapter 6, Surat Al-'An`ām (The Cattle), verse 100.

mentioned in several narrations, and I think that it has been mentioned to bring the idea closer to our minds. It has been narrated from Zaid al Shahaam that he said: I inquired from Imam Sadiq (a.s) saying: What shall the one that visits the grave of Imam Hussain (a.s) receive?

He replied saying: He is like the one that visited Allah Almighty in His throne.

I then said: What shall one that visits one of you receive?

He said: He is like the one that visited the Messenger of Allah Almighty.

Naturally, the interpretation of this narration is: The visitation of Imam Hussain (a.s) is of a high status, and its reward is greater than other visitations. Also, the following narration clarifies the reward of the pilgrim of Imam Hussain (a.s) in a manner that may never be imagined:

Hussain Bin Mohammad al Qumi had narrated from Imam Retha (a.s) that he said: Whoever was to visit the grave of Imam Hussain (a.s) by the Euphrates River is similar to the one who had visited Allah Almighty above His throne.

The elect of Allah Almighty

Question (20): Are the pilgrims of Imam Hussain (a.s) and those who love him selected by Allah Almighty, and that

such success is only achieved by those who sincerely love AhlulBayt (a.s)?

Answer: Indeed and without doubt, if it was not for the will of Allah Almighty, the love of Imam Hussain (a.s) and the eagerness for his visitation would not be placed in the heart of any of his creations. Imam Sadiq (a.s) had stated: "If Allah Almighty wanted [something] good for a person, He would instill the love of Hussain (a.s) and the love of his visitation in his heart, and if Allah Almighty wanted [something] bad for a person, he would instill in his heart the hatred of Imam Hussain (a.s) and his visitation".[1]

The intention of the pilgrim

Question (21): Does the intention of the pilgrim of Imam Hussain (a.s) affect the reward in the hereafter?

Answer: Certainly, during the Day of Judgment, the pilgrim and visitor of the holy shrine of Imam Hussain (a.s) shall be asked: "What was your intention when you were honored by the visitation of the shrine of Imam Hussain (a.s)?" As the intention of the pilgrim affects determining the visitor's fate and consequences; and in reality, actions are by ones intentions.

1 Wasaa'il al Shia, Volume 14, Chapter 164, Page 396, Hadith: 19678.

Imam Sadiq (a.s) had stated: "If the Day of Judgment was to occur, the caller shall call out: "where are the visitors of Hussain the son of Ali Ibn Abi Taleb?" And a group of people shall stand that only Allah Almighty knows their amount. He will inquire from them: "What did you want from visiting the grave of Imam Hussain (a.s)? And they shall reply saying: "O' Allah, we had come to him out of love for the Messenger of Allah, Ali and Fatimah, and out of mercy for what had occurred to him [in Karbala].

And the reply to them shall be: "This is Mohammad, Ali, Fatimah, Hassan and Hussain, catch up with them as you are with them on their level and status, catch up with the banner and flag of the Messenger of Allah; and they shall race to the flag of the Messenger of Allah and shall be under its shade, and the flag is in the hand of Ali Ibn Abi Taleb (a.s) until they enter paradise altogether, and they shall be in front of the flag to its right, left and behind it as well".[1]

Gathering along with Imam Hussain (a.s)

Question (22): Shall anyone be gathered along with Imam Hussain (a.s)?

1 Kaamil al Ziyaraat, Chapter 55, Page 141, Hadith: 1.

Answer: Indeed, the noble infallibles (a.s) have said: "If you are wanting to be gathered along with Imam Hussain (a.s), go for his visitation in Karbala".

It has been narrated from Ali Ibn Ma'mar from a number of our companions that he said: I once informed Imam Sadiq (a.s): "A person had told me that he had performed the ritual of Hajj nineteen times and the ritual of Umrah nineteen times as well. I then said to him: Perform one more Hajj and one more Umrah and you shall be rewarded with the reward of visiting the grave of Imam Hussain (a.s). He then said to me: which one is more wanted by you, to perform twenty rituals of Hajj and Umrahs or to be gathered along with Imam Hussain (a.s)? I replied saying: Being gathered along with Imam Hussain (a.s). He then said: Then visit Imam Hussain (a.s)."[1]

Therefore visiting Imam Hussain (a.s) on the condition of knowing and understanding his status, is equal to twenty accepted Hajj and Umrah performances and shall lead to being gathered along with Imam Hussain (a.s).

1 Al Tahthib, Volume 6, Chapter 16, Page 47, Hadith: 20.

Under the banner of Imam Hussain (a.s)

Question (23): What is meant by the "flag" and "banner" in the field of resurrection during the Day of Judgment?

Answer: According to the Arabic language, the word "banner" is the synonym of the word "flag", and that the banner of Imam Hussain (a.s) shall possess a special status during the Day of Judgment and that no one shall be under this banner other than private people.

Imam Sadiq (a.s) had said: "Whoever was to visit Imam Hussain (a.s) out of eagerness, he shall be recorded by Allah Almighty as the safe ones during the Day of Judgment, and that his book shall be given to him by his right hand, and that he shall be under the banner of Imam Hussain (a.s) until he enters paradise and shall live in his status, indeed Allah is generous and wise."[1]

Imam Hussain (a.s) seeks forgiveness for his pilgrims

Question (24): What is the method that Imam Hussain (a.s) undertakes while dealing with his pilgrims?

1 Kaamil al Ziyaraat, Chapter 56, Page 142, Hadith: 1.

Answer: Imam Hussain (a.s) is an infallible, and that the kindness and knowledge of an infallible has no counterpart to it. Therefore, Imam Hussain (a.s) seeks forgiveness for those that visit him and purifies them from sins so that they become worthy in entering paradise and accompanying his eminence.

It has been narrated from Mohammad Ibn Muslim that he said: I had heard Imam Sadiq (a.s) state: "Hussain son of Ali Ibn Abi Taleb (a.s) is near his Lord looking down at the place of his army camp while looking at the martyrs along with him, and looking at those that visit him; and he knows them, their names and the names of their fathers, along with their statuses and degrees near Allah Almighty, and he is well knowing of this more than one is knowing of his own son. And that he shall see who has taken it a place of residence and shall ask forgiveness for him, and shall ask his forefathers (a.s) to seek forgiveness for him, and he (a.s) shall state: If one who visits me had known what Allah Almighty has prepared for him, his happiness shall be more than his sadness, and that he shall return sinless."[1]

Indeed, this is truly how Imam Hussain (a.s) honors his pilgrims.

1 Amaali, Al Tousi, Majlis: 2, Page 54, Hadith: 43.

If they knew, they would die out of eagerness

Question (25): With all of these rewards that have been mentioned for the pilgrim of Imam Hussain (a.s), and that Imam Hussain (a.s) requests forgiveness for his pilgrims, are there other matter that have not been mentioned by the infallibles (a.s) regarding the visitation of Imam Hussain (a.s)?

Answer: All what noble narrations had mentioned regarding the visitation of Imam Hussain (a.s) is not mentioned by text alone, it is rather the reality behind the rewards for the pilgrim of Imam Hussain (a.s). As an example, I shall note one narration that had been narrated by Mohammad Bin Muslim, from Imam Baqir (a.s), that he said: "If people were to know the virtues and favors of visiting the grave of Imam Hussain (a.s), they would have died out of eagerness and that their hearts would be broken out of sorrow."

I then said: "And what is in it of virtue and favor?"

Imam Baqir (a.s) replied saying: "As for the one that visits the grave of Imam Hussain (a.s) out of eagerness, Allah Almighty shall record for him the reward of one thousand accepted Hajj rituals and one thousand Umrahs. Along with the reward of one thousand martyrs of the martyrs of the battle of Badr, and the reward of one thousand fasting

people, and the reward of one thousand accepted Sadaqah, and the reward of one martyr in the battle of Badr, multiplied a thousand times, along with the reward of a population of one thousand individuals for the sake of Allah Almighty and that he shall remain safeguarded during this year of his from Shaytan, and that Allah Almighty shall appoint a honorable angel to protect him between his hands, behind him, from his right and left, and from above his head, and beneath his feet. And if he was to die during this year of his, the angels of the most merciful would attend his washing ritual and his shrouding, and seek forgiveness for him. And they shall accompany him to his grave while seeking forgiveness for him, and that his grave shall be widened for him to the extent of his eyesight, as Allah Almighty shall safeguard him from the pressure of the grave and from Munkar and Nakir that they do not scare him. The gates of paradise shall be opened for him and his book shall be given to him in his right hand, and that during the Day of Judgment, he shall be given light that will shine from his light from between the east and the west, and that the caller shall call: He is of the pilgrims of Hussain Ibn Ali Ibn Abi Taleb, with eagerness for him. And that no one

shall remain in heaven but wishing that they were of the visitors and pilgrims of Hussain Ibn Ali (a.s)."[1]

When we ponder on this noble narration, we begin to realize the unlimited reward of the pilgrim of Imam Hussain (a.s), although we are not able to claim that this is the actual reward for the one that visits the grave of Imam Hussain (a.s) alone, since Mohammad Ibn Muslim had narrated: "I asked Imam Sadiq (a.s): What is the reward of one that visits the grave of Hussain (a.s)?

He replied: Whoever was to approach him out of eagerness to him shall be from the honored worshipers of Allah Almighty, and that he shall be under the banner of Hussain Ibn Ali until Allah Almighty enters them into paradise."[2]

Therefore this narration clarifies that whoever was to be recorded as a pilgrim to the grave of Imam Hussain (a.s) is considered of the companions of the Imam (a.s) and of his companions in paradise. And would the pilgrim of Imam Hussain (a.s) be satisfied with anything other than being a companion of Imam Hussain (a.s)?

Another narration states that for every step the pilgrim takes while heading towards the grave of Imam Hussain

1 Mustadrak al Wasaa'il, Volume 10, Chapter 47, Page 309, Hadith: 1.
2 Kaamil al Ziyaraat, Chapter 56, Page 143, Hadith: 4.

(a.s) he is rewarded with one Hajj ritual, and by lifting his foot of the ground, he is rewarded by an Umrah, as stated in the following narration:

Imam Sadiq (a.s) had stated: "Whoever was to visit Imam Hussain (a.s) for the sake of Allah Almighty and without pride, arrogance, boredom or for the sake of reputation, his sins shall be erased the same way a clothing is cleaned in water and that impurity no longer remains on it, and that by every step a ritual of Hajj is written for him and an Umrah every time he lifts up his foot."[1]

Anyhow, the narrations that had been reported and other narrations similar to them introduce us to the reality of rewards granted for visiting the grave of Imam Hussain (a.s). And without doubt, his great reward and extensive giving does not reduce anything from the divine honor and generosity of Allah Almighty.

The pilgrim of Imam Hussain (a.s) and eternal happiness

Question (26): It is apparent from the narrations previously mentioned that the reward of one who visits Imam Hussain (a.s) is not limited to the period of visitation alone.

1 Ibid. Chapter 57, Page 144, Hadith: 1.

Are there narrations narrated in this regard that may clarify this matter?

Answer: Indeed, the narrations reported previously are mere examples and not all of what had been narrated regarding the reward of visiting the shrine of Imam Hussain (a.s). I shall report another narration as an example, and you are also able to research in this respect and you shall find various narrations:

Abdullah Ibn Meymun had stated: "I asked Imam Sadiq (a.s): what is the reward of the person who visits the grave of Imam Hussain (a.s) without being arrogant and disdained while knowing the right of Imam Hussain (a.s)?

The Imam replied saying: One thousand accepted Hajj performances shall be written for him, along with one thousand accepted Umrahs'. And if he was listed to be punished, he shall be written as a happy person, and shall remain engaged in the mercy of Allah Almighty."[1]

It has also been mentioned in another narration that there is a noble status for the visitor of Imam Hussain (a.s), to the point that the close angels to Allah Almighty i.e. Angels

1 Wasaa'il al Shia, Volume 14, Chapter 45, Page 454, Hadith: 19588.

Gabriel (a.s) and Michael (a.s) accompany the visitor to his home after he exits the shrine of Imam Hussain (a.s), as narrated from Imam Sadiq (a.s): "The one who visits the grave of Imam Hussain (a.s) while wanting Allah Almighty, angels Gabriel, Michael and Azrael shall accompany him until he returns to his home".[1]

The visitor of Imam Hussain (a.s) and rebirth

Question (27): It has been stated that the person that visits the grave of Imam Hussain (a.s) would be as pure as the day they came to life, is there any type of basis for this claim?

Answer: That is indeed correct and according to several bases, as many valuable narrations had confirmed. Of these noble narrations is the narration of Abdullah Ibn Muskan, as he had stated:

"I was with Imam Sadiq (a.s) until I witness a group approach from Khorasan and inquired his eminence regarding the visitation of the grave of Imam Hussain (a.s) and the favor of such a practice. Imam Sadiq (a.s) then replied: My father had narrated from my grandfather that he used to state: Who was to visit Imam Hussain (a.s) for the

1 Mustadrak al Wasaa'il, Volume 10, Chapter 47, Page 310, Hadith: 3.

sake of Allah Almighty, Allah Almighty shall exit him from his sins and he shall be like the child that had just been born. The angels shall also accompany him throughout his way as they spread their wings above his head until he reaches his family. The angels shall also ask forgiveness from Allah Almighty for him and that divine blessings are showered upon him from the sky, as they call out to him saying: You have become pure and pure is the one whom you had visited, and he shall be protected within his family."[1]

The answering of supplications

Another narration that dazzles the eyes and clarifies the reward of one that visits the grave Imam Hussain (a.s) is that Imam Sadiq (a.s) had informed: "Anyone who visits the grave of Imam Hussain (a.s) for the sake of Allah Almighty, Allah Almighty shall emancipate him from hell fire, safeguard him from the Day of Judgment and that he shall not ask for anything in this world and the hereafter but be granted it."[2]

1 Kaamil al Ziyaraat, Chapter 62, Page 154, Hadith: 8.
2 Wasaa'il al Shia, Volume 14, Chapter 63, Page 399, Hadith: 19685.

Continual visits to the grave of Imam Hussain (a.s)

Question (28): A number of the lovers of Imam Hussain (a.s) make use of opportunities to visit the shrine of Imam Hussain (a.s), while others consider it as indulgence which unfortunately results in the insulting of these visitors; while taking this matter into considerations, are there any narrations that specify the limit of the visitation to the shrine of Imam Hussain (a.s) or the conditions related to it?

Answer: Unfortunately several people project their opinions regarding everything without evidence, proof, knowledge and understanding regarding that certain matter, and especially regarding the matter of visiting Imam Hussain (a.s) and what is related to it.

Also, we alert such persons to be careful of what they state so that they do not commit sins and that their deeds do not vanish, and that they do not dissuade even one pilgrim as a result of their claims and statements. This is because AhlulBayt (a.s) had urged and assured us of the visitation of the shrine of Imam Hussain (a.s), and it is therefore our duty to consider AhlulBayt (a.s) as our role models and not the statements of so and so.

It has been narrated that Muhammad Ibn Marwaan had said: "I heard Imam Sadiq (a.s) saying: "Visit Hussein (a.s) even if it was once every year, since whoever visits him while knowing his right and without deny it shall receive no other reward than heaven, along with a great amount of sustenance; and that Allah Almighty shall grant him happiness."[1]

Therefore Imam Sadiq (a.s) emphasizes on the necessity of continually visiting the grave of Imam Hussain (a.s), and that she shall not pay attention and value to the statements of so and so whom inhibit people from visiting the prince of martyrs Imam Hussain (a.s); and know that the mentioning of such great reward for one that visits Imam Hussain (a.s) is without doubt evidence for the importance of continual visits to the grave of Imam Hussain (a.s).

It has been narrated that Abdullah Ibn Fazl Hashemi had said: "I was with Imam Sadiq (a.s) and a man from Tus[2] entered and said: "O' son of the Messenger of Allah, what is for the one who visits the grave of Imam Hussain the son of Ali Ibn Abi Taleb?

1 Kaamil al Ziyaraat, Chapter 61, Page 151, Hadith: 4.
2 Tus is an ancient city in the Iranian province of Razavi Khorasan.

Imam Sadiq (a.s) replied saying: The person who visits the grave of Imam Hussain (a.s) while knowing that he is an Imam appointed by Allah Almighty and whose obedience is a vital obligation, Allah Almighty shall forgive his past and future sins and that he shall be able to intercede for fifty sinners, and that he shall be granted whatever he prays for near the grave of Imam Hussain (a.s)."[1]

Infinite remission and forgiveness

Question (29): Are there any other narrations that refer to the forgiveness of the sins of those that visit the grave of Imam Hussain (a.s)?

Answer: Indeed, there is a narration that clarifies how Allah Almighty forgives the sins of the visitors of the grave of Imam Hussain (a.s) and erases them no matter what they were.

Imam Sadiq (a.s) had once stated: "The one who wants to enjoy the dignity and honor of Allah Almighty during the Day of Judgment, along with the intercession of Mohammad (saww), let him become of the visitors to [the grave of] Imam Hussain (a.s), as she shall be bestowed with

1 Wasaa'il al Shia, Volume 14, Chapter 37, Page 415, Hadith: 19486.

virtue and honor (the greatest honor) along with the best reward. Also, Allah Almighty shall not question him regarding a sin he earned in the life of the world, even though his sins may be as much as the sand of An Nafud[1], the mountains of Tihamah[2] and sea foam[3]. Indeed, Hussain had been killed in the state of being oppressed, aggrieved, and thirsty, him and his household and companions."[4]

Another narration that forgiveness for the sins of the visitors to the grave of Imam Hussain (a.s) is apparent from is that: Imam Sadiq (a.s) had once stated: "The sins of one who visits the grave of Imam Hussain (a.s) shall become like a bridge before his home, and he shall cross over them and leave the bridge behind you the same way each of you leave a bridge behind you once you cross [over it]."[5]

The meaning behind this narration is that the sins that shackle the human being, seek forgiveness for the guest of the grave of Imam Hussain (a.s), in the sense that his

1 An Nafud is a desert in the northern part of the Arabian Peninsula, it is 180 miles long and 140 miles wide, with an area of 40,000 square miles.

2 Tihamah is a narrow coastal region of Arabia on the Red Sea. It is currently divided between Saudi Arabia and Yemen and is made up of sand dunes and plains.

3 Sea foam is a type of foam created by the agitation of seawater

4 Kaamil al Ziyaraat, Chapter 62, Page 153, Hadith: 6.

5 Man La Yahtharuhu al Faqih, Volume 2, Page 581, Hadith: 3172.

visitation to the grave of Imam Hussain (a.s) becomes similar to a bridge one shall cross to salvation.

A fearful visitation

Question (30): Of the jurisprudential issues that have been reported in the chapter of Hajj, is that: If the one able to perform Hajj finds the presence of fear, hardship and distress probable in during his Hajj journey, one is no longer obliged to perform Hajj and is no longer considered able to. Is the case similar to the matter of Imam Hussain (a.s)?

Answer: I had explained previously that the matter of Imam Hussain (a.s) is an exclusive matter, and that the answer to your question had been clarified by many noble narrations which have been implemented by the lovers of Imam Hussain (a.s) throughout history. And neither did they stop nor fail to visit the grave of Imam Hussain (a.s), even during the times whereby the tyrants would order for the cutting and amputating of the hands and legs of the visitors of Imam Hussain (a.s).

Ibn Bakeer had stated that he had once asked Imam Sadiq (a.s): "O' Imam, my heart is in clashes with me in the matter of visiting the grave of your grandfather Imam Hussain (a.s). If I was to exit, I would be in fear from the,

sultan, oppressors and armed people until I return. Imam Sadiq (a.s) replied: Do not stop visiting Imam Hussain's (a.s) grave, because the one who stops visiting Imam Hussain (a.s) would regret doing so as much as he wishes that the grave of Imam Hussain (a.s) could be near him.

Would you not like that Allah Almighty consider you of those who the Holy Prophet (saww), Lady Fatima (a.s) and the Imams (a.s) prayed for them? Would you not like to be of those whose past faults were forgiven so that their book of deeds changes and thus their sins during seventy years are remitted? Would you not like to be as those who leave this world while they are pure? Would you not like to be of those who the Holy Prophet (saww) shakes their hands during the Day of Judgment? O' Ibn Bakeer, would you not want Allah Almighty to see you in the state of fear for us? Do you not know that he who fears for our fear shall be placed under the shadow of Allah Almighty's throne, and that Imam Hussain (a.s) shall speak to him under the throne of the lord almighty, and safeguarding him from the fear of the day of resurrection, the people shall appall and he shall not be

horrified, and if he was to be horrified the angels shall calm him down, and fill his heart with tranquility and good tidings."[1]

And regarding the path to the grave of Imam Hussain (a.s), our Imams (a.s) have not stated that it is a must that one is able to visit and that the path has to be safe and comfortable; rather they have urged us to visit the grave of Imam Hussain (a.s) even with the presence of danger and fear. Also, Imam Sadiq (a.s) had once reported that:

> ***"One day, Hussain Bin Ali Ibn Abi Taleb (a.s) was in the lap of the Prophet (saww) as the Prophet (saww) would play with him and make him laugh.***
>
> ***Aisha then said: O' Messenger of Allah, what is this strong admiration of yours for this child?***
>
> ***The messenger of Allah (saww) then said to her: Woe to you how can I not love and admire him, and he is the fruit of my heart and the delight of my eyes? As for my nation, they shall kill him, and whoever visits him after his death, Allah Almighty shall write for him [the reward of] a pilgrimage of my pilgrimages [to Hajj].***

1 Kaamil al Ziyaraat, Chapter 45, Page 125, Hadith: 2.

> ***Aisha then said: O' messenger of Allah, a pilgrimage of your pilgrimages?!***
>
> ***He replied: Yes, and rather two of my pilgrimages.***
>
> ***She said: O' messenger of Allah, two of your pilgrimages?***
>
> ***He replied: Yes, and four.***
>
> ***Imam Sadiq (a.s) said: She increased in her questioning until the Messenger of Allah Almighty (saww) increased its amount and multiplied it until it reached ninety pilgrimages of the pilgrimages of the messenger of Allah (saww) along with their Umrahs.***[1]

The one who does not visit the grave of Imam Hussain (a.s)

Question (31): I had once went along with one of my friends who had never visited the grave of Imam Hussain (a.s) previously, to visit a person who had visited the grave of Imam Hussain (a.s). The person who had previously visited the grave of Imam Hussain (a.s) wished to joke with

1 Al Kamil Fi al Ziyaraat, Chapter 22, Page 68, Hadith: 1 and Mustadrak al Wasaa'il, Volume 10, Chapter 33, Page 268, Hadith: 12.

my friend by saying: "You shall be my tenant in paradise". My friend was then shocked and replied by saying: "Are you joking? Why would I not possess a house in paradise for myself?" He then replied saying: "because you have never been honored by the visitation of Imam Hussain (a.s) until now". My question is: Is what that person had told my friend regarding who had never visited the grave of Imam Hussain (a.s) true?

Answer: It is correct, and this in fact is an important point to be mentioned, as noble narrations have also clarified that only those that visit the grave of Imam Hussain (a.s) shall be rewarded with homes in paradise.

Mohammad Ibn Muslim had narrated that Imam Baqir (a.s) had stated: "The belief and religion of any of our Shi'a is considered depreciated if they do not visit the grave of Imam Hussain (a.s). Even though they may enter paradise, his status shall be lower than the believers"[1]

And in another narration, Imam Sadiq (a.s) had stated: "Who does not visit the grave of Imam Hussain (a.s) while insisting that he is of our Shi'as until his death, he is not of

1 Kaamil al Ziyaraat, Chapter 78, Page 193, Hadith: 1.

our Shi'a, and if he was to be of the people of paradise, he shall be considered a guest for the people of paradise."[1]

It is also more than clear that the situation and condition of a guest is similar to the situation of the tenant, since he is not considered a resident and not is he in complete comfort.

Anyhow, believers must visit the shrine of Imam Hussain (a.s), since his visitation is an assured duty. And regarding this matter, we find that AhlulBayt (a.s) had stated other narrations that quake the human being, such as:

Haroun Bin Kharijah had narrated stating: "I asked Imam Sadiq (a.s) regarding the person that stops visiting the grave of Imam Hussain (a.s) without a reason, and he replied by saying: "He is therefore a man from the people of the fire."[2]

I ask Allah Almighty to bestow His Mercy upon us and to provide us with success in order to visit our master Imam Hussain (a.s). May He (swt) not deprive us from his (a.s) intercession in the hereafter and may He increase the love in our hearts so that we continue to visit him throughout our lives – Ameen.

1 Wasaa'il al Shia, Volume 14, Chapter 38, Page 432, Hadith: 19534.
2 Ibid. Hadith: 19536.

May the finest prayers be bestowed upon our beloved Prophet Mohammad (saww) and upon his pure progeny.